

THE ROLE OF ISLAMIC RELIGIOUS EDUCATION TEACHER IN DEVELOPING STUDENTS' RELIGIOUS ATTITUDE AT SMK PAB 1 HELVETIA

Parida Hanum Munthe¹, Rahmat Hidayat², Muhammad Aqsho³

Islamic Education, Dharmawangsa University Medan

Keywords:

Islamic education, Religious attitude

***Correspondence Address:**

faridha.munthe95@gmail.com

Abstract: Teachers have part of the responsibility of parents to provide education, when children are delegated to teachers at school. Teachers are parents of students at school. As parents in schools, teachers should be responsible for the development of students, both cognitive, affective and psychomotor. Especially for Islamic Religious Education Teachers (PAI) who have a duty not only to transfer knowledge but also play a role in providing teaching and guidance related to students' religious attitudes. This study uses a qualitative approach, so that the main instrument in this study is the researcher. Data collection by observation and interviews. The results showed that the teacher has a role as corrector, inspiratory, informatory, organizer, motivator, initiator, facilitator, supervisor, class manager, and mediator. These many roles can make students have role models and can internalize religious values in them.

INTRODUCTION

The religious attitude of Senior High School and Vocational High School students in Deli Serdang regency is still not good. This is marked by: (1) students do not carry out the five daily obligatory prayer orders; (2) students do not read the Al-Qur'an; (3) students do not look polite; (4) students do not maintain the relationship between male students and female students; (5) students are less active in religious activities carried out by the school.

This is different from students at the Ibnu Taimiyah Vocational High School Pekanbaru. His religious attitude is good, because it can be seen that there are many students who perform the five daily prayers and other commands. And there are students who behave politely and respect the teacher. (Noer, Tambak dan Rahman, 2017)

A psychologist named Gordon Willard Allport stated that there are two kinds of religious attitude of a person, namely: *First*, an extrinsic religious attitude, namely religion is seen as to achieve something and not for life. For example want to be praised, want to be respected, want to be appreciated, and so on. *Second*, the attitude of intrinsic diversity is to view religion as a force that controls life. That is, religion is used as a guide in his life. Such as prayer, fasting, paying zakat and hajj are carried out. (Robert w. Crapps, 1993)

Education is a very important issue for all human beings and is the foundation of hope for developing individuals and society. Education is a conscious effort made to

form a complete human personality by fostering all the potential that exists in the child both physically and spiritually.

Islamic Religious Education Teachers are responsible for the process of understanding and guiding cognitive, affective, religious and psychomotor students based on Islamic values. The previous scholars looked more at the teacher as a service activity both to Allah SWT to spread the teachings of Islam, or to society on a large scale to educate students. Islamic Religious Education teachers are required to always be committed to maintaining their teaching professionalism, carrying out the mandate and duties assigned to them, so that a highly dedicated attitude will be attached to them to ensure the quality and performance of them as educators.

THEORETICAL BASIS

A. Islamic Religious Education Teacher

1. Definition Islamic Religious Teacher

Article 39 of Law Number 20 of 2003 concerning the national education system explains that teachers are professionals who are tasked with planning and implementing the learning process, conducting guidance and training, thus conducting research and community service. (Departemen Pendidikan Nasional, 2003)

Islamic Religious Education is a form of an effort to guide, nurture and foster students so that they can understand the values and teachings of Islam as a whole, followed by living the goals, in the end being able to practice and make Islamic teachings a way of life for students. It can be concluded that the so called teacher of Islamic Religious Education is someone who provides education or knowledge in the field of religion and guides students towards achieving maturity and forming Muslim personalities who have good morals, so that there is a balance of happiness in the world and the thereafter.

2. The Role of Islamic Religious Education Teacher

Rahmat Hidayat in his book states the role of educators in education is described as follows:

- a. Facilitator, namely providing situations and conditions needed by students.
- b. Supervisor, namely providing guidance to students in teaching and learning interactions, so that students are able to learn smoothly and succeed effectively and efficiently.
- c. Motivator, namely giving encouragement and enthusiasm so that students want to study hard.
- d. Organizers, namely organizing the learning activities of students and educators.
- e. Human resources, namely when educators can provide information needed by students, whether in the form of knowledge, skills, or attitudes. (Rahmat Hidayat, 2016)

3. Functions of Islamic Religious Education Teachers

The central function of the teacher is to educate (educational function), This

Central function runs parallel to or in carrying out teaching activities (instructional function), and guidance activities, even in every behavior in dealing with students (educative interaction) always contains an educational function. Rather than that, the teacher must record and report his work to various interested parties or as material that he can use himself to improve the effectiveness of his work (as feedback). The latter are known as administrative tasks (managerial functions). (Zakiah Daradjat, 1995)

B. Religious Attitude

1. Definition Religious Attitude

According to Jalaluddin, religious attitude is a condition that exists within a person that encourages him to behave in accordance with the level of obedience to religion. Formed by two factors, namely internal factors and external factors, human are homo religious (religious beings). However, this potential requires guidance and development. The environment also introduces to religious values and norms that must be obeyed and carried out. (Jalaluddin, 2011)

2. Characteristics of Religious Attitude

W. A. Gerungan explained that attitudes have several characteristics, namely:

- a. Attitude is not innate, but is formed and learned throughout the development of the individual in relation to the object.
- b. Attitude can be learned and can change.
- c. Attitude does not stand alone, but always contains a certain relation to an object.
- d. Attitude can be related to an object and can also be related to several objects
- e. Attitude raises impulses and feelings. (W. A. Gerungan, 2009)

3. Deviant Religious Attitudes

In Islam, there are several examples of deviant attitudes in religion such as:

- a. Arrogant, showing self-admiration by belittling other people and feeling bigger than others.
- b. Hypocrites, referring to those who pretend to follow the teachings of Islam, but in fact their hearts deny them.

C. The Role of Islamic Religious Education Teachers in Developing Students' Religious Attitudes

The teachers role in developing religious attitudes in terms of religious psychology education included:

1. Teacher as educator. The teacher is an educator, who becomes a character, mentor, and identification for students and their environment.
2. Teacher as advisor. Teacher as advisor for students and even parents, even though they do not have special training as advisor.
3. The teacher as a model and role model. The teacher is a model or role model for students and everyone who considers him or her a teacher.
4. The teacher as a motivator. As a motivator, teachers should encourage students to be passionate and active in learning.

5. The teacher as a facilitator. As a facilitator, the teacher should be able to provide facilities that allow the ease of student learning activities.
6. Teacher as evaluator. As evaluators, teachers need to have adequate knowledge, skills, and attitudes. (E. Mulyasa, 2011)

METHOD

The type of research used in this study is a type of qualitative research which has natural characteristics as a direct, descriptive data source. (Sugiono, 2012)

DISCUSSION

A. Religious Attitudes of Students at SMK PAB 1 Helvetia

The religious attitude of the PAB 1 Helvetia Vocational School Students is quite good. This can be seen in: (1) Students doing the obligatory prayers at school; (2) students obey all rules at school; (3) students are active in religious activities organized by the school; (4) students have polite appearance; (5) students limit association with the opposite sex; (6) students are not lazy to go to school; (7) students are devoted to both parents.

This is the same as the opinion of Glock and Stark, namely to measure a person's level of religiousness the following framework can be used: (1) The level of ritual involvement, namely the extent to which a person carries out religious ritual obligations; (2) ideological involvement, namely the degree to which people accept things that are dogmatic in their religion; (3) intellectual involvement, which described the extent to which a person knows about the teachings of his religion; (4) experience involvement, which indicates whether a person has experienced a spectacular experience which is a miracle that comes from God; (5) consequential involvement, namely the level at which a person's behavior is consistent with his teachings. (Djamaludin Ancok dan Nashori Fuad Suroso, 1995)

Masrun and friends also argue that there are five aspects of religious behavior, namely: (1) The dimension of faith, which refers to the level of belief a Muslim has in the truth of religious teachings that are fundamental and dogmatic in nature; (2) the Islamic dimension, which includes the extent to which the frequency, intensity and implementation of prayers, fasting, zakat, hajj and other acts of worship; (3) the ihsan dimension, which is related to religious experiences; (4) the dimension of knowledge, which refers to how far a person's knowledge of his religion is; and (5) the charitable dimension, which includes how a person's understanding of the four dimensions above is then shown in a person's behavior. (Masrun,dkk, 1978).

B. The Role of Islamic Religious Education Teachers in Developing Students' Religious Attitudes at SMK PAB 1 Helvetia

The role of Islamic Religious Education teachers in developing students' religious attitudes at SMK PAB 1 Helvetia are: (1) Islamic Religious Education teachers as educators; (2) Islamic Religious Education teachers as role models; (3) Islamic Religious Education teachers as advisors; (4) Islamic Religious Education teachers as mentors; (5) Islamic Religious Education teachers as advisors; and (6) Islamic Religious Education teachers as facilitators.

This is the same as Rahmat Hidayat's opinion which states that the role of Islamic education teachers is: (1) Facilitator, namely providing situations and conditions needed by students; (2) Supervisor, namely providing guidance to students in teaching and learning interactions, so that students are able to learn smoothly and succeed effectively and efficiently; (3) Motivator, namely giving encouragement and enthusiasm so that students want to study hard; (4) Organizers,

namely organizing the learning activities of students and educators; (5) Human resources, namely when educators can provide information needed by students, whether in the form of knowledge, skills, or attitudes. (Rahmat Hidayat, 2016)

According to Suparlan, teachers have an inseparable role and function, between the ability to educate, guide, teach, and train. These four abilities are integrative abilities, one cannot be separated from the other. For example, someone who can educate but does not have the ability to guide, teach, and train cannot be called a complete teacher. (Suparlan, 2006).

C. Supporting Factors That Can Develop Students' Religious Attitudes at SMK PAB 1 Helvetia

Supporting factors that can develop students' religious attitudes are: (1) The student's self awareness factor; (2) quality school factors; (3) good environmental or community factors; (4) factors of religious activities held at school; (5) religiously devout family factors; and (6) adequate facilities and infrastructure.

This is the same as Graham's opinion in Warsono's book, there are several factors that support a person's religious behavior, including: (1) Family education, family is the first field of education and the educators are parents; (2) institutional education (school), school is a continuation of family education, education in schools, especially religious education, will have an influence on the formation of a religious soul in children; (3) community education, the community is the third field of education. The community referred to as environmental factors here is not only in terms of the group of people but in terms of human work, culture, systems and community leaders both formal and informal. (Warsono Sarlito Wirawan, 1991)

Abu Ahmadi argues that a person's attitude is influenced by two factors, namely: (1) Internal factors, which are factors that exist within the individual's personality. This factors acts as a selective, selecting and processing or analyzing various influences that come from outside the individual; and (3) external factors, which are factors that come from outside the individual. This factors is in the form of social interaction both within the group and outside the group. For example, the interaction between individuals with other individuals (family, school, and community environment), individual interactions with cultural products and so on. (Abu Ahmadi, 1991).

D. Factors Inhibiting the Development of Students' Religious Attitudes at SMK PAB 1 Helvetia

The inhibiting factors for the development of students' religious attitudes are: (1) Students' social factors are not good; (2) the factors of parents who do not care about their children's education; (3) factors of gadget misuse; (4) the factor of students' lack of self awareness; and (5) unfavorable environmental factors.

The same thing as the opinion of Noer, Tambak and Rahman that the inhibiting factors of religious attitudes are: (1) Internal factors, namely temperament, mental disorders, conflucts and doubts, far from God; (2) external factors, namely the family environment in which there is no religious education, especially from parents, and in the school environment students choose the wrong friends so that they fall into promiscuity. (Noer, Tambak and Rahman, 2017)

CONCLUSION

Based on the results of research and discussion can be drawn the following conclusions:

1. The religious attitude of the PAB 1 Helvetia Vocational School Students is quite good. This can be seen in: (1) Students doing the obligatory prayers at school; (2) students obey all rules at school; (3) students are active in religious activities organized by the school; (4) students have polite appearance; (5) students limit association with the

- opposite sex; (6) students are not lazy to go to school; (7) students are devoted to both parents.
2. The role of Islamic Religious Education teachers in developing students' religious attitudes at SMK PAB 1 Helvetia are: (1) Islamic Religious Education teachers as educators; (2) Islamic Religious Education teachers as role models; (3) Islamic Religious Education teachers as advisors; (4) Islamic Religious Education teachers as mentors; (5) Islamic Religious Education teachers as advisors; and (6) Islamic Religious Education teachers as facilitators.
 3. Supporting factors that can develop students' religious attitudes are: (1) The student's self awareness factor; (2) quality school factors; (3) good environmental or community factors; (4) factors of religious activities held at school; (5) religiously devout family factors; and (6) adequate facilities and infrastructure.
 4. The inhibiting factors for the development of students' religious attitudes are: (1) Students' social factors are not good; (2) the factors of parents who do not care about their children's education; (3) factors of gadget misuse; (4) the factor of students' lack of self awareness; and (5) unfavorable environmental factors.

REFERENCES

- Ahmadi, Abu. *Social Psychology*. 1991. Jakarta: Rineka Cipta
- Ancok, Djameluddin dan Nashori Fuad Suroso. *Islamic Psychology, Solutions to Psychological Problems*. 1995. Yogyakarta: Pustaka Pelajar
- Depdiknas. *Law Number 20 of 2003 Concerning the National Education System*. 2003. Jakarta: Depdiknas
- Dkk, Masrun. *Indonesian Human Non-physical Quality Study*. 1978. Jakarta: Kementrian
- Gerungan, W. A. *Social Psychology*. 2009. Bandung: Rafika Aditama
- Hidayat, Rahmat. *Islamic Education*. 2016. Medan: LPPPI
- Jalaluddin. *Religious Psychology*. 2011. Jakarta: PT Raja Grafindo Persada
- Mulyasa, E. *Become a Professional Teacher*. 2011. Bandung: PT Rosdakarya
- Noer, Tambak and Rahman. *Spiritual Extracurricular Efforts (ROHIS) in Improving the Religious Attitude of Students at SMK Ibnu Taimiyah Pekanbaru*. *Jurnal of Islamic Religious Education Al-Thariqah*. 2 (1)
- Sarlito, Warsono Wirawan. *Adolescent Psychology*. 1991. Jakarta: Rajawali Pers
- Suparlan. *Teacher As a Profession*. 2006. Yogyakarta: Hikayat Publishing
- Robert, W. Crapps. *Psychology and Religion Dialogue*. 1993. Yogyakarta: Kanisius