

## THE ROLE OF ISLAMIC RELIGIOUS EDUCATION TEACHER IN IMPROVING THE CHARACTER AND ISLAMIC BEHAVIOR OF STUDENTS OF SMP MUHAMMADIYAH 10 SURAKARTA

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### Abstract

*The purpose of this research is to examine the role of Islamic religious education teachers in improving the Islamic character and behavior of students at SMP Muhammadiyah 10 Surakarta. Through qualitative research methods in the form of case studies, the authors collected data through observation, interviews, and documentation at SMP Muhammadiyah 10 Surakarta. The results of interviews with PAI teachers show that PAI-based character education in this school is carried out holistically and involves all teachers. In addition to moral aqeedah lessons, character education is also carried out through the application of values in everyday life. Teachers use planned learning strategies and facilitated infrastructure to support student character education. Students show good behavior in learning, and there is a relationship between good morale and good academic achievement. Even though there are some difficulties in carrying out character education, such as a lack of support from students' parents, teachers still try to shape student character by relying on God for the results. In conclusion, Islamic religious education teachers at SMP Muhammadiyah 10 Surakarta have an important role in shaping students' Islamic character and behavior.*

**Keywords:** Character, Islamic behavior, The role of the teacher

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## **A. Introduction**

Teachers are role models for their students to follow, both at the primary and secondary education levels. The main point that is always considered in the teacher's role is to be a professional role model. To achieve this, it is important for teachers to have four mandatory competencies, namely pedagogic, professional, social, and personality competencies. Efforts need to be made to improve teachers in the fields of teaching they cover. In addition, it is also important to get used to exemplary so that teachers who are smart and have strong character are formed (Dalyono & Agustina, 2016).

The role of the teacher has a very important significance in advancing the nation's civilization. This is reflected in the development of teacher professionalism in all aspects of education, such as teaching, guiding, evaluating, and following up on students' learning processes in schools. In addition, the sincerity of the intentions of a teacher is also something that must be possessed by every individual who teaches at school, because sincerity of intention in educating is not only limited to transferring technical, method and mechanical skills to children, but is also an activity that has high dimensions and dedication-oriented art. In this process, teachers also need to involve cognitive elements that focus on efforts to build knowledge and understanding, as well as emotional elements based on compassion, with the aim of forming students' personalities holistically and thoroughly (Dalyono & Agustina, 2016).

As education in Indonesia is regulated in Law No. 20 of 2003 on the National Education System. In chapter II Article 3 it is stated that National education functions to develop abilities and form character and civilization of a nation that repents in order to educate life nation, aims to develop the potential of students to become people who believe and fear God Almighty, have noble character, healthy, knowledgeable, intelligent, creative, independent, and become democratic citizens and be responsible. Education is a process of formation national character (Mu'in, 2016). To develop human beings who have noble character values, Islamic education is needed, whose main mission is to humanize humans, which makes

humans able to carry out God's rules and His Apostle so that the realization of perfect human beings (Marzuki, 2015)

Character education is strengthened by the 2003 National Education System Law Article 3 which explains that the purpose of national education is to develop abilities and form dignified national character and civilization. This education aims to develop the potential of students to become human beings of faith, have noble character, are healthy, knowledgeable, capable, creative, independent and responsible as citizens of a democratic country (Nangimah, 2018). Rasulullah SAW, in his hadith stated; "A person can be considered a pious and knowledgeable person, as long as he is still learning, if he thinks that he is all-knowing, then he is actually an ignorant (stupid)" (Tohirin, 2006). Character education is the cultivation of character values which include components of knowledge, will, awareness and action (Kuanaepi, 2013).

Adolescence is the best phase in one's life. In this phase the child will more often bring a lot of colorful life, joy, enthusiasm, fun, joy, even emotional tend to change. Adolescence is a period of self-formation into adulthood. It is in this process that the child experiences maturation in his personality, in this case, the characteristics of adolescents collide with external stimuli. This collision is often the problem of mental, soul and spiritual damage to teenagers who sometimes commit deviant acts around us. Deviant actions are problems that often occur in adolescents, both in the community, at home, for example, there are actions in discipline, daring with parents, fighting with siblings and so on, at school disobeying teachers, fighting with friends, often skipping classes, and so on. while in the environment for example stealing, cheating, gambling, drunkenness violating environmental norms and morals and so on (Lestari, 2012).

Admittedly, technology is very important to keep up with the current era, the competition between the positives and negatives of a technology for a child who is still in junior high school is enough to trigger the birth of various negative impacts, the free use of a smart phone or mobile phone for a student, the liberation of using this tool in the purpose of finding subject information is sometimes misused by students, especially

what often happens around us, a child using a cell phone to play tiktok, browse YouTube, even among them abuse YouTube for browsing which is inappropriate for them to watch, including watching blue films or sexual videos (Lestari, 2012). Almost every time I wake up I watch television, fill my spare time to play games or Facebook. As a result, the relationship between families becomes tenuous. This shows that screen technology is able to anesthetize most teenagers and children to submit to screens and ignore the others (Kusuma, 2012). The various phenomena that occur above have increasingly opened us up that we need an efficacious and effective drug to solve this problem, namely in the form of planting and developing personality and character from an early age which is carried out in an integrated manner in the family, school, college and community environment through education (Kurniawan, 2013).

The problems above really cause a lot of negative impacts if left without handling and awareness, especially spurring many generations of students who fail and don't behave well in religion. At school, discipline is widely used to control student behavior so that school assignments can run optimally (Juniarni, 2020). Therefore Islamic Religious Education teachers are expected to be able to teach, guide, and provide good examples to students on how to behave properly. In managing teaching and learning interactions, teachers must realize that Islamic religious education is not only formulated from a normative angle, the implementation of teaching and learning interactions is to instill a value into students. Teachers are required not only to utilize existing learning resources at school (especially just reading textbooks) but are required to study various learning resources, such as magazines, newspapers, and the internet. This is important, so that what is learned is in accordance with the conditions and development of society, so that there are no gaps in the mindset of students (Mulyasa, 2013).

SMP Muhammadiyah 10 Surakarta has a vision and mission of character education, especially in terms of Islamic behavior from the very beginning, starting from the first class, the boys and girls are separated. female students cover their genitals as a whole, especially emphasizing

wearing the hijab from the start, the third is about restrictions between male and female communication with for example handshakes with non-muhrim and the teacher here emphasizes so much that the students know the boundaries between the opposite sex. The actions of the PAI teacher and accompanied by the school picket teacher implement rounds during student breaks, especially at lunch time, students are controlled to eat with their right hand and practice good eating habits by sitting under supervision during the break, and reprimanding children who violating, religious learning at SMP Muhammadiyah Surakarta is 5 hours per week plus five to ten minutes of prayer and morning tadarus and one hour for studying the Koran every day in the first hour of class and for students who are already fluent in reading the Koran and specifically follow tahfidz. With the habit of praying Dhuha, Dzuhur, Asr in which a teacher makes the habit of forcing students to get used to the teacher exemplifying and nurturing. The habits that are applied at Muhammadiyah 10 Surakarta Middle School make it a teacher's hope for his students to become teenagers who have good Islamic behavior so they don't easily falter following the wrong path when outside school or in the surrounding family. Islamic religious education is a type of education designed and given to Muslim students in order to develop their Islamic diversity (Juniarni, 2020).

Even though the responsibility of a student at school is the teacher, but when the child is at home the main responsibility is the parents, the teacher at school is only a facilitator while at school, with that even though the child has been taught good Islamic behavior at school (Sobarna, 2006). school but in the family environment he is far from saying his parents don't teach, that is the job of a teacher when a child is at school to be advised and protected more so that the child is enthusiastic and behaves with good character. So being a teacher is being a teacher who can be imitated and whose behavior is corrected in order to be able to be a good role model for solving the problems of deviant Islamic behavior among school children (Zainiyati, 2010).

Based on the background of the problems above, it is interesting to take the initiative from researchers to conduct research in improving Islamic behavior in students. Therefore researchers feel it is important to conduct research related to the title above.

Problem Formulation 1). What is the role of the Islamic Religion education teacher in improving the Islamic character and behavior of students at SMP Muhammadiyah 10 Surakarta?, 2). Why do Islamic religious education teachers play an important role in improving students' Islamic character and behavior at SMP Muhammadiyah 10 Surakarta? , 3). What is the role of Islamic religious education teachers in improving students' Islamic character and behavior at SMP Muhammadiyah 10 Surakarta?

This research is very important because it has benefits including: Theoretical Benefits , namely the results of this research are expected to provide benefits both theoretically and practically. Theoretically, the results of this study can be useful for increasing knowledge about the role of Islamic religious education teachers in improving Islamic character and behavior. And practical benefits, namely for the school, as input to school managers in improving student behavior to improve the quality of education. For teachers, as input material that the task of a teacher is not just transferring knowledge to a student but rather being a good guide and director as well as a role model for his students. For students, get direct experience with the guidance and direction of the teacher. For researchers, as a comparison material for students or other researchers who want to research the same topic about the role of a good Islamic Religious education teacher.

So the objectives of this study are as follows: 1). To find out what roles Islamic religious education teachers play in improving Islamic character and behavior of students at SMP Muhammadiyah 10 Surakarta. 2). To find out how the Islamic character and behavior of students at SMP Muhammadiyah 10 Surakarta.

## **B. Method**

The method used in this study is a qualitative research method. Qualitative research is research that is used to examine the condition of natural objects, where the researcher is the key instrument (Sugiyono, 2020). The form of the research is a case study, in which the researcher conducts research on cases that occur at the research site.

This research was conducted at SMP Muhammadiyah 10 Surakarta. The research subjects were teachers of Islamic Religious Education at SMP Muhammadiyah 10 Surakarta. The data collection techniques used by researchers are observation, interviews (Ghifary et al., 2020) and documentation regarding the learning process of Islamic Religious Education conducted by teachers in class.

## **C. Finding and Discussion**

Finding section is provided prior to the discussion section. Each section stands alone as a subtitle. The finding and discussion should be written in not less than 60% of the entire body of the manuscript.

### **1. Finding**

Table 1. Interview Result.

<b>Question</b>	<b>Answer</b>
1. How is PAI-based character education for students at SMP Muhammadiyah 10 Surakarta?	In junior high Muhammadiyah 10 to convey character through aqeedah moral lessons , we also impose it on all teachers, not only through theory but also with their daily application, so it is not only borne by religious teachers but also all teachers by observing, controlling, admonishing, directing. So here it emphasizes that all teachers are religious teachers who have the right to instill moral values according to Islam, for example; when the students eat while standing for the teacher who sees it

- is obligatory to rebuke and tell, so the most important thing is the practice.
2. Have Islamic Religious Education (PAI) teachers implemented character learning in the classroom? From that material, let's say ta'awun (please help) so from that material we have given it and we have a practice of ta'awun, today we will check who doesn't get it and we visit it even though we are not present not because we are sick, so a reluctant attitude appears so he went back to school. Or suppose we cultivate children to get used to greeting not only with teachers but also with friends accompanied by a smile so as to reduce feelings of selfishness. Let's give an example with good things, let's say we limit it to boys and girls, for example: if there is a female teacher who walks, if there is a male teacher who sees it, it is not permissible to give a ride, so that the students don't do that either.
3. What are the approaches or strategies used to implement character learning in the classroom? Sort the learning according to the procedure, later the character will form by itself, for example; habituation for tadarrus in the morning, for example, if someone disobeys, we will give them sanctions, the important thing is that it becomes habituation because character is not only tied to KBM
4. How is the behavior of students in learning? It's fine, there is no criminal delinquency, at least there are children who like to sleep all the time, so they are given assignments, for example, to write in front.
5. What facilities are provided to We have a charity monitoring book
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support student character development?	to control prayers and tadarus when at home, which are checked by each class teacher. for punishment, namely by writing certain verses
6. Is there any effect of the implementation of character education on student achievement?	Of course, if for example there are children who have good morals, they must have good academics, but it doesn't demand the possibility that, for example, there are children who have good morals but poor academics, we will still consider it, like the sentence in philosophy, if we pursue the hereafter, then the world will follow.
7. What are the difficulties you face in implementing character education in the learning process?	There are no significant problems, it's just that sometimes it makes us feel a bit heavy, namely when we have instilled that character but the parents at home are ignorant, there is no support, especially if the parents are broken at home, of course it is a problem. So that during the holidays where the children were originally formed, in the end we educated them again from the beginning, that was our dilemma, if the child's character is soft, it is easy for us to reshape, the most important thing is the endeavor, the results, let God decide.
8. What is the attitude of students towards fellow friends?	Their attitude towards their friends is good, it doesn't vary, maybe it's just juvenile delinquency as usual, for example, hiding their friend's sandals.
9. What is the condition of the students' character before entering SMP Muhammadiyah 10 Surakarta?	You can be optimistic that it's better because you're getting older, if you're nosy in seventh grade, then in eighth and ninth grade, that's

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10. According to what you observe, are there any significant changes in character after the students have done 3 years of learning at SMP Muhammadiyah 10 Surakarta?

already established.

Of course there will be results because it is still a process. If the most prominent thing is their manners and culture, like mosques, it becomes a benchmark even though there are still one or two children who don't want to go to the mosque, but we present that almost 75% could be better.

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## **2. Discussion**

Based on the results of interviews with Islamic religious education teachers at SMP Muhammadiyah 10 Surakarta, it can be concluded that PAI-based character education is applied holistically through various aspects of student life. In addition to teaching moral aqeedah, character education is also carried out by all teachers at this school. They observe, control, admonish, and direct students in the application of everyday moral values.

PAI teachers implement character education in class by teaching theory and providing practical opportunities to students. They cultivate values through concrete habits and actions, such as helping each other, greeting with a smile, and refraining from behavior that is contrary to Islamic values.

The strategy used is to arrange the learning sequence and familiarize students with certain activities. For example, carrying out tadarrus in the morning or giving sanctions if students do not obey. Teachers also use facilities and infrastructure, such as charity monitoring books and punishment in the form of writing certain verses, to help support student character education.

In the learning process, students show good behavior in general. There were no significant cases of criminal delinquency, only a few students tended to sleep in class. However, they were given additional reprimands and assignments as a form of edification.

Implementation of character education has a positive impact on student achievement through the relationship between good morals and good academic achievement. Even though SMP Muhammadiyah 10 Surakarta emphasizes a balance between character education and academic achievement, good character still plays a role in influencing student achievement

The difficulty faced in implementing character education is the lack of support from students' parents, especially if they don't care or come from a broken home. This can affect the teacher's efforts to shape student character, especially when the character that has been formed decreases during the holidays. However, teachers still try to educate students from scratch and rely on God for the results.

Students show a good attitude towards fellow friends. While there is some normal juvenile delinquency, such as joking around or "stealing" a friend's slippers, in general the students get along well with one another.

Before entering SMP Muhammadiyah 10 Surakarta, the character of students tends to be optimistic and gets better with age. During the three years of learning at this school, there were significant changes in the character of the students. What is most striking is the change in the attitude of manners and students' interest in going to the mosque. Although there are still some students who don't want to go to the mosque, about 75% of students show a better change.

Overall, PAI-based character education at SMP Muhammadiyah 10 Surakarta has been successfully implemented through a holistic approach and involves all teachers. Character education is carried out through aqeedah moral lessons and the application of values in everyday life. Teachers use planned learning strategies and facilitated infrastructure to support student character education. Although there are some difficulties in implementing character education, the results are seen by positive changes in student behavior.

## **E. Conclusion**

Through this research, the authors identify several strategies and

practices used by Islamic religious education teachers in influencing students' character and behavior. The results of the study show that Islamic religious education teachers at SMP Muhammadiyah 10 Surakarta have a significant role in shaping students' Islamic character and behavior. In conclusion, the role of Islamic religious education teachers at SMP Muhammadiyah 10 Surakarta is very important in improving students' Islamic character and behavior. The strategies and practices used by teachers help students develop a better understanding of the Islamic religion and apply it in their lives.

The actions of the PAI teacher and accompanied by the school picket teacher implement the rounds during student breaks, especially at lunch time, students are controlled to eat with their right hand and practice good eating habits by sitting under supervision during the break, and reprimanding children who violating, religious learning at Muhammadiyah Surakarta Middle School is 5 hours per week plus five to ten minutes of prayer and morning tadarus and one hour for deepening the Koran every day in the first hour of class and for students who are already fluent in reading the Koran and specifically follow tahfidz. The habits that are applied at Muhammadiyah 10 Surakarta Middle School make the hope of a teacher for his students to become good teenagers with Islamic behavior so they don't easily falter following the wrong path when outside school or in the surrounding family.

Religious teachers who have the right to instill moral values according to Islam, for example; when the students eat while standing for the teacher who sees it is obligatory to rebuke and tell, so the most important thing is the practice. Let's give an example with good things, let's say we limit it to boys and girls, for example: if there is a female teacher who walks, if there is a male teacher who sees it, it is not permissible to give a ride, so that the students don't do that either.

Sort the learning according to the procedure, later the character will form by itself, for example; habituation to tadarrus in the morning for example if someone disobeys we will be penalized, the important thing is habituation because the character is not only tied to the KBM. So when the

holiday that was originally formed in the end we educated again from scratch that was our dilemma, if the child's character is soft it is easy for us to reshape the most important thing is the business endeavor results let God decide.

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