

Implementation of Religious Values Among Students at MAN 1 Makassar City

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ABSTRACT

This study investigates the implementation of religious values among students at MAN 1 Makassar City, addressing the critical need to understand the practical realization of Islamic character education within a structured school environment. The core research question revolves around how Worship, Moral, and Social values are manifested by students. Employing a qualitative, descriptive research design with a phenomenological approach, the study utilized primary data from students and Aqidah Akhlak educators, supplemented by secondary sources. Data were collected through observation, interviews, and documentation, analyzed via data reduction, display, and conclusion drawing. The findings generally indicate a well-realized implementation of all three value dimensions. Worship values were evident in consistent congregational prayers and other sunnah practices. Moral values were observed through polite speech and courteous behavior, though the study identified a significant gap in student punctuality and discipline. Similarly, Social values, such as mutual cooperation, were present but undermined by the heavy reliance on school cleaning staff, indicating limited student ownership. In conclusion, while formal religious activities are successfully implemented, challenges persist in maximizing personal discipline and social responsibility. This research highlights that effective implementation by Aqidah Akhlak educators is crucial for the maximal achievement of students' Islamic character, contributing valuable insights into the growth of religious character in Islamic high schools.

Keywords: *Implementation of Religious Values Among Students.*

1) INTRODUCTION

The world of education stands as an inseparable part of the overall culture created by humans, positioning individuals as the primary subjects navigating and shaping the reality of life. In Indonesia, the state firmly embeds this principle within its legal framework. In accordance with the mandate of the 1945 Constitution of the Republic of Indonesia, Chapter XIII concerning Education and Culture, Article 31 explicitly states that every citizen has the right to education. This decree confirms that all Indonesian citizens are entitled to be fully humanized through a purposeful and structured educational process.

Paper presented at The 2nd ICONETT, 2025
Faculty of Teacher Training and Education
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The foundational role of education in national development is further detailed by Government Regulation No. 55 of 2007, which focuses specifically on religious education. This regulation stipulates:

"Religious education is an education that provides knowledge and shapes the attitude, personality, and skills of students in practicing the teachings of their religion, which is carried out at least through subjects/courses at all educational paths, levels, and types."

This regulatory mandate underscores the national commitment to fostering not only intellectual growth but also strong moral and spiritual character. Within this context, Islamic education plays a particularly vital role. It is tasked with the comprehensive formation of students' religious character. This religious attitude is essential, as it is reflected in an individual's way of thinking and acting, thereby serving as the fundamental moral and faith-based orientation for navigating complex social environments. Religious value, fundamentally, is a value derived from one's conviction in God. Therefore, a religious value is expressed as an obedient attitude and beneficial behavior demonstrated by humans in carrying out the tenets of the religion they adhere to in daily life.

The implementation of these religious values among students is typically achieved through two primary pedagogical methods: habituation and advice. Furthermore, the theoretical framework of religiosity, as defined by scholars such as Muhaimin, consists of five key dimensions that should be addressed holistically: the dimension of belief, the dimension of religious practice, the dimension of experience, the dimension of religious knowledge, and the dimension of moral practice and consequence.

MAN 1 Makassar City is a Madrasah Aliyah Negeri a state run Islamic high school. Such institutions bear the dual responsibility of delivering the national curriculum while serving as models for integrated Islamic character development. This status makes the effective implementation of religious values within its grounds a critical barometer for the success of government-mandated religious education.

Based on the researcher's observation at MAN 1 Makassar City, conducted on October 27, 2021, the application of religious values is indeed carried out by educators, especially those teaching Aqidah Akhlak (Islamic Creed and Morals). This is primarily achieved through programs of habituation, such as the communal Dhuha prayer within the school environment. Students are consistently taught to

align their behavior with Islamic teachings and to implement core religious values, including Worship (Ibadah) and Moral (Akhlaq) values, both within the school and in their daily lives.

However, the reality of implementation at MAN 1 Makassar City reveals a persistent gap between institutional ideals and practical student engagement. Field data indicates that participation in activities oriented toward religious values is inconsistent. Specifically, in the implementation of the religious value of Worship (Ibadah), some students failed to perform the Dhuha prayer at the school's Maulana Rauf Mosque. This reluctance is hypothesized to stem from an immature understanding of the practical importance of applying religious values beyond compulsory activities.

This discrepancy is further evident in the realm of Moral (Akhlaq) values. Observations reveal that a segment of the student body lacks politeness in speech and behavior, evidenced by the use of coarse language or swearing when interacting with peers. Furthermore, in terms of discipline, students demonstrated indifference to timely task submission and were found littering or violating school attendance rules by being persistently late. Finally, the implementation of Social (Kemasyarakatan) values, such as mutual cooperation (gotong royong), was not optimally utilized; cleaning activities were heavily managed by the school's cleaning staff, indicating limited student ownership of the school environment.

These recurring behavioral shortcomings specifically concerning inconsistent worship attendance, disciplinary issues, and limited social responsibility warrant a deeper academic examination. The effectiveness of the Aqidah Akhlaq program at a flagship institution like MAN 1 Makassar City needs empirical confirmation.

Therefore, this study aims to systematically investigate and analyze these discrepancies. The research specifically addresses three objectives: to determine the implementation of Worship values, Moral values, and Social values among students at MAN 1 Makassar City. Based on the phenomena observed and the need to bridge the gap between policy and practice, the researcher is keenly interested in conducting this study titled: Implementation of Religious Values Among Students at MAN 1 Makassar City.

2) METHODS

Study Design and Approach a qualitative, descriptive research design utilizing a phenomenological approach. This methodological choice is particularly appropriate because the research aims to deeply explore and describe the specific phenomenon the lived experiences and practical realization of religious values as implemented and perceived within the focused social setting of MAN 1 Makassar City. A qualitative descriptive approach allows the researcher to capture the depth, richness, and complexity of the non-numerical data concerning student behaviors, educator perspectives, and institutional practices related to *Ibadah*, *Akhlak*, and *Kemasyarakatan* values. The researcher served as the key instrument in the data collection process, a standard practice in qualitative studies, ensuring contextual understanding and flexibility during fieldwork. The overall research flow adhered to a rigorous sequence: data gathering, assessing data quality, systematic analysis, interpretation, and ultimately, generating grounded conclusions based on the empirical findings.

The research was conducted at Madrasah Aliyah Negeri 1 (MAN 1) Makassar City. This location was selected due to its status as a state-run Islamic high school, making it a critical site for observing the systematic application and implementation of government-mandated religious education and character building.

The informants (participants) were intentionally selected using a purposive sampling strategy to capture a broad, multi-layered perspective on the implementation of religious values. The primary data sources utilized included:

- a. Students: As the central subjects of the character education programs and the primary focus of value implementation.
- b. *Aqidah Akhlak* Educators: As the key individuals responsible for designing, teaching, and monitoring the core religious curriculum.
- c. Other Subject Educators: Providing secondary context regarding student behavior and corroborating data across the general school environment.

Secondary data sources complemented this information, including relevant academic books, official school documents, and policy materials pertinent to religious education at the institution.

Data Collection Techniques three established qualitative techniques were employed concurrently to ensure a comprehensive collection of information:

a. Observation

Observation is defined as the systematic documentation and recording of the phenomena under study. In this research, observation was utilized to meticulously record and examine various elements related to the students' environment. This included recording contextual data such as the time, specific location (e.g., mosque during Dhuha prayer), actors (students and staff), setting, nature of activities, interaction with objects (e.g., waste disposal bins), events (e.g., gotong royong sessions), stated goals, specific roles performed by individuals, and other contextual data required for comprehensive behavioral analysis.

b. Interviews

Interviews constitute a targeted process of obtaining deep, nuanced information for research purposes. This was conducted through a semi-structured dialogue between the researcher, acting as the interviewer, and the informants. These dialogues aimed to probe their experiences, perceptions, challenges, and understanding of the *Ibadah*, *Akhlak*, and *Kemasyarakatan* values within a contextual or participatory observation framework, ensuring candid and rich accounts.

c. Documentation

Documentation refers to the activity or series of activities carried out by the researcher to systematically collect various information, data, and facts that are intrinsically related to the research problem and stated objectives. The documentary evidence gathered included official school records, internal policy documents, attendance sheets, photographs, and, where appropriate, audio or video evidence of activities (such as prayer sessions or cleanliness drives), which served as crucial empirical support and corroboration for the observational and interview data.

To ensure the trustworthiness and rigor of the findings, this study employed data quality measures through triangulation. Triangulation is vital in qualitative research to validate data and increase confidence in the study's conclusions by examining the same phenomenon from multiple vantage points. The study applied a multi-faceted approach to triangulation:

- a. Source Triangulation: Comparing data obtained from different groups of informants (students vs. *Aqidah Akhlak* educators vs. other educators).
- b. Technique Triangulation: Cross-validating information gathered from observation, interviews, and documentation to ensure consistency and reliability.

- c. Time Triangulation: Ensuring that patterns and findings remained consistent across different periods of the data collection phase, lending stability to the observed phenomena.

Data Analysis Techniques, the collected data were processed and analyzed using the sequential steps characteristic of qualitative analysis, adapted from Miles and Huberman's interactive model. Data analysis in this context means systematically organizing the materials gathered from the interviews and observations, interpreting them, and ultimately generating new insights, opinions, theories, or ideas that constitute the study's central findings. Analysis inherently involves processing and organizing the raw data, breaking it down into smaller, manageable units, and searching for common patterns and overarching themes. In this qualitative methodology, the process of analysis and interpretation always proceeds concurrently.

The sequential steps employed were:

1. Data Reduction (Data Reduction)

Data reduction is the critical initial stage of the qualitative analysis technique. This process involves the careful selection, focused categorization, simplification, and summary of the voluminous raw data. It requires the researcher to discard data deemed non-essential or irrelevant to the research objectives, thereby creating a refined, focused, and manageable body of information from which meaningful themes and patterns can finally be drawn.

2. Data Display (Data Display)

Data Display is the activity performed after the initial reduction phase. The collected data is organized and structured systematically (e.g., through matrices, charts, or detailed narrative texts) and made easily digestible. This systematic visual or textual arrangement is crucial because it compresses the information, facilitates pattern recognition, allows for quick comparison across themes, and ultimately enables the possibility of generating sound, preliminary conclusions.

3. Conclusion Drawing and Verification

Conclusion drawing and verification represent the final stage in the qualitative data analysis technique. This step involves a thorough, iterative review of the data reduction and display results, ensuring they remain directly aligned with the analytical goals intended by the research objectives (the implementation of Worship, Moral, and Social values). The primary purpose of this final stage is to find the underlying meaning of the collected data by searching for relational commonalities, differences, and emerging theoretical insights, leading to the formulation of validated conclusions that

effectively address the existing research problem. Verification is an ongoing process of challenging and confirming the emerging interpretations throughout the analysis.

3) RESULTS AND DISCUSSION

Implementation of Worship Values among Students

The value of worship is the most fundamental dimension of religiosity because it reflects the relationship between humans and Allah SWT. In the context of Islamic education, worship is not merely understood as the performance of religious rituals but also as a form of spiritual exercise that shapes character and moral consciousness in students. Based on the results of observations and interviews conducted at MAN 1 Makassar, it was found that students' worship practices had been implemented well through routine activities such as *duba* prayer, *dhuhur* congregational prayer, Friday congregational prayer, as well as various religious activities such as reciting the Qur'an, sending blessings upon the Prophet, and praying together.

In its implementation, worship activities at the madrasa are not only regarded as formal routines but also as an integral part of religious character formation. Several Islamic organizations in the school, such as khalifatul Mustafaq Qur'an, play an essential role in fostering a culture of worship among students. Through these organizations, students are encouraged to love the mosque, cultivate a sense of togetherness in worship, and develop spiritual responsibility in their daily lives. In addition, the BTQ (Baca Tulis Al-Qur'an / Qur'an Reading and Writing) program also serves as a means for students to improve their Qur'anic literacy in accordance with tajwid principles.

Interviews with several students reinforced that the implementation of worship values at MAN 1 Makassar had been running effectively. One informant stated that *duba* prayer and congregational prayers were not merely carried out under teachers' instruction but also grew from students' personal awareness. This indicates that worship values have begun to internalize within students as a form of autonomous religious awareness. Nevertheless, a small number of students still do not perform worship consistently, particularly duha prayer. The factors behind this include differing levels of understanding and spiritual maturity among students in appreciating the importance of worship.

From a theoretical perspective, this finding aligns with Muhaimin (2008), who states that religiosity comprises five key elements: belief, worship practices, religious experience, religious knowledge, and moral application. The implementation of worship values at MAN 1 Makassar reflects two of these five dimensions, namely worship practice and religious experience. The habituation

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process through routine religious activities in school is an effective method to instill worship values, as repetition gradually forms habitual moral behavior (habitual virtue).

Furthermore, the study found that the madrasa environment strongly supports the successful implementation of worship values. As an Islamic educational institution, the madrasa serves a dual function as a medium for knowledge transmission and for value cultivation. The presence of *Aqidah Akhlak* teachers and the active involvement of educators in providing direction and moral example (*uswah hasanah*) are vital factors that strengthen the internalization of worship values. Moral modeling by teachers serves as an effective moral learning tool because students tend to imitate positive behaviors demonstrated by their teachers. This finding is consistent with Islamic character education theory, which positions the teacher as a *murabbi* a spiritual and moral guide for learners.

In general, it can be concluded that the implementation of worship values at MAN 1 Makassar has been well-executed and relatively effective in shaping students' religious character. Structured religious programs, the support of Islamic student organizations, and teachers' exemplary conduct are the main contributing factors. However, to achieve optimal results, there must be further reinforcement of personal awareness and the continuity of worship practices so that they do not end at formal rituals but evolve into deeply rooted spiritual habits.

Implementation of Moral (Akhlak) Values among Students

Moral values represent the second dimension in the implementation of religious values. Morality (*akhlak*) serves as a reflection of humans' relationship with others (*habl min an-nas*) and with themselves. Based on observations and interviews, it was found that students at MAN 1 Makassar have demonstrated good moral conduct through polite behavior, adherence to rules, and high social responsibility. Students generally exhibit friendliness toward teachers and peers, maintain cleanliness, and dress neatly in accordance with the school's ethical standards.

Teachers of *Aqidah Akhlak* play a vital role in moral formation. They not only function as knowledge transmitters but also as moral exemplars. According to one teacher interviewed, students are introduced to Islamic moral values as early as the orientation period. Teachers consistently instill values such as honesty, discipline, responsibility, and politeness, both through formal lessons and daily interactions within the school environment. The approach used is not doctrinal but based on habituation and positive reinforcement.

Although students' moral behavior is generally good, the study also found weaknesses in terms of discipline. Some students still arrive late to school, fail to submit assignments on time, or use impolite language with peers. This suggests that moral formation has not yet been fully internalized among all students. In the context of Islamic moral education theory, this phenomenon can be understood as variations in levels of *tazkiyatun nafs* (self-purification) among individuals, which are influenced by family background, social environment, and students' religious understanding.

When related to Al-Ghazali's theory of morality, this condition shows that some students have reached the stage of *malakah* a firmly established habit of virtuous behavior while others are still in the stage of *riyadhab al-nafs*, meaning they are in the process of moral training that requires continuous practice to achieve stability. Therefore, moral education should be conducted continuously and integratively through collaboration among the madrasa, families, and the broader community.

From an empirical standpoint, the strengthening of moral values at MAN 1 Makassar can be seen through the creation of a religious atmosphere within the school via activities such as religious lectures, spiritual development sessions, and enforcement of Islamic-based school regulations. This conducive religious climate has a positive effect on student behavior. As stated by Fadhlurrahman (2020), the internalization of religious values among students becomes effective when nurtured in an environment with a strong spiritual ambiance since such values thrive through lived experiences rather than conceptual knowledge alone.

Moreover, role modeling and appreciation strategies have proven effective in enhancing students' moral awareness. Teachers and school staff apply a reward system for students who display good behavior and discipline while offering educational reprimands for those who violate rules. This humanistic approach fosters positive emotional relationships between teachers and students, thereby strengthening students' moral attachment to Islamic ethical values.

Overall, the findings indicate that moral values among students at MAN 1 Makassar are well-implemented, though improvements are needed particularly in personal discipline and responsibility. Strengthening moral character cannot rely solely on cognitive learning; it requires synergy among habituation, exemplary modeling, and social control. Thus, morality becomes not just knowledge but an integrated part of the learner's personality.

Implementation of Social Values among Students

Social values represent the dimension of religiosity related to human ability to live harmoniously and cooperate in goodness. In Islam, social values are manifested through principles of *ukhuwah islamiyah* (Islamic brotherhood), mutual assistance, cooperation, and social responsibility. Based on the research findings, the implementation of social values at MAN 1 Makassar is evident in students' participation in routine community service and gotong royong (collective work) activities.

Observations reveal that every morning before lessons begin, students engage in collective cleaning of classrooms and school grounds. This has become a part of school culture that fosters ownership, cooperation, and shared responsibility for maintaining cleanliness and order. Teachers and class advisors actively supervise and participate, providing direct examples to students. These social activities reflect the implementation of *habl min an-nas* (relationship among people) and *habl min al-bi'ah* (relationship with the environment).

However, interviews reveal that student participation in these activities is not yet uniform. Some students still perceive cleanliness as the responsibility of cleaning staff rather than a shared duty. This gap between taught values and displayed behavior illustrates a level of moral reasoning that has not yet reached autonomy, as explained by Lawrence Kohlberg's stages of moral development. Students with higher moral awareness act based on internal principles rather than external pressure.

Nevertheless, social activities at MAN 1 Makassar overall show positive results. Teachers of *Aqidah Akhlak* reported students' enthusiasm in participating in cleaning and community projects. These activities not only maintain physical cleanliness but also build social bonds and solidarity among students. In the long term, such practices nurture caring, responsibility, and cooperation core values of Islamic character education.

Theoretically, these findings align with Zulkarnain's view that social values are integral to religiosity as they guide moral conduct toward harmonious living. Islam regards social engagement as an expression of faith, as reflected in the Prophet's hadith: "The best of people are those most beneficial to others." Hence, the implementation of social values at school can be understood as a form of *ibadah ijtimaiyyah* (social worship), where sincere social actions are acts of devotion to Allah.

Based on field findings, it can be concluded that social values at MAN 1 Makassar have been implemented satisfactorily, though not perfectly. Routine cooperation and collective cleaning have

become positive traditions within the school, yet some students still require awareness-building. Teachers are encouraged to continually emphasize that helping others and maintaining cleanliness are not merely social duties but religious obligations, thus embedding these values as part of students' religious consciousness.

Integrative Analysis of Religious Values Implementation

When viewed holistically, the implementation of religious values at MAN 1 Makassar encompasses all core aspects of religiosity: one's relationship with God (worship), with others (morality), and with the social environment (community). The school's approach is fundamentally religious character education, where religious values are internalized through habituation, role modeling, and school culture.

This process aligns with Hidayat and Muhaimin's theory of value internalization, which outlines three stages: value transformation, value transaction, and value transinternalization. In the transformation stage, teachers deliver religious teachings conceptually. In the transaction stage, interactions between teachers and students occur through modeling, habituation, and guidance. In the transinternalization stage, the values become part of the student's personality. The findings show that most MAN 1 students are at the transaction stage, with some progressing toward transinternalization indicated by their voluntary worship and moral behavior.

Moreover, the implementation of religious values is reinforced by the school's institutional framework. Islamic organizations, extracurricular religious activities, and the *Aqidah Akhlak* teachers' role contribute to an ecosystem conducive to religious character formation. This concept resonates with Muhaimin's (2008) notion of school culture in Islamic education, emphasizing that schools are not merely spaces for knowledge transmission but for nurturing moral and spiritual values shaping students' identity.

The study also revealed that social environment and family support influence the success of value internalization. Students from religiously oriented families display more consistent religious behaviors. This supports Bronfenbrenner's ecological systems theory, which posits that character development is shaped by interactions among various systems family, school, and community.

Evaluation and Implications of Research Findings

The research findings carry both practical and theoretical implications for developing character education based on religious values. Practically, MAN 1 Makassar's success in implementing religious values can serve as a model for other schools, particularly Islamic institutions seeking to strengthen their religious culture. Programs such as congregational prayers, Qur'anic literacy sessions (BTQ), Islamic study circles, and cooperative work have proven effective in fostering students' religiosity.

Theoretically, these findings affirm that the implementation of religious values must be comprehensive and sustainable, involving all educational components teachers, students, and the school environment. Religious values cannot be effectively taught through lectures alone; they must be lived through real experiences and exemplary behavior. In this way, students not only intellectually understand religious teachings but also internalize and practice them in their daily lives.

4) CONCLUSIONS

From the overall findings and discussion, it can be concluded that the implementation of religious values among students at MAN 1 Makassar has been carried out effectively and has shown significant results in shaping students' religious character. The value of worship has been realized through the performance of obligatory and voluntary prayers, as well as various religious activities. Moral values are reflected in students' polite behavior, sense of responsibility, and care for others, while social values are manifested through collective activities such as gotong royong (mutual cooperation) and community engagement within the madrasa environment.

Nevertheless, there remain aspects that need improvement, particularly in terms of discipline and personal awareness of social responsibility. To strengthen the sustainability of religious value implementation, it is necessary to develop reinforcement strategies based on collaboration among schools, families, and the wider community. In this way, the formation of religious character will not stop at the cognitive or behavioral level, but will evolve into a profound spiritual awareness that becomes deeply embedded within the students' personality.

Acknowledgment

The researcher wishes to express profound gratitude to Universitas Islam Negeri (UIN) Alauddin Makassar for the institutional support and academic environment provided throughout the duration

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of this study. Deep appreciation is extended to the Supervisors for their invaluable intellectual guidance, detailed feedback, and continuous motivation, which were crucial for the successful completion of this paper. Finally, a special thank you is due to the headmaster, educators, and students of MAN 1 Makassar City for granting generous access, cooperation, and serving as vital informants in the data collection process.

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