The Efforts Of Islamic Religious Education Teachers In Improving Student Self Control Through Religious Culture In SDIT Friends Tangerang City

Muftihatuz Zahra1*, Ety Kurniyati1 and Bunyanul Arifin1

1Postgraduate Study Program of Islamic Education, University of Muhammadiyah Tangerang

*muftihatulqolbi@gmail.com

Abstract

Religious culture applied in schools is an effort used by teachers to increase student self control. Self Control is a positive side that must be possessed by every individual, where self control is a determinant of behavior that reflects himself to others. Self Control can increase through the existence of habits, experiences, and environmental culture both at school or in the family environment, the most important means in increasing student self control are in school institutions that are supported by the many religious activities. This study aims to: (1) to describe and explain the efforts of Islamic religious education teachers in increasing the self control of students at SDIT Friends through the inculcation of religious values, (2), to describe and explain inhibiting factors and solutions in the development of self control students at SDIT Friends through the inculcation of religious values. The research method in this thesis uses qualitative research, data collection of this research with observation, in -depth interviews and documentation techniques. Data checking again with triangulation, data disclosure procedures regarding teacher efforts in increasing student self control through religious culture. For data analysis, the researcher collects data then reduces data, presenting data and then drawing conclusions. The results of the study were concluded that the efforts of Islamic religious education teachers to develop the self control of students at SDIT Friends Tangerang City were carried out in the PAI learning process and in religious activities in schools. In the learning process PAI teachers associate material with daily life related to student self-control such as attitudes of responsibility, honest, courtesy and respect for others. Whereas in activities outside of learning PAI the teacher’s efforts in forming self control in adolescents are carried out through religious activities such as the prayer of the Dzuhur congregation that must be followed, holding an interactive dialogue about adolescent problems and guiding students to be with a shock/charity It is expected to be embedded in self control students in everyday life.

Key words: religious culture, self control, teacher PAI efforts
Introduction

One of the goals of education is to help children develop their potential as much as possible, therefore education is very beneficial for both children and society. Students view school as a place to find sources of “supply” that will open up their world. (M. Dalyono, 2015: 170).

The teacher is a human component contained in the teaching and learning process that plays a role in shaping children’s character and human potential in the field of development. The teacher is not only a person who transfers knowledge to students but also as a mentor and director of students in carrying out learning. Teachers occupy a very respectable place in society.

The problem of teaching religious education in schools is time to think about, analyze, and identify problems more seriously. Because the problem of teaching religious education in schools in addition to having problems that are not small, but at the same time profound.

One of the teacher’s roles is as a guide in his task of educating, the teacher must help his students to reach maturity optimally. It means perfect maturity (according to the nature of students). In this role, the teacher must pay attention to the personal aspects of each student, including maturity, needs, abilities, skills and so on so that they can reach an optimal level of development and maturity.

Teachers must give a role to reason in understanding and accepting religious truths, including trying to understand the wisdom and function of religious teachings. Religious teachers who are wise and understand the erratic development of their students’ feelings can provide religious instructions about the growth and development of someone who is entering puberty. One of the provisions, for example by providing an understanding of the various acts of worship that have been carried out in the past, such as prayer, fasting and so on, is now given wisdom and psychological meaning for the worship, for example the meaning of prayer for mental health. He can express confused feelings to Allah and he can pray for forgiveness for his mistakes, he can ask and put hopes and desires to Allah, the Most Understanding and Most Merciful to His servants. In fact, according to Anwar Saleh Daulay, in carrying out his duties as an educator, a teacher must act in a way that is in accordance with the conditions of his students. These conditions include psycho-physical conditions (body and soul). Understanding these conditions will lead the teacher to a more appropriate teaching behavior or approach and thus the teaching and learning process is smoother, more successful and effective.

The duties and responsibilities of religious education in schools are not only on religious teachers, but are the responsibility of the school as a whole. the school environment must support and become a laboratory for teaching religious education. Thus, this kind of environment and life process for students can really provide education and training on "how to learn religion".

Islamic religious education is education that provides knowledge and shapes the attitudes, personality, and skills of students in practicing their religious teachings, which is carried out at least through subjects at all lines, levels, and types of education.

According to Darajat (2001):172) "Religious education is a conscious effort made by teachers to influence students in the context of forming religious people".

The combination of the teaching profession and the field of Islamic religious education gave birth to another, more specific professional term, namely Islamic education teacher. This Islamic religious education teacher is expected to be an agent of change, who will shape the character and personality of students into religious leaders and have noble character in accordance with the concept of the material being taught. Islamic Religious Education teachers are one of the pillars in developing self-control in students at school.

Education does not only occur indoors, but in an ever-changing social reality. School is a place where students get formal education. School is not only a place where teaching and learning activities take place and seeking knowledge but also a place for gathering, playing, and various kinds of fun between one student and another. School is a place of interaction between students with friends and teachers, if students do not have a good attitude then students will find it difficult to adapt and interact with other people in their social life.

Everyone has a place of freedom to actualize himself. On the other hand Self Control (self-control) is needed on one’s own abilities, both physically and psychologically. Taking action without thinking, doing spontaneous actions are some of the characteristics of children. Cry wherever he is without a second thought if he is upset or wants something, when he is happy he scribbles whatever is around him according to what he wants. If only this kind of thing was done by teenagers or adults with normal sense, wouldn’t that be a strange thing. The expectation of every parent and teacher for their students is that the older they get, the more they have control over their own behavior.

Self control is a person’s ability to recognize his own emotions or to others, one of the potentials that can be developed and used by every individual in any environment and anywhere. Fear, happiness, sadness and anger, managing emotions both handling feelings so that they can be expressed appropriately, comforting oneself when sad, releasing anxiety in oneself, understanding other people wisely is one's ability to recognize emotions in oneself or towards others. Any behavior of a person that is excessive or not is a process and can also be said to be the result of Self Control.
Religion is usually defined by the word religion or is religious. Religion according to Frazer, as quoted by Nuruddin, is a belief system that is constantly changing and developing according to a person's level of cognition. (Nuruddin, et al, 2003: 126) Meanwhile, according to Clifford Geertz, as quoted by Roibin, religion is not only a matter of spirit, but there has been an intense relationship between religion as a source of values and religion as a cognitive source. First, religion is a pattern for human action. In this case, religion becomes a guide that directs human action. Second, religion is a pattern of human action (pattern of behavior). In this case, religion is considered as the result of human knowledge and experience which has often been institutionalized into mystical power. (Roibin, 2009: 75)

These values provide direction and purpose in the educational process and provide motivation in educational activities. The conception of educational goals based on the value of monotheism according to al-Nahlawi is called andaf al-rabbani, namely goals that are divine and should be the basis in the framework of thinking, acting and outlook on life in all educational systems and activities. In this regard, the school's religious culture is a way of thinking and acting for school members based on religious values (religiousness). Religion according to Islam is carrying out religious teachings as a whole.

To cultivate religious values can be done in several ways, including through school leadership policies, implementation of teaching and learning activities in the classroom, extracurricular activities outside the classroom and traditions and behavior of school residents continuously and consistently, so as to create a religious culture in the school environment.

Based on the description above, according to the researcher, religious culture in schools is the totality of the patterns of life of the school community that were born and transmitted together, starting from the principal, educators, education staff, students, stakeholders and so on, which are based on faith in God, so that thinking, actions and habits of the school community will always be based on faith and radiated in personal and daily behavior. (Asmaun Sahlan, 2017: 118–127)

Methods

This type of research is field research with a qualitative descriptive approach. Qualitative approach is research that aims to understand what is experienced by research subjects such as behavior, perception, motivation, actions in others. Holistically and descriptively in the form of words and language, in a special natural context and by utilizing various scientific methods. This is based on the data used in this study is qualitative data, namely data in the form of information related to the research theme. (Lexy J. Moloeng, 2012: 9)

This study uses a qualitative descriptive method, namely the method used to examine an object that contains factual information that describes everything systematically and accurately about historical events and thought events (Arikunto, 2013, p. 198).

The subjects of this study were students in grades 4 and 5 of SDIT Friends with a total of 32 students. The informants of the research were the Principal, Islamic Religion Teacher and students of SDIT Friends Tangerang City.

The data collection techniques in this study are as follows: (Sugiyono, 2018, p. 224). (a) Observation, Observation (observation) or observation is a technique or method of collecting data by conducting observations on ongoing activities. (Sukmadinata, 2008: 220). Based on this understanding, it can be understood that the observation intended in this study is to observe the efforts of Islamic Religious Education teachers to develop adolescent self-control. (b) Interview, Interview is often also called an oral questionnaire, is a dialogue conducted by the interviewer (interviewer). (Arikunto: 2012: 155). This interview the author conducted on PAI teachers, students and principals, in order to complete the data from observations made directly. (c) Documentation, the method of documentation is to find data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, agendas, and so on. (Arikunto, 2012: 203). In this study, the documentation technique was used to obtain data regarding the profile of SDIT Friends in Tangerang City.

Results & Discussion

The word "effort" according to the Big Indonesian Dictionary is an effort or endeavor to achieve a goal, solve problems, find a way out, while the understanding of educators in an Islamic perspective is a person who is responsible for efforts to develop the physical and spiritual of students so that they reach the level of maturity so that he is able to carry out his humanitarian duties in accordance with the values of Islamic teachings. (Al Rashidin, 2005: 42). The efforts of Islamic religious education teachers are efforts / endeavors carried out by a teacher who is in charge of Islamic religious subjects to achieve a goal, solve a problem or find a way out. The efforts of Islamic religious education teachers referred to in this study are the efforts made by an educator who is in charge of Islamic religious education subjects to develop self control at SDIT Friends Tangerang City.

In the context of Islamic religious education, educators are often referred to as Murabbi, Mu'allim, Mu'addib, Mudarris, and Mursyid, these five terms have their own place according to the terminology used in education in the
context of Islam. In addition, the term educator is sometimes referred to by his title such as the terms ustazd and alsayykh. (Abdul Mujib, 2014: 87)

Educators are adults who are responsible for providing assistance to their students in the development of their students in their physical and spiritual development, in order to reach a maturity level, able to stand alone and fulfill their maturity level, able to be independent in fulfilling their duties as servants and caliphs of Allah SWT, and able to perform duties as social beings and as independent individual beings. (Abuddin Nata, 2010: 159) Understanding Islamic religious education teachers or often abbreviated as Islamic religious teachers are people who provide Islamic religious knowledge material and also educate their students, so that they will become human beings who are devout to Allah SWT, in addition the teacher Islam also functions as a guide so that students from now on can act with Islamic principles and can practice Islamic law.

Islam’s respect for a teacher is very high, so high that it places the teacher’s position at a level below the prophet and apostle. In the Qur’an and hadith we find many teachings that contain the appreciation of knowledge (including those who are knowledgeable).

According to the psychological dictionary, the definition of self-control or self-control is self-control, namely the ability to control impulsivity by inhibiting short-term desires that arise spontaneously, its dominant connotation is repression or inhibition (Arthur S Reber, 2010: 87).

The formation of self-control is not merely built in a practical way, but is carried out and continues so that it becomes something that is inherent in the individual. According to Block and Block (Gufron & Risnawati, 2010, pp. 21–23) there are three types of self-control qualities, namely over control, under control, and appropriate control. In detail, it is explained as follows: (a) Over Control is self-control carried out by individuals in excess which causes individuals to hold back a lot in reacting to stimuli. (b) Under Control is an individual’s tendency to let go of impulsivity freely without careful calculation. (c) Appropriate Control is individual control in an effort to control impulses appropriately.

Basically, there are two sources of self-control within a person, namely internal sources (within oneself), and external sources (outside oneself). It can be observed from where the individual looks for sources as well as standards or guidelines for the actions taken. Choosing to live life with self-control and self-guidance is the essence of feeling happy. Self-control can be realized from the process of observing others, if the observed examples are religious and pleasant, then the observer will also be motivated and follow these positive behaviors. (Khalil A, 2006: 117)

The school’s religious culture is essentially the realization of the values of religious teachings as a tradition in behavior and organizational culture that is followed by all school members. By making religion a tradition in schools, consciously or not, when school residents follow the embedded tradition, actually school residents have carried out religious teachings.

Religious culture in schools is the totality of the life patterns of the school community that were born and transmitted together, starting from the principal, educators, education staff, students, stakeholders and so on, which are based on faith in God, so that the thoughts, actions and habits of the school community will always based on faith and radiated in personal and daily behavior. (Asmaun Sahlan, 2017: 118–127)

Based on the results of research conducted by researchers regarding the efforts of Islamic religious education teachers in developing student self-control at SDIT Friends which has been described in the chapters ahead, the researchers can draw the following conclusions: (1) The efforts of Islamic religious education teachers at SDIT Friends are carried out in two ways, the first is through a self-control strategy using a self-observation/analysis strategy and a behavioral self-management strategy, this strategy is implemented in the learning process. With this self-observation strategy and behavioral self-management, it is hoped that a student can develop from the pre-conventional stage to the conventional stage and to the post-conventional stage. Thus, the self-control ability of students will develop in line with the stage of moral development. This effort is also supported by the existence of complete learning facilities, learning media in the form of power point presentations and the use of various methods. (2) The second way in an effort to develop student self-control at SDIT Friends is extracurricular activities as a forum for channeling student talents and deepening learning materials, in addition to the existence of morning and afternoon habituation programs after teaching and learning activities such as dhuhah prayers, memorizing the Qur’an, and muroja’ah is completed which is carried out to create akhlaq karimah for the students. With this activity students are trained to be able to develop through the stages of development and reach the post-conventional stage where self-control is truly owned over one’s consciousness. (3) The factors driving the efforts of Islamic education teachers in developing self-control are divided into two. The first factor is the teacher’s personality because the personality of a good teacher will affect the personality of his students, the second factor is environmental factors because good environmental factors will also have a good effect on the formation of good student morals with good morals, self-control abilities will develop. their students. (4) Efforts to develop student self-control at SDIT Friends have grown from year to year, this is because school programs are increasingly supporting the formation of morality,
this is also evidenced by the increasing public trust in SDIT Friends as evidenced by the number of students increasing every year.

Conclusion

Don’t judge people from the outside. Help people who need help with a sincere heart, while still being given life and breath by Allah. Maybe our kindness will help us in the hereafter. Special children have the right to education and good treatment. They are also like us in general, they need love, they need people who are willing and able to help them and develop for the better.

Regardless of the various factors that make them categorized as children with special needs. They have advantages beyond human reason in general. They have an advantage that God gives special children. So, as an intermediary we can only help them to motivate, provide a good education, and be an example for them to do useful deeds in their lives, both now and in the future.

References