

The Role of Islamic Education Teacher in The Formation of Students' Religious Identity

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Abstract

Islamic Religious Education (PAI) has an important role in forming students' religious identity. This research aims to explore and analyze the role of PAI teachers in the process of forming students' religious identities in educational institutions. Using a qualitative approach, data was collected through in-depth interviews with PAI teachers from various educational backgrounds and teaching experiences. The subjects consisted of PAI teachers at SMA Negeri 1 Subah. The research results show that the role of PAI teachers is very significant in guiding students to understand and internalize Islamic religious values in everyday life. PAI teachers act as models and mentors who provide moral examples and provide a deep understanding of Islamic teachings through various creative and interactive teaching methods. Apart from that, PAI teachers also play a role in facilitating interfaith dialogue and promoting tolerance and mutual respect among students with diverse religious backgrounds. However, challenges arise in adapting teaching methods that are relevant to current developments and understanding the dynamics of students' religious identities which are influenced by various external factors. Therefore, this research also highlights the need for contextual curriculum and training development as well as continuous guidance for PAI teachers so that they can meet the demands of the times and support the formation of students' religious identities that are inclusive and equitable.

Keywords: Role of Teachers, Islamic Religious Education, Religious Identity.

Introduction

Teachers are professional educators, therefore they have implicitly willing themselves to accept and assume some of the educational responsibilities that rest on the shoulders of parents. (Daradjat, 2011: 39). Teachers are also called educators and instructors, but we know that not all educators are teachers, because a teacher is a professional position which essentially requires technical skill requirements and certain personality attitudes, all of which can be obtained through the teaching and learning process and training.

A professional educator is someone who has professional knowledge, skills and attitudes who is able and loyal to develop his profession, becomes a member of a

professional educational organization upholding his professional code of ethics, participates in communicating professional development efforts in collaboration with other professions (Roestiyah, 2004: 175). The definition of Islamic education according to Zakiah Daradjat, is education through the teachings of the Islamic religion, namely in the form of guidance and care for students so that after completing education they can understand, appreciate and practice the teachings of the Islamic religion which they believe in thoroughly. and make the Islamic religion a way of life for the sake of safety and prosperity in life in this world and in the afterlife. (Daradjat, 2011: 86)

It can be understood that an Islamic Religious Education teacher is a human being who is responsible for the education of his students, both classically and individually to achieve the goals of Islamic religious education. One of the duties of a teacher is to assist in the formation of religious identity for their students. The religious identity referred to in this research is close in meaning to self-identity in forming religious attitudes. Literally, the word identity is a loan word originating from the English "Identity" which is interpreted as self or a sign or identity that is attached to a person or group that differentiates them from others.

According to Erickson, as quoted by Hasanah, what is meant by self-identity is a self-portrait which is composed of various types of identity, including career identity, political identity, religious identity, relationship identity with other people, intellectual identity, sexual identity, ethnic identity, interest identity, personality identity, and physical identity (Hasanah, 2013: 178). What is meant by religious identity here is the portrait or characteristic of religion possessed by students at school. For example, the religious identity at SMA Negeri 1 Subah is Friday charity, Friday prayer in congregation, morning prayer, reading the Koran and Asmaul Husnah before learning begins.

The presence of teachers in the learning process plays an important role. The role of teachers in the learning process cannot be replaced by sophisticated electronic devices such as radio, TV, computers and so on. Because there are still many human elements such as attitudes, value systems, feelings, motivation and habits which are expected to be the result of the learning process which cannot be

represented by electronic media. Because teachers are not only teachers but also educators.

Because of this irreplaceable position, it is necessary to research the role of Islamic Religious Education teachers as having inherent relevance in shaping the religious identity of students. Based on these things, it is necessary to research deeply, seriously and scientifically regarding the role of Islamic Religious Education teachers in forming students' religious identity. It is hoped that the position of Islamic Religious Education teachers can be understood, especially in increasing religious understanding of Allah, the Almighty God.

Because of this, the researcher is also interested in researching and discussing this topic in a scientific work which the researcher entitled "The Role of PAI Teachers in Forming the Religious Identity of High School Students".

Theoretical Study

Role means something that is played or carried out (Department of National Education, 2014). A role is defined as an activity that is played or played by someone who has a position or social status in an organization.

Teachers are all people who have authority and responsibility for student education, both individually and classically, both at school and outside school (Hawi, 2013: 9).

Islamic religious education is a conscious and planned effort to prepare students to know. Understanding, appreciating and believing in the teachings of the Islamic religion, accompanied by guidance to respect adherents of other religions in relation to inter-religious harmony so that national unity and integrity can be realized (Majid, 2005: 130).

The duties and roles of teachers as professional educators are actually very complex and are not limited to when educational interactions take place in the classroom, which is commonly called the teaching and learning profession (Nurdin & Usman, 2002: 7).

Erikson stated that identity is a self-portrait that is composed of various types of identity, including career/vocational identity, political identity, religious identity, identity of relationships with other people, intellectual identity, sexual identity, ethnic identity, interest identity, personality identity, and physical identity (Santrock, 2001).

If it is related to religious identity, the identity in question is a portrait or characteristic of a person's inherent religious attitude that differentiates him from others.

Methods

This type of research is field research (*field research*) is a type of research to determine field conditions by looking directly at the research object and obtaining comprehensive data on the object being studied (Kartono, 1983: 27).

To find out the role of Islamic religious education teachers in the formation of religious identity at SMA Negeri 1 Subah, in this research, qualitative descriptive research was used. This means that the data collected is not in the form of numbers, but rather the data comes from interview scripts, field notes, personal documents, memos and official documents. So the aim of this qualitative research is to describe the empirical reality behind the phenomenon in depth, detail and completeness.

Qualitative research is research that tries to understand phenomena in their natural setting and context (not in a laboratory) where the researcher does not attempt to manipulate the observed phenomena (Sarosa, 2012: 7).

Data sources are sources from which data can be obtained. In this research, researchers used primary data sources and secondary data sources.

Results and Discussion

The teacher is the main figure who occupies a position and plays an important role in the learning process. It is a teacher, especially an Islamic religious education teacher, who is responsible and who seeks to develop all the potential of his students. Not only as transmitters of knowledge, teachers are also expected to be

able to create students with character and can change students' attitudes for the better.

Based on the results of research conducted by researchers with interviews with Islamic religious education teachers, students and other teachers regarding "The Role of Islamic Religious Education Teachers in Forming Students' Religious Identity at SMA Negeri 1 Subah" are as follows:

The Role of Islamic Religious Education Teachers in Accustoming Students to Islamic Character

Teachers have an important role in character building efforts through developing personality and desired values. In the learning process, the role of the teacher is difficult to be replaced by someone else, even though the technology that can be used in learning is developing very quickly.

Teachers have an important role in forming and instilling character values in schools because the teacher is a guide, a model and an advisor for students. The things that can form Islamic character in students in Islam include forming people who are responsible, disciplined, honest, polite, humble and tolerant.

Habits are the process of forming attitudes and behavior that are repetitive and carried out continuously. Islamic character habits implemented in schools with guidance from teachers will show commendable behavior in students. The aim of getting used to Islamic character is so that students are able to familiarize themselves with these good things. As stated by an Islamic religious education teacher, he said that: Teachers have a responsibility to improve the behavior of their students to become better, especially as Islamic religious education teachers, we are very much to blame if there are students who have bad morals. Therefore, there are several activities implemented in schools that are expected to get students used to doing these good things, for example teaching that *bismillah* is the opening of all activities, familiarizing students with read prayers and read the Koran before starting the lesson First, pray Dhuha and Dhuhur prayers in congregation and get used to them students to have a high level of discipline.

Based on the results of an interview with Nurmelia Puspitasari, a class Then the results of an interview with Dwi Astuti, a class

Based on the results of an interview with Sarah Namira class If students are caught not carrying out their prayers on purpose, they will be punished by having to memorize a short letter or daily prayer.

The statement from the Islamic religious education teacher was confirmed and then added to as conveyed by the Deputy Head of Student Affairs that the dhuha prayer and dhuhur prayer activities in congregation were carried out by each class according to the schedule, except for those who were absent. This activity is carried out continuously by Islamic religious teachers in order to build students' disciplined attitudes and get them used to being punctual in carrying out their responsibilities and getting closer to Allah.

Teaching does require sacrifice, tenacity and patience, not just transferring knowledge or even just financial gain. More than that, a teacher has an obligation to ensure that his students conform to expectations, at least to be honest and have good character. As explained by an Islamic religious education teacher, that: In instilling an attitude of honesty and politeness, we as teachers must instill and get used to small things first, for example in the learning process students are prohibited from copying friends' work either during exams or doing homework.

Then the Islamic religious education teacher explained that instilling Islamic character related to politeness and politeness itself had been programmed through the 5S habit (smile, greet, salute, be polite, polite).

Based on the results of observations made by the author at SMA Negeri 1 Subah Banyak, it can be seen that students at this school are accustomed to the 5S culture, as shown by the presence of some students who say hello and kiss their hands every time they meet their teachers, as well as carrying out dhuha and dhuhur prayers in congregation. Thus, it can be concluded that good cultivation and habits are expected so that students get used to doing these things without any coercion from anyone, and not only done at school but also at home.

Based on the presentation of the data above through interviews and observations, it shows that the cultivation and implementation of habituation is in line with the theory that has been presented, the role of Islamic religious education teachers in shaping students' Islamic character has been illustrated by showing the habituation

of teachers who every morning welcome students at the gate. school, then students say hello while shaking hands with their teachers before going to their respective classes and reading the Koran before lessons begin. The congregational Dhuha and Dhuhur prayers also looked quite good, with the majority of students showing awareness that when it was time for prayer, they no longer needed to be ordered or even scolded.

The Role of Islamic Religious Education Teachers in Providing Examples of Islamic Character to Students

Exemplary is part of some of the most effective methods in preparing and forming students morally, spiritually and socially, because an educator is an ideal example in the eyes of students, whose behavior and manners will be imitated by students, as explained by Islamic religious education teachers Mr. Wawan said: Being a PAI teacher can at least provide the best example among other teachers, we try to set an example for students in various ways. For example, in terms of discipline, always take the time to come early to school, try to be a good and patient teacher for students, be fair, speak good words, always have a neat appearance, get used to greeting fellow teachers and students, be responsible and always act honestly. In class, too, in terms of speech, personality and behavior, we are always careful. Based on the results of observations made by the author, it has been illustrated that Islamic religious education teachers have a high level of discipline. This is demonstrated by always coming to school early, always dressing neatly, and speaking politely and kindly. Based on the results of the interview above, it shows that the implementation of teacher example is in line with theory, which states that teachers must set a good example for their students, in terms of speech, personality, way of dressing, socializing and behaving. This has been illustrated by the Islamic religious education teacher at SMA Negeri 1 Subah. Many have set examples regarding discipline. This is confirmed by the results of observations made by the author that Islamic religious education teachers come to school early, always dress neatly, speak polite and gentle words and are friendly towards everyone.

The Role of Islamic Religious Education Teachers in Providing Functional Guidance to Students

The functional approach is an effort to provide religious material that emphasizes the benefits for students in daily life according to their level of development. Implementation of learning is not just about developing knowledge, but also internalizing religious values such as honesty, independence, fairness, working hard, caring and so on. To realize this goal, it is necessary to have an integrated learning process with Islamic nuances that is given to students. This process is expected to achieve the goal.

As stated by an Islamic religious education teacher, one way of instilling character values in students is by linking learning material with everyday life. Not only in theory but more in terms of application in everyday life. For example, in the *Khulafaur Rasyidin* material, of course we don't always give a theory of Umar's characteristics. But more than that, what things can be exemplified by Umar's attitude and what we often do every day?

Islamic religious education is emphasized so that students have the desired character. This is done so that the benefits of learning outcomes can be felt in the community. Contextual learning will bring students closer to what they are learning. Based on the results of interviews with several students, in general students stated that: Every time you explain the lesson material, the teacher gives examples related to life that students often do, then explains what benefits they will get if they apply in everyday life.

Based on the explanation above, it can be seen that teachers in each learning process not only convey Islamic material but also explain the benefits of this theory for students. Based on the results of the interview above, it shows that the teacher in providing functional guidance is in line with the theory that has been explained. In accordance with the results of observations made by the author, in the teaching and learning process, Islamic religious education teachers always relate the material presented to students' daily lives and always convey the benefits of the material presented.

The Role of Islamic Religious Education Teachers in Providing Advice to Students to Develop Islamic Character

Advice is a method used by teachers to provide instructions, warnings and reprimands to students. Advice plays a very important role in efforts to shape students' faith, prepare them mentally, morally, psychologically, as well as in explaining to students all the nature and values of religion and teaching them Islamic principles.

Through teaching and learning activities (KBM) in the classroom, a teacher can have closeness with his students, so that the teacher can easily provide advice related to instilling Islamic values in students. As stated by an Islamic religious education teacher who said: Before class time is over, I always remind and give advice to the children to study diligently, and the most important thing is to remind them to always pray and take care of themselves. Even though there are some students who make mistakes or violate school rules, the teacher does not scold them in public, but calls the child and then invites them to talk nicely.

Based on the presentation of the data above through interviews, it shows that the teacher's way of giving advice to students is through a heart-to-heart approach so that students can receive it well. Based on the results of the presentation through interviews above, it shows that the teacher's role in providing advice to students is in line with the theory that has been explained. This is illustrated by the provision of advice at the end of each learning process. Islamic religious education teachers always provide motivation and direction and remind students to be more active in worship.

Conclusion

Based on the results of the research and discussions that the researcher conducted and the researcher has explained, it can be concluded that the role of Islamic religious education teachers in forming students' religious identity is very dominant, especially in efforts to shape national character through developing personality and desired values.

From the learning dimension, the role of the teacher is difficult to be replaced by someone else. Even though the technology used in the learning process is developing very quickly. This is because there are dimensions in the educational process that are played by teachers and cannot be replaced by just anyone. The role of Islamic religious education teachers in forming students' religious identity is carried out in several ways or approaches, namely:

Habituation approach, through the habituation approach the teacher has done this by getting students used to reading *bismillah* as an opening to all activities, reciting prayers and reading the Koran before starting lessons, getting students used to praying Dhuha and Dhuhur prayers in congregation, implementing the 5S program (smile, greet, greet, polite, courteous) and be honest. It is hoped that this habituation will ensure that students get used to implementing these activities so that Islamic character traits such as responsibility and high discipline are embedded in the students.

Exemplary approach, through the exemplary approach the teacher has done this by providing a good example, such as gentle speech, good personality, honesty, discipline, implementing the 5S culture, commendable behavior and neat dressing. This approach is expected to ensure that students have Islamic characters such as honesty, respect, politeness and humility.

Functional approach, through this approach the teacher uses this by linking religious learning material with everyday life. The aim is so that students do not have difficulty understanding the theory presented by the teacher and so that students can apply the good character values contained in the material in their daily lives.

Advice approach, through this approach the teacher tries to provide direction, motivation, advice or warning to students who violate religious or school regulations. The warning can be in the form of memorizing a short letter or daily prayer.

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