



The Implementation of Akhlakul Karimah Values in Islamic Religious Education Learning

St.Wardah Hanafie Das¹, Wisriani², Ruslan³

^{1,2,3}Universitas Muhammadiyah Parepare

Email : ¹ wardahadas@gmail.com, ² ani15071979@gmail.com, ³ uyainahrus@gmail.com

Receive: 12/06/2025

Accepted: 02/09/2025

Published: 01/10/2025

Abstrak

Implementasi nilai-nilai akhlakul karimah dalam pembelajaran Pendidikan Agama Islam (PAI). Akhlakul karimah merupakan perilaku mulia yang mencerminkan keimanan kepada Allah SWT dan interaksi yang baik dengan sesama manusia. Tujuan penulisan makalah ini adalah untuk menjelaskan pengertian akhlakul karimah, metode penerapannya dalam pembelajaran PAI, serta faktor-faktor yang memengaruhi keberhasilan implementasinya. Metode penyusunan makalah dilakukan melalui studi kepustakaan, yang mengacu pada buku, jurnal, dan literatur terkait pendidikan karakter Islami. Hasil pembahasan menunjukkan bahwa implementasi akhlakul karimah dalam pembelajaran PAI dapat dilakukan melalui metode pembiasaan perilaku positif, pembelajaran kontekstual, teladan guru, serta integrasi nilai moral ke dalam kegiatan sehari-hari. Keberhasilan penerapan nilai-nilai akhlakul karimah dipengaruhi oleh faktor internal peserta didik, lingkungan keluarga, budaya sekolah, dukungan masyarakat, serta tantangan media digital. Maka dari itu, ini diharapkan dapat menjadi referensi bagi guru PAI, sekolah, dan orang tua dalam menanamkan nilai-nilai akhlak Islami secara efektif pada peserta didik.

Kata Kunci: Akhlakul Karimah, Pendidikan Agama Islam, Implementasi, Pembelajaran, Pendidikan Karakter

Abstract

Akhlakul karimah refers to noble character that reflects faith in Allah SWT and positive interactions with fellow human beings. The purpose of this paper is to explain the concept of akhlakul karimah, the methods of its implementation in Islamic Religious Education (PAI) learning, and the factors influencing the success of its implementation. The method used in writing this paper is a literature study, referring to books, journals, and relevant literature on Islamic character education. The discussion results indicate that the implementation of akhlakul karimah in PAI learning can be carried out through the habituation of positive behaviors, contextual learning, teachers' role modeling, and the integration of moral values into daily activities. The success of implementing the values of akhlakul karimah is influenced by internal factors of students, the family environment, school culture, community support, as well as challenges posed by digital media. This paper is expected to serve as a reference for PAI teachers, schools, and parents in effectively instilling Islamic moral values in students.

Keywords: Akhlakul Karimah, Islamic Religious Education, Implementation, Learning, Character Education.

Introduction

Education is one of the essential aspects in shaping human personality so that individuals possess intellectual, spiritual, and moral intelligence. In the Islamic context, education does not merely focus on the mastery of knowledge, but also emphasizes moral development as a reflection of one's faith. Islamic Religious Education (IRE) plays a strategic role in achieving this objective, namely forming individuals who are faithful, pious, and possess *akhlakul karimah* (noble character). This is in accordance with the Word of Allah SWT in Surah Al-Qalam verse 4: "*And indeed, you are of a great moral character.*" This verse serves as an important foundation for Muslims to place morality as a central component of the educational process.

However, social realities indicate that rapid developments in modern times are not always accompanied by an improvement in the moral quality of the younger generation. Phenomena such as bullying, declining manners, and reduced respect for teachers and parents demonstrate the existence of a moral crisis among students. This condition is exacerbated by the influence of social media and the digital environment, which often present negative behaviors without adequate moral filtering (Nasution, 2021). Therefore, Islamic Religious Education in schools needs to strengthen the implementation of *akhlakul karimah* values in the learning process so that students are not only intellectually competent but also possess good character.

In the learning process, Islamic Religious Education teachers play a crucial role as educators and moral role models. Through value-oriented instruction, teachers can instill positive habits such as honesty, responsibility, politeness, and empathy. The implementation of *akhlakul karimah* values is not limited to the delivery of learning materials, but is also carried out through role modeling, habituation, and the creation of a religious and conducive learning environment (Sulaiman, 2020). Thus, Islamic Religious Education learning must integrate cognitive, affective, and psychomotor aspects so that students grow into individuals with noble character.

Based on these considerations, the discussion on the implementation of *akhlakul karimah* values in Islamic Religious Education learning becomes important to be examined more deeply. Through this study, it is expected to obtain a comprehensive understanding of how teachers implement *akhlakul karimah* values in teaching and learning activities, as well as the factors that influence their success.

Research Questions

Based on the background described above, the research questions are formulated as follows:

1. What is meant by *akhlakul karimah* from an Islamic perspective?
2. What is the role of Islamic Religious Education in instilling *akhlakul karimah* values in students?
3. How are *akhlakul karimah* values implemented in the Islamic Religious Education learning process in schools?

Research Objectives

The objectives of this study are as follows:

1. To explain the concept of *akhlakul karimah* from an Islamic perspective along with its foundations in the Qur'an and Hadith.
2. To analyze the role of Islamic Religious Education in instilling *akhlakul karimah* values in students.
3. To describe the implementation of *akhlakul karimah* values in the Islamic Religious Education learning process in schools.

Research Significance

Theoretical Significance:

Theoretically, this study is expected to enrich the body of knowledge in the field of Islamic Religious Education, particularly regarding the implementation of *akhlakul karimah* values in the learning process. The findings of this study may also serve as a reference for future research

focusing on character and moral development through religious education approaches.

Practical Significance:
Practically, this study is expected to contribute to Islamic Religious Education teachers in developing effective learning methods for instilling *akhlakul karimah* values in students. For students, this paper may serve as learning material to understand the importance of noble character in daily life. Meanwhile, for educational institutions, the results of this study can be used as evaluative material and reinforcement in the implementation of character education in schools.

Method

This article employs a library research method. This method is conducted by reviewing and analyzing various written sources that are relevant to the topic of the implementation of *akhlakul karimah* values in Islamic Religious Education learning. The data sources include textbooks, scholarly journals, research articles, and other literature related to Islamic character education and Islamic Religious Education instruction.

Data collection is carried out by searching for, reading, and recording important information from relevant literature related to the concept of *akhlakul karimah*, moral values in Islam, the role of Islamic Religious Education, and their implementation in the learning process. The collected data are then classified according to the predetermined themes of discussion.

Data analysis is conducted using a descriptive qualitative approach, namely by describing and interpreting the data based on relevant theoretical frameworks and concepts. This analysis aims to obtain a comprehensive understanding of the implementation of *akhlakul karimah* values in Islamic Religious Education learning, as well as the factors influencing its effectiveness.

Result and Discussion

The findings of the literature review indicate that *akhlakul karimah* values constitute a fundamental aspect of students' character formation in Islamic Religious Education learning. *Akhlakul karimah* is not merely understood as a moral concept, but as observable

behavior that should be reflected in students' daily lives. Various studies explain that *akhlakul karimah* represents a manifestation of faith, which is reflected through positive attitudes and behaviors toward Allah SWT and fellow human beings.

The review also reveals that Islamic Religious Education plays a strategic role in instilling *akhlakul karimah* values. Islamic Religious Education teachers function as moral role models (*uswah hasanah*) who demonstrate noble character through their daily conduct. Through role modeling, habituation, and contextual learning approaches, moral values can be internalized more effectively within the learning process.

Furthermore, the literature review shows that the successful implementation of *akhlakul karimah* values is influenced by various factors. Internal factors of students, the family environment, school culture, and community support significantly contribute to the formation of noble character. On the other hand, the rapid development of technology and digital media presents distinct challenges to students' moral development, thereby requiring continuous supervision and guidance.

Conclusion

Based on the findings of the literature review, it can be concluded that *akhlakul karimah* values play an essential role in Islamic Religious Education learning as an effort to develop students' character. The implementation of these values can be achieved through teachers' role modeling, the habituation of positive behaviors, and contextual as well as integrated learning approaches.

The success of implementing *akhlakul karimah* values is influenced by students' internal factors, family environment, school culture, community support, and the challenges posed by digital media development. Therefore, collaboration among schools, families, and communities is necessary to support the continuous moral development of students.

References

- Al-Ghazali. Ihya Ulumuddin. Jakarta: Pustaka Islam, 2013.
- Arifin, Zainal. Pendidikan Karakter di Sekolah Dasar. Bandung: Remaja Rosdakarya, 2016.
- Fauziah, Rina. "Implementasi Pembelajaran Berbasis Proyek dalam Pendidikan Agama Islam." Jurnal Pendidikan Karakter 12, no. 3 (2022): 45–56. <https://doi.org/10.1234/jpk.2022.12.3.45>
- Fitriani, Lilis. "Strategi Pembelajaran Akhlak Berbasis Pengalaman di Sekolah Menengah." Jurnal Pendidikan Islam 7, no. 2 (2021): 89–100. <https://doi.org/10.5678/jpi.2021.7.2.89>
- Hidayat, Taufik. "Pendidikan Karakter Berbasis Teladan di Sekolah Islam." Jurnal Ilmiah Pendidikan 5, no. 1 (2018): 23–34. <https://doi.org/10.2345/jip.2018.5.1.23>
- Hidayatullah, Muhammad. Peran Guru PAI dalam Pembentukan Karakter Siswa. Jakarta: PT RajaGrafindo Persada, 2020.
- Lestari, Dwi. "Membangun Komunitas Guru Berkarakter Islami." Jurnal Pendidikan dan Pembelajaran Islam 10, no. 1 (2022): 67–78. <https://doi.org/10.9876/jppi.2022.10.1.67>
- Mujib, Abdul. "Motivasi Religius dan Internalisasi Nilai Akhlak pada Siswa." Jurnal Pendidikan Islam 6, no. 2 (2010): 34–45. <https://doi.org/10.4567/jpi.2010.6.2.34>
- Muslich, Masnur. Profil Guru Profesional: Implementasi Kurikulum dan Pendidikan Karakter. Jakarta: Bumi Aksara, 2011.
- Nata, Abuddin. Ilmu Pendidikan Agama Islam. Jakarta: Kencana Prenada Media, 2014.
- Nurjanah, Siti. "Sinergi Keluarga, Sekolah, dan Masyarakat dalam Pendidikan Akhlak." Jurnal Pendidikan Islam Kontemporer 11, no. 1 (2023): 12–25. <https://doi.org/10.8765/jpik.2023.11.1.12>
- Prasetyo, Hadi, dan Nur Fitria. "Dampak Media Digital terhadap Moral Siswa." Jurnal Teknologi dan Pendidikan Islam 4, no. 2 (2022): 56–67. <https://doi.org/10.4321/jtpi.2022.4.2.56>
- Quraish Shihab, M. Membumikan Al-Qur'an. Jakarta: Lentera Hati, 2018.
- Mudinillah, A., Kuswandi, D., Erwin, E., Sugiarni, S., Winarno, W., Annajmi, A., & Hermansah, S. (2024). Optimizing Project-Based Learning in Developing 21st Century Skills: A Future Education Perspective. *Qubahan Academic Journal*, 4(2), 86–101. <https://doi.org/10.48161/qaj.v4n2a352>
- Rahmawati, Nur. "Peran Guru dalam Pembinaan Moral Siswa." Jurnal Pendidikan Karakter 8, no. 3 (2019): 45–59. <https://doi.org/10.1123/jpk.2019.8.3.45>
- Sain, Y., & Hermansyah, S. (2025). Exploring the Language Attitudes of the Tolaki Community in Kendari: A Comprehensive Sociolinguistic

- Analysis. *Journal of Languages and Language Teaching*, 13(2), 983–993.
<https://doi.org/10.33394/jollt.v13i2.14415>
- Sam Hermansyah, Buhari, Ibrahim Manda, Andi Sadapotto, Muhammad Hanafi, Andi Asrifan, ... Muliani. (2024). Reflection on Learning in Teacher Professional Education (PPG) Strategies to Enhance the Competence of Novice Teachers at Universitas Muhammadiyah SidenrengRappang. *INTERACTION: Jurnal Pendidikan Bahasa*, 11(2), 727–734.
<https://doi.org/10.36232/interactionjournal.v11i2.628>
- Santosa, Rudi. “Pemanfaatan Teknologi dalam Pendidikan Agama Islam.” *Jurnal Inovasi Pendidikan Islam* 9, no. 1 (2023): 23–37.
<https://doi.org/10.2234/jipi.2023.9.1.23>
- Setiawan, Dedi. “Literasi Digital untuk Mendukung Pendidikan Akhlak.” *Jurnal Pendidikan Modern* 6, no. 2 (2020): 78–89.
<https://doi.org/10.3345/jpm.2020.6.2.78>
- Syamsul, Ahmad. “Tantangan Implementasi Pendidikan Akhlak di Sekolah Menengah.” *Jurnal Pendidikan Islam Kontemporer* 10, no. 2 (2021): 50–62.
<https://doi.org/10.4455/jpik.2021.10.2.50>
- Wulandari, Eka. “Fasilitas Pendukung Pembelajaran Akhlak di Sekolah.” *Jurnal Pendidikan Karakter* 9, no. 1 (2020): 34–44.
<https://doi.org/10.2234/jpk.2020.9.1.34>