

Strategy Of Islamic Religious Education Teachers In Improving Student Religiosity At MTs Aisyiyah Binjai

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Abstract: The purpose of this study was to find out how the strategy of Islamic religious education teachers in improving student religiosity at MTs Aisyiyah Binjai. This research is a qualitative research. Data collection techniques in this study were observation, interviews, and documentation. The results of this study are that the task of the teacher is not only to provide learning materials, but the teacher is also a facilitator and invites students to increase students' religiosity through good examples as well.

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Abstrak: Tujuan penelitian ini adalah untuk mengetahui bagaimana strategi guru pendidikan agama Islam dalam meningkatkan Religiusitas siswa di MTs Aisyiyah Binjai. Penelitian ini merupakan penelitian Kualitatif. Teknik pengumpulan data dalam penelitian ini adalah dengan observasi, wawancara, dan dokumentasi. Hasil penelitian ini adalah bahwa tugas guru tidak hanya memberikan materi pembelajaran saja melainkan guru juga sebagai fasilitator serta mengajak para siswa untuk meningkatkan religiusitas siswa melalui teladan yang baik pula.

Kata Kunci: Strategi, Guru PAI, Religiusitas

A. Introduction

The use of the term strategy was originally used in the military world, which aims to get victory in a war. Military members who go to war as strategists (war tactics), will consider aspects that influence a decision in deciding what action to take. By analyzing various factors, both within the team and the enemy's own factors. With the analysis used, it will make it easier for him to develop war tactics (strategies) that will be carried

out (Akrim & Setiawan, 2022). Strategy is not arbitrary Steps or Actions, but Steps and Actions that have been thought out and considered for good and bad, their positive and negative impacts carefully, carefully, and deeply.

Islamic religious education, namely efforts to educate Islam or Islamic teachings and values so that they become a person's way of life (views and attitudes). In this case, education and teaching of Islamic religious knowledge is very important and needed by all human beings, therefore all must be instilled from childhood or as early as possible so that they have a strong foundation so that the generation of young people can be proud of. Likewise, the role of the teacher is very much needed in improving the progress of education. Every education really needs creative, professional, and fun teachers so that students are comfortable during the learning process, because in every learning students must really master the materials or lessons taught by the teacher. Therefore, teachers must be able to develop learning resources, not only relying on existing learning resources. The teacher's role in improving student learning achievement is very large. (Harfiani & Setiawan, 2020)

The role of religion is very important, to create a peaceful, dignified and meaningful life. Internalization of religious or religious values is a necessary thing that must be realized within the scope of the school family and also the community. (Cookson and Stirk 2019). Likewise to control the problems of depravity in the era of globalization. The strategy is used by educators to be more effective and efficient in fostering the religiosity of students. The process of fostering religiosity in students held in schools, the teacher is a figure who plays an important role in that. Coaching is renewal and improvement in efforts, actions and activities carried out effectively and efficiently to obtain better results.

Islamic Religious Education is teaching based on Islamic teachings, in which there is guidance that encourages students to understand, appreciate, and apply what has been taught in Islamic education as a whole as a life guide for the provision of the hereafter. Instilling character education regarding the value of religiosity is very important, the aim of which is to improve the quality of learning outcomes. Religiosity is closely related to religious matters such as *Hablumninaallah*, *Habluminannas*,

Hablumminal faith which is manifested in an attitude of obedience to Allah, tolerance with other religions, and so on.

The government has regulated religious education in schools by issuing PP No. 55 of 2007. In developing religious education. to be able to carry out roles that require mastery of knowledge about religious teachings and or become experts in religious studies and practice their religious teachings. In article 4, every student in the education unit in all lines, levels, and types of education has the right to receive religious education according to the religion he adheres to and is taught by educators of the same religion (Lucyani 2009).

Religiosity is character education that must be instilled in schools in accordance with Law No. 20 of 2003 concerning the National Education System which states that the purpose of education is to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative. , independent, disciplined and become a democratic and responsible citizen (Cookson and Stirk 2019). This is based on the word of Allah SWT in the letter Al-Baqarah verse 208:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

Meaning: "O you who believe, enter into Islam as a whole, and do not follow the steps of the devil. Verily, Satan is a real enemy to you."

From the results of the description above, it can be concluded that religiosity/religiousness is how far and deep a person's religious appreciation and belief in the existence of God is realized by obeying orders and avoiding His prohibitions with sincerity of heart and with all body and soul, with religious appreciation and depth of belief that is expressed by performing daily worship, praying and reading the holy book. Guidance on religiosity by teachers is very important, because it strengthens the faith of students and is able to practice behaviors that reflect religion in everyday life, so that they become an Islamic and quality generation.

Islamic Religious Education is expected to produce humans who always strive to perfect faith, piety, and morals, as well as actively build civilization and harmony of life, especially in advancing a dignified nation's civilization. However, if it is detailed again, the objectives of Islamic religious education subjects for junior high schools are: 1) Growing faith through giving, fertilizing and developing knowledge, appreciation, practice, habituation and experience of students about Islam so that they become Muslim human beings who continue to develop faith. and his devotion to Allah swt. 2) Realizing Indonesian people who are religiously obedient and have noble character, namely humans who are knowledgeable, diligent in worship, intelligent, productive, honest, fair, ethical, disciplined, tolerant (tasamuh), maintaining personal and social harmony and developing religious culture in the school community (Arikunto, 2007).

Religiosity in Islam consists of five things. The first is aqidah, which is related to belief in the pillars of faith. The second is worship, which is related to human relations with Allah Subhanahu Wa Ta'ala. The third charity, related to human relations. Fourth, morality is related to human character. The fifth is ihsan, which is as if seeing and being close to Allah Subhanahu Wa Ta'ala. Religious values are important because nowadays students' lives do not only live in a homogeneous environment that only understands one religion but in Indonesia itself recognizes the existence of several religions, namely Islam, Christianity, Hinduism, Buddhism, and Catholicism. Therefore, the cultivation of religious values according to the beliefs of each student by providing guidance is very important (Setiawan. 2021).

At the age of teenagers, especially when they are still in MTs, we often see students experiencing instability in religion, because the turmoil of emotional instability of the soul directly affects their religiosity. For example, students are sometimes very diligent in carrying out their religious worship, but at other times they seem very lazy to carry it out and sometimes even have an anti-religion attitude. This phenomenon occurs because of the physical and spiritual development of adolescents who contribute to the emotional development of the stability of the religiosity of students. With the understanding that the appreciation of the teachings and acts of religiosity that appears in adolescents is mostly still related to their developmental factors.

The religiosity of students, especially students at MTs Aisyiyah Binjai who enter the adolescent stage will still change according to their emotional state until they reach the stage of maturity. The external and internal conditions of adolescents are experiencing developmental turmoil. Which is their internal condition (from within) that occurs in their psychological development which directly affects the emotions of their adolescent religiosity. This can be seen from the behavior of adolescents when practicing and living their religious teachings can also be reflected in how students behave in everyday life. Meanwhile, the external conditions (from outside) of the youth experience turmoil in physical development, as can be seen in their body changes, either drastically or slowly. to develop and strengthen the religiosity of the students.

B. Research Methods

In this study using a qualitative research method approach. Data collection techniques in this study used interviews and observation. Interviews were conducted by researchers with a systematic one-sided question and answer related to how the strategy of Islamic Religious Education teachers to improve the religiosity of the students of MTs Aisyiyah Binjai. For the observation stage, researchers will directly come to the research location to collect the necessary data regarding the location and condition of MTs Aisyiyah Binjai.

C. Results and Discussion

Based on interview observations and data collection conducted at MTs Aisyiyah Binjai. As well as getting information from the teachers who are teaching at the school, we get research data. And we have also surveyed the students in the school, and have obtained an overview of the learning activities carried out by the teacher, including the strategies used by the teacher in shaping students' religiosity.

The task of the teacher is not only to provide learning materials, but the teacher is also a facilitator and invites students to go towards a better direction, including increasing student religiosity through good examples as well. Teachers are substitutes for parents in schools, and teachers are also responsible for the success of learning for

students. The success referred to here is how to change student behavior towards a better one than before.

Several school programs to increase religiosity at MTs Aisyiyah Binjai are: before starting learning students read a prayer to learn together and before starting learning students are required to deposit memorization according to the existing memorization on their respective memorization paper. This aims to train students to be enthusiastic in memorizing and repeating memorization so that they always remember the memorized surah (muroja'ah). And in this school, they also hold dhuha prayers every morning before starting learning according to the schedule of each class. This trains students to get used to carrying out sunnah prayers. The Dzuhur prayer is also carried out at the school mosque for students at the school according to a predetermined schedule. This trains students not to leave the obligation, namely obligatory prayers.

All of these programs are carried out so that students do not waste their free time only for useful things and also teach students the virtues of praying and worshipping Allah SWT. With this, it is hoped that this will be one way to increase the religiosity of the child. Including lessons that lead to increasing the religiosity of students. All teachers at MTs Aisyiyah Binjai participate in running programs that have been made and carried out well, not only PAI teachers but all teachers participate. In order to achieve the goal of increasing religiosity at the school.

Based on the example from the observations at MTs Aisyiyah Binjai, when they entered the school gate, students shook hands with the teacher. This is included in the category of planting religious attitudes in attitudes and behavior. It also shows that students are aware of the importance of respecting elders and part of increasing student religiosity.

The task of the Islamic Religion teacher is to teach Islamic knowledge and instill Islamic values and increase faith in students' souls, as well as educate them to have good character. To become a professional teacher is easy as we think, because as a professional teacher we must have teacher competencies. There are two main components in the competence of Islamic religious education teachers, namely: First, personal religious competence, which means that the values contained in each student

are inherent. Such as the value of honesty, trustworthiness, responsibility, and so on. This value needs to be distributed or instilled in students; Second, religious social competence, which means basic abilities for educators regarding their concern for social problems in line with Islamic teachings.

The explanation of the two components gives an idea of how the teacher emphasizes on students good values to always feel supervised by Allah SWT. because in every step we always have God who knows our behavior and actions. And in Aqidah morals the teacher always emphasizes that all Muslims are obligated to believe and do what Allah Almighty commands and believe in angels, prophets and apostles, believe in Heaven and Hell and the coming of the Day of Judgment, as well as qada and qadar.

In increasing religiosity, students also need motivation and religious advice that aims to form good and religious character and personality. Students can also understand and practice Islamic teachings properly and correctly in accordance with the Qur'an and As-Sunnah. At MTs Aisyiyah Binjai apply the teachings of Islam correctly and also practice it at school, such as praying Duha, Friday prayers, holding recitations every weekend. And before starting learning in addition to reading the study prayer, students are also required to deposit their own memorization.

This strategy in increasing the religiosity of students at MTs Aisyiyah Binjai can not only be applied in schools. But it can be realized also in people's lives and also in everyday life. Where students can practice and apply Islamic values not only for themselves but also can invite people around them to increase their faith and worship. This is going well, there is a need for the role of Religion teachers as well as parents and friends around them who both want to increase religiosity in worship.

D. Conclusion

The results of this study are that the teacher's task is not only to provide learning materials, but the teacher is also a facilitator and invites students to increase student religiosity through good examples as well.

Several school programs to improve religiosity at MTs Aisyiyah Binjai are: before starting learning students read the prayer together and before starting learning students

are required to deposit memorization according to the memorization that is already on their respective memorization paper. In addition, this school also holds dhuha prayers every morning before starting learning according to the schedule of each class. This trains students to get used to carrying out sunnah prayers.

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