

## **STRATEGY TO BUILD RELIGIOUS VALUES IN STUDENTS AT MTS MIFTAHUL ULUM RENES WIROWONGSO AJUNG JEMBER**

**Ahmad Halid**  
**Universitas Islam jember**  
khalidghunung@gmail.com

### *Abstract.*

This article describes strategies to build religious values in students. Therefore, education at MTS Miftahul Ulum is an effective means in forming students' knowledge and forming religious attitudes in students. This research was conducted at MTS Miftahul Ulum Renes Wirowongso Ajung Jember using descriptive qualitative methods. The results of this study are very important to be developed in schools because student religion is one of the student abilities that must be possessed by every student and becomes a learning program that must be planned by every teacher before starting learning in class. One indication of the success of learning and the achievement of school goals if the religious competence of students is achieved well in the learning process at school.

Keywords: *learning strategy, building religious values*

### **INTRODUCTION**

Law Number 20 of 2003 concerning the National Education System explains that the functions and objectives of national education are stated in Article 3 which states that: "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens"<sup>1</sup>

Educational Goals According to UNESCO In an effort to improve the quality of a nation, there is no other way except through improving the quality of education. Departing from that thought, the United Nations (UN) through the UNESCO (United Nations, Educational, Scientific and Cultural Organization) has declared four pillars of education for both the present and the future, namely: (1) learning to know, (2) learning to do (3)

---

<sup>1</sup> Undang-Undang Nomor 20 Tahun 2003 tentang sistem pendidikan nasional

learning to be, and (4) learning to live together. Where the four pillars of education combine the goals of IQ, EQ and SQ.

As a component of education, the purpose of education occupies a very important position among other educational components. It can be said that all components of all educational activities are carried out solely aimed at achieving these educational goals.<sup>2</sup>

Education is a basic human need. "Education is a human activity and effort to improve his personality by fostering his personal potential potential, namely spiritual (thinking, intention, creativity and conscience) and physical (five senses and skills)". Education as an effort in the form of teaching, training and guidance to prepare students for the future. However, it is not only the values of general education but also accompanied by religious values.

Islamic Religious Education is an integral part of the national education system which has a major contribution in improving students' religious values. Efforts to improve religious values are highly prioritized in learning Islamic Religious Education because Islamic Religious Education plays an important role in spiritual formation, attitudes, and behavior in everyday life. Education is held in a democratic and fair manner and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism. (2) Education is organized as a systemic unit with an open and multi-meaning system.<sup>3</sup>

Islamic Religious Education is designed to foster religious values as a form of preventing students from clashes between cultures that enter from outside and the dangers of increasingly free association. The religious values referred to in this case are in the form of religious values, namely: aqidah values, sharia values, and moral values. These values are values that are important in human life because if one can love God, his life will be full of goodness, especially if the love for God is also perfected by loving His other creations, namely the entire universe and its contents. If these values are owned well by each student, the goodness he does will arise.

The value of faith can be implemented properly, it is shown that students always carry out His orders and stay away from His prohibitions, because they are sure that their every move is recorded by angels. This can be seen from the daily behavior of students. Likewise, sharia and moral values can be implemented properly, it can be seen from the worship

---

<sup>2</sup> Tirtahardjo dan La Solo, 2008 : 37

<sup>3</sup> Uuspn No 20 Tahun 2003

performed such as praying, reading the Koran, fasting Monday and Thursday, as well as politeness towards teachers, behavior towards fellow friends. However, the basic problem that arises in the implementation of Islamic Religious Education in schools is the result of the implementation of Islamic Religious Education which is less than optimal because Islamic Religious Education is perceived as teaching that does not touch aspects of behavior and habituation. Less than optimal Islamic Religious Education is strongly influenced by various factors such as limited time and the culture / culture of the school that is developed.

Therefore, efforts are needed from teachers in improving religious values. The success or failure of the increase in these values is influenced by how much effort is made by the teacher. This is because teachers have a big role in realizing the implementation of religious values in students, especially Islamic Religious Education teachers. For a teacher, especially a teacher of Islamic Religious Education, the religious aspect is an aspect that must be possessed that distinguishes it from teachers in other fields of study. The Islamic Religious Education teacher is not just conveying subject matter, but more than that, he is a source of inspiration, role models and at the same time as mentors..

Teachers should be creative in presenting material to students so that religious values are internalized in students. Because without the religious values inherent in students, even though these students have high achievements, in the end they will become like corruptors who eat people's money. Thus the important description of this research so that this research is entitled **STRATEGY TO BUILD RELIGIOUS VALUES IN STUDENTS AT MTS MIFTAHUL ULUM RENES WIROWONGSO AJUNG JEMBER**

## **RESEARCH METHODS**

This research is a type of qualitative field research (field research), namely research that requires researchers to go to the field to make observations about a scientific situation. The research location is the place where the research takes place. As the title of the research that the author has conveyed, that the author will choose a location that has been carried out purposively. This research was conducted at MT's Miftahulu Ulum Renes Wirowongso Ajung Jember.

Data collection techniques are the most strategic step in research, because the main purpose of research is to obtain data. To obtain subjective data in this study, there are several methods that the author uses

the "interview, observation and documentation" method. Data analysis is a series of activities of reviewing, grouping, systemizing, interpreting and verifying data so that a phenomenon has social, academic and natural value. The data analysis technique used in the field qualitative research is done interactively through data reduction, data display, and conclusion drawing/verification. Techniques for validity of technical data Extended observations, Persistence of Observation, Triangulation, Peer Checking, Reference Adequacy, Negative case studies and member checking.

## **THEORITICAL REVIEW**

Islamic Religious Education is an integral part of the national education system which has a major contribution in improving students' religious values.<sup>4</sup> Efforts to improve religious values are highly prioritized in learning Islamic Religious Education because Islamic Religious Education plays an important role in spiritual formation, attitudes, and behavior in everyday life.

Islamic Religious Education is designed to foster religious values as a form of preventing students from clashes between cultures that enter from outside and the dangers of increasingly free association..

### **Islamic Religious Education Teacher**

Islamic religious education teachers (PAI) are people who carry out teaching or training guidance activities consciously to their students to achieve learning goals (becoming Muslims who believe and fear Allah SWT). And have noble character in personal life, society, nation and state. Or in other words, an Islamic religious education teacher (PAI) is someone who is in charge of teaching, educating, guiding and people who understand the level of intellectual development of students in schools and instill Islamic religious knowledge with the aim of preparing Islamic cadres who have faith values.

### **Forms of Efforts of Islamic Religious Education Teachers**

The task of a teacher is not easy because he is entrusted with the mission of not only teaching, but also educating. Through this dual task, it is hoped that the teacher can influence and direct the personality development of his students towards spiritual maturity.

Through formally processed education, these noble values, including the noble values of religion, will become part of their personality. "Efforts to pass on values so that they become his are called transforming values,

---

<sup>4</sup> Ramayulis, Metodologi Pendidikan Agama Islam (Jakarta: Kalam Mulia, 2005),50

while the efforts made to incorporate values into his soul are called internalizing values". To carry out these two educational activities, there are several ways that are carried out by each teacher, including by (1) Association (2) Providing role models and (3) Inviting and practicing

### **Religious Values in Indonesia**

Since human thought entered a positive and functional stage around the 18th century, religious education began to be challenged for its existence. The atmosphere of modern life with massive culture and the fulfillment of various technological-mechanical mobility of life, on the one hand has given birth to an ethical and moral crisis. Borrowing Zainuddin's language, Humans all over the world tend to ignore the rules given by God and separate the function of regulating life from religious (secular) interference.<sup>5</sup>

The above reality encourages the emergence of various lawsuits against the effectiveness of religious education which has been seen by the majority of the community as having failed in building the affection of students with eternal values and being able to answer the challenges of a changing (actual) era.

Therefore, Islamic religious education aims to grow, shape and improve students' religious values so that things like the above do not happen again in the current era, through methods that are applied in their respective schools. Thus faith will be fostered through learning at school and practiced in everyday life.

### **Understanding Religious Values**

Value or value which means the price or quality of something. Because value has the meaning of price, message, meaning, spirit contained in facts, concepts or theories, then basically value does not stand alone but needs to be based on certain concepts<sup>6</sup>, in this case is religious, so it becomes a religious value. The root word religious comes from the Latin religie, re means return and ligere means related or bound. In English it is called religie which means religion.<sup>7</sup>

In terms of content, religion consists of a set of teachings which are a set of life values that must be used as a barometer for its adherents in determining the choice of action in their lives. Thus, religious value is something that is useful and carried out by humans, in the form of obedient

---

<sup>5</sup>Zainuddin, Tantangan Pendidikan Tinggi Islam Pada Milenium Ketiga, dalam tabloid GEMA STAIN (Malang, edisi Mei-Juni 2000),63.

<sup>6</sup> Subur, Pembelajaran Nilai Moral Berbasis Kisah (Yogyakarta: Kalimedia, 2015),51

<sup>7</sup> Dadang Kahmad, Sosiologi Agama (Bandung: PT Remaja Rosdakarya, 2006),13

attitudes and behavior in carrying out the teachings of the religion they adhere to in everyday life.<sup>8</sup>

### **Various Religious Values**

There are several basic religious values that must be instilled in students and this activity of instilling educational values is actually the core of religious education. Among the important values possessed by students include:

#### *Value of Faith*

Akidah in Arabic comes from the word "aqada", ya'qidu, aqidatan" which means bond, hook. It is called so because it binds and becomes a hook or hanger for all Islamic teachings.<sup>9</sup>

#### *Sharia Value*

According to the term, sharia are laws established by Allah to regulate human beings both in their relationship with Allah, with fellow humans, and with other created beings. Sharia is a procedure for regulating the behavior of human life to achieve the pleasure of Allah SWT.

#### *Moral Value*

The word morality comes from Arabic which is the plural form of the word khuluq, the word is cognate with "khalqun" which means creation. Khuluqun is a creation that is related to the body. While khuluqun is a creation that is related to spirituality<sup>29</sup> Morals are mental, heart, and mental conditions of a person that affect behavior and outward actions. If a person's mental condition is good and actualized in good and easy words, actions and behavior, then this is called akhlakul karimah or commendable morals (maheasy). And if the mental condition is bad which is actualized in bad words, actions and behavior then it is called despicable morals (madzmumah).<sup>10</sup>

## **DISCUSSION**

### **Strategy to Build Religious Values in Students at MTS Miftahul Ulum**

This research was conducted using interview, observation and documentation methods. From the interview process that was obtained

---

<sup>8</sup> Muhammad Alim, Pendidikan Agama Islam Upaya Pembentukan Pemikiran Dan Kepribadian Muslim (Bandung: PT Remaja Rosdakarya, 2011),31

<sup>9</sup> Aminudin, Aliaras Wahid, dan Moh. Rofiq, Membangun Karakter dan Kepribadian melalui Pendidikan Agama Islam (Yogyakarta: Graha Ilmu, 2006),51

<sup>10</sup>Sudirman.Pilar Pilar Islam Menuju Kesempurnaan Sumber Daya Muslim.(Malang: UIN-Maliki Press, 2012),245.

from the teachers and students who were the subjects of this study, data were obtained about the teacher's efforts in building religious values at MTs Miftahul Ulum:

*First, the teachers increase the students' faith*

Efforts made by the teacher council to build and educate the value of faith through learning in this school have been well done through teacher interaction with students in the classroom and outside the classroom. Efforts have been made in several ways, including:

a. Giving Advice

The teacher's efforts to increase the value of faith in this madrasa are carried out through a process of teaching and learning activities by giving advice. Through advice students know what should be done and what should not be done. Advice can be inserted in various ways, for example through the theme of teaching materials or through storytelling. This is as expressed by the teacher Umar Bin Affan he said that:

"Regarding the creed around faith, we can apply it during the teaching and learning process in the classroom, for example, the beginning of learning begins with praying for ease in obtaining knowledge. We advise students how great the power of prayer to God is in starting each activity. Furthermore, through material that becomes the theme of learning, for example, material on commendable morality, the sub-theme of being honest, students are required to behave honestly. And we give advice that Allah is All-Seeing and All-Knowing what humans do and humans do not escape the recording of charity by the two angels assigned by God, namely the angel rokib atid"<sup>11</sup>

This is corroborated by the statement of one of the seventh grade students who was the respondent Ahmad Rokib who said that:

"The way is through advice like we are advised that Allah is All-Seeing, All-Knowing of whatever we do. It is forbidden to believe in shamans or seek treatment at shamans. It is forbidden to believe in horoscopes such as the zodiac signs about finance or love which are predicted based on the month of birth. Yes, about that, Sis, through learning activities, sometimes it is inserted through questions and answers, sometimes discussions in class"<sup>12</sup>

Based on the results of the statement above, it can be said that the efforts made by the MTs Miftahul Ulum teacher council through giving

---

<sup>11</sup>Interview with Umar Bin Affan, as Aqidah Akhlaq teacher, August 11, 2022

<sup>12</sup>Interview with Ahmad Rokib, one of the student informants, on 11 August 2022

advice can be effectively carried out as an effort to increase religious values in students, especially the value of the teacher's personality when giving advice will become a benchmark for students to emulate. Therefore, every teacher needs to give advice to students in every teaching class, the teacher does not only convey the material, advice must be a priority for the teacher in teaching students

*Second, religious self-accustoming*

Getting used to good things is one of the ways teachers at MT's Miftahul Ulum increase the value of their students' faith. The teacher accustoms students to pray or practice the knowledge that has been obtained at school. Teachers always make it a habit to pray before and after studying. Not only at the time of learning, but the teacher recommends starting the lesson with a prayer for all lessons even if in the heart together.

Through this habituation, the teacher hopes that students will always get used to behaving and behaving as programmed by the school, such as walking in front of the teacher, saying politely, dressing neatly, praying Suynnah Duha, praying in congregation, praying diligently before starting any work in everyday life. day.

This is as expressed by the teacher Mr. Abdul Haris Muttaqin saying that:

"We can apply the beliefs around faith during the teaching and learning process in class, for example, at the beginning of learning, I make it a habit to be accustomed to praying before lessons, asking for convenience in gaining knowledge, even when lessons other than my lessons I advise them to keep praying in their hearts, with this they will get used to praying before starting any of their daily activities"<sup>13</sup>

This is confirmed by the statement of one of the seventh grade students who became an informant. Linda's mother said that:

"Just like Pak Haris, we got used to praying before and after your activities. Early in, Pak Haris said that when the lesson started, it must be started with prayer first. Not only religious lessons but other lessons as well, for example, a math teacher doesn't tell us to pray together, we are encouraged to read it individually, bro, so you'll get used to it later, he said"<sup>14</sup>

Based on the interview excerpts above, the efforts made by the

---

<sup>13</sup> Interview with Abdul Haris Muttaqin, August 2, 2022 at the MT's Miftahul Ulum office at 10.00

<sup>14</sup> Interview with Linda, August 2, 2022 at the MT's Miftahul Ulum office at 10.00

teacher council to form strong faith values in students apart from learning also by direct refraction by students with the intention that students are able to get used to praying in every start of their work, whatever they do is given ease by Allah SWT.

*Third, Improving Student Sharia*

Shari'a includes the laws established by Allah to regulate humans in their relationship with Allah, with fellow humans and with other created beings. The scope of Islamic shari'a consists of worship and muamalah. Worship means obeying, submitting, participating, following, and praying. Islamic religious education learning, especially fiqh subjects, plays an important role in the formation of spiritual, attitudes and behavior. Islamic religious education learning which includes sharia values is not only practiced in the classroom but in everyday life while in the family, school and community environment.

Efforts made by teachers to increase the value of faith through learning in this school have been well done with the association of teachers with students in the classroom and outside the classroom. Efforts have been made in several ways, namely:

a. Assignment

Giving assignments to students is very necessary to measure the extent of understanding that has been obtained during learning at school, and for that the author describes examples of tasks that must be done around the Duha prayer and congregational prayers along with the benefits that can be obtained by summarizing the procedures for the Duha prayer and together. The reason the author uses the example of summarizing the procedure for praying Duha and praying in congregation is because based on the results of the author's interview with Mr. Muhammad Rozikin as a Qurdis teacher that.

“Usually, before the learning process ends, I give easy assignments to students, which is important that they are able to do it, one example is summarizing or summarizing the procedures for praying Duha and praying in congregation. I do this as a lesson that is directed to: maintain the sharia of students, become the basis for being more diligent in studying and deepening religious sciences, encouraging students to be more critical, creative and innovative “<sup>15</sup>

This is reinforced by the statement of one of the seventh grade

---

<sup>15</sup> Interview with Muhammad Roziqin, August 2, 2022 at the MT's Miftahul Ulum office at 10.00

students who became the respondent, namely Saehol, he said that:

“I am sometimes given the task of summarizing the worship activities that I have learned in the classroom, Sis, at first I had difficulties but over time it was no longer because I was more diligent and also used to it.”

Based on the results of the interviews above, it can be concluded that the teacher seeks to make students more diligent in learning what has been obtained in the classroom and also the teacher seeks to bring students closer to Allah by improving the context of *hablum minallah*,

b. Practice

Practicing knowledge is an obligation for every Muslim. Charity is the essence of one's knowledge. Efforts made by MTs Miftahul Ulum teachers were carried out by inviting students to directly practice the *sunnah duha* prayer activities and congregational prayers. This is as expressed by Mr. Ubaidillah saying that:

“I encourage them to practice the knowledge of worship that they have acquired, such as performing the *Duha* prayer with *istiqomah*. In addition to getting used to praying in congregation, also through the habit of reading the *Koran* before learning activities, this I mean when the students have graduated from this school so that they are able to get used to practicing the knowledge they have learned in this school, especially in the context of religion”

This is corroborated by the statement of several students who became informants, namely Febriyanti, she said that:

"Through our practice, we are doing worship, sis, both *sunnah* prayers and obligatory prayers. Usually, Mr. Jay always advises us to do *Duha* prayer and congregational prayers too. Usually asked, usually asked to the class president, anyone who doesn't pray in congregation, so those who don't pray or do good will be found out by Mr. Jay and his friends.”

Based on the interview above, it was found that the teacher had applied the practice to his students. Because, pedagogically, the Islamic religion being studied was required to be practiced in everyday life. This is similar to that expressed by KH. Ali Fikri regarding efforts to pass on values through three ways including inviting and practicing. "Religious values are taught to students not only to be memorized into knowledge or cognitive but to be lived (affective) and practiced (psychomotor) in

everyday life<sup>16</sup>

This is also reinforced by the results of observations and documentation that researchers got on Tuesday, August 10, 2022, when the bell for recess, researchers were at the mosque a few minutes later, several students came to pray in congregation at the mosque. Based on these techniques, it can be understood that the efforts made by MTs Miftahul Ulum teachers to increase students' religious values, one of which is by direct practice of what has been learned..

*Fourth, By Improving Student Morals*

Morals are mental, heart, and mental conditions of a person that affect outward behavior and actions. If a person's inner condition is good and actualized in words, actions and behavior, the moral value that is enhanced is commendable morals (maheasy). The efforts made by the teacher are the same as the process of increasing the value of aqidah and sharia, namely through advice on the importance of commendable morals and then by giving an example which is realized by further actions through refraction. Giving Exemplary.

a. Giving Exemplary

The efforts of Islamic Religious Education teachers in improving moral values at Maqnaul Ulum Junior High School are carried out through a process of teaching and learning activities by providing examples. Through example, students can imitate what they see. Exemplary can be seen from the behavior of the teacher at all times. This is as expressed by the teacher Mrs. Linda said that:

"When teaching about morality, as a teacher who is a model to be followed, I am very careful in every behavior. I try to set an example of good behavior for them in every activity." By example, because he always teaches us good things, sometimes Mr. Jay erases the blackboard himself." "Through good examples, such as greetings when meeting or entering class, ontime, sis. Maybe one example so that we can be disciplined"<sup>17</sup>

Based on the interview above, it was found that the teacher had tried to give a good example of his behavior to his students. Because, in essence, in educational institutions, students are thirsty for role models, because most of the results of personality formation are the examples they observe from their educators. If it is analyzed psychologically from the point of view

---

<sup>16</sup> Interview with KH Ali Fikri during the MTs meeting, August 21, 2022 at the MTs Miftahul Ulum office at 10.00

<sup>17</sup> Interview with Mrs. Linda, August 2, 2022 at the MTs Miftahul Ulum office at 10.00

of the soul, that students are gharizah or potential talents want to imitate what they admire, they may even be taqlid or accept the behavior of their educators because the teachers are people they trust to provide lessons and education to them. Religious values displayed in the form of talks can be heard directly by students. Through these examples, values will be internalized through what is displayed in their interactions.

b. Application of 5s (Smile, Greeting, Greet, Polite, Polite)

This is as expressed by the teacher, Mr. Umar Bin Affan, who said that:

"I try to give examples of good behavior for them in every activity. After that, I invite students to always have good morals. Be it morals towards God, or fellow human beings with parents, teachers, friends, and other God's creations. Morals with Allah by doing what is commanded do not deviate. Then in the school environment, I emphasize that you are familiar with the 5s system (smile, greeting, greeting, politeness, courtesy) when meeting with the teacher, you should say hello, if the mahram shakes hands and speaks politely"

Based on the results of the explanation above, it can be concluded that the efforts made by the teacher to improve moral values are one of them by applying the 5s (smile, greeting, greeting, polite, courteous). This method is very effective in providing quality services to students or to people who need it.

## **CONCLUSION**

Education is a basic human need. "Education is a human activity and effort to improve his personality by fostering his personal potential, namely spiritual (thinking, intention, creativity and conscience) and physical (five senses and skills). With this education, students' religious attitudes can be built properly through learning in the classroom and outside the classroom. Strategies to Build Religious Values in Students at MTS Miftahul Ulum can be built through four steps, namely First, teachers increase the student's faith, Second, habituation to religiosity, Third, Improve Student Sharia and Fourth, By Improving Student Morals.

## **REFERENCES**

Aminudin, Aliaras Wahid, dan Moh. Rofiq, *Membangun Karakter dan Kepribadian melalui Pendidikan Agama Islam* (Yogyakarta: Graha Ilmu, 2006)

- Dadang Kahmad, *Sosiologi Agama* (Bandung: PT Remaja Rosdakarya, 2006),13
- Deden Makbuloh, *Pendidikan Agama Islam: Arab Baru Pengembangan Ilmu dan Kepribadian di Perguruan Tinggi* (Jakarta: PT RajaGrafindo Persada, 2012),12
- Fuad Ihsan, *Dasar-dasar Kependidikan* (Jakarta: Rineka Cipta, 2008)
- Interview with Abdul Haris Muttaqin, August 2, 2022 at the MT's Miftahul Ulum office at 10.00
- Interview with Ahmad Rokib, one of the student informants, on 11 August 2022
- Interview with KH Ali Fikri during the MT's meeting, August 21, 2022 at the MT's Miftahul Ulum office at 10.00
- Interview with Linda, August 2, 2022 at the MT's Miftahul Ulum office at 10.00
- Interview with Mrs. Linda, August 2, 2022 at the MT's Miftahul Ulum office at 10.00
- Interview with Muhammad Roziqin, August 2, 2022 at the MT's Miftahul Ulum office at 10.00
- Interview with Umar Bin Affan, as Aqidah Akhlaq teacher, August 11, 2022
- Muhammad Alim, *Pendidikan Agama Islam Upaya Pembentukan Pemikiran Dan Kepribadian Muslim* (Bandung: PT Remaja Rosdakarya, 2011)
- Ramayulis, *Metodologi Pendidikan Agama Islam* (Jakarta: Kalam Mulia, 2005)
- Sofyan Sauri, Herlan Firmansyah, dan Ahmad Syamsu Rizal, *Filsafat Ilmu Pendidikan Agama* (Bandung: Arfino Raya, 2010)
- Subur, *Pembelajaran Nilai Moral Berbasis Kisah* (Yogyakarta: Kalimedia, 2015),51
- Sudirman. *Pilar Pilar Islam Menuju Kesempurnaan Sumber Daya Muslim*. (Malang: UIN-Maliki Press, 2012),245.
- Tirtahardjo dan La Solo, 2008
- Uuspn No 20 Tahun 2003
- Zainuddin, Tantangan Pendidikan Tinggi Islam Pada Milenium Ketiga, dalam tabloid GEMA STAIN (Malang, edisi Mei-Juni 2000).