

The Role of Islamic Religious Education Teachers in Advancing Generation of the Nation's Children

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ABSTRACT

Indonesia is a country whose majority population is Muslim. We also encounter many schools with Islamic characteristics such as madrasas. Even in Madrasas, students receive more religious instruction than general schools. In this perspective, the role of Islamic Religious Education Teachers is indispensable in developing students' religious morals which are currently almost forgotten, especially among young people who have been carried away by the times. In the world of formal education, teachers play an important role in educating the nation's children. In addition to teaching, educating, and fostering akhlaqul kharimah, teachers are also role models for their students and become second parents who educate students at school. Moral education is also very important to be taught to students, especially in the present. Where the rapid development of technology, the influence of friends and social media can also make children forget about good manners and have bad morals.

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1. INTRODUCTION

Islamic Religious Teachers are responsible and tasked with educating, developing religious knowledge, and instilling faith in their students. Guiding students' spirituality, cultivating a civilized attitude of students, and instilling tolerance between religious communities. The role of PAI teachers in efforts to advance the nation's generation is by providing religious knowledge education, and instilling morals in students.

In RI Law No. 14 of 2005 concerning teachers Chapter 1 article 1 it is explained that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students in early childhood education in the formal education pathway, primary education and secondary education.

The role of Islamic religious education teachers in teaching religion to students aims to develop spiritual potential and shape students to become human beings who believe and fear God Almighty and so that students can understand their nature as God's creatures.

Spiritual guidance given by PAI teachers to their students is as motivation for students who are experiencing trials so that students can still live in harmony with the provisions of Islamic teachings, spiritual guidance can take the form of guidance on worship, faith, and morals based on the Al-Quran and hadith.

Along with the development of the times, at the present time we encounter many students who underestimate manners and morals. PAI teachers have an important role in making students civilized and improving the morals of their students. The Prophet SAW said "indeed among the best of you are the most noble in character" (HR. Bukhari).

As a country that really appreciates differences and respects human rights, Indonesia as a multicultural nation certainly has various religions and beliefs. It is this difference in beliefs that can lead to inter-religious conflict. What's more, the rapid development of technology, sara issues raised by irresponsible individuals can easily trigger religious conflicts. Things like this must be addressed immediately so that there will be no conflict between religious communities.

As an effort given by PAI teachers in the process of learning Religion in schools, namely by instilling an attitude of tolerance to their students so that they are not consumed by issues whose truth is uncertain. Article 29 paragraph 2 of the 1945 Constitution reads "The state guarantees the freedom of each citizen to embrace their own religion and to worship according to their religious beliefs".

Instilling tolerance given by PAI teachers is to be a good role model for their students by being democratic in every behavior and caring about events related to religion. For example the bombing incident that was carried out by terrorists, as a PAI teacher was able to explain his concern over the incident and was able to explain that this incident should not have happened. Because in all religions to solve a problem it is forbidden to use violence.

In formal education the teacher is an important factor in implementing the values of religious tolerance in the learning process. If a teacher has a moderate understanding of religion, then he is also able to teach and implement these values to his students.

A PAI teacher instills an attitude of tolerance by teaching mutual respect between ethnicities, religions and races. When children have mutual respect, they will realize that they respect each other even though they have different beliefs. But as PAI teachers we also have to explain the limits of tolerance, namely only respecting them and not insulting them.

The existence of PAI teachers in the world of education is inseparable from their role in teaching religious knowledge to their students. Teaching religious knowledge that is carried out by PAI teachers includes lessons on the Koran and hadith, fiqh, faith and morals.

Moral education is also very important to be taught to students, especially in the present. Where the rapid development of technology, the influence of friends and social media can also make children forget about good manners and have bad morals.

The role of PAI teachers in educating students' morale can be done by training students' honesty, responsibility, compassion, instilling discipline and inviting children to socialize.

2. METHOD

The method used in this case is generally of a qualitative type, because the procedure in this case provides descriptive data results in the form of written sentences. This research method includes the approach method of data collection techniques, data processing techniques or data analysis, and techniques for drawing conclusions. The focus in this paper is through sociology and religious approaches, while data collection techniques are through library research, while the main source in this case is books on the role of Islamic religious education teachers and related books.

3. RESULTS AND DISCUSSION

3.1. Duties and Responsibilities of Islamic Religious Education Teachers

In Islam, the task of an educator is seen as something very noble, especially Islamic Religious Education teachers who are trusted by the public to be able to educate their students to become people with noble personalities. With the trust given by the community, the duties and responsibilities of Islamic Religious Education teachers are heavier. It's even harder to bear moral responsibility. Because the responsibility of the Islamic Religious Education teacher is not only limited to the walls of the school, but also outside the school. This requires teachers to always pay attention to the attitudes, behavior and actions of their students, both in the school environment and in the community.

According to Ahmad D Marimba quoted by Samsul Nizar said that, the task of educators in Islamic education is to guide and recognize the needs or abilities of students, create situations that are conducive to the ongoing educational process, add and develop the knowledge possessed to be transformed to students, and always open up to all of its weaknesses or shortcomings.

Meanwhile, according to Al-Ghazali, the main task of educators is to perfect, clean, purify, and bring the human heart to draw closer (taqarrub) to Allah SWT. This is because the main purpose of Islamic education is an effort to get closer to Him.

Ramayulis in his book "The Science of Islamic Education" describes the duties of an educator almost the same as those of an Apostle, he divides the duties of an educator into two, namely general tasks and specific tasks.

Tasks in general. As "warasat al-anbiya", which essentially carries the mission of rahmat li al-alamin, namely a mission that invites humans to submit and obey God's laws, in order to obtain salvation in this world and the hereafter. Then this mission was developed to form a personality that has the spirit of monotheism, is creative in doing good deeds and has high morals.

Specific tasks, namely: (1) As a teacher (instructional), tasked with planning teaching programs and implementing programs that have been prepared, and providing assessments after the program is implemented. (2) As an educator (educator), directing students to a level of maturity with an Islamic personality, in line with God's purpose in creating humans. (3) As a leader (managerial), who leads and controls himself, students and related communities.

The responsibility of educators as mentioned by Abd al-Rahman al-Nahlawi in the book Ramayulis says that "The responsibility of educators is to educate themselves to believe in Allah and carry out His Shari'at, to educate themselves to do good deeds, and to educate the public to advise one another to be steadfast in facing difficulties worshipping Allah and upholding the truth. This responsibility is not only limited to the moral responsibility of an educator towards students, but goes further than that. Educators will be responsible for all the tasks they carry out to Allah SWT.

When viewed from the details of the tasks and responsibilities that must be carried out by the teacher, MA Athiyah Al-Abrasyi citing the opinion of Imam Ghazali stated that: 1) A teacher must have compassion for his students and treat them like his own children, 2) Not expecting anything in return services or thanks, but by teaching it intends to seek the pleasure of Allah and get closer to him, 3) Give advice to students at every opportunity, 4) Prevent students from a bad character, 5) Pay attention to the level of reason and speak with according to their level of reason, 6) Don't create hatred in students about another branch of knowledge, 7) Give clear and appropriate lessons according to the abilities of the child, 8) A teacher must practice the knowledge he has and don't difference between words and deeds.

3.2. Development in the Religious Atmosphere in Schools

According to Koentjaraningrat's theory (1974) the development of religious culture in the school community has three levels, namely: First, at the value level, it is necessary to jointly formulate religious values that are agreed upon and developed at school. attitudes and daily behavior of all school members. Third, the level of cultural symbols, the development that needs to be done is to replace cultural symbols that are not in line with religious teachings and values with religious cultural symbols.

In the psychology of religion, the terms religious consciousness and religious experience are known. Religious awareness is the aspect of religion that is felt in the mind and can be tested through introspection or it can be said as a mental aspect of religious activity. Meanwhile, what is meant by religious experience is the element of feelings in religious consciousness, namely feelings that lead to beliefs that are produced by actions.

Kamrani Buseri said "the creation and growth of an environment that is conducive to faith and morality (religious atmosphere) or models of developing PAI in schools in an effort to form a religious culture (religious atmosphere) is unlikely to be successful if it is only handled by religious teachers, but must be supported by all teachers, staff and school leaders and parents.

According to the opinion above, it can be concluded that it is to be able to form students who have noble character, believe and fear Allah SWT. This will be far from being realized if only relying on Islamic religious education subject teachers who have 3 hours of lessons a week, however, continuous and ongoing coaching is needed outside of Islamic religious education lessons, both in class and outside of school, cooperation is also needed. harmonious relationship between school members and educators in it, thus God willing, will produce what we aspire to.

Research from the Ministry of Population and the Environment shows the similarity of the religious dimension put forward by Glock and Stark with the religious dimension. Islamic religiosity is as follows: 1) Aspects of Faith (religious belief), 2) Aspects of Islam (religious practice), 3) Aspects of Ikhsan (religious feeling), 4) Aspects of Charity (religious effect), 5) Aspects of Knowledge (religious knowledge).

First, the aspect / dimension of belief is the degree to which a person accepts things that are dogmatic in his religion, for example belief in God, angels, heaven and hell. Although it must be admitted that every religion certainly has a set of beliefs that are doctrinally different from other religions, basically every religion wants an element of obedience for its followers, and obeys the rules that apply in the teachings of the religion it adheres to. The dimension of belief in Islam is called aqidah which is manifested in the confession (syahadat) by reciting the creed twice, that there is no God but Allah, and that the Prophet Muhammad is the messenger of Allah. By itself this belief demands worship practices that are in accordance with Islamic values.

Second, aspects/dimensions of religious practice, namely the extent to which a person carries out ritual obligations in his religion, which includes worship, culture and things that show one's commitment to the religion he adheres to. The practical dimension in Islam can be carried out by carrying out worship such as prayer, fasting, zakat, pilgrimage or other muamalah practices.

Third, experience, namely feelings or experiences that have been experienced and felt. For example, feeling close to God, fear of sinning, feeling that their prayers have been answered, saved by God. According to Ancok and Suroso, the dimension of experience in Islam can be embodied in the feeling of being close or familiar with Allah, the feeling of surrender (surrender) to Allah. The feeling of solemnity when performing prayers or praying, feelings of gratitude to Allah, feelings of getting a warning of help from Allah.

Fourth, the dimension of religious knowledge explains how far a person knows about his religious teachings, especially those contained in the holy scriptures, knowledge of the basic beliefs of rites, scriptures and traditions. The dimension in Islam shows the level of Muslim knowledge and understanding of the teachings of their religion, especially regarding the main teachings of their religion, which are contained in their holy book.

Fifth, the dimension that measures the extent to which a person's behavior is motivated by the teachings of his religion in social life, for example visiting sick neighbors, helping those in trouble, dramatizing their wealth. According to Ancok and Suroso in Islam, this dimension is manifested by doing good deeds or behavior as a pious practice as a Muslim, such as helping, cooperating, being philanthropic, prospering and developing others, upholding truth, fairness, honesty, forgiveness, protecting the environment. , keep the mandate, do not steal, do not corrupt, do not cheat, do not gamble, do not drink intoxicating drinks, comply with Islamic norms in sexual behavior, strive for a successful life.

Islamic religion includes physical and spiritual aspects, thought and remembrance, aqeedah and rituals, appreciation and experience, morals, individual and society, the world and the hereafter. Basically, Islamic religion covers all aspects of life.

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Thus what is meant by the aspects/dimensions of a religious/religious atmosphere is an atmosphere that describes the entire religious dimension of Islam, whether aqidah, worship, appreciation, knowledge, charity and morals. Manifested in various sides of human life. Religious activity does not only occur when a person performs a ritual (worship), but also when carrying out other activities driven by supernatural powers. This is not only related to activities that have an impact and can be seen with the eye, but also activities that are not visible that occur in one's heart.

3.3. Models of Development of Religious Atmosphere

To develop a religious atmosphere, according to Muhaimin, there are 4 models for creating a religious culture in schools, namely:

3.3.1. Structural Models

Development of religious culture with a structural model, namely the creation of a religious atmosphere that is encouraged by the existence of regulations, development, good impressions from outside or leadership or policies from an educational institution or organization. This model is usually "top down", namely religious activities made on the initiative or instructions from superior officials/leaders.

3.3.2. Formal Models

The formal model is to increase the religious atmosphere based on the understanding that religious education is a human effort to teach only the problems of the afterlife or only the spiritual life, so that religious education is expected to be non-religious education, Islamic education with non-Islamic education. This formal model has implications for the development of religious education that is more oriented towards the afterlife, so that world problems are considered insignificant, and emphasizes that knowledge of religious sciences is not a shortcut to happiness in the hereafter, while science (science) is considered separate from religion. .

This model usually uses a normative, doctrinal, and absolute religious approach. Education participants are directed to become loyal religious actors, have an attitude of commitment (priority) and dedication (high devotion to what they learn). Meanwhile, empirical, rational, and critical-analytical scientific studies are considered to be able to shake science so that it needs to be followed up by a normative and doctrinal religious approach.

3.3.3. Mechanical Models

The mechanical model in the creation of religious culture is the creation of a religious atmosphere based on the understanding that life consists of various aspects, and education is seen as understanding and

developing a set of values and needs, each of which moves and operates according to its function. This model implements the development of religious education which emphasizes more on the moral and spiritual functions or the effective dimensions of cognitive and psychomotor. This means that the cognitive and psychomotor dimensions are directed to affective development which is different from other subjects.

3.3.4. Organic models

The organic model is the learning of a religious atmosphere which is encouraged by the view that religious education is a unit or as a system (consisting of complex components) that seeks to develop a religious view/spirit of life which is manifested in religious attitudes and life skills.

In the context of Islamic religious education in developing a religious atmosphere in schools there is something that is vertical, namely the relationship with the creator through congregational prayers, joint prayer, fasting, completing the Qur'an and others. Meanwhile, horizontal is in the form of human relations or school members. /madrasah/ tertiary institutions with each other (hablum minannas), and their relationship with the surrounding natural environment.

The indicators in developing a religious/religious atmosphere are as follows: 1) Cultivate greetings, 2) Reading short Al-Qur'an letters, 3) Congregational Zuhur Prayers, 4) Religious Activities (PHBI), 5) Holding Islamic Boarding Schools Kilar in the Month of Ramadan, 6) Issuing Zakat Al-Fitr in the Month of Ramadan, 7) Carrying out Qurban on Eid al-Adha, 8) Maintaining Cleanliness in the School Environment.

4. CONCLUSION

This study concludes that the responsibility of educators is to educate themselves to believe in Allah and carry out His Shari'at, to educate themselves to do good deeds, and to educate people to advise one another to be steadfast in facing hardships to worship Allah and uphold the truth. This responsibility is not only limited to the moral responsibility of an educator towards students, but goes further than that. Educators will be responsible for all the tasks they carry out to Allah SWT

To be able to form students who have noble character, believe and fear Allah SWT. This does not only rely on teachers for Islamic religious education subjects, but requires continuous and ongoing guidance outside of Islamic religious education lessons, both in the classroom and outside of school. Harmonious cooperation is also needed between school members, educators who is in it.

In the context of Islamic religious education, developing a religious atmosphere in schools is vertical, namely the relationship with the Creator through congregational prayers, joint prayers, fasting, completing the Qur'an and others. Meanwhile, horizontal is in the form of human relations or school members. /madrasah/ tertiary institutions with each other (hablum minannas), and their relationship with the surrounding natural environment.

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