

## **Examining the Impact Islamic Religious Education and Ethics Learning on Student' Ethical Behavior and Attitudes**

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### **Abstract**

The problem of forming ethics and attitudes of students at SMK Negeri 8 Samarinda was formulated based on initial observations that students were found to be rude in speaking, did not pay attention to teachers, and skipped classes, presenting challenges for Islamic Religious Education and Ethics learning to be resolved. This research aims to measure the influence of Islamic Religious Education and Ethics learning on students' ethics and attitudes. Quantitative type research with causal approach. The population in this research was 102 students of grade X OTKP SMKN 8 Samarinda. The sample size of 84 students was determined by the formula of Issac and Michael with a significance level of 5%. Data collection uses observation to determine initial conditions in the field, questionnaires to obtain data on variable X, variable Y1, and variable Y2, and documentation to obtain supporting data. Data analysis using correlation tests, coefficients of determination, and simple linear regression. The results obtained there were the positive influence of Islamic Religious Education and Ethics learning on student ethics and attitudes as evidenced by the results of the Pearson Correlation hypothesis test with a significance level of  $0.000 < 0.05$  with R square measurements indicating the magnitude of the correlation of variables X on Y1 by 22.9% and X on Y2 by 10%. Based on Simple Linear Regression Tests, every addition of Islamic Religious Education and Ethics learning by 1% could improve students' ethics by 42.5% and students' attitudes by 25.4%.

**Keywords:** Islamic religious education, ethics, attitudes

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### **A. Introduction**

Education as a basic need for humans to know what to do and leave behind. The objectives of education were mentioned in UU Nomor 20 Tahun 2003 which reads, "... Bertujuan untuk berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri, dan menjadi warga negara yang demokratis serta bertanggung jawab." Through the process of education, humans could develop abilities and change behavior to create a better life in the future (Putra et al., 2020).

The importance of education for human in Islam as described in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Translation:

"O you who believe! When you are told to make room in the assemblies, make

room. Allah will give you room. And when you are told to rise, then rise. Allah will exalt in degrees those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.” (Q.S. Al-Mujadalah/58:11)

According to Tafsir Al-Misbah, a person who has a high degree is a person who has faith and knowledge, and this knowledge he practiced according to the commands of Allah and the Messenger of Allah (Taufik, 2019). Education in Islam aims to provide provisions of Islam-based knowledge that can then be applied in people's lives (Jempa, 2017).

One of the applications of Islamic education in community life is the demand for someone to be ethically well. Because, ethics as an initial point of view assesses the personality of a human being, including students who can basically be seen through how these students behave in everyday life. For this reason, ethical education has a very important position in school learning (Mulyasana, 2019). In order to improve the quality of educational processes and outcomes that lead to the formation of ethics and noble morals of students holistically, a 2013 curriculum was prepared that emphasizes character-based education and desired competencies. The character education that students must achieve lies in social attitudes or in the affective realm (Nuroniayah, 2018). Thus, students have good character in the community and school environment, so there is a harmonious relationship between other social beings.

Seeing the urgency that exists, of course, there is a need for Islamic Religious Education and Ethics Learning in schools in shaping the ethics and attitudes of students (Sitopu & Purba, 2022). Islamic Education and Ethics is education that fundamentally instills the akhlak of students to have a Muslim personality (Azis, 2019) through habituation and comprehensive practice (Kardi, 2018) which uses learning materials in the form of knowledge and experience activities (Hami & Idris, 2015) in accordance with the teachings of Islam (Dacholfany & Hasanah, 2021).

Ethics is defined as a science (Tualeka et al., 2012), concepts and principles of thinking that guide us in determining good behavior or bad behavior (Elder & Paul, 2003). In education, taught about ideal human ethics or related to ethics, both to oneself, teachers, and friends (Kidder, 1996). Islam recognizes something like ethics called akhlak. The difference between the two lies in the point of view of deeds (Sutisna, 2020), relationship perspectives (Pujianti, 2022), and standards of kindness (Hardiono, 2020).

This attitude was first mentioned by Spencer in 1862, who interpreted it as "one's mental status" (Syamaun, 2019). Attitudes are human conditions and actions that involve emotions as a form of response to certain conditions (Nidayawati, 2022), which is influenced by logical normative beliefs coupled with individual tendencies in those responses (Zurqoni, 2019). Attitudes can be divided into two aspects, namely social attitudes and spiritual attitudes (Hasanah et al., 2017). Social attitudes include honest behavior, responsibility, discipline, confidence, courtesy, and care for the social environment (Saidah & Damariswara, 2017). Spiritual attitudes include acceptance, respect and practice of religious teachings (Wildan, 2017). Changes in students' attitudes are influenced by internal factors (Kodir & Haris, 2021) and external factors (Purwaningsih & Syamsudin, 2022).

The problems of forming students' ethics and attitudes have been found in initial observations by researchers at SMK Negeri 8 Samarinda. Students who dare to speak

harshly, do not pay attention to the teacher during learning, even some students skip class during learning are indications of ethical problems and student attitudes. The teacher only opens the lesson and students are tasked with explaining the material, even though the challenges in learning are more dominant in their application to shape the students' personality. Through this study, of course, it is hoped that these indications can be derived considering that Islamic Religious Education and Ethics learning emphasizes character building which includes ethics and attitudes of students according to Islamic teachings. Then, the importance of Islamic Religious Education and Ethics learning is also expected to provide understanding for teachers who teach Islamic Religious Education and Ethics learning to be able to teach it according to student needs.

To see the relevance of this study, researchers compared it with several previous studies, including research by Waroh (2022), which stated that learning Akidah Akhlak has a significant influence on the formation of student character. The next research is by Pratiwi (2018), which also states that learning Akidah Akhlak has a significant impact on student behavior. Another study was conducted by Wilyani (2015), which states that Islamic Religious Education learning has a high influence in changing bad habits in the context of students' diversity attitudes for the better. The novelty of this study compared to the studies already mentioned is that this study uses ethical and attitude variables in the context of Islamic teachings in general, which have not been found in the research mentioned.

## **B. Literature Review**

### **1. Islamic Religious Education and Ethics**

Religious education was mentioned in PP Nomor 05 Tahun 2007 which reads, "*Pendidikan agama adalah pendidikan yang memberikan pengetahuan dan membentuk sikap, kepribadian, dan keterampilan peserta didik dalam mengamalkan ajaran agamanya, yang dilaksanakan sekurang-kurangnya melalui mata pelajaran/kuliah pada semua jalur, jenjang, dan jenis pendidikan.*" Which means religious education in the process must involve cognitive, affective, and psychomotor functions, coupled with the personality of the learners so that they can carry out religious teachings through the field of study they are studying.

Islamic Religious Education is an effort made to form individuals or groups to have a Muslim personality based on Islamic law towards a personality that is in accordance with Islamic religious teachings (Azis, 2019). In the 2013 curriculum, Islamic Religious Education subjects changed to Islamic Religious Education and Ethics which are national subjects in the 2013 curriculum revision in 2017. Islamic Religious Education and Ethics is education that fundamentally instills the morals of students through comprehensive habituation and practice (Kardi, 2018).

Islamic Religious Education and Ethics use learning materials in the form of knowledge and experience activities that are deliberately given systematically to students in order to achieve religious goals (Hami & Idris, 2015). In other words, Islamic Religious Education and Ethics are all activities, knowledge, and experiences consciously given systematically to students to achieve the goals of Islamic religious education.

Islamic religious education referred to by Zakiyah Darajat is the formation of personality directed at improving mental attitudes that will be carried out in actions in

accordance with the guidance of Islamic teachings (Dacholfany & Hasanah, 2021). Then, Islamic religious education also aims to form a good human attitude in everything in life.

Islamic Religious Education and Ethics as learning have five scopes. The five scopes, of course, must be aware of human's relationship with the creator, self, others, and the natural environment. The five scopes in question are: Al-Qur'an Al-Hadis, Akidah, Akhlak dan Budi Pekerti, Fiqih, and Sejarah Peradaban Islam (Fahrudin et al., 2017).

## **2. Ethics**

Ethics is defined as the science that teaches about good things and bad things (Tualeka et al., 2012). It explains what humans should do, as well as exemplifies good deeds and directs people towards better things. There are also those who say that ethics as thoughts, concepts, and principles that guide us in determining good behavior or bad behavior (Elder & Paul, 2003).

Ethics in education can be interpreted as a lesson or science about the theory of how to behave well or act to others, especially in the school environment (Annur et al., 2021). In the world of education, taught about the ideal science of human ethics or related to the science of ethics (Kidder, 1996). A student must have good ethics on himself, his teacher, and his peers.

Islam recognizes the term "akhlak" as good and bad actions, like ethics. However, ethics and akhlak have fundamental differences. Ethics in the point of view of action is defined as the thinking of human towards another human being whereas morals are determined by the Qur'an (Sutisna, 2020). Another difference is in the perspective of relationships. Ethics is a relationship with fellow human beings only, while morality is a relationship with human and God (Pujianti, 2022).

Regarding benchmarks, ethics as mentioned earlier is only limited to human thoughts about other human beings, so the measurement of one's ethical goodness is based on what most people in a region or around the world think. As for morals or ethics in Islam, the benchmark used is the Qur'an and the Sunnah of the Prophet Muhammad, so that the ethical goodness of a Muslim is measured based on his closeness to the Qur'an and the Sunnah of the Prophet Muhammad (Hardiono, 2020).

Ethics in its application in social life is divided into two, namely descriptive ethics and normative ethics. Descriptive ethics is ethics that discusses critically and rationally about human behavior. That is, descriptive ethics talks about actual facts about human attitudes and behavior according to existing situations and cultures (Tas'adi, 2014). Normative ethics is an ethics that determines humans to act well and keep humans away from bad things in accordance with the norms that prevail in society (Adiyanto, 2019).

## **3. Attitudes**

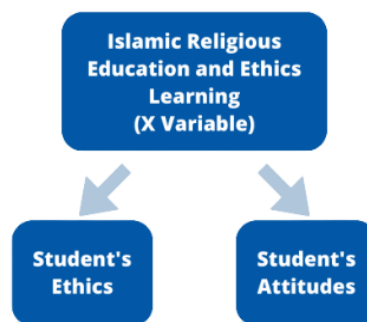
Attitude was first mentioned by Spencer (1862), who interpreted it as "Mental status of a person" (Syamaun, 2019). Attitudes are human conditions and actions that involve emotions as a form of response to certain conditions (Nidyawati, 2022). As a form of response, attitudes are influenced by logical normative beliefs coupled with individual tendencies in those responses, so good and bad attitudes depend on the beliefs and tendencies of the individual himself (Zurqoni, 2019).

Attitudes can be divided into two aspects, namely social attitudes and spiritual attitudes (Hasanah et al., 2017). Social attitude means an attitude that shows honest behavior, responsibility, discipline, confidence, courtesy, and care for the social environment (Saidah & Damariswara, 2017). A spiritual attitude is an attitude that is able to accept, respect and implement the teachings of the religion adopted (Wildan, 2017).

Changes in attitudes in students are influenced by internal factors and external factors. Examples of internal factors are the absence of a desire to study, being late for class, getting sick, and not completing assignments (Kodir & Haris, 2021). External factors of changes in student attitudes include family, school environment, peers, and cyberspace (Purwaningsih & Syamsudin, 2022).

### C. Methods

This research was quantitative type with a causal approach (Sugiyono, 2018). The variables used were Islamic Religious Education and Ethics learning (X Variable), students' ethics (Y1 Variable), and students' attitudes (Y2 Variable). The design of this research is illustrated in the following chart.



**Figure 1.** Research Design

#### 1. Populaton and Samples

The population in this research was all class X of Office Governance Automation (OTKP) SMK Negeri 8 Samarinda students as many as 102 students. Sampling using simple random sampling and number determination using Issac and Michael's table with a significance level of 5%, so that a sample of 84 students was obtained. Data collection using observation, questionnaire, and documentation techniques. The Likert scale using with four alternative answer options, shown in the following table.

**Table 1.** The Likert Scale Measurement

<b>Items' Response</b>	<b>Statements Score</b>
Very Often	4
Often	3
Sometimes	2
Never	1

#### 2. Instrument

The instrument used in this research was questionnaires with a total of 36 items divided into three variables. The questionnaire grids used are presented in the following table.

**Table 2.** The Grid of X Variable Instrument

<b>Sub Variable</b>	<b>Indicators</b>	<b>Items' Number</b>
Students' Participation in Islamic Religious Education and Ethics Learning	1. PAI learning desire.	1-15
	2. Read the material before learning PAI.	
	3. Record PAI lessons.	
	4. Teachers explain PAI lessons according to the content of good values, attitudes and akhlak.	
	5. The teacher provides habituation of good attitudes and akhlak.	
	6. The teacher explains PAI with a good example.	
	7. Teachers sanction ethical violations.	
	8. The teacher understands aspects of students' akhlak and attitudes.	
	9. Not late for class when PAI learning takes place.	
	10. Ask questions during PAI lessons.	
	11. Teachers give respectful advice to others.	
	12. PAI teachers teach to always worship.	
	13. PAI teachers give advice for the afterlife.	
	14. PAI lessons have a positive impact on life.	
	15. PAI teachers teach tolerance.	

**Table 3.** The Grid of Y1 Variable Instrument

<b>Sub Variable</b>	<b>Indicators</b>	<b>Items' Number</b>
Ethics for Teachers	1. Polite and friendly attitude to teachers.	16-19
	2. Lower the voice of talking to the teacher.	
	3. Greeting to the teacher when passing by on the street.	
	4. Kiss the teacher's hand when meeting.	
Ethics for Friends	1. Respect and responsibility.	20-23
	2. No acts of violence.	
	3. Practicing the value of tolerance.	
	4. Help friends, fair, and friendly.	
Ethics in the Learning Process	1. Listen to the PAI teacher's explanation.	24-26
	2. Always do the tasks assigned by the teacher.	
	3. Reprimanding noisy friends during class.	

**Table 4.** The Grid of Y2 Variable Instrument

<b>Sub Variable</b>	<b>Indicators</b>	<b>Items' Number</b>
Religious Attitudes	1. Doing worships earnestly.	27-29
	2. Zuhr prayer in congregation.	
	3. Invite friends to pray in congregation.	

Honest Attitudes	1.	Honest in everyday life.	30-33
	2.	Fulfill promises and responsibilities.	
	3.	Do tasks with your own efforts.	
	4.	Reprimanding a friend who cheated.	
Discipline	1.	On time to school.	34-36
	2.	Dress neatly.	
	3.	Care for the environment.	

### 3. Procedures of Data Analyzes

After being tested for validity, there were four invalid questionnaire items from X variable, including questionnaire items 2, 3, 9, and 10. Invalid items are then not used so that X variable only has 11 questionnaire items left. The grains of Y1 and Y2 variables are all valid, so all items can be used. The total number of questionnaire items that can be used from the three variables is 32 items. After being tested for validity, the three questionnaires were then tested for reliability and all three were reliable. Then, the data were analyzed by tests of normality, linearity, Pearson correlation, simple linear regression analysis, and coefficient of determination.

## D. Result and Discussion

### 1. Findings

The data obtained from the three questionnaires were then formed into percentages, so that it can be known by description. Data descriptions are presented in the following table.

**Table 5.** Data Descriptive

Sub Variable	Average Percentage Score			
	Very Often	Often	Sometimes	Never
Students' Participation in Islamic Religious Education and Ethics Learning	35%	42%	19%	4%
Ethics for Teachers	33%	38%	25%	4%
Ethics for Friends	29%	51%	19%	2%
Ethics in the Learning Process	29%	40%	28%	3%
Religious Attitudes	21%	44%	33%	2%
Honest Attitudes	16%	41%	38%	6%
Discipline	52%	33%	14%	1%

The prerequisite test is carried out in two stages, namely the normality test and the linearity test. A normality test is performed to determine whether the data distribution is normal or not and determine whether to use parametric or non-parametric analysis. The distribution of data from all three questionnaires was tested

by the Shapiro-Wilk's rule, with criteria significance level  $> 0,05$  will be considered normal, and vice versa. The normality test results are presented in the following table.

**Table 6.** Normality Test

Variable	Significance	Explanation
Islamic Religious Education and Ethics Learning	0,132	Normal
Students' Ethics	0,059	Normal
Students' Attitudes	0,779	Normal

Based on the table, it is known that the data from all variables tested are spread normally, so the prerequisite test is continued with a linearity test between X variable with Y1 and Y2 variables with criteria significance level  $> 0,05$  will be considered to have a linear relationship, and vice versa. The results of the linearity test are presented in the following table.

**Table 7.** Linearity Test

Variable	Significance	Explanation
X with Y1	0,758	Linear
X with Y2	0,704	Linear

The hypothesis proposed in this study is an alternative hypothesis, namely the influence of Islamic Religious Education and Ethics Learning on Students' Ethics and Attitudes. To test the hypothesis, a correlation test was carried out using Pearson's rule with criteria significance level  $< 0,05$  then the alternative hypothesis was accepted and the null hypothesis was rejected, and vice versa. The results of the Pearson correlation test are presented in the following table.

**Table 8.** Pearson Correlation Test

Variable	Correlation	Significance	Explanation
X on Y1	0,479	0,000	Significant
X on Y2	0,316	0,000	Significant

Based on the table, it is known that significance levels of both variables were  $0,000 < 0,05$  so it is stated that there were influence between Islamic Religious Education and Ethics Learning on Students' Ethics and Attitudes. Then, the data was analyzed with a simple linear regression test to find out the extent to which variable X affects variables Y1 and Y2 with the equation  $Y=a+bx$ . The results of a simple linear regression test are presented in the following table.

**Table 9.** Simple Linear Regression Test

Variable	Constant (a)	Regression (b)	Significance
X on Y1	18,665	0,425	0,000
X on Y2	20,599	0,254	0,003



Based on these results, it is known that Islamic Religious Education and Ethics Learning have a positive effect on Students' Ethics with the equation  $Y=18,665+0,425$ , which means that every 1% of Islamic Religious Education and Ethics Learning is carried out, Students' Ethics will increase by 42,5%. It is also known that Islamic Religious Education and Ethics Learning have a positive effect on Students' Attitudes with the equation  $Y=20,599+0,254$ , which means that every 1% of Islamic Religious Education and Ethics Learning is carried out, Students' Attitudes will increase by 25,4%. To determine the magnitude of the influence of Islamic Religious Education and Ethics Learning on Students' Ethics and Attitudes, a coefficient of determination used. The resulting coefficient of determination is presented in the following table.

**Table 10.** Coefficient of Determination

<b>Variable</b>	<b>R</b>	<b>R Square</b>
X on Y1	0,479	0,229
X on Y2	0,316	0,100

Based on the R square listed in the table, it is known that the influence of Islamic Religious Education and Ethics Learning on Students' Ethics is 22.9% and the influence of Islamic Religious Education and Ethics Learning on Students' Attitudes is 10%.

## **2. Discussion**

It is known that the sub-variable "Student Participation in Islamic Religious Education and Ethics Learning", dominated by a score of 3 at 42%, which shows that most respondents feel that Islamic Religious Education and Ethics Learning had a positive impact. This is also in accordance with research by Faiz et al. (2020), which states that Islamic Religious Education and Ethics Learning can provide an appreciation of language manners. However, there is a note in the scope of learning frequency, most respondents only answer occasionally. In addition, related to the provision of sanctions due to violations of ethics of religious values in learning also need to be considered.

Regarding the sub-variable "Ethics for Teachers", it was dominated by a score of 3 at 38%, which showed that most respondents had good ethics to teachers. Ethics include politeness, friendliness, and respect for teachers. It was just that most students still need to be given socialization related to hospitality. This is in accordance with the problems presented in the research by Nofialisman & Murniyetti (2023) related to communication establishment. For this reason, more interaction between students and teachers is needed in improving student friendliness.

Regarding the sub-variable "Ethics for Friends", it was dominated by a score of 3 at 51%, which shows that most students already have good ethics to their peers. Ethics includes tolerance and understanding of differences in everyday life. This is certainly good, but still needs to be improved, as mentioned in research by Winih (2023), that tolerance can be instilled in students by habituation methods.

Regarding the sub-variable "Ethics in the Learning Process", it is dominated by a score of 3 at 40%, which shows that most students already have good ethics in the learning process. The ethics in question include listening to the teacher's explanation

and doing the tasks assigned by teacher, as explained in research by Muzakki et al. (2022). However, regarding reprimanding noisy friends while studying, it is only sometimes done. Therefore, understanding is needed for students to reprimand their noisy friends in learning.

Regarding the sub-variable "Religious Attitude", it was dominated by a score of 3 at 44%, which showed that most students already had a good religious attitude. The religious attitudes in question include the intensity of solemn worship, the intensity of congregational Zuhur prayers, and the intensity of inviting friends to pray in congregation, as conveyed in research by Rahmawati et al. (2021). Regarding the intensity of congregational Zuhur prayers, as many as 40% of students still do it occasionally, so improvement is needed by the teacher so that the intensity can increase.

Regarding the sub-variable "Honest Attitude", it was dominated by a score of 3 out of 41%. This shows that most students are good at being honest. The scope of honesty in question is the practice of honesty values, the perspective of fulfilling promises and responsibilities, doing tasks independently, and reprimanding friends who cheat while studying. When it comes to doing tasks independently, 48% of students still do them occasionally. When it comes to reprimanding a friend who cheated, 60% of students still do it occasionally, and even 20% never do it. For this reason, solutions are needed by teachers in overcoming two problems related to honesty as explained in research by Jailani et al. (2019) that one of the inhibiting factors in the integration of honesty values is the difficulty of teachers in determining the material.

Regarding the sub-variable "Discipline", it is dominated by a score of 4 at 51%, which indicates that most students have a very good discipline attitude. The discipline in question includes the intensity of punctuality in coming to school as conveyed in research by Abbas et al. (2022). Another scope added by the researcher is the intensity of dressing neatly, and the intensity of environmental concern as a result of learning PAI and Ethics. Regarding the intensity of environmental care, 18% of students still occasionally do it. This is certainly the duty of Islamic Religious Education and Ethics teachers to instill the value of caring for the environment to students.

## E. Conclusion

Islamic Religious Education and Ethics Learning has a positive effect on the Students' Ethics and Attitudes of Class X OTKP Students at SMK Negeri 8 Samarinda as evidenced by the results of the Pearson Correlation hypothesis test of  $0,000 < 0,05$ . The results of simple linear regression showed that every addition of 1% of Islamic Religious Education and Ethics Learning (X) there was an increase in Students' Ethics (Y1) by 42.5% and an increase in Students' Attitudes (Y2) by 25.4%. The magnitude of the influence of Islamic Religious Education and Ethics Learning on Students' Ethics regarding R Square Tests by 22.9% with the most influenced sub-variables being ethics for friends which is dominated by a score of 3 or often frequency of 51% and on Students' Attitudes regarding R Square Tests by 10% with the most influenced sub-variable being discipline which is dominated by a score of 4 or very often frequency of 52%.

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