The Impact of Islamic Religious Education on the Development of Social Character Among Secondary School Students

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Abstract. The objective of this study is to investigate and analyze the impact of Islamic education on the social-emotional development of students at MTs. This research employs a qualitative approach utilizing case study methodology to gain insight into the subject matter. Data collection techniques include participatory observation, in-depth interviews with teachers and learners, and document analysis pertaining to curriculum and Islamic educational activities at MTs. The findings of this study indicate that Islamic education at MTs plays a significant role in fostering social and emotional growth in students. The Islamic education programme at MTs instills Islamic moral and ethical values through religious learning and worship practices. These facilitate learners' awareness of social responsibility, concern for others, and the ability to manage and cope with emotions when interacting with others. The comprehensive Islamic education curriculum, integrated with general education, provides a strong foundation for the development of learners' social-emotional skills. Furthermore, MTs also emphasises character education through the provision of examples and guidance by teachers and staff who serve as Islamic role models. In addition to this, the supportive environment of a pesantren, along with the social norms applied, play an important role in the shaping of social-emotional qualities. The outcomes of this study offer insights and a better understanding of the contribution of Islamic education in the social-emotional development of learners at MTs. These findings can be used as a reference point for other Islamic education institutions in strengthening the social-emotional dimensions of learners through an integrated approach between religious education, character, and the educational environment.

Keywords: Islamic, education, social character

I. INTRODUCTION

Children are a divine mandate, and it is the responsibility of all parents to educate their children so that they may become pious, knowledgeable, faithful and devoted individuals. This is an obligation of parents towards their Creator. As one of the functions of education is to develop both human and divine values in students and in the social unit of society (Sahroni, & Setianingsih, 2021), it follows that parents must educate their children.

The values of humanity are those that are agreed upon by humans. The values ordained by God are known as divine values and are exemplified by taqwa, faith, justice, and other characteristics. In order to cultivate an Islamic generation, it is essential to cultivate and educate children at an early age. Education of children is of significant importance in Islamic teachings because children represent the future of the Islamic community. They are the next generation.

In the context of Islamic teachings, the aim of human beings on Earth is to educate themselves and others, with the ultimate goal of achieving salvation in this world and the hereafter. The imperative to safeguard oneself and one's family from the consequences of hellfire, as understood in the context of education, is a call for all believers to educate themselves and their families. This entails cultivating the strength of the soul that is able to refrain from actions that lead to human misguidance and disobedience to Allah, which will ultimately result in suffering, namely the punishment of hellfire (Ramdani, P., Yudiyanto, M., & Fauzian, 2022)

In light of these considerations, education has become a crucial aspect of modern life. Indeed, many families and layers of society have chosen to enroll their children in formal and informal educational institutions (Ridwan, I., & Ulwiyah, 2020). This is because the Islamic tradition places great importance on children's education, with the aim of fostering pious characters who are grateful to their parents. Furthermore, the government has also made strides in promoting education within the community, with the goal of upholding the nation's dignity.

The advancement of education within the Indonesian community represents a collective endeavour to foster the development and growth of the Indonesian people, with the ultimate objective of fostering a society where the individual is imbued with a sense of reverence and devotion to a higher power. The individual is imbued with divine grace, exhibits virtuous character, is endowed with erudition and expertise, maintains robust bodily and spiritual vigor,

exhibits an unwavering and independent personality, and is imbued with a profound sense of community and national responsibility predicated upon Pancasila and the 1945 Constitution (Hapizin, 2018)

Islamic education places great value on developing critical thinking abilities to foster a generation of intelligent and virtuous individuals. Additionally, it strives to strengthen students' religious lives, equipping them with the ability to differentiate between Islamic and non-Islamic worldviews in the midst of technological advancements (Nafi'ah & Azizah, 2022). In this context, it is important to recognize the role of education as a vehicle for human resource development. To this end, it is essential to cultivate a teaching and learning atmosphere that is conducive to the flourishing of students' creative potential. This requires the maintenance of a learning tradition that is rooted in the spirit and relevant values, encompassing professionalism, tolerance for religion, diverse opinions and open-mindedness. This will prepare potential human resources for the future.

The objective of Islamic education in schools and madrasas is twofold: first, to instill ethical principles and values in students; and second, to cultivate religious sentiments in them. However, some members of the community perceive the role and function of Islamic education in schools to be less effective in this regard. They argue that Islamic education has not succeeded in achieving the expected goals of Islamic education, as evidenced by the prevalence of child delinquency in various forms (EVI, F., & ABDUL, 2019). Consequently, the efficacy of Islamic education in schools is called into question. It is assumed that if Islamic education in schools/madrasas is implemented effectively, the community will benefit (Imamah, Y. H., Pujianti, E., & Apriansyah, 2021). This suggests that there are several assumptions that can be evaluated in regards to the implementation of Islamic education in schools/madrasas, with the goal of fostering the holistic development of students who exhibit moral and heroism in alignment with the tenets of Islamic religious education.

The education implemented in schools and madrasahs has been found to be overly theoretical and lacking in relevance to the environment in which students live (Tamrin et al., 2022). Consequently, it is not uncommon for students to be unable to apply what they learn in school or madrasah to solve problems while meeting the demands of life in society.

In recent times, instances of student misbehavior have been a persistent concern, prompting immediate scrutiny toward the education sector as the primary source of these issues. The failure of the educational process to effectively instill religious and ethical values in students, as highlighted in the (Hamdy et al., 2022) research, is a significant contributing factor. These discussions are frequently held within the educational realm as well as in society at large.

It can be observed that educational establishments, such as schools and madrasas, play an integral part in the socialisation of students. However, it is important to recognise that these institutions are only one of several that educate students. Once students enter school, they begin to exhibit changes in their social behaviours, as the environment becomes more structured. Prior to this, students typically associate with a limited number of people, primarily family members and their local neighbourhood peers.

The atmosphere at home tends to be informal, with many behaviours permitted according to this informal setting.

In contrast to the more structured atmosphere at school/madrasa, the child is no longer regarded as a unique entity, but is merely one among dozens of other students in a classroom setting. This transition from the informal environment of the home to a more formal and structured one in the school or madrasa results in the imposition of rules that are not typically experienced in the home. This, in turn, constrains the child's freedom.

One of the models of Islamic education that has been developed with the intention of integrating the various aspects of education is the concept of Integrated Madrasah. The different levels of madrasahs—Ibtidaiyah, Tsanawiyah and Aliyah—have been designed to contain different potentials and strengths, and at the same time, there are promising opportunities and challenges, in addition to problematic issues. It has been demonstrated that the handling of problems and the management of madrasahs in isolation will not achieve optimal educational results. Alternatively, if the strengths and potential of the three levels of madrasah are unified, they will be best positioned to capitalize on opportunities and address challenges.

Madrasas are a significant educational institution in many communities, providing access to educational opportunities at Ibtidaiyah and Aliyah levels. A child from a Muslim background may benefit from 12 years of education in a madrasa for several reasons (Bahri, 2019). Nevertheless, there is a recognized disparity in the quality of madrasas at different levels, a situation which is disadvantageous for the Muslim community utilizing madrasa education. In the idealized model of the integrated madrasah, it is expected that each level of education within the madrasah will have an equal quality of education, whether that education is provided in the same location or a nearby one.

As an integral component of the national education system, madrasas are not only tasked with providing primary and secondary education infused with religious values, but they are also expected to serve as an anchor and bulwark, upholding and fortifying the ethical and moral foundations of the nation. In view of the distinctive nature of madrasah education, which endeavors to integrate religion and science and its pivotal position within the national education framework, it is evident that madrasahs have played a pivotal role in socializing religious values, preserving religious traditions, shaping moral character and personality, and promoting national morality. Additionally, madrasahs have emerged as an alternative educational institution (Lubis, 2017).

As an educational system that is deeply influenced by religion, madrasah plays an integral role in students' socialization. It serves as a conduit between students and their immediate surroundings as well as their peer groups. The manner in which students process their social and emotional experiences is inextricably linked to the challenges they encounter in their social environment.

During this stage, students undergo changes from their previous developmental phase (early elementary school). One such change is in their social and emotional development. At the madrasah tsanawiyah level, students are in a period of developing the mind. This developmental process is characterized by an increasing complexity of the associations between students, thereby necessitating continuous self-adjustment. At this age, learners are better known as puberty, a period during which the problem of learners with their friends, with their environment, and with themselves tends to follow a predictable trajectory.

Additionally, numerous influences are present during the madrasah Tsanawiyah period. Children's social development continues to evolve, with the school environment playing a pivotal role in facilitating these changes in behaviour (Yunita, 2019). Upon entering the junior high school stage, or what is more commonly referred to as madrasah Tsanawiyah, the child encounters various transitions that necessitate readjustment to their environment.

Emotions play a significant role in human decision-making, with many decisions being influenced by emotional factors. While some decisions are purely rational, the majority are influenced by emotional considerations. This is evidenced by the observation that human decisions are often colored by an emotional component (Saparwadi, S., & Sahrandi, 2021). A closer examination of human decision-making reveals that emotions often play a more prominent role than reason in determining the outcome of these decisions. It is emotions, rather than ratios, that determine human joy, sorrow, misery, and happiness.

The degree of a human's happiness cannot be determined by the physical circumstances of life but rather by the individual's emotional growth and capacity for emotional resilience. Emotions are the primary driving forces in human development; they propel individuals forward and backward, driving change. It is a fundamental human desire to achieve peace and happiness, and this pursuit can manifest in different ways. While some may experience success, many encounter challenges and obstacles along the way. These obstacles can manifest in various forms of anxiety, dissatisfaction, and excessive emotional responses.

The development of a child's social character is of the utmost importance. Several fundamental factors contribute to the significance of social and emotional growth. First, the increasing complexity of life challenges faced by children, including the rapid advancement of science and technology that exerts considerable pressure on children and affects their emotional and social development (Sulaiman et al., 2019). Second, instilling an awareness that children are future investments who must be prepared optimally, encompassing both aspects of their emotional development and social skills. Third, because the crucial period of development is limited, it is essential to optimally facilitate all aspects of emotional and social growth to ensure that no phase is overlooked. Fourth, research indicates that children cannot fully flourish without the support of emotional intelligence (EI), which is crucial for navigating life's complexities. In fact, the prevalence of emotional challenges among children today is more prevalent than ever. Fifth, there has been a growing awareness among educators and researchers alike of the importance of early childhood education in developing social and emotional intelligence (Hakim, 2020).

II. METHODS

This study employs qualitative research methodology with a case study approach, in accordance with the guidelines set forth by (Moeloeng, 2017). The overarching objective of qualitative research is to gain an in-depth understanding of complex phenomena, encompassing both the perspectives of the subjects involved as well as the broader social context in which they operate. The focus of this research is on interpretation, comprehension, and comprehensive explanation of the subject matter under study, in line with the principles espoused by (Creswell, 2010). In qualitative research, data collection techniques such as observation, interviews, and document analysis are employed to gain a deep understanding of the subject under study. The case study approach is utilized in this research because the focus is on a specific case or situation, namely the Contribution of Islamic Education in the Social Emotional Development of Students at MTs. This approach permits researchers to conduct an in-depth examination of the case and gain a profound comprehension of the impact of Islamic education on the social and emotional development of students at MTs within the specific context. The data utilized in this study were gathered through several methods. Direct observation was employed to ascertain the contribution of Islamic education in the social and emotional development of students at MTs. To gain a deeper insight, interviews were held with teachers, principals, and students to ascertain their perspectives on the role of Islamic education in the social-emotional development of learners. In addition, document analysis was employed to uncover pertinent information pertaining to relevant policies, programmes, and administrative documents. By adopting a qualitative research approach and employing a case study methodology, this study can offer a nuanced understanding of the impact Islamic education exerts on the social-emotional development of learners in the context of MTs.

III. RESULTS AND DISCUSSION

One of the key objectives of Islamic education in institutions is to provide students with knowledge that will serve as a guide to their lives. Islamic education, as a process, reflects the fundamental principles of life and the foundation of one's life, encompassing the recommended actions set forth by religion (Syam, 2019).

From an academic perspective, Islamic education is designed to incorporate scientific concepts, which serve as a foundational reference point for subsequent learning. In terms of its conceptual framework, Islamic education encompasses the teachings of Islam, which are based on the Qur'an and Hadith. This establishes the foundation for effective education, as children are a blessing from God. As individuals who are aware of education, it is our responsibility to educate our children in accordance with the guidance of the Qur'an and Al-Hadith. This ensures that future educational endeavors are not misguided.

The objective of Islamic education is to cultivate individuals into morally upright beings, as any shortcomings or failures in this regard can have dire consequences for students. Furthermore, Islamic education must be derived from the values espoused by Islamic teachings, which must be instilled in students. Islamic education also strives to foster the development of learners who embody the characteristics of akhlakul karrimah in accordance with Islamic teachings.

From this perspective, it can be observed that the objective of Islamic education is to cultivate a developing individual, encompassing a multitude of potentialities that may deviate from the intended trajectory. Consequently, educators may encounter challenges in rectifying these deviations. In every instance of educational engagement, it is imperative to consider the specific circumstances, conditions, and objectives of the learner, ensuring that the education aligns with their individual needs and capabilities.

In Indonesia, there exists a great concern with regard to education. This is due to the fact that education represents one of the cornerstones of a nation that adheres to moral, social, and cultural values. Furthermore, the government of Indonesia has incorporated education into its curriculum. Consequently, this Indonesian educational system will serve as a reference point for other educational systems worldwide.

The determination of the content of the curriculum involves the selection and designation of a number of fields of study and subject areas to be taught to students, with the objective of facilitating the achievement of the anticipated educational outcomes (Umam, 2018). In this process, the categories of study are also organized, as they must be adjusted to align with the specific type of education and the function or social mission of the educational institution in question.

The research indicates that Islamic education at MTs follows the curriculum from the Ministry of Religious Affairs. However, there is still some difficulty in learning because the Islamic education taught by the students is not the same. This is because the students' background knowledge of Islamic education is lacking. Nevertheless, the learning goes smoothly because those who need additional guidance can receive it from the teachers who teach.

Despite the satisfactory implementation of the curriculum in the madrassa, significant shortcomings remain. This presents an important challenge for educators in Islamic boarding schools, such as MTs. Overcoming these difficulties requires the active involvement of students themselves in developing their understanding of Islamic education.

The lack of comprehension of the concept of Islamic education among certain student populations represents a significant barrier for educators seeking to implement this curriculum. Many students at MTs hail from elementary schools where Islamic teachings are often misunderstood or underappreciated, and their parents are similarly lacking in awareness of Islamic education in accordance with Islamic principles.

The contributions of the principal in terms of Islamic education are highly beneficial for students to comprehend and apply it in their daily lives. This is accomplished through the incorporation of additional instructional time, such as extracurricular hours dedicated to reading, reciting, and understanding the teachings of Islam as outlined in the Quran, as well as other Islamic literature.

Over time, students gain the ability to apply Islamic education as a guiding principle in their daily lives. This is evident in the students themselves, who exhibit markedly different attitudes and behaviors before they undergo Islamic education that is sufficiently mature. Among the students, the primary motivation is enthusiasm rather than fear of penalties or coercion from teachers or family members. Such enthusiasm is an encouraging aspect for both madrasahs and students.

The capacity for social interaction represents a crucial aspect of human development. In our daily lives, as social beings, we cannot be separated from others (Hendayani, 2019). While we may require the companionship of others, it is important to acknowledge the limitations of the self-centered ego. This can lead to a lack of social engagement, which can subsequently impact our emotional regulation and decision-making.

A well-developed social character is founded upon a strong set of principles. As Muslims, we are obliged to cultivate a soul of social character in accordance with our religion. It is evident that highly educated individuals are not necessarily successful in the world of work, nor in any other endeavor. In fact, individuals who do not possess formal education have been found to be more successful, as evidenced by studies by (Falasifa & Umdaturrosyidah, 2021).

This is due to the individuals' lack of social character and their elevated egos. Social character is a foundation for the formation of an individual who embodies positive qualities and does not harm others. A person's social character is comprised of traits that are not easily compromised, as it requires the individual to sacrifice their ego, which has become a part of their nature.

The research findings indicate that the social character of students at MTs is characterized by a positive social and emotional spirit. However, there is a need to further develop and direct this spirit, which can be accomplished by establishing the student council as a forum for fostering togetherness and mutual respect. By means of programmed activities devised by the Student Council and instructional materials employed during classroom instruction, students are enabled to cultivate their social character in an optimal manner, although continued monitoring and self-regulation remain essential components of their development. For students with more unstable socio-emotional conditions, a self-to-self approach is employed, which entails a more direct and immediate interaction with the individual in question. This approach is more indirect for students with less stable socio-emotional conditions, with the aim of fostering their ability to adjust to their peers and develop a high social spirit, while directing their emotions towards positive outcomes.

All students at MTs display a commendable social character. However, there remains a pressing need for further development so that they may become useful, contributing members of society in the future. Furthermore, they exhibit a high degree of social character spirit in their daily lives, a quality that will undoubtedly support their success in various fields.

Students' social character is of great consequence, as each action must be carefully considered and in alignment with religious teachings. As exemplified by (Agustina, 2018), a vital component of students' social character is obedience and respect for their instructors. They must also demonstrate responsibility in carrying out assigned tasks, respect for their peers and their friends' friends, and a willingness to help those in need.

Such development is contingent upon students' own willingness and awareness. School activities facilitate the growth of students' social character, with the Madrasah providing programming to that effect. This enables students to refine and enhance their existing social character in alignment with the objectives of Islamic education.

The contribution of Islamic education at MTs is twofold. Firstly, it develops the social character of students in accordance with Islamic teachings and, secondly, it encourages students to adopt a virtuous social conduct that is beneficial to themselves and to others. It is expected that students who are imbued with good social character will become noble individuals and that they will also become leaders for themselves and for others.

It can be argued that human beings are born with a good nature and good character. However, external factors may influence this natural disposition, leading to a change in the individual's moral compass. According to (Hasan, 2019), the formation of an individual's personality is shaped by internal factors. Similarly, the development of a sound social character is crucial, particularly in relation to Islamic teachings.

During the period of adolescence, children and students in an educational institution undergo significant changes influenced by internal and external factors. The formation of a good individual in accordance with Islamic teachings is a key concern for educational institutions, given the high vulnerability to changes in attitudes and behavior during this stage.

Emotions play a significant role in influencing children's personalities and the manner in which they adapt to their social environments. Their emotional behaviours, in particular, serve as a key indicator of how they are perceived by their social environments. This social environmental assessment forms the basis for individuals to assess themselves. It also determines the manner in which their social environments treat them and shapes their self-concepts based on the treatment they receive. For instance, if a child frequently expresses distress through crying, their social environment may perceive them as a "crybaby."

The treatment received by a child as a result of this assessment may include being teased, ostracized, or receiving excessive supervision (Bahari, 2021). The manner in which children are treated based on the perception that they are "whiny" can have an effect on their personalities and self-perception. The expression of positive or negative emotions can influence children's social interactions through the reactions of those around them. The reactions of one's social environment play a significant role in influencing the development of an individual's emotional behaviors. For instance, a child who throws toys in anger may receive negative reactions from their environment, which in turn prompts them to alter their emotional expressions in order to be accepted. Similarly, children who display empathetic behaviors and a tendency to share toys with their peers may be perceived as more desirable by their community. It is therefore evident that the child will maintain his behavior as a result of his liking the reaction of his environment to it.

The Islamic educational curriculum at MTs prioritizes the formation of positive character traits and values, recognizing their significance in shaping the daily lives of students, both within the school and madrasah settings. Furthermore, fostering virtuous conduct among students has the potential to positively impact other aspects of their lives (FAJAR, 2017). Moreover, the social soul, which has been acquired, will subsequently become even more beneficial, exhibiting a greater range of capabilities in accordance with the teachings that have been imparted, and demonstrating positive behavior. The development of behavior will be imbued with compassion towards oneself and others.

IV. CONCLUSION

The curriculum for Islamic education at MTs is aligned with that set by the Ministry of Religious Affairs. However, there is a discrepancy regarding the learning outcomes, as the curriculum does not align with the social character of students at MTs. The social character of students at MTs, on the other hand, encompasses a positive social and emotional spirit, which requires proper development and direction. The Islamic education curriculum at MTs contributes to the social development of students through activities such as assisting one another, assisting those in need, respecting elders, loving and supporting fellow classmates, demonstrating appropriate social conduct, greeting teachers with a handshake, and demonstrating empathy and understanding towards others.

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