

Implementation of Islamic Religious Education in Building Religious Values of Students at SMP Muhammadiyah 3 Bandung

Muchtarom

Nusantara Islamic University, Bandung, Indonesia

Email : muchtarom@uninus.ac.id

Abstract

This study employs a qualitative descriptive approach, focusing on field research. Data were gathered through observation, interviews, and documentation, utilizing purposive sampling and snowball techniques. Descriptive analysis was used to interpret the data. The findings indicate that Islamic religious education at SMP Muhammadiyah 3 Bandung is implemented effectively and thoroughly. Religious values are integrated into daily activities, including greetings, handshakes, polite speech, courteous behavior, and mutual respect among teachers and peers. The religious curriculum includes programs such as TPA, congregational dhuha and dhuhur prayers, and activities like tahfid, speeches, cultum, lectures, studies, infaq, and memorization of selected Qur'anic verses. Exemplary behavior and discipline are consistently promoted by all school members. Intracurricular Islamic religious education follows the 2013 curriculum, emphasizing student-centered learning and contextual examples. The practice of religious values is assessed through attitude evaluations, monitoring of attitude development, and religious practices.

Keywords: Islamic Education, Religious Values, Students

1. Introduction

Humans are inherently born with the potential for character development, a process that is both long and continuous. Strong character is crucial for the prosperity and safety of a nation, as national progress is closely linked to the character and morals of its people.

According to Law No. 20 of 2003 on the National Education System, the role of national education is to develop abilities and shape the character and civilization of a dignified nation. Education aims to cultivate students into individuals who are faithful, pious, noble, healthy, knowledgeable, capable, creative, independent, and responsible citizens. This mission highlights the significant responsibility of national education in character formation.

Religious values play a crucial role in character education. [Abdillah, Asep. \(2020\)](#). Etymologically, "value" refers to worth or degree, while terminologically, it represents an empirical quality that guides human choices and actions based on their beliefs and convictions. Religion serves as the primary source of these values, shaping behavior and providing a moral compass.

These religious values are also reflected in Pancasila, particularly in the first principle: "Belief in One God." This principle acknowledges the existence of a singular deity while respecting Indonesia's religious diversity and allowing citizens the freedom to choose their faith.

Education is vital for instilling religious values. Parents rely on educational institutions to nurture and educate their children. Consequently, schools must create a supportive and engaging learning environment that aligns with societal expectations and enhances educational quality. A positive environment fosters well-rounded individuals.

The school's vision emphasizes excellence in religious activities, with a mission to deepen the appreciation and practice of Islamic teachings. [Zuhairini, et al. \(2015\)](#). The goal is to equip students with a strong foundation in Islamic principles and integrate these teachings into their daily lives. The school's practices and regulations are designed to enhance educational quality and develop students' personal attributes, including thinking, behavior, and action, supported by disciplinary measures for rule violations.

This study explores the integration of religious values within educational settings, focusing on how these values are reflected in daily attitudes and behaviors within the school and in Islamic religious education. Thus, this research is titled "Implementation of Islamic Religious Education in Building Religious Values at SMP Muhammadiyah 3 Bandung."

2. Framework of Thinking

2.1. Understanding Religious Values

Nurcholish Madjid, as referenced by Ngainun Naim, describes religion as more than mere belief in a deity or performing religious duties. Religion serves as a standard for moral conduct, guiding every action to seek the pleasure of Allah SWT.

Thus, religion can be understood as a belief or faith in Allah SWT that is embedded in the heart, which in turn influences humans in forming good character (*akhlakul karimah*) and being accountable for all actions in the hereafter. In this context, faith in Allah SWT becomes the foundation for humans in behaving and forming themselves as individuals with morals in everyday life.

2.2. Forms of Religious Values

A person's religiosity is reflected in various aspects or dimensions of their life. Worship is one real form of religiosity, but other activities, both visible and invisible, are also manifestations of religiosity. [Alim, M. \(2016\)](#). In fact, the activities in a person's heart are also manifestations of that religiosity. Belief or *aqidah* is one dimension of religious values. The level of faith of a Muslim can be seen from how much faith he or she has in the teachings of the religion he or she adheres to. In Islam, the dimensions of faith or belief include belief in Allah SWT, His Angels, His books, heaven and hell, and belief in the *qadha'* and *qadar* of Allah SWT.

2.3. Types of Religious Values

- a. The value of worship means devotion or serving Allah, as explained in the Qur'an Surah Adz-Dzariyat verse 56: "And I did not create the jinn and mankind except that they should serve Me."
- b. The values of trustworthiness and sincerity are very important for every individual to have, including in the educational environment. In the educational environment, the values of trustworthiness must be realized by the managers of the institution and its educators, because there are many things that need to be accounted for.
- c. Morals and discipline, namely morals come from the Arabic word "khuluq" which means character, temperament, behavior, or nature. Morals include rules and guidelines

for a person in acting or behaving in everyday life. A devout Muslim shows the implementation of Islamic teachings in everyday life through good behavior.

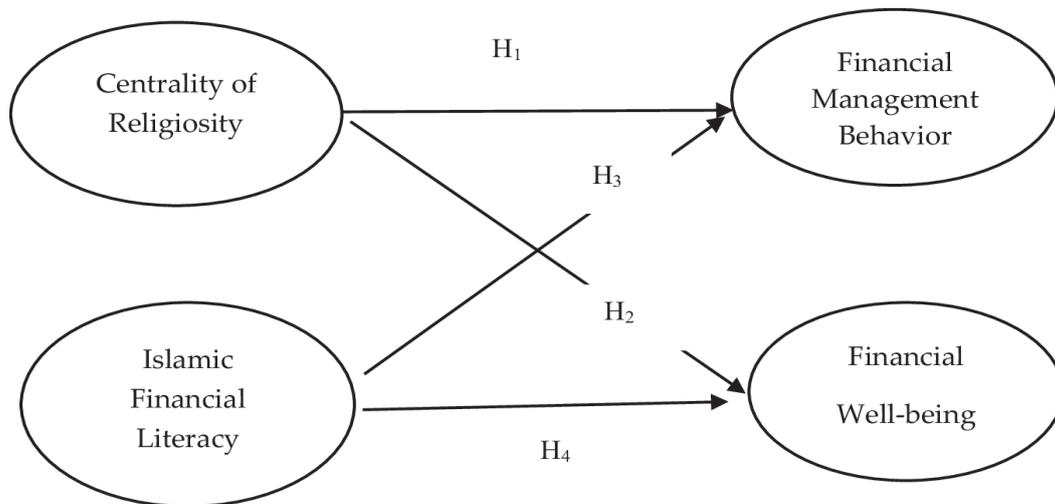


Figure 1. Framework of Thinking
(Source: Nature)

3. Research Method

This study employs a qualitative descriptive approach. As outlined by Moleong (2018), qualitative research is characterized by its holistic approach, reliance on human instruments for data collection, use of qualitative and inductive analysis, focus on theory development, emphasis on process over results, adherence to criteria for data validity, flexible research design, and results that are verified by the research subjects.

3.1. Data Collection Techniques

Data collection is a critical step in research, aimed at obtaining relevant data from various sources and using diverse methods:

- a. Observation: This involves systematically recording phenomena as they occur. Observation is defined as the process of systematically noting and documenting visible symptoms or behaviors within the research context. In this study, observation focuses on student behavior in specific situations.
- b. Interview: This technique involves a dialogue or question-and-answer session between the interviewer and the respondent to gather information. Interviews can be direct or indirect, and they aim to extract specific information relevant to the research objectives through targeted questioning.
- c. Documentation: This method involves collecting information from written sources such as books, journals, regulations, meeting minutes, and personal records.

3.2. Data Analysis

Following data collection, the analysis phase begins. Data analysis involves systematically searching, organizing, and interpreting information from interviews, field notes, and documents. This process includes categorizing data, describing key information units, synthesizing data, identifying patterns, selecting significant details, and drawing conclusions to facilitate understanding by researchers and other stakeholders.

4. Results and Discussion

4.1. Intracurricular Learning in Building Religious Values at SMP Muhammadiyah 3 Bandung

At SMP Muhammadiyah 3 Bandung, Islamic Religious Education follows the 2013 Curriculum. According to the principal, the school not only implements this curriculum but also incorporates a specialized curriculum focused on enhancing religious values, in line with its affiliation with Muhammadiyah. Islamic Religious Education is allocated six lesson hours per week: three hours for core material and three hours dedicated to reinforcing religious character.

The Islamic Religious Education learning process is divided into two parts: two hours for theory and one hour for practice. [Mustoip, Sofyan et al. \(2018\)](#). The goal is for students to be able to remember and understand the material well, and be able to implement the values taught in everyday life. This learning is designed using various strategies, methods, media, and demonstrations to ensure that students can easily understand the material and apply religious values in real life.

This is reinforced by an interview with the principal who stated that one of the mandatory programs in the school is memorizing the last letters in the Qur'an (juz 30). Students are required to submit memorization to the homeroom teacher every week, and this memorization is a requirement for graduation. This program is designed to foster students' love for the Qur'an, not only reading, but also memorizing, so that they have strong religious provisions for the future.

4.2. Building Religious Values in the SMP Muhammadiyah 3 Bandung School Environment

Religious values in Islam include the implementation of everything that is ordered and taught in Islamic law, both in behavior, speech, and attitude, with the main goal of worshiping Allah SWT. Every Muslim is expected to always apply Islamic teachings wherever and in whatever condition.

The implementation of religious values at SMP Muhammadiyah 3 Bandung is carried out by the Islamic Religious Education teacher by providing direction and advice to students. This includes an invitation to always speak politely, behave well, and set a good example. The teacher also emphasizes the importance of respecting others, both older and younger. [Prasetya, Benny. \(2021\)](#). To ensure that religious values can be maintained, there needs to be a process of acculturation. This process can be carried out through several steps, such as providing examples, getting used to good things, enforcing discipline, providing motivation, giving awards, imposing disciplinary punishments, and creating a religious atmosphere that supports student growth.

Schools, especially Islamic Religious Education teachers at SMP Muhammadiyah 3 Bandung, strive to maintain religious culture through various routine activities. Some of these activities include getting used to greeting and shaking hands with teachers and friends, donating every Friday, reading the Qur'an one hour before learning begins, praying dhuha and dzuhur in congregation, attending religious studies every Saturday, and praying together before the national exam. In addition, there are also annual social activities, such as providing assistance to orphans on Eid al-Fitr and distributing sacrificial meat on Eid al-Adha. [Maghfiroh, Amalia Sani. 2020](#). This habituation is expected to provide students with sufficient religious provisions for the next level of education and form good behavior, so that they can live their lives

according to religious teachings and correct ethics. Thus, students are expected to become individuals with noble morals.

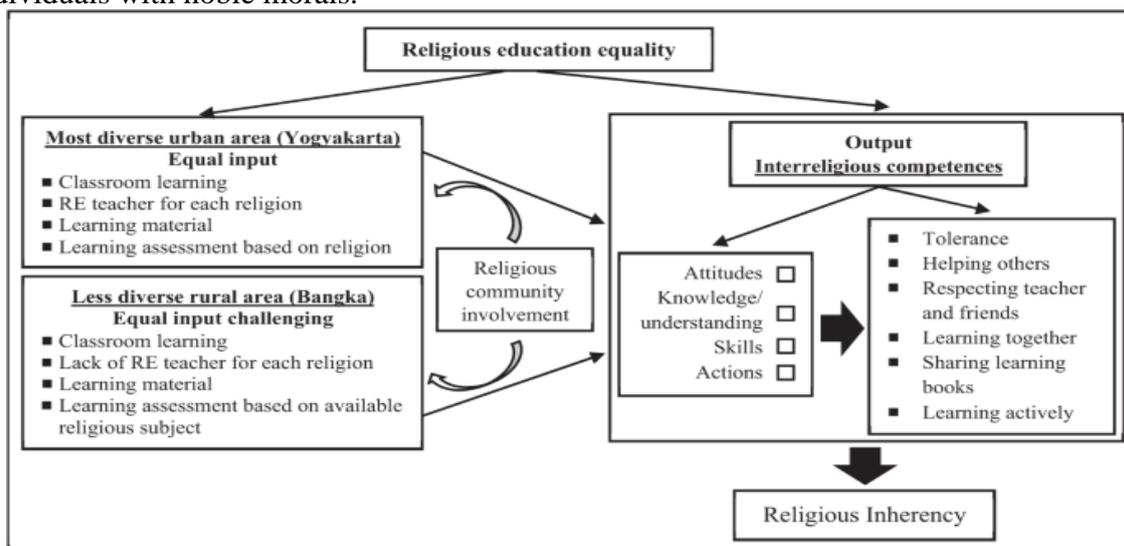


Figure 2. Implementation Islamic Religious Education (Source: Nature)

4.3. Intracurricular Learning by Islamic Religious Education Teachers at SMP Muhammadiyah 3 Bandung

At SMP Muhammadiyah 3 Bandung, Islamic Religious Education (IRE) teachers follow the 2013 Curriculum, allocating three hours per week for the subject. [Rukhayati, Siti. \(2020\)](#). This time is divided into two hours for instructional material and one hour for practical application. To foster religious values among students, IRE teachers start each session with greetings, recitation of prayers before studying, and attendance taking. This routine is consistently practiced to help students develop the habit of greeting and praying before activities, with the aim of ensuring they receive blessings in their endeavors.

IRE teachers make concerted efforts to organize learning in a systematic manner, beginning with planning as outlined in the syllabus and lesson plans. Additionally, scheduled religious activities complement classroom instruction. [Sobri, Ahmad Yusuf. \(2017\)](#). In delivering content, teachers employ various methods such as lectures, demonstrations, discussions, and Q&A sessions. They integrate relevant religious values into the lessons, offer advice and motivation, and provide real-life examples related to the topic. This approach helps students grasp the material more effectively.

The lecture method remains crucial in IRE to provide students with clear, concrete understanding and avoid misconceptions. To combat monotony, teachers incorporate humor into their presentations, while maintaining educational ethics and discipline. [Sukiyat. \(2020\)](#). This strategy aims to create a positive classroom environment, enhancing student engagement.

Learning must be interactive, inspiring, enjoyable, challenging, and motivating, in line with the PAKEM (Active, Creative, Effective, and Enjoyable Learning) concept. By fostering a pleasant learning atmosphere, it is hoped that students will be more enthusiastic and better understand the material. [Sobri, Ahmad Yusuf. \(2017\)](#). At the end of each lesson, IRE teachers conduct a thorough evaluation to assess students' comprehension of the material. This evaluation differs from other subjects as it not only measures cognitive aspects through tests or assignments but also evaluates attitudes and religious practices. Student behavior during lessons is observed, and religious practices are assessed through practical application.

The implementation of religious values at SMP Muhammadiyah 3 Bandung involves guidance, advice, role modeling, and discipline in accordance with Islamic teachings. These values are nurtured through daily activities and special programs within the religious curriculum, aiming to develop students who are devout, obedient to Allah SWT, possess noble character, and exhibit a strong social conscience.

5. Conclusion and Suggestions

5.1. Conclusion

Based on the research findings and discussion, it can be concluded that the implementation of Islamic Religious Education (IRE) at SMP Muhammadiyah 3 Bandung has been executed effectively. This is achieved through various daily practices, such as greeting each other, shaking hands, speaking politely, and showing respect to both teachers and peers. Additionally, specific religious programs are actively conducted, including TPA (Qur'an recitation) sessions during the first hour, congregational dhuha prayer before the break, congregational dhuhur prayer, talent development activities like tahfidz (Qur'an memorization), speeches, cultum (short religious talks), lectures or studies every Saturday after dhuhur prayer, weekly infaq (charity) on Fridays, and memorization of selected Qur'anic verses.

The exemplary behavior and discipline demonstrated by the entire school community are essential components of this process. These initiatives aim to cultivate students who are devout, obedient to Allah SWT, possess noble character, and have a strong social conscience. The intracurricular Islamic religious education at SMP Muhammadiyah 3 Bandung is systematically delivered using the 2013 curriculum, focusing on students and emphasizing conceptual material, illustrations, and contextual examples. The effectiveness of these religious values is also assessed through attitude evaluations and monitoring of students' religious practices.

5.2. Suggestions

To further enhance the development of religious values in the school environment and in Islamic Religious Education at SMP Muhammadiyah 3 Bandung, the following suggestions are offered:

- a. The school principal should continue to uphold and advance the existing religious programs and practices. Ongoing evaluation is essential to ensure the continual improvement of these initiatives.
- b. Teachers, particularly those teaching Islamic Religious Education, should strive to enhance their efforts in both teaching and mentoring related to religious habits and programs. Improving their own professional skills will enable them to be more effective role models for students.
- c. Students at SMP Muhammadiyah 3 Bandung are encouraged to demonstrate heightened awareness and a strong sense of responsibility in participating in religious education and activities at school.
- d. Future researchers are encouraged to conduct more comprehensive studies on the implementation of Islamic Religious Education in fostering religious values within the school setting, particularly in addressing moral challenges arising from societal changes..

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