

### Research Article

## The Influence Of PAI Learning Outcomes On Students' Characteristics Class VII Mts Negeri 03 Indramayu

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**Abstract.** The purpose of this research is to: (1) Explain the learning outcomes of class VII students of MTS Negeri 03 Indramayu. (2) Describe the morals of class VII MTS Negeri 03 Indramayu. (3) Explaining the effect of PAI learning outcomes on the morals of class VII MTS 03 Indramayu students. This research is a field research with a correlational type quantitative approach. The data collection techniques used were: (1) a questionnaire in the form of collecting data on the morals of class VII students, (2) documentation in the form of draft scores to analyze the morals of class VII students. The results showed that the learning outcomes of students in class VII MTS Negeri 03 were in the moderate category, this was proven from calculations at intervals 68-92 of 32 students with a percentage of 56.10%, (2) The morals of class VII students of MTS Negeri 03 included are in the medium category, this is evidenced from calculations at intervals of 64-86 as many as 48 students with a percentage of 84.20%, (3) There is a significant influence between student Islamic education learning outcomes on the morals of class VII students of MTS Negeri 03 Indramayu. This is evidenced

by the obtained tcount value of  $4.466 > 1.672$  (ttable) and a sig value of student learning outcomes of 0.000 which is  $0.000 < 0.05$  so that  $H_0$  is rejected and  $H_a$  is accepted, which means that student learning outcomes of PAI partially have a positive and significant effect on morals students of class VII MTS 03 Indramayu.

**Keywords :** Learning outcomes, Islamic Religious Education, Student morals

## INTRODUCTION

Education is a conscious effort made by families, communities and the government, through guidance, teaching and training activities, which take place at school and outside school throughout life, to prepare students to be able to play roles in various living environments appropriately in the future. which will come. Education is programmed learning experiences in the form of formal, non-formal and informal education at school and outside of school, which lasts a lifetime with the aim of optimizing individual abilities, so that in the future they can play the proper role in life.<sup>1</sup>

Religious education has an important role in guarding the lives of all people, especially teenagers. The rise of cases of moral degradation that occur in adolescents in our country such as brawls between students, acts of violence, dirty talk, sexual harassment, drugs, drinking and so on is a negative impact of advances in information technology which are not matched by instilling faith in oneself. teenager.<sup>2</sup>

"Muhibbin Syah stated that the result is the level of success of a teaching and learning process. Results are intended as a result achieved or a change due to a system introduced or used. <sup>3</sup>"Muhammad Uzer Usman (2005:5) suggests that the word learning is defined as changes in individual and individual behavior thanks to individual interactions between individuals and their environment a person will experience changes in behavior, both aspects of his knowledge, skills, and aspects of his attitude."<sup>4</sup>

Human morality is one of the things that Islam wants to improve through the Prophet Muhammad SAW. This statement is in the hadith narrated by Ahmad from Abu Hurairah Ra. He said the Messenger of Allah said: Meaning: "Indeed I was only sent to perfect noble morals". (Reported by Ahmad).

Because the first mission of Islam is to guide human beings to have good morals, every moral violation will receive sanctions or punishment from God. <sup>5</sup>In

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<sup>1</sup>Redja Mudiylaharjah. "Early Studies on the Fundamentals of Education in General and Education in Indonesia" (Jakarta: PT Raja Grafindo Persada, 2002), 2nd Print, 11th.

<sup>2</sup>Djiwandono Sri Esti Wuryani, "Psychology of Education", (Jakarta: PT Grafindo, 2002), 113

<sup>3</sup>Suparman, "Educational Management" (Bandung: Alfabeta, 2003), 12

<sup>4</sup>*Ibid.*, 215

<sup>5</sup>Asmaran, "Introduction to Moral Studies" (Jakarta: Rajawali, 1992): 58.

essence, morality is a trait that is embedded in human beings. However, good and bad morals can be seen from the formation, coaching, and daily interactions. Good morals in students are expected to be able to foster willingness, strong enthusiasm, and high motivation in learning. So as to get maximum results and can set a good example to the surrounding community.

From the explanation above, that the higher the learning outcomes of students, the better the morals that students have. because the higher the knowledge he has will affect the mindset to do good morals. Vice versa, the lower the learning outcomes obtained by students, the lower the morals possessed by students. the researcher is interested in researching with the research title "Effect Of PAI Learning Results On Students' Class Vii Mts 03 Idramayu".

## RESEARCH METHODS

To achieve a scientific truth, it is necessary to have a scientific research method in accordance with the objectives to be achieved in the research. Determining the type of research is very important, especially for selecting the right analysis technician. Based on the problems and objectives put forward, this study seeks to explain in-depth information about the effect of pie learning outcomes on student morals at class VIII MTS Negeri 03 Indramayu, researchers used quantitative research. Where quantitative research is a type of research activity whose specifications are systematically planned and clearly structured from the start to the making of the research design.

## RESULTS AND DISCUSSION

### Definition of Morals

According to the language (etymology) the word morals is the plural form of khuluk (khulukun) which means character, temperament, behavior or character. These morals are equated with decency, courtesy. <sup>6</sup>In essence khuluk (character) or morals is a condition or trait that has seeped into the soul and becomes a personality. From this arise various kinds of actions in a spontaneous way without artificiality and without the need for thought.<sup>7</sup>

In another sense, it is stated that morality is a person's mental, heart and inner condition that influences external actions and behavior. If a person's inner condition is good and is actualized in good words, deeds and behavior easily, then this is called akhlakul karimah or praiseworthy morals (mahmudah). And if the inner condition is bad which is actualized in bad words, deeds and behavior, then it is called despicable morals (akhlak madzmumah). So, a person who does not have good morals (good

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<sup>6</sup>M. Yatimin Abdullah, *Moral Studies in the Perspective of the Qur'an*, (Jakarta: Amzah. 2007), 2

<sup>7</sup>Ibid, 2

behavior) is like a body without a spirit or is the same as someone who has died or is called a corpse which comes from the word "maitun" which means "carrion".

Therefore, in essence, a person who does not have good morals is like a carcass, while sooner or later the carcass will surely smell bad/dirty and cause disease. Likewise with people who do not have noble morals, sooner or later they will destroy themselves, and damage their environment/ecology.

### **Moral Distribution**

Everyone, whether children, teenagers, adults. Ordered to have commendable morals. In our daily lives we know about morals, one of which is commendable morals. Allah says about commendable morals in the Qur'an: surah Al-Baqarah: verse 153, which means: "O you who believe, make patience and prayer your helper, verily Allah is with those who are patient." morals al-karimah) and despicable morals (al-akhlak almadzmumah)<sup>8</sup>

Abdul Rasyid defines al-akhlak al-karimah as "commendable behavior which is a sign of the perfection of one's faith in Allah. Al-akhlak al-karimah is born based on commendable qualities. Good morals will be born from good qualities. Every time someone uses his good nature, for example he is not easily angry, then that person has commendable morals, because he has a patient nature inside. Among them included in the commendable morals (al-akhlak al-madzmumah) are as follows:

- 1). Sidiq (honest). Honesty is a spiritual component that reflects various commendable attitudes. They dare to express their attitude in a transparent manner, free from all falsehood and deception. He has an open heart and always acts righteously. So they have very strong moral courage<sup>9</sup> Every Muslim is obliged to have this honest character, both being honest with oneself and with others. Because Allah really likes honest people. Allah says in the Qur'an: Surah At-taubah: verse 119 which means: "O you who believe, fear Allah. divine light. Meanwhile, dishonest people are people who will deceive themselves by destroying all the morals that exist within them.
- 2). Be patient. There is a saying that patience is bitter as bitterness, but its results are sweeter than honey. This expression shows the wisdom of patience as fadhillah.<sup>10</sup> So every Muslim is ordered to be patient in facing whatever trials are given to Allah for his people. Every Muslim also should not despair in enduring calamities or trials given by Allah, because Allah will not give trials beyond the limits of His servant's ability.

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<sup>8</sup>M. Yatim Abdullah, Op,Cit, 39

<sup>9</sup>Toto Tasmara, Cultivating an Islamic Work Ethic (Jakarta: Echo of Insani Pers, 2002),190

<sup>10</sup>M. Yatim Abdullah, Op. Chit, 41

3). Shyness (Al-Haya'). As a series of traits al-haya' (ashamed) is ashamed of Allah and ashamed of himself when he violates Allah's rules. This feeling can be a guide to the path of salvation and prevent from evil deeds.

While despicable morals (Al-Akhlak Al-Madzmumah) Rahmat Djamika defines al-akhlak al-madzmumah as "behavior or behavior in speech that is reflected in humans, tends to be attached in a form that is unpleasant to others."<sup>11</sup> In everyday life, bad moral actions can be seen from the characteristics that are reflected in the behavior carried out by humans, such as actions that are impolite, evil, unpleasant, actions that are contrary to religious norms, customs, and even bad character. in general as it is (envy, jealousy, arrogant/arrogant, riya, discrimination, and others).

This despicable character is not the nature of humans who are born, because every human being who is born has good characteristics. The commendable morals possessed by everyone can turn into disgraceful morals (al-akhlak al-madzmumah) if a human is born in the wrong family upbringing, a bad environment, association that is too free, so that he will be influenced by it.

### **Student Learning Outcomes of Class VII MTS Negeri 03 Indramayu**

Based on the results of the analysis, the learning outcomes of class VII MTS Negeri 03 Indramayu can be categorized into three levels, namely: high, medium, low. From a total sample of 57 students, the highest number was in the medium category, namely 32 students with a percentage of 56.10%, followed by 22 students who were in the high category with a percentage of 38.60%, while 3 other students were in the high category with a percentage of 38.60%. low with a percentage of 5.30%. So it can be concluded that the learning outcomes of class VII students of MTS Negeri 03 Indramayu are in the medium category.

### **Student of Class VII MTS Negeri 03 Indramayu**

Based on the moral data of class VIII students of SMP Negeri 13 Malang, the acquisition of questionnaires can be categorized into three levels, namely: high, medium, low. Of the total sample of 57 students, the highest number was in the medium category, namely 48 students with a percentage of 84.2%, followed by 7 students who were in the high category with a percentage of 12.8%, while 2 other students were in the high category with a percentage of 12.8%. low with a percentage of 3.5%. So it can be concluded that the morals of class VII students of MTS Negeri 03 Indramayu are in the moderate category.

### **The influence of student Islamic education learning outcomes on student morals**

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<sup>11</sup>M. Yatimin Abdullah. Op, Cit 56

This research is a correlational quantitative research in which there are two variables studied. These variables are student learning outcomes (variable X) as the independent variable, and student morals (variable Y) as the dependent variable. To determine the effect of these two variables, the authors used the SPSS 24.0 For Windows data analysis program. The results of the research findings indicate that there is a significant influence between Islamic education learning outcomes on the morals of class VIII students of SMP Negeri 13 Malang. This is evidenced by the t test and the obtained tcount value is  $4.466 > 1.672$  (ttable can be seen in the attachment n=57) and the sig value of student learning outcomes is 0.000 which is  $0.000 < 0.05$  so  $H_0$  is rejected and  $H_a$  is accepted, which means student Islamic education learning outcomes partially has a positive and significant effect on the morals of class VIII students of SMPN 13 Malang. the higher the students' PAI learning outcomes, the higher the morals of class VIII students of SMPN 13 Malang. Based on the R square determination coefficient test, the value of  $R = 0.516$  and R square of 0.2666 means that the percentage that contributes to the influence of learning outcomes (x) on student morals (y) simultaneously is 26.6% while 73.4% is influenced by other factors. Based on the simultaneous test (f test) it is obtained that the calculated f value is  $19.944 > 4.02$  and a sig value of 0.00 which is  $0.00 < 0.05$  so that  $H_0$  is rejected and  $H_a$  is accepted which means the independent variable (x) namely student learning outcomes has an effect significant to the dependent variable (y) morals of class VII MTS Negeri 03 Indramayu .

## CONCLUSION

Based on the results of the research described by the researchers in the previous chapters, the conclusions obtained are as follows:

1. The learning outcomes of class VII MTS Negeri 03 Indramayu are in the moderate category, this is evidenced from calculations at intervals 68-92 of 32 students with a percentage of 56.10%,
2. The morals of class VII students of MTS Negeri 03 Indramayu are in the moderate category, this is evidenced from calculations at intervals 64-86 of 48 students with a percentage of 84.20%,
3. . There is a significant influence between student Islamic education learning outcomes on the morals of class VII MTS Negeri 03 Indramayu . then it can be concluded that  $H_a$  is accepted  $H_0$  is rejected, so partially it shows that the results of PAI learning have a significant effect on the morals of class VII students of MTS Negeri 03 Indramayu. thus in this study it indicates that students who get high learning outcomes, students must also have high morals, so that by having high morals this will encourage students to think positively, and students will be encouraged to learn to achieve learning goals and objectives because they believe and are aware of the goodness of interest and the benefits of learning

**Suggestion**

Based on the research conducted to prove the effect of PAI learning outcomes on the morals of class VII students of MTS Negeri 03 Indramayu, the researchers provide the following suggestions:

1. For schools, it is necessary to maintain and improve the learning outcomes that have been achieved by students by increasing the need for teaching and learning facilities and infrastructure, both practical tools, as well as tools that can support student learning to increase enthusiasm so as to get optimal learning results.
2. For students, students should be able to apply what has been taught by the teachers with good morals starting from acting, speaking, and being obedient to worship, so that the knowledge obtained is not only obtained in the classroom, but can be applied in everyday life.
3. For parents, it is better to teach children about the morals/behavior of students more and provide monitoring of children's relationships and so on, the goal is for students to remain individuals who have noble character both inside and outside school

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