

Islamic Religious Education Teachers' Strategies in Fostering Students' Religious Values in *Madrasah*

HM. Ridlwan Hambali¹, Dadan Rusmana², Siti Saodah Susanti³, Khermarinah⁴, Fakhurrrazi⁵

¹ Universitas Nahdlatul Ulama Sunan Giri, Indonesia; ridlwan2020@gmail.com

² UIN Sunan Gunung Djati Bandung, Indonesia; sitisaodahsusantiuninusb@gmail.com

³ STAI Yamisa, Indonesia; sitisaodahsusantiuninusb@gmail.com

⁴ UINFAS Bengkulu, Indonesia; khermarinah23@gmail.com

⁵ IAIN Langsa, Indonesia; frazilgs@yahoo.com

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ABSTRACT

The purpose of this study was to identify the strategies of Islamic Religious Education (PAI) teachers in fostering students' religious values in madrasas as well as to evaluate supporting and inhibiting factors experienced by the teachers. This study used literature study as the research method. Five articles were taken as the data of this study. To analyze the data, content analysis was implemented. The findings reported that PAI teachers used expository strategies for developing students' religious values in madrasas. The development of religious values is divided into three types, namely the formation of faith, the formation of worship, and the formation of morals. PAI teacher strategies in fostering religious values are in the form of doing religious activities, such as *istighasah*, *dhuha* prayer, reading prayers before and after studying, and reading the *Qur'an*. Supporting factors for the strategy of fostering religious values in madrasas are the increasing interest of students in the religious field, cooperation between teachers, and well-functioning madrasa regulations.

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Corresponding Author:

HM. Ridlwan Hambali

Universitas Nahdlatul Ulama Sunan Giri, Indonesia; ridlwan2020@gmail.com

1. INTRODUCTION

In attempting to reach particular goals in education, teachers need to develop certain strategies that are appropriate in the educational setting. Strategies are some outlines of the course of action to try to achieve the goals that have been set, and are some general patterns of activities carried out by teachers and students in carrying out teaching activities to achieve the goals that have been set (Rusdiana & Heryati, 2015). Strategy is a very important component. Educators use this strategy in providing guidance for students' religiosity to be more efficient and effective. The process of fostering religiosity among students is carried out in madrasas and the teacher is a role model who plays an important role in coaching the students. Coaching is a way of updating and improving efforts, activities and actions that are carried out efficiently or effectively in getting very good results (Najib, 2018). As a

conclusion, teachers must be competent to implement suitable strategies in coaching students to have religious values.

In terms of language, religiosity is the nature of religion, religion, and related to religion. In terms of terminology, religiosity originally came from the Western tradition which described the religious reality in Europe. Based on an etymological or linguistic view, religiosity is related to several other terms, for example religion, religiosity, religious, and all of them come from the Latin word "*religio*" (Runehov, 2018). The word "religion" comes from the Latin word "*religio*", and also comes from the word "*religar*", which means to bind (Tabroni & Rahmania, 2022). Religiosity is an act or religious behavior shown by an individual as a result of individual experience, appreciation, and deepening of some of their religious teachings (Ancok & Suroso, 2018). Holdcroft (2006) said that religiosity is a comprehensive response to what is considered the highest reality of actions, feelings, thoughts in everyday life. Religiosity development is an effort to carry out coaching or control aimed at students by the teacher to provide optimization, improvement, improvement of one's religious behavior by adjusting it to true and good religious teachings.

In essence, fostering religiosity for students in madrasas has the goal of creating some religious values as a behavioral tradition followed by students or other madrasa residents. Something that must be carried out by teachers for the process of fostering religiosity includes three religious' fields. The first is the field of aqidah or belief, in which in this field a strong belief in God Almighty is discussed. The second is the area of worship or worship, where in this field several matters related to worship are discussed, for example prayer, fasting, and zakat worship. Third, the field of morality, in which this field discusses one's behavior in life (Ghazali, 2017). The teacher has a very important role when preparing religiosity development for students, and must have the right strategy so that religiosity development can be carried out optimally and smoothly.

Fostering religiosity for the millennial or younger generation needs to be made a priority scale or concern that must be achieved by all parties simultaneously. The main problem that is very visible to the younger generation today regarding religiosity is the ambiguity of some moral values in the eyes of the younger generation. They face several problems and various kinds of moral experiences that confuse them when they have to determine what is right or wrong. This situation can be seen clearly at a young age or teenager. The contradictions in the lives of adolescents result in obstacles to their religiosity development (Najib, 2018). This raises the notion that madrasas/religious schools fail in moral, moral, and noble moral education (Lubis, 2018).

There are differences between the theory of religiosity development and the problems mentioned above. This is what makes it attractive for researchers to carry out further research on fostering religiosity, because several causal factors have not yet been studied or studied, especially in madrasas. This might be caused by students' lack of knowledge and understanding of the religion they adhere to. The problem with the decline in student morals is closely related to Islamic religious education lessons which should be able to make students have noble morals. From the observations, the researchers concluded that the PAI learning process in madrasas still does not focus on moral values and is only more focused on students' cognitive values, and this is a very big problem for educators. Understanding the importance of religious values in education, this study tries to collect documents from literature as an attempt to provide information about strategies that are possible to apply in increasing the values.

2. METHODS

This study implemented a literature review as the research method. This review included peer-reviewed papers published in national journals. The search was conducted in several credible journal platforms, such as Garuda. Several keywords used to find the data sources are 'religious values', 'strategies in religious values', 'religious education teachers', and 'Islamic religious teachers.' From the investigation, five articles were selected. There are some selection criteria that were taken into account when choosing the database, namely the study should focus on Islamic religious education teachers

that attempt to improve their students' religious values, the settings are in the Indonesian schools, and the levels of education are varied from junior high schools to senior high schools. The following table shows the articles taken as the data sources.

Table 1. The selected articles from Database

Writers	Year	Summary
Susilawati et al.	2022	Islamic religious education plays a significant role in developing moral character, particularly the religious character that is rooted in the study of religion.
Zafi et al.	2021	The teacher invites students to participate in order to grow and can enhance the religious attitude while also providing learning material in the form of theories that are only found in books.
Wijayanto	2020	Integrating Islamic values in the learning material they applied is among the good strategies.
Warsiyah	2018	Parents' religious behavior, Islamic religious instruction in schools, and peer conformity are the main influences on how pious Muslim teenagers become.
Harahap	2016	With religious education students are forged, both physically and spiritually so that all of them can be active to magnify and glorify Allah alone.

3. FINDINGS AND DISCUSSION

3.1. Religiosity Development Strategy

In terms, coaching is an activity showing the process of maintaining and perfecting something that already exists. As for coaching in Arabic, it is taken from the word "*bana-yabni-guided*", which means guiding or fostering. Guidance for students to build personality and character, students who receive religious education are adapted to some of the commands of Allah Almighty and stay away from all that is forbidden by Him, and make students aware of the existence of Allah Almighty. That is, this religious training must be carried out from an early age and not leave children without guidance, coaching, guidance, and good religious education (Najib, 2018). Even so, Dadang Kahmad said that religiosity has several mentions in explaining religion, which include religion, religion in English, *religie* in Dutch, *religio* or *religare* in Latin, and *deen* in Arabic. The word religion in English and *religie* in Dutch come from the mother tongues of the two languages, namely the Latin *religio* which is rooted in the word *relegare* which means to bind. In Arabic, religion is called *al-din* and *al-milah*. The word *al-din* itself has several meanings. That can mean *al-izz* or glory, *al-khidmat* or service, *al-mulk* or progress. According to Ancok & Suroso, religiosity is a diversity which means it includes dimensions or sides that do not appear when a person performs acts of worship or rituals, but also includes other activities driven by the power of Allah *swt*. The source of the soul of religiosity is absolute dependency or a sense of absolute dependence, the emergence of fear of threats from several external factors, and personal belief in all one's own weaknesses and limitations.

In the study of religion, there are differences that often arise between religion and religiosity. Religion, often translated as religion, is a set of laws, doctrines, standardized teachings, which are considered as the codification of God's commands to mankind. Whereas religiosity refers more to the quality of a person's attitude and appreciation in his daily life based on some of the religious values he adheres to. Religiosity is defined as how deep the level of appreciation is, the extent to which worship and rules are practiced, how strong the belief is, and how deep one's religious knowledge is. Therefore,

for Muslims, religiosity can be understood from the degree of appreciation, practice, belief, and knowledge of the Islamic religion (Muhaimin et al., 2018).

Because of this, one's religiosity will include several dimensions or aspects. Thus, religion is a multidimensional system. Czyżowska et al. (2020) say that the definition of religiosity is based on several dimensions, namely how deep the level of appreciation is, how far worship and rules are practiced, how deep is the level of appreciation, to what extent worship and rules are practiced, how strong is the belief, and how deep is one's religious knowledge.

3.2. Developing Teachers' Professionalism

To become a professional teacher is not as easy as turning your palms, because you are required to have several teacher competencies. Sagala & Andriani (2020) explained that competence is the ability to do something that is obtained from training and education. Based on the Law of the Republic of Indonesia No.14, 2005, Article 10, that teacher competence includes pedagogic competence, personal competence, social competence, and professional competence obtained from PPG (Teacher Professional Education). Mujtahid said that the main task of a teacher in the Teacher and Lecturer Law is an obligation and activity that must be carried out by someone in carrying out a certain role. Law of the Republic of Indonesia No.14 Article 1 Chapter I concerning Teachers and Lecturers states that a teacher is a professional educator who has the main task of carrying out learning activities, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education, elementary and middle age through formal education. To illustrate this statement, an explanation of teachers as trainers, mentors, and educators is as follows:

- 1) The teacher as a trainer, the teacher is also obliged to act as a coach, because teaching and education require help in the form of skill training, both in terms of motor, attitude and intellect. To be able to have a critical mind, polite behavior, and mastery of skills, students must go through a lot of consistent and regular training. Teaching or educational activities of course also require training to deepen the application and understanding of the theory put forward (Lotulung et al., 2018).
- 2) The teacher as a guide, the teacher seeks to provide guidance to students so that they can find out the various abilities they have and grow and develop into productive and independent individuals. The main task of the teacher as a mentor lies in the strong interpersonal relationship between the teacher and the students he fosters. Teachers are also required to be able to identify students who are considered to be facing learning difficulties, make a diagnosis and help solve problems experienced by these students.
- 3) Teachers as educators, based on Law No. 20 of 2005 Article 39 Paragraph 2 Chapter II concerning Teachers and Lecturers Educators, educators are professionals who have the task of carrying out and designing the teaching process, carrying out training and mentoring, and organizing community service and training towards society. In this regard, Tyler (2013) mentioned that educating means a process of activity that aims to develop skills, attitudes, and outlook on life in a person.

3.3. Building Students' Awareness in Learning

Based on Article 1 Number 4 of Law no. 20 of 2003 concerning the National Education System, students (students) are defined as members of the community who seek to develop their potential with teaching processes that exist in certain types, paths and educational pathways. Students are whole human beings who try to hone their potential to achieve greater potential and potential through the help of adults or an educator. Whereas in terms of terminology, students are individuals or students who experience development, change, thus still need direction and guidance to create their personality and as part of a structured educational process. In addition, students are individuals who are going through stages of growth and development both in their minds, mentally and physically (Ramli, 2015).

As individuals who are going through several stages of development, of course these students still need lots of direction, guidance, and assistance to achieve their perfection. Each student has a presence

or existence in the surrounding environment, for example the community, Islamic boarding schools, families, and even madrasas. Meanwhile, the nature of human beings, namely as creatures created by Allah SWT, is not a creature that has existence and appears by itself, and there are elements in humans, which include all-spirit or psychic, and al-jism or physical elements.

Therefore, it can be concluded that if students do not understand the essence or nature of human beings, then they cannot understand their own essence as students. Through this education, students are both spiritual and physical, so that all can be active and independent in glorifying and glorifying Allah *swt.* (Harahap, 2016). Students are people who need to acquire knowledge from educators. Students acquire this knowledge so that they can become perfect people based on the knowledge they have acquired

4. CONCLUSION

The PAI teacher's strategy for fostering religiosity in madrasas is to use an expository strategy, where the expository strategy emphasizes the process of giving material to students so that students can understand it as well as possible. The implementation of strategies for fostering religiosity in madrasah cannot be separated from the three types of religious values themselves. The religious value regarding the creed that is implemented in madrasas is that every time a semester exam is held, istighosah activities are carried out, and reading the Koran, and reading prayers before the ongoing learning activities will begin. This is done to increase one's faith in Allah *swt.* The religious value regarding worship is through the implementation of the Dhuha prayer program every Friday, and holding extracurricular recitation of the Koran, where the practice of praying at Madrasas can also be done at home. Religious values regarding morals are very important for teenagers in this era. Teenagers are now vulnerable to environmental and social influences. That way, several teachers used to provide motivation and advice to their students at this madrasa so they could have good and commendable behavior. This study is only a collection of conceptual evidence of the strategies implemented in madrasa to foster students' religious values. Next researchers are suggested to employ the studies that are more practical and field-based improvement, thus, there will be some behavioral changes the students will experience.

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