

**THE APPLICATION OF THE ROLE OF ISLAMIC RELIGIOUS EDUCATION
TEACHERS IN SHAPING THE CHARACTER OF STUDENTS BASED ON
ISLAMIC TEACHINGS AT SMP NEGERI 3 COLOMADU**

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ABSTRACT

Keywords: the role of the teacher; student character; Islam

This research aims to: 1) Find out the character of students at SMP Negeri 3 Colomadu; 2) Knowing and analyzing the role of PAI teachers in shaping student character at SMP Negeri 3 Colomadu; 3) Find out what factors support and hinder the formation of student character at SMP Negeri 3 Colomadu. This research was carried out in August-September 2023 at SMP Negeri 3 Colomadu. The research method used is a qualitative method. The results found in this research are as follows: 1) The character of students at SMP Negeri 3 Colomadu in terms of religion and responsibility is said to be good. Various efforts have been made by the school to overcome problems in the formation of students' religious character and responsibility, including by getting into the habit of Dhuha, Muhadarah and Friday prayers regularly held every Friday; 2) The role of PAI teachers in improving the character of students at SMP Negeri 3 Colomadu, including: educator, tutor, leader, mentor, advisor or motivator, evaluator, coordinator, and role model; 3) Supporting factors in forming the religious character and responsibility of students at SMP Negeri 3 Colomadu are influenced by: the curriculum content standards used, the leadership of the school principal, the role of the teacher, the commitment of the entire school community, and the role of parents in the school program. Meanwhile, the inhibiting factors are: lack of concern from some parents and teachers, lack of parental knowledge about character education, school environment that is less supportive, and lack of awareness among students.



Introduction

In today's era, the character of a child is very declining, where everything can be obtained easily (Rusilowati et al., 2021). And also where technology is getting more sophisticated. We as humans who also live in the current era cannot blame this situation, because this is also included in what God has decreed. It's just that we as humans are given reason by Allah SWT. which means the mind is to think about what is done in an era like this, how to handle it by thinking and also acting positively and its impact on the development of the world (Wijaya, 2020).

Learning is a process of interaction that occurs in students and all components of learning as stated in the Law on National Education System Number 20 chapter 1 article (1) point 20 which in essence learning is a process of interaction (Sukatin, 2020). In the learning process which is said to be an interaction, namely the interaction of students with teachers, students with other students will be very supportive in achieving a learning goal if there is a good relationship (Buna'i, 2021). However, the interaction that occurs

between students is what needs to be watched out for because at this school age adolescents tend to have attraction between the opposite sex and also still with unstable psychological conditions, so that it can fall towards introducing adolescents or free sex (Kisman, 2021).

Schools are educational institutions that aim to improve the quality of education. Therefore, every resident of this country has the right to education according to his ability. The problem of education in Indonesia today is the decline in the quality of education, the decline in education, and the increase in juvenile delinquency (Imamah, Pujianti, & Apriansyah, 2021). However, the problems that students often face at school are lazy to study, not doing homework, skipping school, dating and even arguing with teachers or parents have become standard for students today (Napitupulu, 2020).

Meanwhile, in Chapter I article 1 it is also explained that learning is an interactive process that takes place in students and all components of learning, both interactions between students and students, students with teachers and with other school communities. This interaction process is very important in helping achieve learning objectives. But precisely at the age of this teenager (13 years 15 years). Adolescence is a period of change from childhood to adulthood experienced by all students; at a time like this, students have an emotional state that is not stable, and the time is looking for identity (Agustin & Maryani, 2021).

In addition, adolescence is also affected by the surrounding environment, both the school environment and outside school. Therefore, Islamic religious education is needed to avoid juvenile delinquency caused by the association of students. In avoiding these negative things, Islamic religious education teachers also need to build the morals of students (Mayasari & Arifudin, 2023).

To build the morals of students, Islamic religious education teachers must also have the right strategy so that students can accept moral formation. The strategy carried out by teachers should be to make themselves as examples before applying habits to students. Based on Law Number 20 of 2003 concerning the National Education system, learning is a process of interaction between students and educators and learning resources in a learning environment (Putri & Husmidar, 2021). learning carried out by students should provide a situation where students can optimally develop themselves by their respective abilities in increasing learning productivity. In learning at school, students as students are unique, personal individuals with various characteristics that each student has. Therefore, in this case, teachers are required to act reasonably with the variety of characters possessed by students, both male and female students, so that inequality does not occur during the learning process.

SMP Negeri 3 Colomadu is a public junior high school with predicate A, as an institution that plays a role in achieving the educational goals of SMP Negeri 3 Colomadu continuously conducting student character development programs. This is done in various activities that continue to be carried out. The program can be carried out, and the role of teachers is needed to realize the formation of student character at SMP Negeri 3 Colomadu, especially in Islamic religious education.

Research Methods

This research is a research that uses qualitative descriptive methods. This type of qualitative research is descriptive and tends to use analytical methods. The subject of this study was a teacher of Islamic Education at SMP Negeri 3 Colomadu. The data collection technique that researchers use is a direct observation approach in the field and in-depth interviews (Ramdhan, 2021).

Researchers use data analysis by reducing data, presenting data, and finally drawing conclusions. The first is data reduction. In collecting qualitative research data, researchers use various techniques and take place repeatedly to make the data very large and complex. This analysis aims to determine the impact of using English dictionaries in teaching and learning activities in the classroom and then the data is presented from the test results. The second is the presentation of data. The presentation of data presented needs to be arranged systematically based on specific criteria such as descriptions of category concepts and others, so that it is easy for readers to understand. After the researcher analyzes all the data collected, the researcher can determine the impact of English subjects' teaching and learning activities with English dictionary media by compiling the data obtained. The latter is to draw conclusions. Furthermore, researchers can conclude the impact of using dictionaries in English teaching and learning activities in the classroom. The conclusion of the research results must be able to provide answers to questions from the problem formulation that has been described.

Results and Discussion

The formation of student character in the implementation of Islamic Religious Education learning by teachers of SMP Negeri 3 Colomadu has been based on religious orders so that, in practice teachers carry out their role through learning activities by providing habituation to all students. Islamic religious education, which is an effort to shape student character, can be interpreted as moral education, or what is often referred to as behavioral science or temperament. The reason is because, with this knowledge, one will gain knowledge about the various virtues of cleansing the dirty soul.

While the meaning of the character itself is a distinctive value, it can be in the form of good values, willingness to do good, having a real good life, and having a good impact on the surrounding environment. Coherently, a character can emanate from the results of thought, heart, sports, and the exercise of taste and charity of a person or group of people.

From the results of an interview with an Islamic Religious Education teacher, Mr. Mustaqim S.Pd, he argued that morality is the central pillar of the purpose of education in Islam. He also added that this is in line with the educational background that needs to implement the character building of moral students in schools, aiming to create a great, dignified and respected nation. The formation of student character can be done through the educational process at school, namely implementing the cultivation of noble moral values in each subject matter.

Islamic Religious Education material in schools as manifestations as character builders for students illustrates that education is a medium used to change or shape

significant student character, and Islamic Religious Education is an integral part of the process. However, the Islamic Education Teacher of SMP Negeri 3 Colomadu explained that the problem is that Islamic Education in schools has only been taught as knowledge material without any application in everyday life so, the role of Islamic Religious Education as one of the character builders in the form of noble morals for students is not achieved correctly.

The Islamic Education teacher of SMP Negeri 3 Colomadu said that during his tenure as a teacher, Islamic Religious Education was considered as one of the materials that did not become a graduation standard for students; this also affected the depth of his learning. The leading cause is that Islamic Religious Education is assumed to be an unimportant material. It only complements learning, and even Islamic Religious Education at SMP Negeri 3 Colomadu only gets 2 hours of lessons every week in class.

From the exposure to the data above, it can be concluded that the teacher of SMP Negeri 3 Colomadu plays a role in spearheading the success of learning and must be able to realize that his responsibility for the success of Islamic Religious Education learning is not only at the cognitive level. In addition, it is important to provide awareness to students that Islamic Religious Education is necessary as a basis for carrying out obligations in religion and applying them in everyday life. Here, the role of the teacher is vital as a shaper of student character. Therefore, to nurture students with character and noble character in schools, it is necessary to have the role of teachers to nurture students with character.

As a PAI teacher in addition to acting as a leader, PAI teachers also act as educators; in addition to teaching religious knowledge, PAI teachers also instill Islamic values so that students always have Islamic characters by practicing Islamic values. PAI teachers always guide and nurture students in religious activities such as *zuhur* prayer in congregation regularly, carried out every day in the school mosque, and Friday prayer in congregation regularly every Friday.

The primary purpose of the Teacher in Islamic Religious Education Learning is to form personality characteristics in students that are seen in their behavior and mindset in everyday life. Therefore, Religious Education Teachers as role models not only become responsible alone, but also need support from the entire community from schools, communities, and, more importantly, the family environment. The application of appropriate learning methods can determine the success of Islamic Religious Education teachers in schools. Based on the results of interviews with Islamic Education Teachers at SMP Negeri 3 Colomadu that have been conducted, the importance of a teacher's role in shaping the character of students can be known. In addition, teachers are not just teaching and explaining, but must be able to be role models for students.

From the results analyzed by researchers, the role of teachers in improving student character through Islamic Religious Education is to teach religious values with elements of noble morals. Furthermore, the role of teachers in improving student character through Islamic Religious Education has also been based on religious orders by providing habituation to all students. Teachers have the power to form and can build students'

personality into a valuable person for religion, the nation, and the nation. The teacher is tasked with preparing capable, moral people who are expected to build themselves as well as the nation and state.

It is important to provide awareness to students that Islamic Religious Education is a necessity as a basis for carrying out obligations in religion and applying them in everyday life. Given the significance of the existence of Islamic Religious Education subjects in building the character or morals of students, Islamic Religious Education teachers are required to have more value than other teachers. In addition to carrying out religious duties, the Islamic Religious Education teacher also carries out educational and coaching duties for students; he helps shape personality and moral formation in addition to growing and developing the faith and piety of students.

We need to realize that many people's characters are different, especially a student in elementary school; in this phase, students can form characters that previously had lousy characters to be good with guidance by the teacher. Therefore teachers must be able to teach their students to be students who have good character.

Islamic Religious Education can be used as one of the essential materials that can improve students' character. However, the learning process focuses only on children's cognitive abilities. Hence, the realm of character education listed in the national education objectives is only slightly or not touched. This can be proven through the passing standards for primary and secondary school levels, which still provide a higher percentage of National Examination results than a comprehensive evaluation of all subjects (Hidayat, Sarbini, & Maulida, 2018).

PAI teachers carry out their role as educators in the classroom and outside PAI class hours, such as coaching at extracurricular hours, approaches at recess, and when they can be with students. For example, when students eat during recess, they are reminded to pray first, not while walking and standing, and use adab-adab when eating. Reminding students to recite istighfar when speaking and behaving that is not by Islamic religious guidance, expressing gratitude with *havdalah* when getting blessings from Allah SWT, and so on.

The discussion of the basic understanding between morals and character described above shows the essence of the same meaning. This relates to the problem of human morals regarding the knowledge of noble values. Teachers who play an essential role here must have a reflection of behavior that can be an example for all students. This behavior is the result of his self-awareness. A teacher who has good values in his soul and can apply them in everyday life is called a person of character or character.

In the process of building student character as expressed by must, for example, in shaping the character of students to obey the commands of Allah SWT, one of which is obedience in carrying out the command to pray five times, students are given guidance and understanding of the correct implementation of prayer. The students were directly invited to practice prayer in the musholla by being guided on how to read and pray movements correctly.

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Conclusion

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