

Improving Noble Characters through Learning Islamic Religious Education Materials According to the Perspective of Ibn Qayyim Al-Jauziyyah



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ABSTRACT: Qualitatively, this study explores Ibn Qayyim al-Jauziyyah's thoughts on implementing Islamic Religious Education (PAI) subjects to improve students' noble character. Through descriptive-analytical presentation, Ibn Qayyim al-Jauziyyah's thoughts show a close relationship to the learning at State Elementary School (SDN) 02 Tahunan Grobogan, Central Java. The success of learning cannot be separated from what has been initiated by Ibn Qayyim al-Jauziyyah, that PAI lessons must go beyond mere mastery of sacred texts and religious laws but must arrive at the emergence of noble morals and the ability to apply them in everyday life. Here, it appears that it is essential to integrate the principles of religious values into students' lives to achieve a harmonious life, both in the world and in the hereafter. The relevance of Ibn Qayyim al-Jauziyyah's thinking also appears in three ways: First, the approach applied in learning is by understanding the conditions of students. Second, learning is carried out by competent and noble teachers. Moreover, third is the importance of involving parents and the community/society in the education process.

KEYWORDS: Islamic Religious Education (PAI), Noble Character, Ibn Qayyim Al-Jauziyyah

I. INTRODUCTION

Implementing noble morals is a current challenge and threat to improving the morals of the younger generation (Brown et al., 2019; Jeynes, 2019; Rahayu et al., 2018; Sukatin, 2022). Therefore, it is necessary to deal specifically with the problem of moral decline. Islamic religious education represents an education system that can lead students to a life by Islamic teachings. Thus, students' characters are more formed based on Islamic (Alimah, 2020; Nasih et al., 2020; Suhra, 2023; Susanto, 2009). That way, Islamic religious education is a unified system that is interrelated and contains, such as sharia, the unity of the belief system and morals, which include cognitive, affective, and psychomotor interrelated aspects.

The unity of the above system is stated in the Indonesian Law No. 20 of 2003 Part I Article 1 concerning the National Education System. Education is a conscious and planned action to create a learning environment and learning process. The goal is for students to actively develop their potential, including religious and spiritual strength, self-control, personality, intelligence, noble character, and skills that benefit themselves, society, nation, and state negara (*Peraturan Perundang-Undangan UU No. 20 Tahun 2003*, n.d.).

National education has a role and purpose in line with the provisions of Indonesian Law Number 20 of 2003 Part II Article 3 regarding the National Education System. Its function is to develop abilities, shape character, and improve the nation's civilization to enlighten people's lives. The goal is to optimize students' abilities to become individuals who have faith, are devoted to the Creator, know, have noble morals, are physically fit, innovate, can stand on their own, and become members of a society that adheres to democratic principles and is responsible. (*Peraturan Perundang-Undangan UU No. 20 Tahun 2003*, n.d.).

The formal teaching process or instruction plays a significant role in shaping human behavior, actions, and attitudes throughout life, from birth to the end of life. In this effort, humans consciously guide and direct aspects of the soul, especially to instill good behavior and daily life from the beginning of growth and development. This aims to form a personality to the objectives of education (Sukatin, 2022). Along with the rapid development of the times, education has undergone transformation and innovation (Ahyar, 2023; Avest, 2022; Muhajir et al., 2020; Mujahid, 2021).

Technology development in the current era is increasingly sophisticated; this has caused students' morals to decline. This is due to the rapid influence of negative things from the social environment and the unpreparedness of children in utilizing the increasingly advanced social media and cultures from a country that are easily exposed on social media and become the consumption of local culture today. Although many cultures permeate a country through cultural exchange, there are also negative cultures that

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are carried over in the process. Cultural aspects inherited by the ancestors, such as mutual respect, respect, good manners, and good morals, have begun to experience a decline in implementation, especially in the younger generation (Failasofah et al., 2022; Narendradewi, 2017).

Referring to the negative reality above, an alternative learning solution is needed. According to Al-Ghazali, the learning process is an effort from the teacher to remove bad behavior and guide the development of positive values in students, hoping they can try to get closer to the Creator. So that they can enjoy life in the world until the hereafter (Abdul Mujid, 2016; Purwanto et al., 2023); on the other hand, Ibn Khaldun views education as appropriate is unlimited by time and space, not only limited by the implementation of learning that has space and time constraints but as a stage where human consciousness works to permeate and appreciate moments throughout natural history.

In addition, education has a function to assist learners in their self-development. (Narendradewi, 2017). Education aims to create individuals who are Islamic, devoted, faithful, believe in the truth, and can prove the truth through reason, taste, and daily actions. (Susanto, 2009). With this, education is essential for elementary school children to improve their morals (Mubarak & Anggraini, 2022; Muhtar & Dallyono, 2020; Pratama et al., 2021)

Morals are good behavior possessed by humans. However, not all individuals have positive morals. Sometimes, humans can exhibit negative traits, which result in bad morals. The discussion of morals is not only limited to the religious perspective but also includes aspects of Islamic philosophy. In simple terms, morals are actions whose every move is related to Allah Swt. In contrast to morals, morals emphasize behavior toward human nature (Nabila Siti, et al, 2021).

Moral aspects are essential in human life and education, especially in school, where moral values must be instilled in children. Teaching PAI lessons in elementary schools is essential in giving maximum attention to developing students' morals and worship (Syaifin, 2022). The development of increasingly advanced technology reduces the morals of today's students, especially under the influence of the social environment and social media. This requires student guardians to supervise all activities carried out by their children at home, and educators play a role in improving the declining morals of students with the application of appropriate Islamic religious education.

Morals in Islamic education are considered an essential element in determining the success of education, which, from an Islamic perspective, has a role in preparing children of the younger generation who can live a prosperous life both in this world and the hereafter. In Islam, a principle emphasized is that moral education must begin early in childhood because this period is considered the most conducive period for instilling positive habits through daily activities. Moral education refers to accustoming children to have good behavior and noble character to become a permanent part of their personality and traits that always support good behavior baik (Nabila Siti, et al, 2021).

The purpose of Islamic education is to direct and give meaning to the educational process carried out by educators. With educational goals, educational steps can be directed towards the formation of the character and personality of students by the principles of Islamic teachings contained in the two primary sources of teachings, namely the Qur'an and Sunnah. The Islamic education approach aims to achieve harmony between education and religious principles that will foster the personality of religiously obedient and moral students (Mujib, 2017).

The implementation of teaching PAI subjects is an effort to build the quality of aqidah and Islamic morals for elementary school students as an Islamic generation. The goal is for them to understand, live, and believe in the beliefs of Islamic teachings and be willing to practice Islamic principles in every activity, situation, and location. Through Islamic religious learning at SDN 2 Tahunan Jeparo, efforts are made to improve students' aqidah and morals, shaping them into better individuals (Abdul Mujid, 2016).

The study of morals has been widely studied before. Kiki Hapitria Ningsih, who first studied "The Impact of the School Environment on Students' Speaking Morals at SDN 03 Sungsang", presents that the school environment affects students' speaking in their daily lives. The school environment also has a good or directional relationship, so if the school environment is developed to be even more positive, then the morals of students in speaking automatically also increase in a more positive direction (Ningsih, 2019).

Riyo Asmin Syaifin raised "The Role of Akidah Akhlak Teachers Towards the Formation of Student Morals at Madrasah Aliyah DDI At-Tautiq Padaelo, Barru Regency." The research results on the role of moral aqidah teachers in shaping the morals of students at MA DDI At-Taufiq Padaelo, namely with the guidance of learning good examples, customs, messages, expertise, and knowledge (Syaifin, 2022).

Furthermore, Nabila Siti Nuraeni et al. have also studied "Moral Cultivation Methods in Shaping Early Childhood Behavior at TK/TPA Hafidhin Royan Cimenyan Village." Her study shows that the selection of appropriate methods used in instilling morals in students gets a positive response from students. This gives students an understanding of the application of behavioral steps by the rules of Islamic teachings (Amin et al., 2020; Idris et al., 2022; Nabila Siti, dkk, 2021; Nasih et al., 2020; Supriyatno & Kurniawan, 2020).

Referring to the many previous studies on morals, this research aims to reveal the implementation aspects of learning with the concepts and thoughts of Ibn Qayyim al-Jauziyyah at the elementary school level. Ibn Qayyim's contribution is undoubtedly the

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power of novelty and differentiation from previous studies. So that it can complement and expand insights on how to improve the quality of noble morals from an early age / elementary school.

II. RESEARCH METHODS

This study was conducted at SDN 2 Tahunan, in Gabus District, Grobogan Regency, Central Java, Indonesia. This study attempted to analyze and evaluate the implementation of PAI subject learning in improving students' morals at that location. The method used in this research is qualitative descriptive research. The type of research in this study uses qualitative research with the process of observation, field interviews, and corroborated documentation. Producing the data obtained is carried out through stages: observing the research location, conducting interviews, and documentation as support (Mulyana, 2008). The primary source used as the study's focus is the learning of Islamic religious education. Researchers directly observed the situation that happened at SDN 2 Tahunan in learning PAI subjects to improve student morals. Research observations and interviews that researchers have designed are linked to scientific theories about improving student morals through learning Islamic religious education subjects. Then, the researcher found documentation to support the research study. The presentation of Ibn Qayyim al-Jauziyyah's thought became an analysis knife to reveal the success of PAI learning there.

For data validation, triangulation and reference materials to support the focus of the study were used (Moeloeng, 2014). This was carried out to show the truth of the information obtained by the researcher. In addition, researchers will analyze the data obtained by steps: reducing, presenting, and concluding data (Cohen et al., 2018; Sugiyono, 2012). The data related to the implementation of PAI subject learning in improving morals at SDN 2 Tahunan will be analyzed and strengthened using a review of Islamic education from the thoughts of Ibn Qayyim Al-Jauziyyah.

III. RESULTS AND DISCUSSION

1. Islamic Education Learning

Learning refers to a concept derived from the word "instruction" in English, referring to efforts in teaching individuals or groups guided through various methods, strategies, efforts, and approaches to achieve planned goals. According to the Association for Educational Communications and Technology (AECT), learning or instruction is a system formed from various components such as messages, individuals, materials, equipment, techniques, and the environment (Begum et al., 2021; Salsabila et al., 2021).

From this explanation, the learning system involves interactions between various components. Learning interaction requires effective communication between teachers and students during the learning process. This interaction includes teacher actions in conveying knowledge through teaching activities and student actions in receiving knowledge through learning activities, all of which aim to achieve optimal learning goals (Abdul Razak et al., 2019; Muhajir et al., 2020).

Learning can be interpreted as an integrated activity carried out by the teacher in instructional design (instructional design) to encourage students to be active in learning, emphasizing providing learning materials. (Susanto, 2009). According to Syaiful Sagala, learning involves educating students by applying educational principles and learning theory, which can be a critical factor in educational success. Learning is a two-way communicative interaction in which the teacher leads the teaching as an educator while learners or students are involved in the learning process (Darajat, 1995). Learning involves a reciprocal communication interaction between the educator as a learner and the student who learns (Alimah, 2020; Rahayu et al., 2018; Supriyatno & Kurniawan, 2020).

Oemar Hamalik mentioned that learning is a combination that involves human elements, physical materials, equipment, and procedures that interact with each other to achieve success in learning (Abdul Razak et al., 2019). The human element involves students, teachers, and other resources such as laboratory staff. Meanwhile, learning materials include whiteboards, books, movies, and video and audio recordings that support the learning process. Facilities and equipment include classrooms, computers, and audio-visual equipment. Processes involve lesson examinations and information delivery methods, practices, lessons, schedules, and other processes.

From the views of the two figures above on the definition of learning, it can be concluded that learning involves both parties, both teachers and students, who have an equally important role in achieving optimal learning goals.

In Dzakiyat Darajat's view, Islamic religious education is a stage in training and guiding students so that they can understand the principles of Islamic teachings in-depth, feel their meaning personally, and model these teachings in the students' daily lives so that Islam is made a view of life lived (Darajat, 1995). Meanwhile, according to Abdul Majid's opinion, PAI is the stage of realizing educators to prepare students to believe, understand, and teach Islamic values with guidance and learning that has been planned to achieve success that has been designed before (Abdul Mujid, 2016).

Azizy's opinion suggests that the essence of education is to transfer knowledge, values, and skills from teachers to students to gain knowledge (Susanto, 2009). Therefore, in the context of Islamic education, this involves several aspects, namely teaching students to behave according to the principles of ethics taught in Islam and guiding them in understanding Islamic teaching materials.

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Based on the opinions of several experts, it is understood that Islamic religious education aims to provide direction and training to students to instill structured Islamic values. It is intended that students can practice these principles in their daily lives, develop a good mindset for their lives, and make worship the main focus of their goals.

2. Characters

Khuluq is the name of morals from the language, which in its plural form is called akhlaq. Linguistically, akhlaq includes notions of behavior, character, and religion. This word has a connection with the word Khalq, which refers to "event," closely related to the designation khaliq which means "creator," and makhluk, which means "created." In Indonesian, morals are interpreted as character, character, and character (Ananda, 2017).

Khuluq reflects the inner nature of man, involving aspects of physical appearance such as facial expressions, body movements, and overall physique. In Greek, khuluq is the equivalent of *ethicos*, which refers to the level of emotion, manners, habits, and desires in the heart when acting. Over time, *ethicos* then transformed into *ethics* (Syaifin, 2022).

From this definition, it can be concluded that morals refer to humans' good traits, although not all individuals have positive morals. Sometimes, a person can make mistakes and show some bad behavior. The understanding of morals is not only limited to the religious perspective but also includes aspects of Islamic philosophy. In summary, morals are actions whose every move is related to Allah Swt., in contrast to *ethics*, which focus more on behavior towards human nature (Aristyasari, 2019; Nabila Siti, dkk, 2021; Syaikhoni et al., 2021). All humans are born with an excellent moral nature, but human morals can weaken over time and with the social environment and customs.

3. Ibn Qayyim Al-Jauziyyah's scientific genealogy

Ibn Qayyim Al-Jauziyyah, whose full name is Muhammad bin Abi Ayyub bin Sa'ad bin Haris Az-Zar'i Ad-Damasqi, was the son of a scholar who founded the "Al-Jauziyyat" madrasa in Damascus, known as Qayyim Al-Jauziat. Born on 7 Shafar 691 AH or February 4 1292 AD in the farming village of Haruan, Ibn Qayyim Al-Jauziyyah received his early education at a school under the leadership of his father, which taught Arabic and Fara'idh. Known as a great Sufi scholar, he was regarded for his intelligence and ease in receiving knowledge from teachers. His open-hearted nature, simple life, and good character made him a role model (Al-Hijazy, 2001; Ben Ahmed, 2019; Satriawan, 2022).

Ibn Qayyim Al-Jauziyyah had an extraordinary intellectual capacity. His skills included a thorough mastery of the hadith, including their narrations, texts, and explanations, and a mastery of Islamic law and its basic principles and reforms in some aspects. He is also well versed in *nahwu* and all its issues and profoundly understands the different views of the scholars of the past, both the *salaf* and the *khalaf*. What amazes Ibn Qayyim is his eagerness to pursue knowledge and his extraordinary enthusiasm for researching and discussing various scientific issues (Al-Jauziyyah, 2005).

After completing his journey of seeking knowledge, Ibn Qayyim became very busy with intensive scholarly activities. His days were filled with leadership in the Al-Jauziyyah madrasa, inherited from his father. In the context of the conditions of Islamic education during his lifetime, Ibn Qayyim tried to provide deep understanding and guidance in the fields of morals and worship, focusing on providing examples of good manners, especially in fostering morals and worship (Abu Muhammad Iqbal, 2015; Al-Hijazy, 2001).

4. Ibn Qayyim Al-Jauziyyah's Thought in Islamic Education

4.1. Education objectives

The purpose of education, in Ibn Qayyim's perspective, is to maintain the quality of human life and to prevent them from falling into sin and as an effort to become a human being who is always grateful to Him. The goals of education, according to Ibn Qayyim are (Abu Muhammad Iqbal, 2015):

- Ahdaf Jismiyah*. This goal is related to the human body; when the body is strong, students will more readily accept the instructions given by the teacher (Syamsi, 2022).
- Ahdaf Akhlakiyah*, students who have good morals tend to achieve success more quickly. Ibn Qayyim encourages teachers and guardians to model good manners to their students consistently (Syamsi, 2022).
- Ahdaf Fikriyah*. Related to thought patterns. A thorough learning process will produce complete thinking, while an incomplete learning process will produce poor thinking in students. Ibn Qayyim advises teachers (*murabbi*) to consistently guide their students and advise them not to be easily influenced by things that do not provide benefits and are prohibited by religion (Arifin, 2010).
- Ahdaf Maslakiah*. Emphasizing the potential that exists in students. Educators must know the potential of each student so that what is taught is easily understood. Maximizing students' potential will make it easier to solve problems with their abilities. Ibn Qayyim suggested that teaching should pay attention to the abilities and talents of each student (Arifin, 2010).

Ibn Qayyim is a Muslim scholar who has extensive knowledge in various fields. His strong personality in faith and morals and his thoughts in the context of Islamic scholarship are admirable. He lived when Islamic knowledge was disseminated worldwide, so it is not surprising that his scholarship needs to be well known. Ibn Qayyim greatly loved knowledge and showed his affection

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for literature, reflected in his extensive collection of books that others did not. As a figure of the Salaf generation, he is an independent and free researcher, not limited to one only with accuracy, even against his educator, Ibn Taymiyyah (Al-Jauziyyah, 2005; Rassool & Luqman, 2023; Satriawan, 2022).

According to Ibn Qayyim al-Jawziyyah's view, Islamic education contains two aspects: the development of the heart and the development of the body. In addition, Ibn Qayyim also explained that Islamic education involves two additional aspects: education related to individual knowledge and education related to social interaction. Ibn Qayyim argues that the purpose of Islamic education is to cultivate good morals in students and eliminate and fight lousy behavior in them, make joy in students, and pay attention to them in any state, whether they are sleeping or interacting, and guide how to communicate with others, supervise clothing to avoid the use of prohibited, and guide and develop students' talents through Islamic religious learning. The manners of the teacher influenced Ibn Qayyim's view of Islamic education strategy through an approach called Al-Manhaj (Al-Hijazy, 2001).

4.2. Objectives of Islamic Education

The educational goals desired by teachers or educators to students, in Ibn Qayyim's view, on the concept of Islamic knowledge include the following things (Arifin, 2010; Nasution, 2011):

- a. *Imaniyyah* development is the teacher's effort to teach students to have faith in themselves and achieve perfection (ridho Allah SWT).
- b. Teaching *rukhiyyah* is the educator's attempt to help children understand the soul.
- c. *Fikriyyah* teaching is the teacher's act of mentally preparing and expanding children's knowledge.
- d. *'Athifiyyah* training is an effort to direct every action and word of students to be blessed by Allah SWT.
- e. *Khulukiyyah* education aims to equip students with noble morals and good behavior.
- f. *Ijtima'iyyah* education focuses on establishing a close relationship between students and the community.
- g. *Iradiyyah* education emphasizes that contentment and love for all that Allah SWT wants should be a consistent focus.
- h. The teaching of *badaniyyah* is the school's effort to educate students physically through adequate nutrition, medical care, and exercise.
- i. *Jinsiyyah* (sex education) aims to educate students to stay away from inappropriate sexual behavior, thus making them avoid things that are prohibited.

4.3. Teacher (Murabbi)

Ibn Qayyim defines a teacher as someone knowledgeable, with his knowledge being able to educate students. There are nine characteristics that a teacher should have, namely: (a) *zuhud*, (b) religious knowledge, (c) being able to invite students always to be consistent in goodness. (d) always be thorough in conveying his knowledge, (e) always want to enrich knowledge, (f) constantly improve knowledge, (g) serve Allah, (h) have standards in the education process (Ansari & Qomarudin, 2021).

4.4. Islamic Education Learning

PAI learning is an effort to guide and care for students so that they understand the entirety of Islamic rules, absorb the meaning of the target, and finally be able to practice and adopt Islam as the basis for life guidance (Supriandi et al., 2022). The learning of PAI subjects at SDN 2 Tahunan is expected to be a lesson about religion to improve the *akhlak* of students in this era of technological advancement, where many of the students have begun to leave the goodness of Islamic teachings behind.

Learning Islamic Religious Education in elementary schools plays a vital role in shaping the character and morals of students from an early age. This learning process is designed to provide an understanding of Islamic teachings, moral principles, and ethics in daily life. At the elementary school level, learning Islamic Religious Education begins with introducing basic concepts about Islam, such as the pillars of faith, Islam, and the history of the Prophet Muhammad SAW. In addition, students are also taught to understand simple verses from the Qur'an and short hadiths that are relevant to everyday life (Puspitasari, 2022).

With the development of technology, students are given the implementation of Islamic education subjects by utilizing existing facilities at SDN 2 Tahunan; educators provide several relevant video shows on the theme of learning Islamic education. It is hoped that students can take positive lessons from the video and distinguish between good and evil in everyday life.

The teaching process also includes habituation in performing acts of worship such as prayer, fasting, and almsgiving. During the month of Ramadan, students conduct a flash *pesantren* activity organized by SDN 2 Tahunan that provides religious learning and the task of performing five daily prayers and *tarawih* prayers. Islamic religious instructions teach students the procedures of worship. In addition, values such as honesty, helping, patience, and sincerity are also emphasized in learning Islamic Religious Education (Salsabila et al., 2021). In this era of technological advancement, teachers pay more attention to their daily lives at school so that they are not easily influenced by social media, which spreads much content unsuitable for minors to watch.

The teaching methods must also be adjusted to the developmental level of students at SDN 2 Tahunan. Using engaging learning media such as pictures, stories, or games and learning by showing videos containing Islamic teachings can help students better understand the material being taught. In addition, the active involvement of students in the learning process is also taught

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through discussion activities, role plays, or small projects related to Islamic teachings (Affandi et al., 2021; Alimah, 2020; Nabila Siti, dkk, 2021).

Educators in PAI subjects in elementary schools have a vital role in the learning stage. They must have a good understanding of Islamic teachings and the ability to deliver material interestingly and understood by students so that students can distinguish between good and bad things, which things need to be emulated and which are not allowed. Islamic religious education teachers have created a conducive learning environment that supports students' moral and spiritual development (Begum et al., 2021; Halverson & Graham, 2019; Iribaram, 2020).

In addition, educators at SDN 2 Tahunan also cooperate with parents in the stages of teaching PAI; parents are asked to monitor their children's activities at home. Parents can also support learning at school by involving children in religious activities at home and providing additional understanding of Islamic teachings.

The teaching process of Islamic Religious Education at SDN 2 Tahunan is not only robust in theoretical aspects but also provides direct experience to students (Jumaeda, 2022; Sukatin, 2022), for example, by organizing visits to mosques, conducting social activities in the community, or participating in religious activities in the neighborhood around the school. The habituation of moral and ethical principles in daily life is also a focus in teaching Islamic Religious Education subjects so that students can improve their morals according to their development. Students are given concrete examples of how Islamic religious teaching can be applied to their daily behavior, such as getting along, working together, and being responsible.

With the lack of time limits for Islamic religious education lessons, PAI teachers must be able to provide knowledge as well as possible. Thus, the teaching process of Islamic Religious Education subjects at SDN 2 Tahunan is limited to not only the transfer of knowledge but also the formation of students' character morals and improving students' morals. Through a comprehensive approach, students are expected to understand the teachings of Islam and apply them in their daily lives with full awareness and sincerity.

4.5. Analysis of Islamic Religious Education Learning in Improving Morals in the Perspective of Ibn Qayyim Al-Jauziyyah

PAI learning has a very crucial role in improving students' morals. One relevant perspective to analyze this is the view of Ibn Qayyim al-Jauziyyah, a Muslim scholar known for his work in Sufism and fiqh. Ibn Qayyim al-Jauziyyah argues that Islamic religious education should go beyond mastery of sacred texts and religious laws. This is in line with his view, which emphasizes the importance of forming noble morals as the primary goal of education. According to Ibn Qayyim, good morals result from a deep understanding of Islamic religious teaching and the ability to apply it in daily life (Nasution, 2011).

Islamic-based education in this era is faced with various advances that demand transformation and improvement to adapt to this era's transformation (Darajat, 1995). In the current era of development, it is a challenge for educators to make relevant changes in teaching Islamic education. Advances in knowledge and technology are used to develop the stages of teaching Islamic religious education.

As time passes in the era of modernization and globalization, which is full of various multidimensional challenges, we witness the phenomenon of moral and moral decay in society. In recent years, we have experienced various crises in various fields, such as economics, society, culture, morality, politics, and others, which began with a moral crisis. With the learning process of Islamic religious education for students starting elementary school, it is hoped that it can provide knowledge and understanding for students to distinguish good and bad things (Ananda, 2017).

Implementing Islamic education learning refers to implementing or applying a concept, idea, or policy, including transforming insights, skills, principles, and behaviors. In teaching Islamic education at SDN 2 Tahunan, the implementation is not just an activity planned and carried out responsibly, referring to certain norms to achieve learning objectives. Religious Education aims to shape students' ethical or mental behavior concerning God, society, nature, and fellow humans. Children are a picture of the future; therefore, their education needs to be taken seriously so that their potential can be directed to positive activities through formal and informal education (Abdul Razak et al., 2019).

Integrating the principles of religious values with students is very important to achieve a harmonious life in this world and hereafter. Especially in the development of today's digital era, which is increasingly accessible, this influence can reduce the level of morals possessed by children, starting from those who used to recite the Koran often to be lazy because they were too excellent at playing with gadgets and the influence of inappropriate content. Therefore, instilling these values is a strong basis, so they stick to religious teachings and do not deviate from them (Narendradewi, 2017).

In the Competency Standards for Islamic Religious Education subjects at SDN 2 Tahunan, psychomotor and cognitive abilities are needed to support belief and piety in the Creator. These potentials apply the general foundation potential that must be done in elementary school. Students are expected to be able to teach Islamic religious education.

First, be competent in reading the Quran well, including selected surahs, with attention to tajweed. In addition, they can interpret and copy Quranic verses. Students are also expected to be able to read, interpret, and copy selected hadiths. Second, having faith in Allah Swt. and understanding the five pillars of Islam and their functions. Then, students can reflect on this understanding

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of good behavior and morality in the vertical dimension (relationship with God) and the horizontal dimension (relationship with fellow humans).

Furthermore, Third, students can carry out worship positively and in harmony with the rules of Islamic law, including worship obligations, recommended worship, and social interaction (social and economic relations). Fourth, students develop noble morals by emulating the nature, attitudes, and personality of the Prophet and Khulafaur Rasyidin. Students are expected to emulate and internalize the principles in their personalities. Moreover, fifth, students can take advantage of the history of Islamic civilization by studying and understanding essential events in Islamic history and applying them in everyday life (Syaikhoni et al., 2021).

The purpose of these abilities is so that students can have a comprehensive understanding of Islam, practice religious teachings in everyday life, and become individuals who are noble and contribute to enriching Islamic civilization (Ananda, 2017). The learning process of Islamic religious education with various relevant methods gets a positive response from students; not a few also apply good things in their daily lives. However, some of them have yet to be able to apply in their daily activities due to factors of their life background and social environment that have too many bad influences.

The learning objectives of PAI at SDN 2 Tahunan are to develop and strengthen beliefs through guidance and development of students' insights, understanding, practice, and experience of Islamic teachings (Iribaram, 2020). It aims to make them live as individual Muslims who continue to grow in faith, piety, and national and state awareness and can continue their education at a higher level.

In this context, Islamic learning can improve students' morals in several ways. First, Islamic religious education provides a solid moral foundation for students. By understanding Islam's teachings of kindness, honesty, compassion, and empathy, students can obtain clear guidelines for good behavior and stay away from damaging behavior (Mainuddin, 2022).

Second, learning Islamic religious education also allows students to understand universal human values. Ibn Qayyim's thought emphasizes that good morals apply not only within the scope of the Muslim community but also in relations with all humans (Syamsi, 2018). By understanding the principles of justice, equality, and tolerance taught in Islam, students can develop an attitude of mutual respect and responsibility towards the wider community.

Third, Islamic religious education also provides space for developing spiritual awareness for students. Ibn Qayyim al-Jauziyyah believes that good morals come from rational efforts and an inner connection with Allah SWT (Nasution, 2011). Through learning Islamic religious education, students are introduced to worship practices, spirituality, and self-introspection that can strengthen their faith and deepen their understanding of how to behave by religious teachings.

Applying Ibn Qayyim al-Jauziyyah's perspective on teaching PAI subjects at SDN 2 Tahunan emphasizes several things. First, the approach applied in learning must be based on the understanding and condition of the students. Ibn Qayyim al-Jauziyyah also emphasizes the importance of an approach that touches the heart and mind. Hence, educators need to understand the needs and characteristics of students to adjust effective learning methods (Al-Jauziyyah, 2005; Musa & Al-Khawaldeh, 2022).

Second, teaching must be carried out by competent teachers with noble character. Ibn Qayyim al-Jauziyyah emphasized that educators must be good role models for students, so they must practice Islamic values daily (Ansari & Qomarudin, 2021; Syaikhoni et al., 2021). Thus, consistency between what is taught and actual practice will substantially impact the formation of students' morals.

Third, the importance of involving parents and the community in the education process. Ibn Qayyim al-Jauziyyah emphasized that the social environment has a significant role in shaping one's morals (Abu Muhammad Iqbal, 2015; Nasution, 2011; Rassool & Luqman, 2023). Therefore, cooperation between schools, parents, and communities in strengthening Islamic religious values in students' daily lives is essential to forming noble morals or character.

Thus, in the context of learning Islamic religious education, it is also observed that each student is unique in learning and understanding religion. An inclusive approach that considers diversity among students needs to be the primary concern in carrying out the learning process of the Islamic religion by the principles of justice and equality taught in Islam (Supriandi et al., 2022).

Islamic education educators conduct continuous evaluations to maintain the success of Islamic education teaching efforts in building students' morals at SDN 2 Tahunan. By measuring students' development in morals and morality, educators adjust learning strategies and methods to be more effective in achieving the ultimate target of Islamic learning keislaman (Al-Jauziyyah, 2008; Rassool & Luqman, 2023; Syamsi, 2022).

Ibn Qayyim al-Jauziyyah's perspective provides a strong foundation for PAI learning at SDN 2 Tahunan in improving student morals. Implementing noble morals is a challenge today in improving the morals of the younger generation. Therefore, the problem of declining morals must be handled extraordinarily. Teaching PAI to elementary school students is part of the solution. By constantly paying attention to the principles taught by Ibn Qayyim, Islamic learning can be an efficient means of fostering a young generation with noble morals through Islamic teachings.

IV. CONCLUSIONS

The success of learning cannot be separated from the suitability or relevance of what has been initiated by Ibn Qayyim al-Jauziyyah, that PAI lessons must go beyond mere mastery of sacred texts and religious laws, but must come to the emergence of noble morals and the ability to apply them in everyday life. It is essential to integrate the principles of religious values into students' lives to achieve a harmonious life, both in the world and hereafter. The relevance of Ibn Qayyim al-Jauziyyah's thinking also appears in three ways: First, the approach applied in learning is by understanding the conditions of students. Second, learning is carried out by competent and noble teachers. Moreover, third is the importance of involving parents and the community/society in the education process.

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