



The Role of Islamic Education Teachers in The Development of Religious Culture

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ABSTRACT

The teacher is one of the factors that influence the process of growth and development of the student's personality. One form of personality that must be instilled in students is a religious person. An Islamic teacher not only teaches Islamic religious education, but also makes other efforts that can help achieve the goals of Islamic religious education. These efforts are realized through the role of Islamic religious teachers in realizing religious culture in schools. Religious culture in schools is a way of thinking and acting for school residents based on religious values. This has been realized and entrenched in Madrasah Muallimin Muallimat Tambakberas Jombang since the beginning of the establishment of this Educational Institution because it integrates with existing education in Pondok Pesantren which is based on religious values.

Keywords: *The Role of The Teacher; Religious Culture; Islamic Education;*

INTRODUCTION

Education at this time is faced with the demands of increasingly sophisticated goals, of increasing variety, and quality. This is in accordance with the demands of increasingly advanced scientific and technological developments. Education is a matter of human life throughout his life, either as an individual, a social group or as a nation. Meanwhile, the government and society hope that graduates can become effective leaders, managers, innovators, operators in science and able to adapt to current changes in science and technology and have strong faith and piety. Therefore, the burden borne by the school, in this case the Islamic religious education teacher, is very heavy, because the teacher is at the forefront of shaping the personalities of students. Thus, the education system in the future needs to be developed so that it can be more responsive to the demands of society and the challenges that will be faced in the world of work in the future. (Indrawan, 2014)

Islamic Religious Education is expected to produce humans who always strive to perfect faith, piety, morals, and actively build civilization and harmony in life, especially in advancing a dignified national civilization. (Yasmansyah, 2019) School is a formal institution which is expected to be able to produce the nation's children into increasingly qualified individuals who have extensive knowledge, good attitudes or morals and have skills in accordance with the talents of the children. Therefore, the burden borne by schools, in this case the teachers of Islamic religious education is very heavy, because teachers are at the forefront of shaping the personalities of students. (Nisa', 2017b)

As an educator, the Islamic religious education teacher has the duty and responsibility to be an example and to familiarize the religious cultures that exist in schools. This religious culture is a package of Islamic religious education learning. However, in reality there are still many teachers who carry out the learning process only as an abortion of obligations. Religious culture is one of the ways teachers, especially Islamic religious education teachers to apply religious values that have been taught in the classroom. This is intended so that religious learning is not only limited to theory, but also affects all aspects. (Nisa', 2021)

Thus, a teacher of Islamic religious education in building a new generation of morals and behavior that is honest, noble and dignified for the future of the nation and state through the education process, of course can't be separated from the religious atmosphere created in educational institutions. Therefore, this study aims to describe the religious cultures that have been implemented in Madrasah Muallimin

Muallimat Tambakberas Jombang, as well as the efforts made by Islamic religious education teachers in developing the religious culture that has been implemented in schools, and also describe the supporting factors and obstacles in the development of this religious culture.

METHOD

This type of research conducted by researchers is qualitative research. The approach in this research uses a descriptive qualitative approach, and the data collection techniques used are observation, interviews, and documentation. In this study the data were analyzed by reducing irrelevant data, presenting data, and drawing conclusions. The results of this qualitative research are based on the problems that arise in the chosen research location and the analysis carried out is focused on the conditions that occur in the field for later theoretical review. This research was conducted at Madrasah Muallimin Muallimat Tambakberas Jombang with the object of research in the form of religious culture at Madrasah Muallimin Muallimat Tambakberas Jombang. The informants / resource persons related to the development of religious culture are Islamic education teachers, Intra-School Organizational Guidance, and several students of Madrasah Muallimin Muallimat Tambakberas Jombang.

RESULT AND DISCUSSION

Result

From the results of observations, interviews, and documentation, it appears that teachers and leaders of Madrasah Muallimin Muallimat Tambakberas Jombang always try their best for the progress of schools, including religious culture that has been running for a long time. There are religious cultures that have been implemented in the form of daily culture, as explained by Mrs. Umi Hanik as a teacher of Islamic Religious Education "The religious culture in this school is very much like praying and reciting shalawat burdah, followed by chanting kalam nadzom from *alfiyah ibn malik*, *nadzom maqshud*, and *syi'ir arudl* knowledge together before the learning process begins. There are also dhuha and dzuhur prayer activities in congregation, compulsory memorization of the verse *nadzom alfiyah ibn malik*, and not forgetting the 5S culture (smiles, greetings, courtesy, polite, and manners) which have become mandatory in the attitudes and behavior of school residents. All of that has been entrenched in daily activities at this school. When there is an empty hour the students also always use the time for *tadarrus* and memorizing al-quran and memorizing *nadzom alfiyah*."

In addition, there is also a religious culture that is covered in extracurricular activities and certain events as explained by Mrs. Mukarromah as the supervisor of the Intra School Organization. "There is also a religious culture in this school that is included in student extracurricular activities such as guidance on reading *kitab kuning pesantren*, qiro'ah guidance, shalawat al-banjari, calligraphy, Aswaja and NU seminars, preaching training and sermons in front of the community. There is also a religious culture in certain events such as istighasah, tahlil, pilgrimage to the graves of the masyaikh, ramadan safaris, *munaqosyah qiro'atul kitab* (a boarding school-style book reading exam), practice of astronomy *hisab and rukyatul hilal*, and Islamic day celebrations such as the Prophet Muhammad's birthday, commemoration of *isra mi'raj*, *halal bi halal* during Eid al-Fitr, and the slaughter of qurban animals during Eid al-Adha. "

Rif'atul Azizah (one of the Madrasah Muallimin Muallimat students) also added about religious culture which is the distinction and characteristic of courtesy in the school ""When the teacher walks past the students, they immediately line up to give the way while lowering their heads as a sign of respect for the teacher"

From the descriptions of the sources above, it is clear that the religious culture that is carried out at Madrasah Muallimin Muallimat Tambakberas Jombang is very much. The existence of these religious cultures is inseparable from the role of all school members who participate in the process of forming and developing religious culture at Madrasah Muallimin Muallimat Tambakberas Jombang, including the role of the Islamic religious education teacher. Religious culture is indeed considered effective enough to overcome problems faced by schools, one of it is the problem of adolescents. With the development of a better religious culture, it will also be easier to actualize moral character education in adolescents. (Nisa', 2021)

Every activity carried out in schools will not be separated from supporting and inhibiting factors, as well as in the development of religious culture at Madrasah Muallimin Muallimat Tambakberas Jombang, supporting and inhibiting factors include "... One of the powerful supporting factors is the awareness of all teachers who support and apply religious culture in this school. And the inhibiting factor is the timing

of extracurricular activities scheduled for every Friday at the same time as the Islamic boarding schools, especially the Islamic boarding schools in the Bahrul Ulum neighborhood have a variety of policies. So we, as school administrators, have made every effort to ensure that the extracurricular schedule is synchronous with the time and policies of each Islamic boarding school".

From Mrs. Mukarromah's explanation, it can be said that one of the important factors in the continuity and development of religious culture in schools is the role of the teachers themselves. If the teachers have supported and participated in guiding and accompanying students in the implementation of religious culture, then the students will be enthusiastic to apply that religious culture. The time adjustment for the implementation of religious culture in the form of extracurricular activities is a very important factor to be communicated with the Islamic boarding schools, so that all students can participate in these activities without any obstacles.

Discussion

The development of a religious culture in the madrasah / school community means how to develop Islam in schools as a basis for values, enthusiasm, attitudes and behavior for school actors, teachers and other education personnel, parents of students, and the students themselves. The implementation of religious culture in schools has a solid foundation that is both religious normative and constitutional so that there is no reason for schools to avoid this effort. Therefore, the implementation of religious education which is manifested in building a religious culture at various levels of education, deserves to be implemented. Because with the inculcation of religious cultural values in students will strengthen their faith and the application of these Islamic values can be created from the environment at school. For this reason, building a religious culture is very important and will indirectly influence students' attitudes, behavior and actions. (Siswanto, 2019)

The religious culture that was developed was derived from the al-quran, hadith, and the teachings of the *ulama salafus shalih* well as the school's vision and mission. The developing religious culture originates from religious values which are automatically formed based on moral education and *akhlak al-karimah* as the characteristic of Islamic boarding schools. Religious values are in the form of *Ilahiyah* and *Insaniyah* values, these values aim to build a relationship with God and with fellow human beings. Keep in mind, globalization has an impact on the growth and model of society. in the globalization era, society is better known as modern society with their characteristics that are rational, future-oriented, open-minded, respectful of time, creative, independent, and innovative. (Nata, 2005)

Madrasah Muallimin Muallimat Tambakberas Jombang also has religious values which can be categorized as religious culture that has *Ilahiyah* and *Insaniyah* values. *Ilahiyah* values are cultures that have a direct relationship with Allah. These cultures are praying *dluha* and *dzuhur* in congregation, praying together, *tahlil*, *tadarrus* and *tahfidz al-quran*, chanting *shalawat burdah*, and *qiro'ah*. All of these are ways that schools strive to bring students, so that they are not only concerned with world affairs as they exist today. However, also to remember Allah wherever and whenever. In addition, there are also religious activities at certain events, namely the celebration of Islamic special days, such as the commemoration of the Prophet Muhammad's birthday, *isra' mi'raj*, *halal bi halal* during Eid, and the slaughter of qurban animals.

The religious culture that is *Insaniyah* in Madrasah Muallimin Muallimat Tambakberas Jombang is reflected in the culture of 5S (smiles, greetings, courtesy, polite, and manners). A good relationship between all school members is a means to achieve a sense of comfort to carry out any activities that exist in the school. There is also a religious culture that is included in extracurricular activities such as training for young *da'i* who directly preach to *majlis ta'lim* in society. Apart from the young *da'i*, there were also Friday prayer sermons sent at several mosques in the villages. Also included are the religious culture that is *Insaniyah* in Madrasah Muallimin Muallimat Tambakberas Jombang, namely the practice of astronomical computation and *rukyyatul hilal* which are carried out to determine the time of the beginning of Ramadan and the beginning of Eid.

The efforts to develop a religious culture are one of the things that must be done by every school member, especially teachers and school principals themselves who are responsible for the school. Religious culture is one of the most important things because it contains learning values that can not only be obtained from learning in class. For this reason, a teacher is required to have a breakthrough or innovation so that religious culture programs can always compete with activities in the modern era today. (Nisa', 2017a).

The religious culture that has been implemented at Madrasah Muallimin Muallimat Tambakberas Jombang is not like school culture in general, there are lots of activities and habits that characterize this school, including paying respect to teachers who will walk past the students by marching aside while bowing their heads to give the way, greetings and respect. Including a unique religious culture in this school, namely *munaqosyah qiroatul kitab*, which must present parents / guardians to witness their children being tested to read and understand the yellow book (*kitab kuning*) of *Pesantren* which is without *harakat* and meaningless. And there are many more religious cultures that differentiate Madrasah Muallimin Muallimat Tambakberas Jombang with other schools / madrasahs as described above.

According to Ahmad Tafsir, strategies or efforts that can be made by a teacher in realizing religious culture in schools include:

- Provide an example or role model for students
- Get used to the good things
- Upholding discipline
- Provide motivation and encouragement
- Giving especially psychological gifts
- Punish (in the context of discipline)
- Creating an atmosphere that influences positive growth. (Tafsir, 2003)

The strategy initiated by Ahmad Tafsir was in line with the explanation of Mrs. Umi Hanik in the interview at that time "... as the teachers of Islamic Religious Education, we have pursued several strategies so that religious culture continues and develops in the Muallimin Muallimat Madrasah by giving advice and motivation about noble morals and the importance of moral education every day at all times, as well as becoming *uswatun hasanah* (good role models), they will undoubtedly make the things they receive and observe become their daily habits so that religious values will develop and become more cultured in our school ”.

There are many ways that a teacher or school leader can do in an effort to develop a religious culture which is further developed or even improved so that religious culture can create comfort and peace for all school members. Religious attitudes in children are obtained from habits (traditions), intuition, encouragement of imagination, movement of activities, and motoric ideas through imitation. However, in a religious attitude, the essence is one of the natural desires to know the importance of worship practices because religion can guide them in life in the world. (Qamar, 2003)

In the process of realizing this religious culture, there must be supporting and inhibiting factors in its implementation.

○ Supporting factors

The efforts of Islamic Religious Education teachers can't run well without supporting factors in realizing religious culture in schools. Supporting factors are factors that make it a strength for the efforts to be made by Islamic Education teachers in developing religious activities in schools. These supporting factors are:

- Support from all school members ranging from the principal and leadership, teacher councils, school staff until the parents of students. School community are a very influential internal factor because they are the initiators, implementers, and evaluators in every activity in the school.
- Facilities that support the implementation of religious culture are also well fulfilled, in terms of facilities and infrastructure.
- The enthusiasm of students in carrying out various religious cultures in the school.

Based on the data found that all teachers participated in the process of realizing a religious culture at Madrasah Muallimin Muallimat Tambakberas Jombang, not only Islamic Religious Education teachers participated fully in the process of this activity, but there was also support from other teachers. So that in realizing religious culture in this school, it can foster a religious spirit in students well. In addition, the enthusiasm of students in carrying out religious cultural activities at school is carried out by familiarizing themselves with the school environment. With the hope that students can instill positive things through the religious culture that has been implemented in the school.

○ Inhibiting Factors

In addition to the explanation of the supporting factors above, there are also inhibiting factors experienced by these Madrasah Muallimin Muallimat Tambakberas Jombang teachers in their efforts to develop religious culture in schools. The inhibiting factor is :

- Students' lack of discipline to participate in some religious activities, such as arriving late and waiting to be ordered until the teacher arrives in their class when they are just starting to leave.

- There is a difference between school policies and Islamic boarding schools when school holidays on Friday should be used for extracurricular activities at school, so the school must adjust by dividing extracurricular schedules according to the Islamic boarding school policy for each student.
- Student background. The lack of readiness of new students to take part in existing activities at the school, especially religious activities such as interpreting the yellow book (*kitab kuning*) by using *pegon* writing and the 1000 line nadzom alfiyah ibnu malik memorization program. This is due to differences in the backgrounds of each student. This background can be based on different educational factors, some from Madrasah Ibtidaiyah and some from Elementary Schools. There are also factors from their family background, namely that there are those who uphold religious culture and some who do not emphasize aspects of their religion.

CONCLUSIONS

The religious culture that has been running in schools is one of the added values that schools have to attract the interest of parents or students. The religious culture that has been implemented at Madrasah Muallimin Muallimat Tambakberas Jombang is divided into 3 lines, namely religious culture of daily life, religious culture of society, and religious culture in certain events. The development of religious culture that has been done very well must be further developed with the latest innovations. Because innovation must always be there to keep up with the times so that it makes students more interested in exploring religious cultures.

As for educators, it is one of the most important factors where it can be a reinforcing factor in the development of religious culture. For this reason, educators must be more courageous in trying to innovate without fear of failure in developing religious culture in schools. Because the nature of pessimism can be one of the factors for stopping the development and even the death of religious culture in schools.

The efforts made in developing a religious culture at Madrasah Muallimin Muallimat Tambakberas have supporting and inhibiting factors. The supporting factors described in the above explanation must be maintained and even developed again, both internal and external supporting factors. As for the inhibiting factors that have been found in efforts to develop religious culture in this school, they must be immediately overcome and continuously improved in order to realize the vision, mission and goals of Islamic education effectively and completely.

The development of religious culture carried out by Islamic religious education teachers in schools is not only limited to what has been discussed above. However, there are still many efforts that can be made in the development of religious culture in schools. For this reason, further researchers are advised to look deeper and increase efforts to develop religious culture in schools and their innovations in accordance with the progress of the times.

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