Analysis of Factors Influencing Students' Interest in the Islamic Religious Education Subject

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Abstract

This study aims to analyze the factors influencing students' interest in Islamic Religious Education (PAI) subjects using a literature review method. This method involves reviewing various sources, such as journals, books, and previous research related to the topic. The factors analyzed include the role of teachers, teaching methods, school environment, family support, and peer influence. The analysis results show that the teacher's role and teaching methods significantly impact students' interest in learning PAI. Additionally, the school environment and family support also contribute to increasing or decreasing students' interest in this subject. This study is expected to serve as a reference for educators and educational institutions in designing more effective teaching strategies to enhance students' interest in PAI.

INTRODUCTION

Islamic Religious Education (PAI) plays a crucial role in shaping students' character, morals, and spirituality. This subject serves not only as a means of transferring religious knowledge but also as a medium for developing noble personalities in accordance with Islamic teachings. However, in reality, student interest in PAI subjects is not always high. Some students show a strong interest in PAI, while others are less enthusiastic about participating in learning. This is a concern for educators and stakeholders in the education sector.

Students' interest in a subject is influenced by various factors, both internal and external. Internal factors include intrinsic motivation, personal interests, and family background, which can shape students' perceptions of the importance of Islamic Religious Education (PAI). Meanwhile, external factors include the teaching methods used by teachers, the school environment, peer support, and technological developments, which can influence how students absorb the material. Monotonous and less interactive learning methods are often the reasons for declining student interest in studying PAI. Furthermore, the lack of relevance of the material to everyday life can also make students feel that PAI is not an interesting and applicable subject.

Therefore, this study aims to analyze the factors that influence students' interest in Islamic Religious Education. By understanding these factors, it is hoped that effective solutions can be found to increase student interest in studying Islamic Religious Education, thereby making learning more meaningful and positively impacting the development of students' faith and character.

Learning is a process or activity carried out by a person to obtain a change in behavior for the better. Learning is very important for human life, because humans are social and cultural beings, not just biological creatures. Therefore, a human child needs a long time to learn to become an adult. Humans are always and continuously learning whenever and wherever they are (Purwanto, n.d.-a). It has been said that learning is a process that causes a change or renewal in a person's behavior or skills. The success or failure of learning depends on several factors, these factors can be divided into two types, namely:*First*, Factors that come from outside the student, including non-social factors and

social factors.*Second*, Factors that originate from within a person, which include physiological factors and psychological factors (Purwanto, n.d.-b)

Among the psychological factors that influence learning activities is interest in the material and learning activities carried out. Interest is "a strong inclination of the heart towards something" (Language Center, n.d.) Or it is a person's desire/awareness of an object, a problem, or a situation related to him. A person's learning success is closely related to that person's interest. This is because a person's interest influences their learning motivation. If someone has a good interest in a topic, they will gradually try to learn and be active in teaching and learning activities, thereby achieving good learning outcomes. Conversely, if someone's interest in learning is lacking in a topic, their learning motivation will also decrease. Having interest in students in learning a subject will help them achieve learning success. The success achieved is not only in the form of grades or achievements but also changes in the behavior of the students. If students are interested in Islamic religious education subjects, they will be diligent and happy to study them, which in the end will result in satisfactory achievements, not only that but also in the practice of the contents of Islamic Religious Education, namely in the form of good behavior or morals that are established in everyday life.

Religion is a human need in his life because the existence of religion leads humans to a much better direction, because religion contains a meaning that is not chaotic, even a law, calculation, kingdom, power, guidance, decision and retribution (Samsul Yusuf, n.d.). All of this provides an illustration that "religion" is the devotion and absolute submission of a servant to God his creator with certain ceremonies and behavior as a manifestation of this obedience.

Islamic religious education for students is a crucial lesson in educating the future generation. It helps them better understand, appreciate, and internalize Islamic teachings, thereby enhancing their practice of religion in their daily lives. Religious education provides students with guidance for life, which is closely linked to their community. More specifically, humans need Islamic religious education in their lives. This is in accordance with the words of Allah SWT in the Qur'an, Surah Ar-Rum, verse 30:

So set your face toward the religion, inclining to truth. [Adhere to] the nature of Allah upon which He has created mankind. There is no changing the creation of Allah. That is the correct religion, but most of the people do not know. (30)

Meaning: So set your face straight towards the religion (of Allah), stick to the word of Allah who created man according to that nature. There is no change in the nature of Allah. (That is) the straight religion; but most people do not know (Mazhab al-Quran Depag RI, n.d.). From the verse above it can be understood that humans have an interest/tendency to be religious.

Thus, religion is a natural human need. This need for religion will influence students' interest in learning religion. However, students' interest in learning religion is not only influenced by the existence of this need/nature but also by elements (factors) related to religious teaching, such as materials, methods, environment, teachers, and so on. The interest of a group of individuals/students is influenced by several factors, both internal and external to the individual/student. Therefore, the factors that influence students' interest in learning religion may be the same, or they may also be different. Each child/student certainly has different factors that influence their interest in learning religion. Therefore, each student has a different interest in learning religion, with some having a high interest in learning religion or even a low interest in learning religion. Religion can lead humans to happiness in this world and the hereafter.

According to M. Hasan and H. M. Hendarman, religion is a divine law that encourages rational people to strive to achieve happiness in this world and the hereafter. The above opinion states that religion is a complete guide to life, to be held and shown to

people who have reason to think about which path to choose to achieve happiness in this world and the hereafter. Thus, with religion, a person will have a powerful force that influences feelings, thoughts, life path, actions and daily behavior that guides in the right direction. Religion gives meaning and purpose to life, religion also answers human questions regarding the meaning and purpose of their existence in the world. Allah SWT says in QS adz-Adzariyat verse 56:

And I did not create the jinn and mankind except to worship Me. (56)

Meaning: And I did not create the jinn and mankind except that they should serve Me. (Mzhab Al-Quran Depag RI, n.d.). Based on this verse, we see that the purpose of creating the jinn and mankind is only to serve and carry out the commands of Allah SWT.

Worship is not only limited to prayer, fasting, zakat, charity and pilgrimage, but there are still other forms of worship such as helping others, giving advice, seeking knowledge and so on.

LITERATURE REVIEW

The concept of interest in learning is a tendency in a person to pay attention to and develop a certain activity or field with a feeling of pleasure and enthusiasm (slameto, n.d.). Interest in learning has an important role in students' academic success because when someone is interested in a subject, he will be more motivated to learn it (Hamzah B, n.d.). According to Sardiman (sardiman, n.d.), interest in learning can arise due to two main factors:

1. Internal factors, namely motivation from within the student, such as individual needs, desires and experiences.
2. External factors, namely influences from outside the student, such as the social environment, learning methods, and media used in the learning process.

In the context of Islamic Religious Education (PAI), students' interest in learning can be influenced by their understanding of religious values and how the subject is packaged and delivered by educators (R, n.d.-a). Factors Influencing Students' Interest in PAI Subjects are influenced by various factors, both from within the students themselves and from their surrounding environment.

Teacher Factors: Teachers play a crucial role in increasing students' interest in Islamic Religious Education (PAI). According to Hamalik (Oemar, n.d.), a teacher with good pedagogical, professional, social, and personal competencies can create a pleasant learning environment. Furthermore, the use of innovative learning methods and the use of technology in learning can also increase students' interest in PAI (et al., n.d.).

Family Environmental Factors: The family environment, especially parenting styles, significantly influences students' interest in learning. Parents who actively guide their children in understanding religious teachings and who make religious activities a habit at home can increase students' interest in Islamic Religious Education (R, n.d.-b).

Peer Factors: Peer groups also play a significant role in shaping students' learning interests. According to Santrock (John W, n.d.), children tend to imitate the habits and interests of their peers. If their circle of friends shares an enthusiasm for Islamic Religious Education (PAI), the students are likely to be more interested in learning as well.

Learning Methods and Media Factors: Interactive and innovative learning methods can increase student interest in learning. The use of technology-based media, such as educational videos and digital learning applications, has been shown to increase student participation in the learning process (Azhar, n.d.).

Intrinsic and Extrinsic Motivation Factors: Students' learning interest is also influenced by intrinsic and extrinsic motivation. Intrinsic motivation comes from within the student, such as curiosity and an understanding of the importance of religious knowledge in everyday life. Meanwhile, extrinsic motivation is influenced by external

factors, such as appreciation from teachers or encouragement from parents (Decy, Edward, n.d.).

The relevance of Islamic religious education in shaping students' character. Islamic religious education not only aims to provide an understanding of religious teachings, but also to shape students' character in accordance with Islamic values. Religious-based character education helps students develop morality, ethics, and good attitudes in social life (Thomas, n.d.). Therefore, increasing students' interest in Islamic Religious Education is crucial for the learning process to provide maximum positive impact.

Some previous studies relevant to this topic include:

1. Rahmawati (2019): Researched that group discussion-based learning methods can increase students' interest in learning Islamic Education.
2. Suryani & Hidayat (2020): Found that parental involvement in religious learning at home contributes positively to students' interest in learning.
3. Fadilah (2021): Reveals that the use of technology in Islamic Education learning, such as interactive applications, can increase students' interest in the material being taught.

METHOD

This study uses library research to analyze the factors influencing students' interest in Islamic Religious Education (PAI). The data sources used in this study consist of primary sources, such as books discussing Islamic religious education, educational psychology, and theories of learning interest, as well as secondary sources, such as scientific journals, articles, undergraduate theses, and relevant research reports. Data collection techniques are carried out through literature searches in libraries and digital sources, documentation studies of relevant scientific works, and critical reviews of the contents of related books, journals, and articles. The collected data are then analyzed using qualitative descriptive methods, by classifying factors influencing students' interest in learning PAI, both from internal factors, such as motivation, personal interests, and family background, as well as external factors, such as the school environment, learning methods, and teacher competence. To ensure the credibility of the data, this study uses source triangulation techniques by comparing various literature from several different authors and cross-checking between primary and secondary sources. The results of this study are expected to provide a clear picture of the factors that influence students' interest in Islamic Religious Education subjects and how the role of teachers, school environment, and learning methods can contribute to increasing students' interest in Islamic Religious Education learning.

RESULT AND DISCUSSION

According to Djamarah in the journal (Gumanti, n.d.), students' learning interests are crucial for their success in the learning process. Students' learning interests are influenced by two factors: internal and external factors.

Internal factors are factors that originate from within the student themselves. Internal factors include physical aspects, including the physical condition or physical health of individual students. Prime physical condition greatly supports learning success and can influence learning interest. However, if there are health problems in the physical, especially the senses of sight and hearing, it can automatically cause a decrease in learning interest in him. Then internal factors also include psychological aspects (mental). Psychological aspects (mental) psychological factors include attention, observation, response, fantasy, memory, thinking, talent, and motives (Yahdi, n.d.)

Meanwhile, external factors are factors that originate from outside. Factors outside the student include family. The family plays a major role in fostering a child's interest in learning. As we know, the family is the first educational institution for children. The way

parents teach can influence a child's interest in learning (Sukri, n.d.). Parents must always be ready when their child needs help, especially with difficult-to-understand subject matter. Parents must also consider the educational tools their child needs. In other words, parents need to know what the home is like on a daily basis, and need to Supporting children in learning, maintaining peace and harmony in the home. The goal is to keep children calm and able to focus on the material at hand. External factors also include schools, as internal factors include many aspects such as teaching methods, curriculum, learning facilities and infrastructure, and resources. learning, learning media, student relationships with friends, teachers, and school staff, as well as various co-curricular activities (Damayanti, n.d.). The knowledge and experience provided by the school should follow a good learning path. Teachers provide instruction and always pay attention to student behavior. Thus, a pleasant and boring environment is created for children in learning activities. Next is the social environment. The social environment includes relationships with peers, activities in the community, and the living environment. It would be better if there was a balance between schoolwork and leisure activities. Many activities in the community increase children's interest in learning. Because many activities reduce the need to participate in learning at school.

As previously reported by (Yuliana, n.d.) in her journal, one way to increase students' interest in learning begins with parental education at home and the students' own habits. If parents consistently pay attention and encourage their children to study at the same time every day, it will become a habit. If they already enjoy learning, their interest in learning will increase. Furthermore, students can improve their learning by providing motivation to encourage them to learn effectively. Increasing interest in learning is also influenced by a teacher's teaching style.

Many problems faced by students, such as many students who are less interested in Islamic religious lessons, seen some students come in and out of class while studying, so the teacher explains Telling stories with friends. It seems that some of them do not pay attention to the teacher when explaining the lesson and some students play around in class during the lesson. With Islamic religious learning in schools, students are expected to be able to implement the Islamic teachings they receive in the context of religious education in schools, to then be applied in everyday life, for example in performing ablution, prayer, fasting, zakat and other worship.

Factors that Influence Interest in Learning Islamic Religious Education (PAI) As for the factors that influence a person's interest in learning Islamic Religious Education in the process of increasing piety to God Almighty, they are as follows: (Syah, t.t.)

1. Interest in studying religion arises because of a person's need for the religious activities being carried out.
2. Interest in studying religion arises because of the relationship and benefits of religious study activities for oneself.
3. Interest in studying religion arises because of external attraction and also comes from the heart.
4. Interest in studying religion arises because of a strong desire to raise one's dignity or get a good job and to be happy and content in this world and the hereafter.

From the description above, it can be concluded that the factors that can influence the emergence of desire or that encourage people to learn are the same as the factors that influence the emergence of interest, namely the need, the existence of curiosity, who wants to explore the wider world, the desire to gain sympathy from others and to raise dignity, the existence of relationships and benefits of learning to oneself, the existence of external attractions and coming from the heart. To improve past failures with effort and the existence of a desire to gain a sense of security. In fact, the meaning of interest/will is a desire from In one's own heart. Islam explains that all deeds depend on one's intention. This

includes seeking knowledge, which is based on the strong intention and desire of the student. Therefore, according to the hadith of the Prophet Muhammad (peace be upon him), which means:Verily, every deed depends on its intention. And verily, every person (will be rewarded) according to his intention. Whoever migrates for the sake of Allah and His Messenger, then his migration is for Allah and His Messenger. And whoever migrates for a worldly matter that he wants to achieve or for a woman that he wants to marry, then his migration is according to what he intended" (HR. al-Bukhari and Muslim) [5]. (Aunul Ma'bud, t.t.)

In the hadith above, the author understands that a person's/student's interest is influenced by several factors, both from within and from outside the individual, such as factors from within the student, namely because of their heart or because of Allah and His Messenger, while factors from outside the individual are because there is a reward or benefit for them.

Education in the Quran is called "tarbiyah," which means "growth" or "improvement." Education is a human need that cannot be ignored, especially in this era of scientific and technological advancement, because it can foster the knowledge, intelligence, and skills that are essential for achieving progress in life. Learning is a process carried out by individuals to achieve overall behavioral change, as a result of the individual's own experiences in interacting with their environment. (Asfiati, n.d.)

Islamic Religious Education is a process that aims to help students learn Islam (Mukhtar, n.d.). Islamic Religious Education is one of the subjects of study that, together with other subjects of study, is intended to shape a complete human being. Therefore, it can be interpreted that PAI is a study material that becomes material in the process of instilling Islamic teachings, namely those intended to shape a complete human being (kaffah). (Zuhri, n.d.-a).

To further understand Islamic religious education, the following basic concepts will be presented that form it:

Forming a business, education is a business, namely an activity that mobilizes abilities to overcome obstacles to achieve a goal. Education is not a set-up that consists only of giving and receiving without obstacles. As a business, education must be connected to a goal. It is difficult to imagine any business without a goal, especially since education is a business carried out by humans and on humans. (Zuhri, n.d.-c).

In shaping humanity, education is unique to humans and therefore not applicable to animals or plants. This is in keeping with the nature of the Islamic message, which is intended for humanity. Therefore, human resource development can be an educational activity, but natural resource development will never be considered an educational activity unless it is implemented within the framework of the former.

Shaping development, what education does for humans is develop them into their individual selves, not into something beyond their individual selves. The process of wanting to be a doctor, a flight attendant, a great pilot who can fly, and so on, or even wanting to be president, is not education, unless all of those desires are something that distinguishes the individual from others. Implicit here is the Islamic concept of the whole person, not just...physical beings, but also spiritual beings with the potential to think and feel. This concept allows a distinction to be made between

education and teaching, between developing the full potential of humanity and informing someone of what they do not yet know (Zuhri, n.d.-b).

The development process implies change upon change. Therefore, education is a continuous endeavor, carried out through a series of step-by-step and stage-by-stage activities, not a one-time endeavor. To educate means to engage in the process, and to be educated means to experience the educational process. Therefore, one cannot be considered educated simply because one's name is registered with an educational institution or holds a diploma from one.

Forming guidance, not all human development processes are considered education. The process of organizational maturity and the emergence of human resources from potential to actual is a developmental process. However, this process is not education if it is not directed, guided, or shaped. Therefore, guidance is another concept that must be present in education. Education is only an interactive process, a bipolar process. That is why education must have an educating agent.

Shaping humans, what is meant by an agent, is the educational process carried out only by humans. The natural environment, social interactions with friends, and various events can indeed influence a person's development. However, that influence only has educational value if it is created by someone to influence the development of others..

This influence is also educational if someone uses it for their own development, and this effort is called self-education. What al-Nahlawi said that God is the true education is not included in the definition of education according to this concept. However, this does not negate the importance that after making the effort of education, one should rely on God.

Consciously, education is not an instinctive endeavor. In education, there must be a gap or educational intention from the educator. This allows us to distinguish between angry shouting and educational shouting. For example, a teacher yelling at a student in the classroom because he feels hurt by their misbehavior, leading him to emotionally pound the table or throw books at the student. These actions are not educational and can escalate into hatred towards the student outside the classroom (Zuhri, n.d.-b).

The teacher's action is called anger, an action that religion warns against for anyone. It's different if the teacher shouts at his students consciously to direct their behavior to be good, then the teacher's action this time is called educating. The action is not anger, just the sound of the student's behavior. Usually the teacher's shouting will end until there is a positive change in the student's behavior, and if the change does not occur, then he will find another way to direct it. harsh and glaring eyes, but all are intentional to direct. Based on these basic concepts, it can be interpreted that education in Islam is a process carried out by humans consciously in guiding humans towards their perfection based on Islam (Zuhri, n.d.).

Islam is a guide and way of life for humans to achieve happiness in this world and the hereafter. Therefore, Islam also emphasizes education as a necessity of human life. Islamic religious education is a conscious effort to guide people to develop behavior and character traits consistent with Islamic teachings.

Meanwhile, Muhaimin defines Islamic religious education as follows: Islamic religious education is a conscious effort to prepare a person (student) to believe in, understand, internalize, and practice Islam through guidance, teaching and/or training activities while paying attention to the demands to respect other religions in harmonious relations between religious communities in society to realize national unity. (Muhaimin, n.d.-a)

From the description above, it can be concluded that Islamic Religious Education is a conscious effort to guide someone in realizing the teachings of Islam by paying attention to the guidance of life and respecting other religions for harmony between religious communities in society in order to achieve national unity.

The Goal of Islamic Religious EducationThe goal is the final limit that a person aspires to and becomes the center of attention to be achieved through effort. In the goal contains ideals, desires, and abilities, and concentrates on the arrangement of efforts to achieve it. In general, Islamic religious education aims to increase the faith, understanding, appreciation, and practice of a person (student) about the religion of Islam, so that they become Muslim people who believe and fear Allah SWT and have noble morals in their personal, social, national and state lives (Muhaimin, n.d.-b). The goal of education is a central problem in the educational process. This is due to the functions it carries. *First*, the purpose of education directs educational actions. This function shows the importance of clearly formulating and defining educational goals. Without clear goals, the educational process will be ineffective and inefficient, even uncertain and incorrect in using methods, thus not achieving benefits. The goal determines what method should be used to achieve it. This importance can be learned from the word of Allah SWT in QS. At-Takwir / 81: 26 below: فَأَيْنَ تَذْهَبُونَ "Meaning: So where will you go?" (The Implementation Team for the Entashihan of the Al-Quran Schools, n.d.). The word of Allah is directed at the disbelievers who are not aware of the purpose of their lives. If they were aware, they would not reject the Qur'an, because in it they achieve their life's purpose. *Second,* Educational goals bring an end to the educational endeavor. Once the goals have been achieved, the endeavor ends. Efforts that cease before they are achieved cannot truly be considered complete, but merely a failure, due to, among other things, the unclear formulation of educational goals.

Third On the one hand, educational objectives limit the scope of an educational endeavor, but on the other hand, they influence its dynamics. This is because education is a process in which core and secondary efforts are interconnected. Each effort has its own purpose. Core efforts have higher-order, more general goals, while secondary efforts have lower-order, more specific goals.

Fourth, the purpose of education is to provide encouragement and encouragement to carry out education, this also applies to every action. For example, a person is ordered to walk on a certain path without being explained to him why he should take that path or without being given the opportunity to choose another path. With such an order, perhaps the person will walk hesitantly. As a result, he will walk slowly. On the other hand, if it is explained to him that on that path he will find a beautiful garden and its owner is a friendly person who likes to invite people who pass by to eat with him, while he happens to be hungry, he will certainly take that path with full enthusiasm (Nor Aly, t.t.)

Muhammad Omar Al-Toumy Al-Syaibany outlined that the goal of Islamic education is to enhance moral values to reach the level of al-karimah morals (as-syaibany, 1979). This goal is the same and in line with the goal to be achieved by the apostolic mission, namely "guiding humans to have noble morals." Then the noble morals in question are expected to be reflected in the attitudes and behavior of individuals in their relationships with Allah, themselves, fellow creatures of Allah, and their environment (Jalaluddin, n.d.).

Then Al-Syaibani explained the goals of Islamic education as follows: Goals related to individuals, including changes in knowledge, behavior, physical and spiritual, and abilities that must be possessed to live in this world and the hereafter. Goals related to society, including the behavior of society, the behavior of individuals in society, changes in community life. Professional goals related to education and teaching as science, as art, as a profession, and as a community activity (Tafsir, n.d.) Based on the description above, it can be concluded that the goal of Islamic religious education is to develop humans to become perfect Muslims, pious humans, faithful humans, or humans who worship or devote themselves to Allah SWT.

To achieve the goal of Islamic religious education, namely "so that individuals understand, internalize, believe in and practice the teachings of Islam so that they become Muslim people who believe, fear Allah SWT and have noble morals". With a formulation

that starts from the cognitive stage, namely the individual's knowledge and understanding of the teachings and values contained in the teachings of Islam, then the affective stage, namely the process of internalizing religious teachings and values into the individual in the sense of experiencing and believing in them. Then the psychomotor stage, namely through the affective stage, is expected to foster individual motivation to be moved to practice and obey the teachings of Islam. So here it is necessary to describe the scope of Islamic religious education which basically includes seven main elements (Muhaimin, n.d.-c), namely: Al-Qur'an-Hadith, faith (aqidah), sharia, worship, muamalah, morals, tarekh tasyrik (Islamic history). Based on the seven main elements of the scope of Islamic religious education material, it can be explained that:

Al-Qur'an-Hadith: is the main source of Islamic teachings, in the sense that it is the source of aqidah (faith), syariah, worship, muamalah and morality, so that the study is in each of these elements. Islamic Religious Education (PAI) is a learning effort to form people who are faithful, pious, have noble morals, and understand and practice Islamic teachings in everyday life. In Islam, education does not only focus on intellectual aspects but also on the formation of character and spirituality. The two main sources in Islamic religious education are the Al-Qur'an and Hadith. Both are guidelines in understanding the concept of divinity, human relationships with others, and how to live a life in accordance with Islamic teachings (Journal of Islamic Education, t.t.-a).

The Quran is the word of Allah revealed to the Prophet Muhammad (peace be upon him) through the angel Gabriel. The Quran is not only a holy book but also the primary guideline in Islamic education. Education derived from the Quran covers various aspects of life, such as faith, worship, morals, and social and environmental relationships. Hadith are the sayings, deeds, and decrees of the Prophet Muhammad (peace be upon him) that explain and complement the Quran. Hadith play an important role in Islamic education because they provide concrete examples in everyday life. Many teachings in the Quran are general in nature, then explained in more detail by hadith. The Quran commands prayer, but the procedure for prayer is explained in the hadith of the Prophet (peace be upon him): "Pray as you see me praying." (Narrated by Bukhari) (Imam, n.d.-a). The Quran commands zakat, but the provisions of the nisab and the types of zakat are explained in the hadith. The Prophet Muhammad (peace be upon him) used various methods in educating his companions, which can be applied in today's Islamic education system:

- Exemplary (Uswah Hasanah) → Rasulullah ﷺ is a real example in life.
- Lectures and Teaching → The Prophet Muhammad often gave lectures to convey knowledge.
- Questions and Answers → The Prophet often asked his companions to think before answering.
- Direct Practice → The Prophet taught prayer by directly practicing it. Motivation and Reprimand → The Prophet rewarded those who did good and gently reprimanded those who did wrong (Imam, t.t.-b).

The Quran and Hadith are the two primary sources of Islamic education, encompassing all aspects of life, from faith and worship to morals and social and environmental relationships. They complement each other in shaping individuals who are faithful, knowledgeable, and possess noble character.

By understanding and practicing the Qur'an and Hadith, Islamic education will be more effective in producing a generation that is intellectually intelligent, spiritually strong, and behaves well in social life. Therefore, in the process of Islamic learning, the Qur'an and Hadith must be the main foundation applied in teaching methods and character formation of students (Jurnal Pendidikan Islam, n.d.-c).

Aqidah (ushuluddin) or faith is the root or principle of religion. Worship, transactions and morals are based on aqidah, in the sense of being manifestations and consequences of aqidah (faith and life beliefs). Islamic Religious Education (PAI) includes three main aspects, namely aqidah (faith), worship and morals. Aqidah or faith is the basis of all Islamic teachings because it forms a Muslim's belief in Allah and His teachings. Without a strong aqidah, a person's worship and morals will not have a solid foundation (Harun, t.t.).

Aqidah comes from the word 'aqada which means "to bind firmly." In Islam, aqidah is a belief that is embedded in the heart of a Muslim regarding the pillars of faith and cannot be shaken. Faith is a belief that is based on knowledge, not just following along. Faith in Islam is not only believing in the heart, but must also be proven through speech (qauliyah) and actions ('amaliyah). The Messenger of Allah ﷺ said: "Faith is not just wishful thinking, but something that settles in the heart and is proven by actions." (HR. Ad-Dailami) The role of Aqidah in Islamic Education includes the following:

- Forming Muslim Character and Personality: Strong faith will shape Muslims who have principles, are not easily influenced by cultures that conflict with Islam, and have patience, steadfastness, and sincerity in living life.
- Maintaining Obedience in Worship: True faith will make a person more obedient in worship and stay away from God's prohibitions. People who have strong faith will perform worship sincerely, not out of show or compulsion.
- Building a Harmonious Society: The Islamic faith teaches the values of brotherhood (ukhuwah Islamiyah), honesty, justice, and social concern. This helps build a society that respects each other and upholds Islamic values.
- Preventing Deviations in Faith and Shirk: Faith education prevents a person from deviating understanding, such as heretical teachings, shirk, superstition, and superstition. Strong faith will make a person always return to the true teachings of Islam (Journal of Islamic Faith, t.t.-b).

In Islamic religious education, faith plays a crucial role in shaping a strong and consistent Muslim personality. Faith in Islamic education can be divided into the following sections:

1. Faith in Allah: Acknowledging Allah in rububiyyah (the belief that only Allah creates, provides sustenance, and regulates the universe). Acknowledging Allah in uluhiyyah (only Allah has the right to be worshipped). Believing in the names and attributes of Allah in accordance with the Quran and Hadith (Asmaul Husna). Avoiding shirk, because shirk is a major sin that will not be forgiven if someone dies in a state of shirk (QS. An-Nisa: 48).
2. Belief in Angels: Believing that angels are creatures of God who were created from light and always obey Him. Understanding the duties of each angel, such as Gabriel as the deliverer of revelation and Malik as the guardian of hell.
3. Belief in the Books of Allah: Belief that Allah revealed His Books to His Messengers as guidance for mankind. Understanding that the Quran is the final book and the primary guide for Muslims.
4. Belief in Allah's Messengers: Believing that Allah sent messengers to guide humanity to the right path. Emulating the qualities of the messengers, such as being honest (shiddiq), trustworthy (amanah), conveying (tabligh), and intelligent (fathanah).
5. Belief in the Day of Judgment: Believing that life on earth is only temporary and there will be an eternal afterlife. Understanding the stages of life after death, such as the realm of barzakh, the day of resurrection, the day of reckoning, heaven, and hell.

6. Belief in Qada and Qadar: Believing that everything has been determined by Allah with His knowledge and will. Trying to live life with effort, because humans have freedom to choose, but remain within the will of Allah (Muhammad Mutawalli, t.t.).

Faith, or creed, is the foundation of Islamic religious education. A strong faith will produce devout Muslims who possess noble morals and are able to face life's challenges with sincerity and determination. In Islamic education, faith must be taught from an early age through formal education, role models, and daily practices. With sound faith, Muslims will have a strong foundation for navigating this world and preparing for the afterlife.

Islamic Sharia is the law or rules established by Allah to regulate all aspects of human life, both in terms of worship (relationship with Allah) and muamalah (relationships with other humans). Sharia in Islamic education aims to shape individuals and communities who live according to the provisions of Allah and His Messenger. Sharia is a system of norms (rules) that regulates human relations with Allah, with other humans, and with other creatures. In relation to Allah, it is regulated in worship in the specific sense (thaharah, prayer, zakat, fasting and pilgrimage) and in relation to other humans and others, it is regulated in muamalah in the broad sense (A.-Q. Yusuf, n.d.).

Linguistically, sharia comes from the word "shari'a" which means the path to the water source, which in the context of Islam means the way of life established by Allah for the welfare of mankind. Sharia in Islamic education includes rules and norms that govern how a Muslim must behave in worship, social, economic, legal, and political matters (Abu al-hasan, t.t.). Sharia aims to form people who are disciplined, obedient to the rules, and live their lives in accordance with the guidance of Islam. Allah says in QS. Al-Maidah: 48: "To every community among you, We have given a clear rule and a clear path..." The hadith of the Messenger of Allah ﷺ also mentions: "I leave for you two things, you will not go astray as long as you hold fast to them: the Book of Allah (Al-Qur'an) and the Sunnah of His Messenger." (HR. Malik)

Sharia in Islamic education is divided into two main aspects:

A. Sharia in Worship (Hablum Minallah – Relationship with Allah)

This section regulates a Muslim's obligations in worshipping Allah. Islamic education emphasizes the importance of:*First,*Prayer → a command in QS. Al-Baqarah: 43 and is the difference between Muslims and non-Muslims.*Second,*Fasting → is obligatory for Muslims in QS. Al-Baqarah: 183 as a means of educating patience and piety.*Third,*Zakat → the obligation to share with those in need, as mentioned in QS. At-Taubah: 103.*Fourth*, Hajj → is commanded in QS. Ali Imran: 97 for those who are financially and physically able. Sharia in this worship teaches discipline, sincerity, and obedience to Allah, as well as forming positive habits in daily life (Jurnal Pendidikan Islam, n.d.).

B. Sharia in Muamalah (Hablum Minannas – Relations with Other Humans)

Muamalah encompasses the norms and laws that govern social, economic, and legal relations in society. Some important aspects of sharia muamalah include: *First*, Family Law (Munakahat): Marriage regulations, rights and obligations of husband and wife, and responsibilities towards children. QS. An-Nisa: 1 → command to build a harmonious family based on Islam.*Second,*Islamic Economic Law (Muamalah): Prohibition of riba in QS. Al-Baqarah: 275. Encouragement to trade honestly in HR. Tirmidhi: "Honest and trustworthy traders will be with the prophets in paradise."*Third*, Criminal Law (Jinayah): Islam regulates punishment for violations of the law, such as theft, adultery, and murder. QS. Al-Maidah: 38 → the law of cutting off the hand for

thieves as a warning to society.*Fourth,*Social Law (Adab and Morals in Society): Prohibition of ghibah (backbiting) in QS. Al-Hujurat: 12. Command to maintain kinship in QS. Ar-Ra'd: 21. Sharia in this muamalah teaches how a person interacts fairly, responsibly, and respects the rights of others (Abu Bakar, n.d.).

Sharia is an essential part of Islamic religious education, encompassing rules and norms for worship, social life, economics, and law. Sharia serves to shape disciplined, responsible, just, and morally upright Muslims. In Islamic education, Sharia must be taught from an early age through formal education, family, and social environments so that Islamic values can be applied in everyday life. By understanding and practicing Sharia, a Muslim will be able to live a more orderly, harmonious life, and one that aligns with the guidance of Allah and His Messenger.

Morals are an aspect of human life attitude or personality, in the sense of how the system of norms that regulates human relations with Allah (worship in the specific sense) and human relations with other humans (muamalah) becomes a human attitude and personality in carrying out their life systems (politics, economics, social, education, family, culture/art, science and technology, sports and others) which are based on a strong faith. Morals have an important role in shaping the character of individual Muslims, both in their relationship with Allah (morals towards Allah), fellow humans, and towards the environment. Islamic education emphasizes that a Muslim must not only believe and practice sharia, but must also have good morals (akhlakul karimah) as exemplified by the Prophet Muhammad ﷺ. Allah says in QS. Al-Qalam: 4: "And indeed you (Muhammad) are truly on a great morality." (Tahzib, n.d.)

Linguistically, morality comes from the word "khuluq," which means character, nature, or habit. Terminologically, morality refers to a person's behavior that stems from their conscience and aligns with Islamic values. According to Imam Al-Ghazali, morality is a trait embedded in a person's soul that easily produces actions without thought or coercion. If the character is good, good deeds will be born, and if bad, bad deeds will be born (Ihya Ulumuddin, n.d.).

Moral education is crucial in Islam because it shapes civilized individuals who are beneficial to society. Some of the roles of morality in Islamic education include:*First,*Shaping a Good Muslim Personality: Morals enable a person to behave honestly, patiently, generously, humbly, and responsibly. This reflects the true Muslim personality.*Second*, Preventing Negative Behavior: With good morals, a person will avoid arrogance, envy, and sinful acts such as corruption, lying, and betrayal.*Third*Maintaining Social Harmony: Morals in social life create a harmonious atmosphere, where people respect each other, work together, and do not hurt each other.*Fourth*, Forming a Generation with Noble Morals: In Islamic education, morals are highly emphasized so that the younger generation grows into individuals with high morals and becomes an example for others. (Journal of Islamic Education, n.d.-e)

Morality is an essential part of Islamic religious education, shaping a good Muslim personality, preventing bad behavior, and maintaining harmony in society. Morality in Islam encompasses relationships with God, oneself, fellow human beings, and the environment. Moral education must be instilled from an early age through formal education, family, and social environments so that it becomes a habit that is ingrained in a person. With good morality, a person will not only be respected in this world but also receive blessings and rewards in the afterlife.

Islamic history (history-culture) is the development of the journey of Muslim human life from time to time in the effort to follow the Sharia (worship and trade) and to practice morality and in developing their system of life based on faith (Muhaimin, t.t.-d). Linguistically, history comes from the Arabic التارخ which means "history" or "time." In the context of Islamic education, Islamic history refers to the history of the journey of Islam,

including the life of the Prophet Muhammad ﷺ, his companions, the development of Islamic civilization, and important events in Islamic history.

Islamic history education aims to: Provide an understanding of the origins of Islam. Inspire Muslims with the stories of the struggle of the Prophet Muhammad and his companions. Teach Islamic values from the history of Islamic civilization. Allah says in QS. Yusuf: 111: "Indeed, in their stories there is a lesson for people of understanding..." 15 (Al-Qur'an Surah Yusuf, t.t.)

The role of dates in Islamic religious education includes:*First*, Instilling the Exemplary Behavior of the Prophet and His Companions, forming a Muslim personality by emulating the Prophet Muhammad ﷺ, emulating the courage, honesty, and patience of his companions.*Second,*Providing lessons from history, avoiding mistakes that occurred in Islamic history, and understanding the missionary strategies employed by the Prophet Muhammad and the scholars.*Third*Increasing love for Islam motivates Muslims to uphold and spread Islamic teachings, understanding that Islam has endured various trials and challenges.*Fourth,*Showing the Success of Islamic Civilization, Islam is not only about worship, but also an advanced civilization in science, culture, and economy. Proving that Islam was once the center of world knowledge. Islamic history is an important part of Islamic religious education which provides insight into the history of the journey of Islam, starting from the time of the prophets, companions, to the development of Islam in the world (Hasan Ibrahim, t.t.).

Islamic history education aims to instill the example of Prophet Muhammad ﷺ, provide lessons from history, increase love for Islam, and demonstrate the success of Islamic civilization. To instill the values of Islamic history, history must be taught in schools, in families, and through knowledge assemblies so that the Muslim generation understands Islamic history and uses it as an inspiration in life.

In Islamic education, history includes the history of the Prophet's life (sirah nabawiyah), the journey of the companions, the development of Islamic civilization, and the struggle of scholars in spreading religious knowledge. Studying Islamic history not only increases understanding of religion, but also builds strong Muslim character and personality, based on true Islamic values (Shafiyurrahman, t.t.). The application of history in education can be done through formal teaching in schools and boarding schools, family education, and studies in the social environment. By understanding the history of Islam, Muslims can take inspiration from the glory of Islam in the past and apply it in modern life, as well as maintain Islamic values so that they remain sustainable amidst the development of the times.

Factors Influencing Students' Interest in Islamic Religious Education (PAI) Subjects

No	Factor	Description	Impact on Student Interest
1	Teaching Methods	The way teachers teach, such as lectures, discussions, or technology-based learning.	Engaging methods increase students' enthusiasm and understanding.
2	Teacher quality	Competence, communication methods, and closeness of teachers to students.	Inspirational and interactive teachers increase student interest

3	Subject matter	The relevance of the material to everyday life and how it is delivered.	Contextual and applicable material is more popular with students
4	School environment	School facilities, religious culture, and classroom atmosphere	A conducive Islamic environment increases learning motivation

CONCLUSION

Student interest in Islamic Religious Education (PAI) is influenced by various factors, both internal and external to the student. The main influencing factors include teaching methods, teacher quality, subject matter, school environment, and family support. Competent teachers who are able to implement engaging learning methods can increase student enthusiasm in studying PAI. Furthermore, peer influence, the use of technology in learning, and religious extracurricular activities also play a role in building student interest. An Islamic school environment and encouragement from parents and the community strengthen students' motivation to deepen their religious knowledge. On the other hand, student interest is also strongly influenced by personal motivation. Students who have a high awareness of the importance of religion tend to be more diligent in learning. Therefore, efforts to increase interest in PAI must be carried out holistically by involving various aspects, including the school, family, and social environment.

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