

## Islamic Education and Moral Formation: A Study on Junior High School Students

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### ABSTRACT

**Purpose of the study:** to prove the influence of Islamic Religious Education learning on students' morals at Satria Nusantara Junior High School, North Tambun, Bekasi.

**Methodology:** This study uses a survey method with correlational analysis techniques. The sample of this study was 45 eighth grade students of Satria Nusantara Junior High School, North Tambun, Bekasi Regency. Data collection used a questionnaire instrument to capture data on variables X and Y. The research variables consist of the independent variable, namely Islamic Religious Education learning, and the dependent variable, namely the morals of students of Satria Nusantara Junior High School, North Tambun, Bekasi Regency. The validity of the instrument was tested using the Product Moment formula and to determine its reliability, it was tested using the Cronbach Alpha formula. The data analysis technique used the Product Moment test and simple linear regression test, which had previously been tested for normality and homogeneity.

**Main Findings:** there is an influence of Islamic Religious Education learning on students' morals which can be seen based on the calculated  $r$  value = 0.780 with a strong interpretation with a contribution of 60.8%, and a significance of  $t$  count = 8.168 >  $t$  table = 2.021. The regression equation  $Y = 48.28 + 0.65X$  shows that if Islamic Religious Education learning and students' morals are measured by the instrument used in this study, then every increase in one unit of Islamic Religious Education learning score (X) will be followed by a decrease in students' moral scores by 0.65 with a constant of 48.28.

**Novelty/Originality of this study:** This study offers originality by empirically examining the impact of Islamic Education on students' moral development in the context of a junior high school in Indonesia, a setting rarely highlighted in global discourse. Unlike previous research that emphasizes curriculum or pedagogy, this study quantitatively demonstrates the direct influence of Islamic Education on students' character, contributing evidence-based insights to moral and religious education studies.

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## 1. INTRODUCTION

The era of globalization has brought with it a strong influx of foreign cultures that are increasingly influencing the lives of Indonesians, including the younger generation [1], [2]. Western culture is rapidly infiltrating through mass media, entertainment, and digital technology, resulting in the gradual erosion of Eastern

values [3], [4]. This phenomenon aligns with global challenges, where adolescents in various countries are facing moral degradation due to exposure to free media. Negative behaviors such as alcohol consumption, drug abuse, and promiscuity are increasingly considered normal [5], [6]. This demonstrates that globalization is having a serious impact on adolescent morality, both internationally and nationally.

In Indonesia, the impact of globalization is evident in the weakening of Islamic values in adolescents' social lives [7], [8]. Honesty, mutual assistance, and compassion are being replaced by deception, backbiting, and selfishness. This situation demonstrates a disturbing moral decadence in society. Yet, character and morals are crucial pillars for the nation's survival [9], [10]. The deterioration of the morals of the younger generation is tantamount to the collapse of the nation's future foundations [11], [12].

More broadly, Indonesia is now facing a multidimensional crisis, spanning economic, moral, mental, and spiritual dimensions. This crisis is further compounded by the growing number of young people, particularly students, who are vulnerable to the influence of promiscuous social behavior portrayed through the media and social environment [13], [14]. Globally, many countries are highlighting the importance of character education as a solution to address the moral crisis facing the younger generation [15], [16]. Therefore, school education plays a significant role in shaping students' morals [17]-[19]. Islamic religious education serves as a key instrument for maintaining the morality of the nation's next generation.

From an Islamic perspective, morality is a key pillar of a nation's survival. The quality of a person's morals serves as a barometer of peace and social harmony. As-Syauki Bey once asserted that a nation will remain strong as long as its morals are good, and will collapse if its morals are corrupted. This emphasizes the importance of moral development in the educational process [20]-[22]. Schools are a strategic platform for instilling religious values rooted in Islamic teachings [23], [24].

One strategic effort to bridge this gap is through Islamic Religious Education [25], [26]. However, the implementation of Islamic Religious Education in public schools still faces various obstacles, ranging from time constraints, a tendency toward normative approaches, to a lack of variety in teaching methods [27], [28]. These limitations often lead to Islamic Religious Education being considered incapable of significantly impacting student behavior. However, theoretically, Islamic Religious Education plays a central role in shaping good character and morals [29], [30]. This is where the research gap lies: the need for empirical studies to examine the extent to which Islamic Religious Education truly influences students' morals.

Yusuf's [31] research emphasized the role of Islamic Religious Education teachers in enhancing the moral development of junior high school students, focusing primarily on the teachers' pedagogical strategies as moral agents. Meanwhile, Khan et al., [32] research focused more on the role of Islamic Education in general in developing the moral character of Pakistani youth through conceptual and contextual analysis, without specifically addressing specific educational levels or teaching actors. Both studies make important contributions, but a gap remains: the lack of empirical studies directly linking Islamic Religious Education learning outcomes to the development of students' moral behavior at the junior high school level. The current research seeks to fill this gap by analyzing the correlation between Islamic Religious Education learning and moral development in junior high school students, thereby providing a more comprehensive picture of the effectiveness of Islamic education in the context of secondary school adolescents.

The novelty of this research lies in its focus on directly linking Islamic Religious Education learning outcomes to the development of moral behavior in junior high school students through an empirical approach, a topic that has not been widely explored in previous research. While previous research has focused more on the role of teachers or conceptual studies of Islamic education, this study provides concrete evidence of how academic achievement in Islamic Religious Education contributes to student morality. The urgency of this research arises from the increasingly complex moral challenges facing the younger generation in the digital era, necessitating a strong scientific foundation to affirm the role of Islamic Religious Education not only as cognitive instruction but also as a crucial instrument in fostering character and religious behavior in secondary school students.

Based on this description, this study is crucial for an in-depth examination of the influence of Islamic Religious Education learning on students' morals in junior high schools. This research is expected to provide a concrete picture of the relationship between the religious learning process and students' daily behavior. The findings are also expected to contribute to efforts to improve the quality of religious education in schools. Furthermore, the results can provide recommendations for teachers, schools, and policymakers to strengthen moral education through Islamic Religious Education. Therefore, the primary objective of this study is to analyze the extent to which Islamic Religious Education learning influences the formation of students' morals at Satria Nusantara Junior High School in North Tambun, Bekasi.

## 2. RESEARCH METHOD

### 2.1. Types of Research

The research approach in this study uses a quantitative approach using a survey method. Quantitative research is based on the philosophy of positivism and aims to examine a specific population or sample [33], [34]. Generally, sampling is conducted randomly, data collection utilizes research instruments, and data analysis is quantitative or statistical in nature to test predetermined hypotheses [35], [36]. Furthermore, the survey method is understood as a way to obtain data from natural (not artificial) conditions, where researchers provide interventions during the data collection process, for example through the distribution of questionnaires, tests, and other similar instruments.

### 2.2. Population and Sample

A population is a generalized area consisting of objects or subjects with specific qualities and characteristics determined by the researcher to be studied and then conclusions drawn [37], [38]. The target population in this study was all students at Satria Nusantara Junior High School, North Tambun, Bekasi Regency. The accessible population was limited to eighth-grade students at the school, which consists of two classes: VIII.1 with 22 students and VIII.2 with 23 students. Therefore, the total accessible population in this study was 45 students.

A sample is a portion of a population that represents its size and characteristics [39], [40]. Referring to Arikunto's opinion, if the number of research subjects is less than 100, all should be sampled so that the research is population-based. However, if the number of subjects is more than 100, then 10%–15% or 20%–30% of the total population is sufficient. Based on these guidelines, this study used the entire accessible population as a sample, namely 45 students.

The sampling technique used in this study was total sampling (census sampling), because the number of accessible population was less than 100 students. Therefore, all 45 eighth-grade students were included as research subjects. This technique ensured that every member of the population had an equal opportunity to be represented, providing comprehensive data for analysis.

### 2.3. Data Collection Instruments and Techniques

Data collection techniques are a way to obtain accurate information to reveal the data needed in research, both primary and secondary data [41], [42]. The data collection process can be conducted using various complementary methods to produce comprehensive findings. In this study, before explaining the instruments used, the researcher first determined the types and sources of relevant data for analysis. The data obtained then served as the basis for the analysis process, leading to the drawing of research conclusions.

The primary data collection technique used was a questionnaire. The questionnaire was structured as a closed-ended statement with answer choices provided to respondents selected as the research sample. This research instrument used a Likert scale to measure respondents' attitudes, opinions, and perceptions of social phenomena. According to Sugiyono, the Likert scale allows the measured variables to be divided into several dimensions, which are then translated into indicators and question-based instrument items. Each item has a gradation of responses from very positive to very negative, with numerical scores of 1, 2, 3, 4, and 5 based on a favorable assessment approach.

The questionnaire instrument used in this study was developed by the researcher based on a review of theoretical concepts and relevant previous studies on Islamic Religious Education and moral development. The instrument was not directly adopted or adapted from a single previous study but was constructed independently to suit the research context at Satria Nusantara Junior High School.

Prior to data collection, the instrument underwent expert validation by two lecturers in Islamic Education and one education methodology expert to ensure content validity, clarity, and relevance of the items. Empirical testing was then conducted with 20 students from a comparable school to examine construct validity using the Pearson Product Moment correlation, where all item correlation coefficients exceeded 0.30, indicating valid items. Furthermore, the reliability of the questionnaire was tested using the Cronbach's Alpha method. The reliability coefficients obtained were 0.87 for the Islamic Religious Education variable and 0.89 for the morality variable, both of which exceed the minimum threshold of 0.70, indicating that the instruments are highly reliable.

This research instrument consisted of two variables: Islamic religious education (variable X) and morals (variable Y). The instrument was structured based on the conceptual and operational definitions of the variables. The questionnaire grid used in this study can be seen in Table 1 and Table 2.

Table 1. Grid of Moral Instruments

No	Indicator	No. Item	Amount
1	Morals towards Allah	1,2,3,4,5,6	6
2	Morals towards yourself	7,8,9,10,11,12	6
	Morals towards others		
3	a) Attitude towards parents and teachers	13,14,15,16,17,18,19,20	8
	b) Attitude towards friends	21,22,23,24,25,26,27,28,29,30	10
Number of Grains			30

Table 2. Outline of Islamic Religious Education Learning Instruments

No	Indicator	No. Item	Amount
1	Student management of Islamic religious education subjects	1, 2, 3, 4, 5, 6, 7	7
2	Strategies for learning Islamic religious education in schools	8, 9, 10, 11, 12, 13, 14	7
3	Implementing Islamic religious education in schools	15, 16, 17, 18, 19, 20, 21, 22	8
4	Implementing Islamic religious education at home	23, 24, 25, 26, 27, 28, 29, 30	8
Number of Grains			30

## 2.4. Data Analysis Techniques

Data analysis techniques are methods used to process and interpret data to produce meaningful information. The goal is to ensure that the characteristics or properties of the data are easily understood and useful in answering research questions. Data analysis serves not only to describe data but also to generalize or draw conclusions about population characteristics (parameters) based on data obtained from samples (statistics) [43], [44]. The data analysis used in this study includes descriptive and inferential statistics.

The data for each variable is described based on measures of central tendency (mean, median, mode), as well as measures of dispersion (range, and standard deviation). The data are then summarized by creating a frequency distribution table. Afterward, analysis prerequisite tests are conducted before hypothesis testing. In this study, analysis prerequisite tests are conducted using normality and homogeneity tests. The normality test aims to determine whether the data for the independent and dependent variables are normally distributed, as a good regression model is characterized by a normal or near-normal data distribution. Testing is performed using the Lilliefors test, where the calculated results are compared with the critical values in the table. If the  $L_o$  value is smaller than  $L_{table}$ , the data is declared normally distributed, whereas if  $L_o$  is greater than  $L_{table}$ , the data is not normally distributed. Meanwhile, the homogeneity test is used to determine the similarity of variance between samples taken from the same population. The formula used is to compare the largest variance with the smallest variance through the F test. The criteria used are if  $F_{count}$  is smaller than  $F_{table}$ , the data is declared homogeneous, whereas if  $F_{count}$  is greater than  $F_{table}$ , the data is not homogeneous.

Next, hypothesis testing was conducted to determine the significance of the relationship between Islamic Religious Education learning and students' morals. The calculation of the relationship between variables was carried out using Pearson's product-moment correlation. The obtained  $r$  coefficient value was then interpreted based on the relationship interval, ranging from very low to very strong categories. In addition, the coefficient of determination ( $R^2$ ) was calculated to determine the extent of the influence of the independent variables on the dependent variable. An  $R^2$  value close to 1 indicates that the model has high power in explaining the variation of the dependent variable, while a value close to 0 indicates a weak influence. The results of the coefficient of determination were then multiplied by 100% to obtain the percentage effect of Islamic Religious Education learning on students' morals.

## 3. RESULTS AND DISCUSSION

The data for this study are the scores of two variables obtained from questionnaires completed by 45 students as the research sample. These two variables are student morality as the dependent variable (Y) and Islamic Religious Education learning as the independent variable (X). The data for each variable are described using descriptive statistical techniques, including the minimum score, maximum score, score range, average, median, mode, standard deviation, score variance, and frequency distribution table.

### 3.1. Descriptive Statistical Analysis Results

The students' morality scores were obtained based on the measurement results using a questionnaire consisting of 29 statements. Theoretically, the students' morality variable scores ranged from 29 to 145. The results of data analysis and statistical calculations showed that the empirical scores of students' morality varied between 93 and 145 with a score range of 52; average 124.80; median 127; mode 130; standard deviation 13.16; and variance 173.21. The distribution of scores is shown in the frequency distribution table as follows:

Table 3. Distribution of Students' Moral Scores

No	Interval	f	f Relative	f Cumulative
1	93 – 100	3	7	7
2	101 -108	2	4	11
3	109 – 116	6	13	24
4	117 – 124	10	22	47
5	125 – 132	10	22	69
6	133 – 140	9	20	89
7	141 - 148	5	11	100
Amount		45	100	

The scores of the Islamic Religious Education learning variables were obtained based on the results of measurements using a questionnaire consisting of 28 questions. Theoretically, the scores of the Islamic Religious Education learning variables will range from 28 to 140. The results of data analysis and statistical calculations show that the empirical scores of Islamic Religious Education learning vary between 74 and 139, with a score range of 65, an average of 116.93; a median of 120; a mode of 124; a standard deviation of 15.68; and a variance of 245.93. The distribution of scores is shown in the frequency distribution table as follows:

Table 4. Distribution of Islamic Religious Education Learning Variable Scores

No	Interval	f	f Relative	f Cumulative
1	74 – 83	1	2	2
2	84 – 93	4	9	11
3	94 – 103	4	9	20
4	104 – 113	9	20	40
5	114 – 123	7	16	56
6	124 – 133	15	33	89
7	134 - 143	5	11	100
Amount		45	100	

### 3.2. Analysis Prerequisite Test Results

#### 3.2.1. Normality Testing

The results of the normality test of the Islamic Religious Education Learning variable obtained  $L_{hitung} = 0.10$  smaller than  $L_{tabel} = 0.13$ . This indicates that the score data from the Islamic Religious Education Learning variable is sourced from a normally distributed population, meaning that the analysis requirements for the variable are met. The results of the normality test of the Student Morals variable obtained  $L_{hitung} = 0.09$  smaller than  $L_{tabel} = 0.13$ . This indicates that the score data from the Student Morals variable is sourced from a normally distributed population, meaning that the analysis requirements for the variable are met. For more details, the results of the normality test of the lilliefors for each research variable are summarized in the following table:

Table 5. Lilliefors Normality Test

No	Variable	$L_{Count}$	$L_{table}$	Test Results
1	X	0.10	0.13	Normal
2	Y	0.09	0.13	Normal

#### 3.2.2. Homogeneity of Variance Test

Regression and correlation analysis require that the assumption of homogeneity of sample variance be met. Homogeneity of sample variance is a collection of dependent variable scores for each independent variable score that has the same homogeneity of variance. The homogeneity of variance test is carried out on the dependent variable scores (Y) that have been grouped based on the similarity of the independent variable scores (X). The homogeneity assumption is met if the variation in Y scores for each X score is homogeneous. The homogeneity of variance test is carried out using the Fisher Test (F Test). The test criteria are determined based on the results of the calculation of the F-statistical value, namely:

If F count is greater than F table, it means the homogeneity requirement is met.

If F count is greater than F table, it means the homogeneity requirement is not met.

A summary of the results of the homogeneity of variance test is presented in the following table:

Table 6. Results of the Homogeneity of Variance Test

Variance	F <sub>Count</sub>	F <sub>table</sub> $\alpha = 0.05$	Information
Y over X	1.42	1.62	Homogen

Based on the calculation results shown in the table, it was obtained that the homogeneity test of the variance of students' moral scores (Y) towards Islamic Religious Education learning (X) produced an Fcount value of 1.42, while the Ftable at a significance level of 0.05 was 1.62. Because the Fcount is smaller than the Ftable, it can be concluded that the variance of Y over X is homogeneous. Based on the results of the homogeneity test of variance above, it is known that the research data meets the requirements to be analyzed using statistical techniques such as Pearson Product Moment correlation and simple linear regression.

### 3.3. Hypothesis Test Results

In the next stage, the research hypothesis is tested, namely empirically testing the effect of Islamic Religious Education learning (X) on student morals (Y) which is tested using the Pearson Product Moment correlation test technique. The effect of Islamic Religious Education learning on student morals is explained by testing the research hypothesis which is stated statistically as follows:

Ho:  $\rho = 0$ : There is an influence of Islamic religious education learning on students' morals.

H1:  $\rho > 0$ : There is no influence of Islamic religious education learning on student morals.

The strength of the influence of Islamic Religious Education learning on students' morals is explained by the correlation coefficient calculated using the Pearson Product Moment correlation technique. The results of the correlation coefficient calculation, the coefficient of determination, and the significance test using the t-test are presented in the following table:

Table 7. Results of Correlation Coefficient Calculation

N	Coefficient		t <sub>count</sub>	t <sub>table</sub> $\alpha = 0.05$
	r	R <sup>2</sup>		
45	0.780	0.608	8.168*	2.021

Based on the calculation results shown in the table, the correlation coefficient value is obtained as  $r = 0.780$  with a coefficient of determination  $R^2 = 0.608$ . The significance test shows that t count (8.168) is greater than t table (2.021) at a significance level of 0.05, so the correlation coefficient is declared significant. This means that the research hypothesis stating that there is an influence of Islamic Religious Education learning on students' morals can be accepted. Thus, the more optimal the implementation of Islamic Religious Education learning, the better the students' morals. In addition, the coefficient of determination value of 0.608 indicates that 60.8% of the variation in students' morals is influenced by Islamic Religious Education learning, while the remaining 39.2% is influenced by other factors outside the learning.

Thus, based on the data analysis above, empirical evidence was obtained indicating the influence of Islamic Religious Education learning on student morality. In other words, the more Islamic Religious Education learning is implemented, the more students' morality will improve. Therefore, empirically, it can be said that one way to improve students' morality is through effective implementation of Islamic Religious Education learning.

The next stage was to test the research hypothesis, namely empirically examining the effect of Islamic Religious Education learning (X) on students' morality (Y) using simple linear regression. The effect of Islamic Religious Education learning on students' morality was explained by testing the research hypothesis, which was statistically stated as follows:

Ho:  $\rho = 0$ : There is an influence of Islamic religious education learning on students' morals.

H1:  $\rho > 0$ : There is no influence of Islamic religious education learning on student morals.

The strength of the influence between Islamic Religious Education learning and student morality is explained by the regression coefficient calculated using simple linear regression techniques. The results of the calculation of the significance and linearity tests using the F-test are as follows:

The first step in hypothesis testing is to construct a regression equation model. Based on the calculation results for constructing a regression equation model between Islamic Religious Education learning (X) and student morality (Y), the constant  $\alpha = 48.28$  and the regression coefficient  $\beta = 0.65$ . Thus, the effect of the independent variable X on the dependent variable Y can be expressed in a simple linear regression equation

model as follows:  $N = 48.28 + 0.65X$ . The next step in data analysis is to test the significance and linearity of the regression equation using the ANOVA table.

Table 8. ANOVA Table for Testing the Significance and Linearity of the Regression Equation  $\hat{Y} = 48.28 + 0.65X$

Source of Variance	dk	JK	RJK	F test		
				$F_{\text{count}}$	$F_{\text{table}}$	
					0.05	0.01
Total	45	708498.00	-			
Coefficient a	1	700876.80	700876.80			
Regression (b/a)	1	4634.24	4634.24	66.71**	4.06	7.24
Residual	43	2986.96	69.46			
Fitness-Based	31	2100.96	67.77			
Error	12	886.00	73.83	0.92 <sup>ns</sup>	2.46	

The results of the regression significance test based on the ANOVA table obtained F count (66.71) > F table (7.24) at = 0.01. This indicates that the regression equation model is significant. The results of the linearity test obtained F count (0.92) < F table (2.46) at = 0.05. These results indicate that the regression equation is linear.

Based on the test results above, the regression equation  $\hat{Y} = 48.28 + 0.65X$  can be used to explain the form of the linear effect of Islamic Religious Education learning on student morals. This effect indicates a direction of change in student moral tendencies due to Islamic Religious Education learning. This influence can then be depicted in the following line graph:

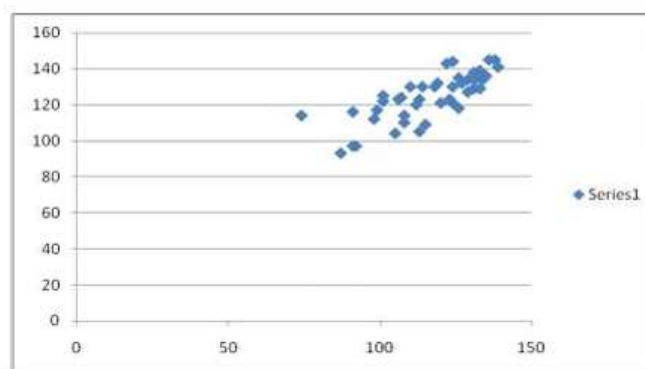


Figure 1. Scatter Diagram of Regression Equation  $\hat{Y} = 48.28 + 0.65X$

The regression equation  $\hat{Y} = 48.28 + 0.65X$  shows that if Islamic Religious Education learning and students' morals are measured using the instrument used in this study, then every increase of one unit in Islamic Religious Education learning score (X) will be followed by an increase in students' moral scores (Y) of 0.65 with a constant of 48.28.

From a global perspective, these findings suggest that religious education, particularly Islamic Religious Education, can play a similar role to moral education in various countries struggling with the degradation of the values of their younger generation. The issue of adolescent moral crisis is not only a local phenomenon in Indonesia, but is also experienced in many other countries, such as Pakistan and Nigeria, as well as Western nations facing challenges from the influx of popular culture, digital media, and the secularization of values. Therefore, this study emphasizes the importance of faith-based education as a moral bulwark and a relevant, cross-cultural instrument for character building.

Furthermore, the connection between religious learning and adolescent character formation can contribute to the international discourse on character education [45], [46]. Many global studies emphasize the integration of values-based curricula, but few have empirically examined the direct relationship between religious learning achievement and students' moral behavior in secondary schools. Therefore, this study can enrich the global literature by providing empirical evidence from the context of Indonesia, which has the largest Muslim population in the world, while also offering a comparative perspective for other countries seeking effective strategies in character education.

Furthermore, this research is also relevant to global development agendas such as the Sustainable Development Goals (SDGs), particularly Goal 4 on quality education, which emphasizes the importance of education in building values, attitudes, and skills that support a peaceful, inclusive, and sustainable life [47], [48]. By positioning Islamic Religious Education as a means of moral formation for adolescents [7], [49], [50],

this research is not only important for the local context but also contributes to the global discourse on how education can be a solution to the moral crisis of the young generation in the modern era.

The impact of this research is to provide an empirical basis for strengthening the role of Islamic Religious Education in shaping adolescent morality, particularly at the junior high school level. These findings can serve as a reference for teachers, schools, and policymakers to more seriously integrate affective and moral aspects into the learning process, rather than just cognitive aspects. Practically, this research also opens up space for the development of more contextual and relevant learning strategies to address the moral challenges of the younger generation in the digital age. Its contribution is strategic, as it can strengthen the direction of moral education policy in Indonesia while also providing input to the global educational discourse on the role of religion in character education.

However, this study has several limitations. First, the scope of the study was limited to a single school with a relatively small sample size, so the results cannot be broadly generalized to more diverse contexts. Second, the variables used focused on the relationship between Islamic Religious Education learning outcomes and student morality, while other factors such as family environment, social interactions, and the influence of social media were not explored in more depth. Third, the approach used was quantitative and correlational, thus failing to comprehensively explore the mechanisms or dynamics of moral formation in students' daily practices. Therefore, further research can use a mixed methods approach by involving more varied school contexts so that the results are more representative and in-depth.

#### 4. CONCLUSION

Based on the results of the research and discussion, it can be concluded that Islamic Religious Education learning has a significant effect on students' morals. This is evidenced by the calculated  $r$  value of 0.780 which indicates a strong relationship, with a contribution of 60.8% to the formation of morals, while 39.2% is influenced by other factors. The significance of this influence is strengthened by the calculated  $t$  value (8.168) which is greater than the  $t$  table (2.021) at a significance level of 5%, so that the more intensive the implementation of Islamic Religious Education learning, the more students' morals will increase. In addition, the results of the regression test also show that the relationship between the two variables is significant and linear, evidenced by the calculated  $F$  value (66.71) which is greater than the  $F$  table (7.24) and the regression equation  $Y = 48.28 + 0.65X$ . This means that every increase in the score of Islamic Religious Education learning will be followed by an increase in students' moral scores according to the regression coefficient obtained. Thus, this study emphasizes the importance of optimizing Islamic Religious Education learning in an effort to form noble morals in junior high school students. For future research, it is recommended to expand the scope of the study by involving multiple schools with different characteristics to obtain more comprehensive and generalizable findings. In addition, subsequent studies could employ a mixed-methods approach to explore not only the statistical relationships but also the underlying processes of how Islamic Religious Education influences students' moral formation in daily life.

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