

RELIGIOUS AWARENESS OF STUDENTS IN ISLAMIC JUNIOR HIGH SCHOOLS

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ABSTRAK

Tujuan penelitian ini adalah untuk mengetahui kesadaran beragama peserta didik pada peserta didik SMP Islam Al Azhar 3 Bintaro Tangerang Selatan. Penelitian ini merupakan penelitian kualitatif. Sumber data primer adalah guru Pendidikan Agama Islam dan peserta didik SMP Islam Al Azhar 3 Bintaro Tangerang Selatan. Teknik pengumpulan data menggunakan wawancara, observasi dan dokumentasi. Teknik analisis data dengan pengumpulan data, penyajian data, reduksi data dan kesimpulan. Pemeriksaan keabsahan data dengan kredibilitas. Hasil penelitian menunjukkan bahwa kesadaran beragama peserta didik SMP Islam Al Azhar 3 Bintaro Tangerang Selatan tergolong baik, yaitu sebesar 80%. Adapun kontribusi hasil penelitian ini dapat memberikan acuan kepada guru PAI dalam menerapkan metode pembelajaran.

Kata kunci : Kesadaran Beragama, Peserta Didik SMP.

ABSTRACT

The purpose of this study was to determine the religious awareness of students in students of Islamic Junior High School Al Azhar 3 Bintaro South Tangerang. This research is a qualitative research. Primary data sources are Islamic Religious Education teachers and students of Islamic Junior High School Al Azhar 3 Bintaro South Tangerang.

Data collection techniques using interviews, observation and documentation. Data analysis techniques with data collection, data presentation, data reduction and conclusions. Checking data validity with credibility. The results showed that the religious awareness of students of Islamic Junior High School Al Azhar 3 Bintaro South Tangerang was classified as good, which was 80%. The contribution of the results of this study can provide reference to PAI teachers in applying learning methods.

Keywords: Religious Awareness, Junior High School Students.

INTRODUCTION

Obstacles in the development of learners' personalities are a serious concern, especially in the context of the appreciation of the religion that learners profess. The main opportunity for learners to understand the teachings of their religion is limited to the school environment, but the implementation of Islamic Religious Education still tends to be cognitive and is often less important, so it often does not get the attention it should.¹

Attention to school-age children who have close social potential with their community, because children are easily influenced by their environment, for example when children will be influenced by their parents. Influenced to participate in positive activities, when his friend goes to the mosque, the child will also go to the mosque. This cannot be separated from human nature which consists of good and bad potential passions. Conversely, bad human potential can trigger behavior and actions

¹ Hari Setiadi, The Effect of Parenting and the Role of Teachers at School on Students' Religious Awareness and Personality, "*Uhamka International Conference on Islamic Humanities and Social Sciences*", ISBN: 978-602-1078-57-0, h. 286

that break the law, such as criminals and anarchists.²

The bad potential of humans is related to the spiritual aspect of a person because it is related to the inner condition. Ideally, someone who has religious awareness will reflect it through sincere appreciation. Establishing bonds of brotherhood (*ukhuwah*), helping each other, and being honest are some examples of obeying religious obligations, especially performing worship.³

Worship related to one's religious awareness is *graduated* (gradual/leveled) starting from childhood, adolescence, and adulthood until religious maturity is built. This means that a person's religious awareness does not appear instantly, but requires a process to direct it. Therefore, it is very important to teach religion to children from an early age so that they have not yet learned to practice religion.

Based on preliminary studies at SMP Islam Al-Azhar 3 Bintaro South Tangerang, there are several problems such as students are still very low about religion and in terms of prayer must be forced, so that students do not have awareness of their obligations.⁵

It is important for learners to have religious awareness because it can help them to be more aware of their religion. learners control themselves in determining good behavior. This religious awareness becomes a guide for learners when facing challenges that may occur when they are adults. The ability of learners to choose a positive attitude is the first step in shaping the right behavior. Thus, each learner will

² Fauzan et al, Application of *Cooperative Learning* Method to Increase Students' Religious Awareness, "*International Conference on Islamic Studies (ICoIS)*", Vol. 3 No. 2, p. 347. 347

³ Noor Hasanah and Huriyah, *Radical Religion? Religious Awareness and Actualization of Gen-Z Piety*, (Yogyakarta: Zahir Publishing, 2021), pp. 34-35

⁴ *Ibid.*, p. 35

⁵ Daday Hidayat, Vice Principal of SMP Islam Al-Azhar 3 Bintaro South Tangerang, *Personal Interview*, Pondok Aren, June 6, 2023

more readily accepted into the learning group at school.⁶

A true teacher should be a role model in various aspects such as a scientist, motivator, intellectual, and wise to his students. His actions and words influence his students' behavior. If the teacher does not teach good behavior, it is difficult for the teacher to teach the same to his students. While bad behavior is easy to do without an example, good behavior is not always followed even if an example is given. Therefore, teachers have an important role in shaping their students' behavior.⁷

Islamic Religious Education teachers have a very important role in shaping the character of Indonesian children. Therefore, Islamic religious education must be organized in all pathways, levels, and types of education. Islamic Religious Education aims to encourage students to be obedient in carrying out the teachings of religion.

⁶ Haris Budiman, Religious Awareness in Islamic Adolescents, *"Al- Tadzkiyyah: Journal of Islamic Education"*, Vol. 6 No. 1, pp. 25

⁷ Warsono, Teachers: Between Educator, Profession, and Social Actor, *"The Journal of Society & Media"*, Vol. 1 No. 1, pp. 5-6

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in daily life, and make religion the basis of ethics and morals in society and the state.⁸

The basis of ethics and morals through education needed by humans not only includes general education, but must also include Islamic Religious Education. This is because Islamic Religious Education has an important role in shaping humans who are faithful, pious, physically and mentally healthy. The purpose of education is not only to improve intellectual intelligence, but also forms the mental attitude, character, morals, and soul of students. In addition, education also teaches values such as politeness and sincerity.⁹

Education that teaches religious values is not limited to formal teaching by religious teachers with religious subject matter in classroom learning, but can also occur outside the scope of the learning process, namely in everyday life. In certain situations, teachers

⁸ Ifham Choli, Character Building Through Islamic Education, "*TAHZIB AL- AKHLAQ: Journal of Islamic Education*", Vol. 2 No. 2, pp. 2

⁹ *Ibid.*, p. 3

religious education has the opportunity to provide religious education spontaneously when facing the attitude or behavior of students who are not in accordance with religious teachings.¹⁰

Islamic Religious Education teachers need to have appropriate teaching methods with a focus on religious awareness, diligence in reminding students to pray, and teaching correct Qur'an recitation. Islamic Education teachers should set a good example by waiting at the mosque before directing students there. Islamic Religious Education teachers must be persistent in reprimanding and teaching students to form strong religious awareness.¹¹

DISCUSSION

The place of this research is located at SMP Islam Al Azhar 3 Bintaro South Tangerang which is located at Jalan Bonjol No. 9.

¹⁰ Askuri, *Fostering Teacher Professional Competence with Principal Management through Religious Culture- Based Performance*, (Pemalang: PT. Nasya Expanding Management, 2022), pp. 33

¹¹ Daday Hidayat, Vice Principal of SMP Islam Al-Azhar 3 Bintaro South Tangerang, *Personal Interview*, Pondok Aren, June 6, 2023

This research was conducted in the odd semester of the 2023/2024 academic year, the time used in this research began on August 16, 2023 to January 19, 2024. This research was conducted to find out the implementation of the drill method carried out by Islamic Religious Education teachers in instilling students' religious awareness at Al Azhar 3 Islamic Junior High School Bintaro South Tangerang by describing the results of the research. This research was conducted in the classroom with a place setting and supporting tools and certainly scheduled Islamic Religious Education subjects, and adequate to carry out documentation activities in the implementation of learning activities.

The religious activities in Al- Azhar 3 Islamic Junior High School Bintaro South Tangerang include Morning Tadarus, Dhuha Prayers, Dhuhr and Asr Prayers in Congregation, Tahsin, Tahfidz and Tamyiz Programs.

As for The research approach used by researchers is a qualitative approach with descriptive qualitative methods, namely research that is focused on issues that are currently happening, when the research is conducted.¹²

Denzin and Lincoln provide a definition of qualitative methods as research methods that use natural settings with the intention of interpreting phenomena that occur and are carried out by involving various existing methods.¹³

This research uses a qualitative-descriptive research approach and type, because this research is actual and represents current events. In addition, researchers also want to describe events, writings, and oral from people who will become data sources regarding the Islamic Religious Education Teacher Drill Method in Instilling Religious Awareness.

The data source in this study is the subject from which the data is obtained.

The data sources used by researchers are as follows:

1. Primary Data

Primary data sources are direct data sources that provide data to researchers or data collectors.¹⁴

The primary data sources that researchers use as references are interviews with one Islamic Religious Education teacher at SMP Islam Al Azhar 3 Bintaro South Tangerang and two students at SMP Islam Al Azhar 3 Bintaro South Tangerang.

2. Secondary Data

Secondary data sources are sources that do not directly provide information to researchers, but through intermediaries such as other people or documents.¹⁵

The secondary data sources that will be used

¹² Susetyo, *Quantitative Research and Classroom Action Research*, (Bengkulu: FKIP UNB, 2010), p. 11

¹³ Albi Anggito and Johan Setiawan, *Qualitative Research Methods*, (Sukabumi: CV Jejak, 2018), p. 7

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14 Sugiyono, *Understanding Qualitative Research*, (Bandung: Alfabeta, 2014), p. 62
15 *Ibid.*, p. 62

The data in this research is through records, reports and other documents that support and are still related to this research. The data is in the form of the history of the establishment of Islamic Junior High School Al Azhar 3 Bintaro South Tangerang, the profile of Islamic Junior High School Al Azhar 3 Bintaro South Tangerang, and data that is still related to research at Islamic Junior High School Al Azhar 3 Bintaro South Tangerang.

In obtaining data in this study, researchers used several techniques, namely:

Observation is a data collection method that involves direct observation of the object of research to gain an in-depth understanding of ongoing activities. Observation or observation is a technique in which the researcher directly observes the activities that are taking place for

according to Umar and Miftahul is to describe the environment being observed by observing the activities that occur and the behavior of the individuals involved in it.¹⁷ Based on the objectives described, observation techniques have various advantages, one of which is obtaining factual data. In observation techniques, researchers can observe and interact directly with research subjects. Thus, researchers can obtain information directly without going through interpretations or interpretations from other parties.

Researchers use observation techniques as a basis for collecting accurate, precise, and accountable data. In

¹⁶ Sudaryono, *Educational Research Methods*, (Jakarta: PT Kharisma Putra Utama, 2016), p. 87

¹⁷ Umar Sidiq and Moh. Miftachul Choiri, *Qualitative Research Methods in Education*, (Ponorogo: CV. Nata Karya, 2019), p. 56

In this research, the observation technique that will be used is direct observation in the field of how the drill method of Islamic Religious Education teachers in instilling students' religious awareness at Al Azhar 3 Bintaro Islamic Junior High School, South Tangerang.

According to Hadeli, interviews are a data collection method used to obtain information directly from the source. This method is useful when want to gain a deeper understanding of the respondent and when the number of respondents is limited.

According to Ridwan, interviews are one of the methods often used to collect data in qualitative and quantitative descriptive research. Interviews are usually conducted directly through face-to-face meetings between researchers and respondents individually. Sometimes, interviews can also be conducted in the form of a group if the purpose is to collect data.

It is collecting data from a group of people, such as interviews with a family, foundation administrators, scout leaders, and so on.¹⁸

In this research, interviews were also conducted with purpose to obtain information related to the Islamic Religious Education teacher's drill method in instilling religious awareness of students at Islamic Junior High School Al Azhar 3 Bintaro South Tangerang.

Documentation is used to collect information directly from the research location. It involves the use of various sources such as books, regulations, activity reports, photographs, documentary films, and relevant research data.¹⁹

Searching, collecting and studying documents related to the Islamic Religious Education teacher's drill method in instilling Islamic Religious Education.

¹⁸ Sudaryono, *Op.cit.*, p. 82

¹⁹ *Ibid.*, p. 90

religious awareness of students at Al Azhar 3 Islamic Junior High School in Bintaro, South Tangerang. After obtaining the required data through various data collection methods, the next step is to analyze the data. Data analysis is a series of process to find and organize data obtained from interviews, field notes, and documents. The metho is by organizing data into relevant categories, breaking it down into smaller units, synthesizing to combine interrelated information, identifying emerging patterns or trends, selecting elements that are important and will be studied further, and making conclusions so that they are easily understood by yourself and others.²⁰

At this stage, researchers collect data from various sources and types that have been obtained. In the qualitative data research process, this step is carried out

²⁰ Abdussamad, *Qualitative Research Methods*, (Makassar: CV. Syakir Media Press, 2021), p. 56

Before the researcher enters the field, during the field, and after the research is completed. After all the necessary data is collected, researchers will manage the data by applying a qualitative analysis approach. The final result of this data management will be qualitative data.

The data analysis technique used in this research is qualitative data analysis, following the concept of Miles and Huberman. According to Miles and Huberman, the qualitative data analysis process is carried out interactively and continuously until completion, taking into account aspects of data saturation.

Miles and Huberman's data analysis activities include: data collection (data reduction), data presentation (data display), and data reduction (conclusion drawing/verification).²¹ Researchers will regularly seek as much data or information as possible at a particular location. They endeavor to collect as much necessary data as possible over time. However, when searching and

²¹ *Ibid.*, p. 60

collecting the data, it is possible that they will reach a point where the available data no longer provides new information or they cannot find any new data.

After that, researchers will analyze the data or information obtained by presenting data based on established facts and theories, based on relevant sources. In the final stage, researchers will make conclusions and compare the data obtained with previously developed theories.

The data that has been collected will be written down in a draft concept as a basis for analyzing the data. The researcher will use a descriptive approach in analyzing the data. After that, the data that has been collected from the research location will be analyzed and the results will be presented in the form of a written report. The data is obtained through interviews, observations, and documentation conducted during the research activities.

In qualitative research, data validity refers to efforts to ensure that the data obtained is accurate, reliable, and trustworthy. Test the validity of data in qualitative research using the credibility test.

Credibility

The accuracy, validity, and truthfulness of the data collected and analyzed from the beginning of the research will affect the validity and accuracy of the research results in accordance with the research problem and focus. To ensure that the research carried out produces precise and correct findings in accordance with the real context and cultural setting, researchers in qualitative research are required to analyze and analyze the data. qualitative research can use various methods, including:

1. Extended observation, to extend observations and test the credibility of observations of this research data, it is better to extend observations and test the credibility of observations.

related to the drill method of the Education teacher

Islamic religion in instilling

²² Sandu Siyoto and Ali Sodik, *Basic Research Methodology*, (Yogyakarta: Literacy Media Publishing, 2015), p. 57

focus on testing the data that has been collected.

2. Increasing persistence means making observations more carefully and continuously.
3. Triangulate according to the rules, to verify information from various sources in various ways and at various times.
4. Analyzing negative cases, i.e. a case or finding does not match the current research results. At some point in the research, there is an attempt to find data that is different or even contradictory to the data that has been found previously.
5. Using reference materials, support to test the truth of the data that has been determined through research.
6. Holding a member check is a process of verifying the data obtained from research carried out by contacting the data provider. This aims to ensure the extent of conformity between the data obtained from the research and the data giver.

data that provided by the data provider data.²³

²³ Sugiyono, *Educational Research Methods, Quantitative, Qualitative, and R&D3 Approaches*, (Bandung: Alfabeta, 2010), pp. 68-375

Based on the results of observations and interviews in the research findings that Islamic Religious Education teachers can measure and assess the level of religious awareness of students by seeing the enthusiasm of students in participating in all religious habituation activities at school. Religious habituation activities at school can be in the form of sunnah and mandatory worship activities, such as sunnah and mandatory prayers, reading the Qur'an, and dhikr. 80% of students are already aware of their obligations to carry out sunnah and compulsory worship. This shows that the drill method in Islamic Religious Education subjects applied by Islamic Religious Education teachers at school is effective in increasing students' religious awareness. Islamic Religious Education teachers always preach goodness or teach religion to students so that they are always istiqomah in obedience in terms of religion.

Based on the discussion above, in line with the results of Ade Suryana and Iis Rohaeni's research, it is said that Islamic Religious Education teachers use the right learning method, namely the drill method which can increase the effectiveness of learning, including in increasing students' religious awareness. Islamic Religious Education teachers use the drill method by providing memorized materials, such as prayers, Qur'anic letters and prayer recitations.²⁴

This is reinforced by the research of Muhammad Ali and Achmad Fathoni, who said that the drill method has been widely used in learning various subjects, including religious learning. Religious learning in schools aims to increase students' religious awareness. The drill method has a positive effect on students' religious awareness. This is indicated by an increase in the average value of religious awareness of students who use the drill method compared to students who use the lecture method.²⁵

This is reinforced by research by Ummah Karimah and Mutia Pawitri, who said that a complete service is needed.

²⁴ Ade Suryana and Iis Rohaeni, The Effect of *Drill Method* on Religious Awareness of Madrasah Aliyah Negeri 1 Ciamis Students, "*Journal of Islamic Religious Education*", Vol. 16 No. 2, p. 47. 47

²⁵ Muhammad Ali and Achmad Fathoni, The Effect of Drill Method on Religious Awareness of Class VIII Students of MTs Negeri 1 Surakarta, "*Journal of Islamic Education Research*", Vol. 17 No. 1, pp. 43

as an effort to gain an adequate understanding of the various conditions and characteristics of himself, as a 'Servant of Allah' who chooses nature (potential) both about talents, interests, ideas, various advantages and disadvantages that exist in him so that he is not mistaken in developing his talents in accordance with Islamic guidance (Al-Qur'an and Hadith).²⁶

This is reinforced by research by Adlan Fauzi Lubis, who said that excellent Islamic schools among Muslims are a form of manifestation of the ideals of Islamic life to preserve, transfer and instill Islamic values to students so that the aspired religious values can continue to function and develop in the school environment.²⁷

Based on the results of the discussion above, the researcher concludes that Islamic Religious Education teachers can measure and assess the level of religious awareness of students by seeing the enthusiasm of students in participating in all religious habituation activities at school. Islamic Religious Education teachers must be able to provide understanding and instill religious values to students so that students have strong religious awareness.

CONCLUSION

The religious awareness of students of Islamic Junior High School Al Azhar 3 Bintaro South Tangerang is very good, as evidenced by the majority of students when they hear the call to Dzuhur prayer and Asr prayer, students immediately step into the school mosque to perform Dzuhur prayer in congregation and Asr prayer in congregation. Islamic Religious Education teachers preach goodness or teach religion to students and Islamic Religious Education teachers invite students to always obey in religion, so that later students have good religious awareness.

²⁶ Ummah Karimah and Mutia Pawitri, Improving the Talents of High School Students through Islamic Counseling Guidance, "*Journal of Islamic Communication and Counseling*", Vol. 1 No. 2, h. 98

²⁷ Adlan Fauzi Lubis, Policy Review on Elite Schools (Excellent Islamic Schools), "*Intiqad: Journal of Religion and Islamic Education*", Vol. 11 No. 2, pp. 224

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