

# Analysis of The Study of Moral Material in Islamic Religious Education Learning in Phases E and F at SMA PGII 1 Bandung

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**Abstract:** Early religious education plays a crucial role in establishing a solid spiritual foundation. Conversely, a lack of religious education can impact the understanding and application of Islamic values in adulthood. This study aims to analyze morality material in Islamic Religious Education (PAI) learning in Phases E (grade 10) and F (grades XI–XII) at SMA PGII 1 Bandung as an effort to optimize student character development. This study used qualitative methods with data collection techniques through interviews, documentation, and literature review. The results show that the Independent Curriculum in PAI is designed to shape students who are faithful, pious, and have noble morals. Morality material helps students avoid reprehensible behavior, cultivate commendable morals, and understand etiquette in social media. In Phase E, learning focuses on the application of commendable morals in daily life, while Phase F emphasizes the application of Islamic values in addressing social issues. Islamic Religious Education (PAI) textbooks support this process through creative, reflective, and life-relevant learning, thereby shaping a generation with Islamic character and noble morals.

**Keywords:** Morals, Islamic Religious Education, Independent Curriculum, Character Building, Phases E and F.

## Introduction

Islamic Religious Education (PAI) is a conscious effort that is designed and planned to help students know, understand and believe in Islamic teachings so that they can ultimately practice and make Islam a way of life (Fitri et al., 2023). When we discuss Islamic Religious Education, we understand that it focuses not only on understanding religious theories but also on applying Islamic teachings in behavior, interactions with others, and maintaining relationships with God. This includes moral education (ethics), which serves as the foundation for developing individuals who are responsible, honest, just, and caring for the environment and others. Islamic Religious Education also teaches the importance of maintaining a balance between this world and the afterlife, emphasizing the obligation to do good and improve the quality of life in accordance with religious guidance (Rasyidi, 2024).

In general, a person's religious beliefs are influenced by the education, experiences, and training they receive from childhood. If someone does not receive religious education from an early age, they tend to have difficulty understanding and applying religious teachings as adults. A lack of familiarity with religious values can also influence attitudes, behavior, and perspectives on life, leaving them without a strong spiritual foundation. Conversely, people who are accustomed to religious education and activities from childhood typically find it easier to build a strong spiritual life (Agus, 2019). These experiences help build a strong faith and make it easier for someone to understand, internalize, and practice religious teachings as an adult. People who are well-guided from childhood tend to have attitudes and behaviors that are more in line with religious teachings and can lead a more stable spiritual life (Muhsin, 2020). Thus, religious education obtained from an early age becomes an

important foundation in forming a person's religious personality and noble morals, so that he or she is able to live life with a strong foundation of faith and behavior that is in line with Islamic values. In Islamic religious education, there is a subject called Islamic Religious Education (PAI) taught at various levels and types of education. In general, this subject covers several main areas of study: the Qur'an and Hadith, faith, morals, jurisprudence, and the history of Islamic culture. Each of these areas of study plays a vital role in guiding students to understand Islamic teachings comprehensively and use them as a guide for their daily lives (Ningsih, 2019). Among these areas of study, morals plays a very strategic role in shaping students' character. Morals not only serves as part of religious instruction but also serves as the primary foundation for developing a good, moral, and responsible personality (Novita, 2023).

In the context of Islamic Religious Education (PAI) learning in Phases E and F, which cover students in grades X to XII, moral learning must be able to address the challenges of adolescent development, which is often fraught with identity turmoil and social change. In this phase, moral learning must be able to connect religious teachings to real-life situations faced by students, so they can internalize moral values more easily and relevantly (Kuswanto, 2015).

This article discusses in depth the objectives and implementation of morality learning in Islamic Religious Education in Phases E and F at SMA PGII 1 Bandung. Analysis was conducted on the characteristics of the material, expected learning outcomes, and the suitability of the textbooks used by teachers and students. Furthermore, this research is also supported by the results of interviews with Islamic Religious Education teachers and related parties at the school to obtain a concrete picture of the practice of morality learning in the field. Through this study, it is hoped to obtain a comprehensive understanding of the implementation and relevance of morality learning in strengthening the religious character of students at the secondary education level. Thus, this research is expected to provide a real contribution to the development of contextual, reflective, and oriented Islamic Religious Education learning practices that

are oriented towards the formation of noble morality.

## **Materials and Methods**

This study uses a qualitative method with data collection techniques through interviews, documentation, and literature studies. The focus of this study is to analyze the moral material in Islamic Religious Education (PAI) learning in Phases E and F (grades X–XII) at SMA PGII 1 Bandung, which implements the Independent Curriculum. Research data were obtained through interviews with PAI teachers and related parties at the school, documentation in the form of textbooks, syllabi, and learning tools, and literature studies from various relevant sources such as teacher guides, student books, journals, and scientific references on moral education and the implementation of PAI at the secondary level. Data analysis was carried out descriptively to identify the structure of the material, the moral values taught, and their relevance to the needs of students in Phases E and F. Through this method, the study is expected to provide a clear and comprehensive picture of the application of moral material in PAI learning at SMA PGII 1 Bandung (Asfar, 2019).

## **Results and Discussion**

### **Analysis of Islamic Religious Education (PAI) Learning Objectives**

Goals can be defined as the direction, guide, intent, or target an individual or group wishes to achieve when carrying out an activity. According to Zakiah Darajat, goals are the expected results after an effort or activity is completed. In the context of Islamic Religious Education, these goals refer to the achievement of desired outcomes by individuals or groups undertaking the Islamic education process (Husaini, 2021). Islamic Religious Education itself aims to foster and strengthen students' faith through the provision of knowledge, deepening the meaning, practice, and experience of Islamic teachings. Thus, students are expected to become Muslim individuals who continue to develop in terms of faith, devotion to Allah SWT, and possess

noble morals in their personal, social, national, and state lives. Furthermore, Islamic Religious Education also aims to prepare students to continue their education to a higher level (Ayuhana, 2015).

Regarding the goals of Islamic Religious Education (PAI) in schools, there are several targets to be achieved. First, to instill a positive attitude and discipline in students, and to foster a love of religion as a form of devotion to Allah and His Messenger in various aspects of life. Second, to foster obedience to Allah and His Messenger as an inner drive to learn and develop knowledge, so that students realize the importance of faith and knowledge in achieving Allah's pleasure. Third, to guide students to understand religious teachings correctly and be able to practice them in their daily lives (Firmansyah, 2019). This objective aligns with the morals material in phases E and F, which focuses on developing students' character so they possess noble morals in accordance with Islamic values. In this phase, students are guided to understand and internalize moral values, such as responsibility, honesty, and social awareness, which are then applied in their daily lives (Susilowati, 2022). The application of these morals encompasses relationships with God, oneself, fellow human beings, and the surrounding environment within the framework of national and state life. The moral elements aim to guide students toward strong ethics, deep spirituality, and the foundation of compassion and caring in all their actions (Susilowati, 2022).

The moral element also aims to guide students to be able to apply Islamic principles in thinking, so that they can act correctly, appropriately and wisely in drawing conclusions and making decisions (Zain & Mustain, 2024). In addition, moral elements play a role in developing students' critical reasoning skills to analyze differences of opinion, so that they can adopt a moderate (*wasatiyyah*) attitude and avoid excessive radical or liberal attitudes (Goliah et al., 2022). The moral elements related to behavior aim to guide students to develop a love for the natural environment around them and foster a sense of responsibility as God's caliphs on earth. Through this guidance, students are expected to actively participate in efforts to preserve and care for the surrounding environment (Daud & Triadi, 2021).

Furthermore, the goal of Islamic Religious Education (PAI) learning also aims to strengthen the understanding and application of the values of pluralism and tolerance in a diverse society. Students are expected to understand and apply Islamic teachings, which are not only exclusive but also inclusive, in addressing religious, ethnic, and cultural differences around them (Nurhaliza, 2024). By having good morals, students can shape themselves as individuals who uphold the value of unity, thereby strengthening human brotherhood (*ukhuwwah basyariyyah*), religious brotherhood (*ukhuwwah Islāmiyyah*), and national brotherhood (*ukhuwwah wataniyyah*), amidst religious, ethnic and cultural diversity (Goliah et al., 2022).

#### **Analysis of the Characteristics of Islamic Religious Education (PAI) Materials for Moral Elements**

Morality is behavior that stems from knowledge and faith. Morality plays a crucial role in Islamic Religious Education and Character Education subjects because it helps students understand moral values, both in their personal and social lives. Through morality learning, students can distinguish between commendable (*maḥmūdah*) and reprehensible (*maẓmūmah*) behavior, enabling them to avoid bad behavior and cultivate good habits (Erlinung, 2022). Morals also emphasize the importance of self-training, discipline, and controlling emotions in order to grow into a person who loves Allah, himself, others, and respects differences without causing hatred or prejudice.

The Islamic Religious Education and Character Education textbook for high school students in the Independent Curriculum (*Kurikulum Merdeka*) contains 10 chapters structured based on Learning Outcomes (CP) and Learning Objectives (TP). The material is designed with a holistic approach that balances knowledge, attitudes, and skills. The book's content is systematically structured, from an introduction to basic concepts to the application of Islamic values in daily life. All chapters are studied over one academic year and are divided evenly into two semesters. In the first semester, according to the table in the book, there are five chapters to study. Each chapter is divided into several sub-chapters to simplify the delivery of the material and provide

clear boundaries for learning. The same applies to the second semester, where there are five more chapters, also explained through more detailed sub-chapters.

Although each chapter has numerous sub-chapters, the learning focus in this context will be directed to two specific chapters: Chapter 3 and Chapter 8, both of which fall under the category of

morality. These chapters are selected to deepen students' understanding of the moral values that are at the heart of Islamic character education. These chapters not only discuss the theoretical concept of morality but also emphasize the implementation of noble morality in everyday life.

**Table 1.** Characteristics of Islamic Education Material for Moral Elements

Class and Chapter		Characteristics of Material
Class Chapter 3	X	Explains the importance of avoiding despicable traits such as wastefulness, showing off, arrogance, and envy, and emphasizes simplicity, self-control, and respect for others.
Class Chapter 8	X	Focuses on the differences between madzmumah morals and mahmudah morals, with the aim of cultivating commendable behavior that brings blessings to life.
Grade Chapter 3	XI	Educates students to avoid negative behavior such as fighting, drinking alcohol and drugs, and encourages healthy lifestyles and positive friendships
Grade Chapter 8	XI	Teaches good manners in using social media, with a focus on polite and responsible digital communication ethics
Class Chapter 3	XII	Conveys the dangers of hypocrisy and hard-heartedness, and emphasizes the importance of honesty, sincerity, and empathy in social life.
Class Chapter 8	XII	Encourages students to be innovative in organizing, while maintaining ethics, cooperation, and responsible leadership.

In Chapter 3 of Class X, we discuss the importance of living a meaningful life by avoiding despicable behavior such as extravagance, showing off, boasting, arrogance, and envy. Extravagance is defined as an excessive pursuit of worldly pleasures that can lead to waste and neglect of concern for others (Adi et al., 2023). Siswa diajak untuk hidup sederhana, hemat, dan bijak dalam menggunakan harta. Riya' dan sum'ah menggambarkan perbuatan yang dilakukan demi pujian, sedangkan takabur dan hasad mencerminkan kesombongan dan iri hati yang merusak hubungan sosial (Alhijry & Ahmad, 2023). Through this learning, students are expected to be able to guard their hearts and build harmonious relationships with others. In Chapter 8 of Class X, two groups of morals are introduced: morals that are reprehensible (madzmumah) and morals that are commendable (mahmudah). Students are taught to avoid reprehensible traits such as envy, lying, and violence, and to cultivate

commendable traits such as honesty, patience, and empathy (Ishak et al., 2023). It is hoped that this habit of good morals will shape the personality of students who are not only intellectually intelligent, but also strong in moral and spiritual aspects.

In Chapter 3 of Class XI, this material discusses the importance of avoiding destructive behaviors such as student fights, alcohol, and drug use. Fights between students can cause both physical and psychological harm, as well as disrupt a conducive learning environment. Students are taught to resolve conflicts peacefully and wisely. Alcohol and drugs are two very dangerous things because they can damage a person's physical and mental health, as well as disrupt their future (Imron Masyhuri, Dwi S, 2022). Therefore, this material encourages students to avoid these bad habits and choose a healthy lifestyle. In this regard, students are taught the importance of maintaining a fit body and mind, as well as developing a positive lifestyle. In Chapter

8 of Class XI, we emphasize etiquette in using social media. In the digital age, students need to understand the ethics of communicating wisely. Social media can be a means of goodness when used responsibly, but it can also cause problems if misused (nur zazin, 2018). This material teaches students not to spread hoaxes, not to engage in bullying or hate speech, and to always respect the privacy of others. Furthermore, students are taught to always think before posting anything to avoid negative impacts on themselves or others.

In Chapter 3 of Class XII, this material discusses the dangers of hypocrisy and stubbornness. Hypocrisy is an inconsistency between words and actions, while stubbornness indicates an unwillingness to accept the truth. Both of these traits can damage relationships with God and others (Mardiah & Napratilora, 2021). Oleh karena itu, materi ini Materi ini menekankan pentingnya kejujuran, ketulusan, dan empati agar siswa tumbuh menjadi pribadi yang terbuka terhadap kebenaran. Pada Kelas XII Bab 8, siswa diberikan pemahaman mengenai pentingnya sikap inovatif dalam berorganisasi serta menjaga etika dalam setiap kegiatan organisasi. Dalam dunia yang terus berkembang, inovasi menjadi kunci untuk bertahan dan berkembang (Salsabila et al., 2023). Materi ini mendorong siswa untuk berpikir kreatif dan menemukan solusi-solusi baru dalam menghadapi tantangan yang ada. Namun, inovasi tersebut harus tetap berlandaskan pada prinsip-prinsip etika yang diajarkan dalam agama Islam. Dalam berorganisasi, siswa diharapkan untuk menjaga nilai-nilai seperti kejujuran, kerjasama, dan kepemimpinan yang bertanggung jawab, sehingga dapat menciptakan organisasi yang produktif dan bermanfaat bagi banyak orang.

Thus, the Islamic Religious Education (PAI) material taught at the high school level aims not only to enhance students' religious knowledge but also to shape their character, leading them to become individuals with noble morals. Through learning that focuses on ethical and moral values, students are expected to face life's challenges wisely, maintain harmonious relationships with others, and live a blessed life (Hafizatul et al., 2024). The cultivation of good morals such as honesty, patience, and empathy will equip students with

strong provisions to face social dynamics and technological developments, and shape them into individuals who are useful to religion, nation, and state.

### **Analysis of Islamic Religious Education (PAI) Learning Outcomes Phases E and F**

The Learning Outcomes (CP) in Islamic Religious Education (PAI) in Phases E (grade 10) and F (grades 11 and 12) are designed to adapt to the development of students' abilities and needs at each level. Each phase focuses on different learning outcomes, but they are interconnected by the main goal of developing students with in-depth religious knowledge, as well as good morals and life skills in accordance with Islamic teachings.

In Phase E (grade 10), the Learning Outcomes (CP) for Islamic Religious Education emphasize students' ability to understand, analyze, and demonstrate commendable moral behavior by avoiding morality. The focus of learning in this phase is to help students recognize forms of reprehensible behavior such as extravagance, showing off, boasting, arrogance, and envy, and assess their negative impact on their personal and social lives (Anggraini, 2022). Therefore, students will be taught to reflect on the spiritual, mental, and social benefits of avoiding these behaviors.

In Phase F (grades 11 and 12), Islamic Religious Education (PAI) Learning Outcomes (CP) focus more on strengthening students' problem-solving skills related to social and moral issues frequently faced by adolescents. This includes issues such as fights between students, alcohol consumption, drug use, and other negative attitudes such as hypocrisy, stubbornness, and obstinacy. The primary goal of this phase is to help students recognize the negative impacts of these behaviors and empower them to find solutions that align with religious values (Waruwu & Waruwu, 2023). Students are encouraged to analyze the causes and negative impacts of such behavior, from a health, spiritual, and social perspective. They are also given an understanding of Islamic prohibitions against actions that harm themselves and the environment, and are trained to find solutions based on religious values.

Furthermore, this phase teaches the importance of adab (ethics) in various aspects of life, including the use of social media. Students are expected to understand that ethical use of social media in accordance with Islamic teachings is key to protecting themselves and others from negative impacts, such as the spread of misinformation or online bullying (Safuan, 2020). Here, they are also taught innovative values and organizational ethics in line with Islamic principles, which emphasize the importance of honesty, humility, and national spirit. Therefore, the learning outcomes in Phase F aim to shape individuals who not only understand religious teachings but are also able to face social challenges with solutions based on noble religious values, as well as cultivate a sense of obedience to rules, care for others, and maintain harmony in society.

### **Analysis of High School Islamic Religious Education (PAI) Textbooks**

An analysis of Islamic Religious Education and Character Education (PAI) textbooks for Senior High School (SMA) level is important to determine the extent to which the textbooks support the achievement of educational goals, namely to form students who are knowledgeable about religion, have noble morals, and have life skills according to Islamic teachings (Aulia et al., 2024). Islamic Religious Education (PAI) textbooks are developed with various approaches, methods, and learning media adapted to the characteristics of the material to make it easier to understand and interesting for students. In analyzing the Islamic Religious Education (PAI) and Character Building Textbooks for Senior High School Grade X Independent Curriculum, they are generally divided into several chapters. One of the important elements contained in this textbook is the discussion of morals, which is stated in Chapters 3 and 8. Chapter 3 raises the theme "Living a Life Full of Benefits by Avoiding Extravagance, Riya', Sum'ah, Arrogance, and Hasad", while Chapter 8 discusses "Avoiding Mazmūmah Morals and Getting Used to Mahmudah Morals for a More Comfortable and Blessed Life."

Chapter 3 is about Living a Beneficial Life by Avoiding Extravagance, Show-Off, Sum'ah, Arrogance, and Hasad. In this chapter, students are

invited to observe an infographic about the negative impacts of these behaviors, which can damage character and social relationships. The teacher reinforces students' understanding with additional explanations and exemplary stories, then asks students to write a moral message from the lessons learned. This activity fosters awareness to avoid reprehensible behavior and emulates humility. Meanwhile, Chapter 8 is about Avoiding Madzmumah Morals and Cultivating Mahmudah Morals for a More Comfortable and Blessed Life. In this chapter, students are asked to create quotes about good morals and share them on social media. This activity teaches students to practice moral values in both the real and digital worlds. This textbook helps teachers create creative, reflective, and practice-based moral learning. The Islamic Religious Education (PAI) and Character Building textbook for Grade XI Senior High School (SMA) in the Independent Curriculum discusses moral elements in Chapters 3 and 8. Chapter 3 addresses the theme of Avoiding Fights Between Students, Alcohol, and Drugs, while Chapter 8 discusses Etiquette in Using Social Media.

Chapter 3: Avoiding Fights Between Students, Alcohol, and Drugs. This material teaches students to recognize the dangers of destructive behavior that can harm themselves and others. Teachers are expected to understand student psychology and collaborate with institutions such as the National Narcotics Agency (BNN) or the National Narcotics Agency (BNP) to strengthen students' understanding of the dangers of drugs. Students can also create essays, personal reflections, or posters that illustrate the negative impacts of such behavior and how to avoid them. Chapter 8: Etiquette in Using Social Media. Teachers explain the importance of ethical communication in cyberspace. Students are taught to be careful in disseminating information, to avoid online bullying, and to share positive quotes about social media ethics. The goal is for students to use social media wisely and ethically, and to spread positive messages in the digital environment.

The Islamic Religious Education (PAI) and Character Building textbook for Grade XII Senior High School (SMA) in the Independent Curriculum (Kurikulum Merdeka) covers elements of morality in Chapters 3 and 8. Chapter 3, "Hypocrisy and

Hard-Heartedness Will Never Progress" and Chapter 8, "Innovative and Ethical Attitudes in Organizations." The teacher's textbook, in Chapter 3, helps teachers teach students about the dangers of hypocrisy and hard-heartedness. Teachers can use interactive discussions to explain the negative impacts of these traits on personal development and social relationships. The textbook explains that hypocrisy hinders progress and happiness. Teachers can also use inspirational stories or real-life examples to deepen students' understanding.

For students, Chapter 3 teaches how hypocrisy and hard-heartedness can harm themselves and others. Students learn to recognize these traits in their daily lives and learn to avoid them by developing a sincere and open heart. The textbook also provides assignments to help students reflect on their actions and develop steps to avoid hypocrisy and stubbornness. Chapter 8: Innovative and Ethical Attitudes in Organizations. This material emphasizes the importance of creativity and ethics in organizations. The teacher provides examples of organizations that have succeeded because they are ethical and care about the social environment. Students learn to develop innovative ideas, collaborate, and respect the opinions of others. This chapter also emphasizes that every form of innovation must be grounded in religious values so that students are not only creative but also have integrity in their organizations.

Overall, the Islamic Religious Education and Character Building textbooks in the Independent Curriculum in high schools align with the objectives of moral learning. These books not only provide theory but also encourage students to practice Islamic values in their daily lives. Through activities such as observation, reflection, discussion, and creative work, students are guided to cultivate modesty, honesty, resilience, ethics, and responsibility, both in the real world and online. Thus, PAI learning in Phases E and F at SMA PGII 1 Bandung also helps shape students' character to be religious, have noble morals, and be able to face the challenges of the times wisely.

### **The Relevance of Moral Learning to Strengthen the Character of Students at PGII 1 Bandung High School**

Moral education at SMA PGII 1 Bandung is closely related to strengthening students' character. Interviews with Islamic Religious Education (PAI) teachers in Phases E and F revealed that moral education is not solely focused on cognitive aspects or religious knowledge, but also focuses on cultivating behavioral habits and internalizing moral values in everyday life. This aligns with the primary goal of Islamic Religious Education (PAI) within the Independent Curriculum, which is to shape students' character and morals, enabling them to become individuals with morals, pure souls, and high moral character, with a comprehensive understanding of obligations and their application in daily life (Pillawaty et al., 2023).

In Phase E (grade 10), morals learning focuses on instilling core values such as honesty, responsibility, politeness, and social awareness. Islamic Religious Education teachers point out that rapid technological developments often lead students to be eroded by the negative influences of the digital world, such as a decline in etiquette and a loss of respect for teachers and others. Therefore, morals learning in this phase is directed at strengthening the character of discipline, responsibility, and modesty. Students are encouraged to avoid consumerist and extravagant behavior and learn to restrain themselves from showing off, arrogance, and envy. Teachers employ contextual and interactive learning methods, such as group discussions, case studies, and stories of the exemplary behavior of the Prophet Muhammad (peace be upon him) and his companions. These methods aim to ensure students not only understand the concept of morals but also practice them in real life at school and at home.

Character strengthening is also evident through habitual activities such as maintaining cleanliness, respecting teachers and peers, being honest in exams, and demonstrating a sense of responsibility for individual and group assignments. Evaluation of the success of morals learning is carried out by observing changes in students' attitudes and behavior, not just academic grades. Teachers assess students' progress based on how they interact,

behave politely, and demonstrate concern for their surroundings. Furthermore, the school involves parents in the character-building process through monthly Quranic study groups held at students' homes. This activity strengthens the synergy between the school and families in instilling moral values. Meanwhile, in Phase F (grades 11 and 12), moral learning focuses on strengthening moral values related to social responsibility, leadership, and self-control amidst modern challenges. Islamic Religious Education teachers explain that morality in Islam encompasses human relationships with God, with oneself, with others, and with the environment. Therefore, learning is directed towards students' ability to balance these four aspects. Students are taught to cultivate gratitude to God, self-discipline, respect for teachers and parents, and care for their friends and social environment.

Islamic Religious Education teachers in this phase also integrate moral values into class agreements and mandatory weekly mentoring activities. During mentoring activities, students are trained to practice acts of worship such as the Dhuha prayer, reading the Quran, and listening to religious sermons, while strengthening their understanding of morality through group discussions. This activity not only instills spiritual habits but also fosters resilient character, discipline, and noble morals. Mentoring is a concrete form of strengthening religious character at SMA PGII 1 Bandung and is even a requirement for student promotion.

Furthermore, morals learning in Phase F also emphasizes social media etiquette and organizational ethics. In the digital age, students are encouraged to understand ethical communication in cyberspace and avoid the spread of hoaxes, hate speech, and disrespectful behavior on social media. These values help students become wise and responsible users of technology. Meanwhile, in an organizational context, students are guided to develop innovative and ethical attitudes, be able to work collaboratively, and become honest and honest leaders with integrity.

Interviews concluded that morals learning at SMA PGII 1 Bandung plays a strategic role in strengthening student character. Through a humanistic, reflective, and role-model-based

learning approach, moral values are integrated into all aspects of school life. This shapes students into individuals who are not only intellectually intelligent but also morally and spiritually mature. The relevance of moral learning to character building is reflected in real changes in students' attitudes who are more polite, responsible, and have a high level of religious awareness, both in the school environment and in society.

## **Conclusions**

Islamic Religious Education (PAI) learning in Phases E and F aims to develop students who are faithful, pious, and have noble character. Through PAI learning, students are encouraged to understand and practice Islamic teachings in their daily lives, emphasizing spiritual, moral, and social aspects. Moral elements play a crucial role in fostering commendable attitudes, good ethics, and the ability to interact in accordance with Islamic values. In Phase E (grade 10), learning focuses on avoiding reprehensible behavior such as wastefulness, showing off, arrogance, and envy, and instills the values of simplicity, sincerity, and self-control. Meanwhile, in Phase F (grades 11–12), students are guided to address various social issues such as fighting, alcohol, and drug use through a religious approach. In addition, students are taught social media etiquette, as well as the importance of honesty, empathy, responsibility, and ethics in organizations. The Islamic Religious Education (PAI) and Character Education (Budi Pekerti) textbooks used in the Independent Curriculum (Kurikulum Merdeka) at SMA PGII 1 Bandung support this process by presenting structured materials, such as the morals of *mahmudah* and *madzmumah* (Islamic values), the dangers of drugs, social media ethics, and innovative attitudes in organizations. Through discussion-based learning methods, reflection, and creative work, students are encouraged to think critically, behave wisely, and apply moral values in real life and digitally. Thus, Islamic Religious Education (PAI) learning at SMA PGII 1 Bandung not only improves students' religious understanding but also shapes character that is moral, ethical, and able to adapt to changing times. The result is expected to produce a young

generation that is faithful, knowledgeable, has noble character, and contributes positively to society and the nation.

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