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Making Islamic Religious Education Meaningful for Children

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ABSTRACT

The research that we do is very much describing the strategies faced by Islamic religious education teachers in internalizing the values of Islamic religious education to students at school. strategies that arise due to rapid developments in the field of information and technology (IT) so that the reverse flow of information exchange becomes inevitable, even many cultures that must be filtered first because they are not in accordance with the values of Islamic education. This paper also describes how the teacher's strategy in internalizing the values of Islamic religious education to students. There are three aspects included in the values of Islamic education, namely: moral values (morals to God, morals to others and morals to oneself), the value of belief (faith in God and His messenger), and the value of worship (ghairu mahdah). The strategies carried out in internalizing the values of Islamic religious education include several stages, namely the value transformation stage, the value transaction stage, and the internalization stage.

ABSTRAK

Penelitian yang kami lakukan ini sangat mendeskripsikan tentang strategi yang dihadapi oleh guru pendidikan agama Islam dalam menginternalisasikan nilai-nilai pendidikan agama Islam kepada peserta didik di sekolah. strategi yang muncul diakibatkan karena perkembangan yang pesat dalam bidang informasi dan teknologi (IT) sehingga arus balik pertukaran informasi menjadi tidak terelakkan, bahkan banyak budaya-budaya yang mesti disaring terlebih dahulu disebabkan karena tidak sesuai dengan nilai-nilai pendidikan Islam. Tulisan ini juga menggambarkan bagaimana strategi guru dalam menginternalisasikan nilai-nilai pendidikan agama Islam kepada peserta didik. Terdapat tiga aspek yang termasuk dalam nilai-nilai pendidikan Islam, yaitu: nilai akhlak (akhlak kepada Allah, akhlak kepada sesama dan akhlak kepada diri sendiri), nilai akidah (keimanan kepada Allah dan rasul-Nya), dan nilai ibadah (ghairu mahdah). Adapun strategi- strategi yang dilakukan dalam menginternalisasikan nilai-nilai pendidikan agama Islam meliputi beberapa tahapan, yakni tahap transformasi nilai, tahap transaksi nilai, dan tahap transinternalisasi.

PRELIMINARY

Education is a human effort to develop his personality in accordance with the values in society and culture. The term education or pedagogy can be interpreted as guidance or assistance given intentionally by adults so that he becomes an adult. So that education shows a process of guidance, guidance or leadership which contains elements such as educators, students, goals and so on. In addition, education is also a fundamental human phenomenon, which has a constructive nature in human life. Education has a very important role in human life, one of the vehicles to improve the quality of human resources is education. Education is a regular and directed effort in maintaining, developing, and improving the nation's culture, both in formal and non-formal education. The success of the world of education as a determining factor in achieving the goals of National development in the field of education, namely, to educate the nation's life.

Education is a right for all Indonesian citizens. Education has a very important role in creating quality human resources with good character. This is in line with Law No. 20 of 2003 concerning the National Education System, in article 3 which states that national education functions to develop abilities and form good personalities and dignified national civilization in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Forming students' religious character is not solely the task of teachers or schools, but also families and communities (Rahmawati, 2023).

In the family environment, parents have a very important role in shaping the religious character of the next generation of the nation, especially their children. In the social environment, society also has a role in fostering the personality of the younger generation. While in the school environment, teachers have the task and authority to foster their students. All these tasks aim to shape a religious character, namely a personality whose aspects, namely external behavior, spiritual activities, as well as philosophy of life and beliefs, show devotion to Allah SWT.

In the educational process, teaching and learning activities are a core activity. The purpose of education will be achieved in the form of behavior in students. and it has become the hope of all parties that students can achieve the best learning outcomes according to their respective abilities. Because the success or failure of achieving educational goals depends a lot on the learning process experienced by students. However, teachers must understand the character of each student, so that they are able to foster them well. Islamic education is guidance for students to direct so that the physical and spiritual growth of children does not conflict, deviate from Islamic teachings, so that child education is given covering all aspects and trying to lead humans to achieve personal balance. The purpose of Islamic education is to achieve balanced growth in human personality through training the spirit, rational intellect and feelings and sensitivity of the body. The goal of Muslim education lies in the realization of perfect submission to Allah, both personally, in the community and throughout humanity. "In education, teachers are the main key in the agenda of the humanitarian process (education) where teachers as the spearhead of education must be able to evolvly build humans to have norms of life and speech.

In this regard, Allah SWT has given instructions to the Messengers about what should be taught to the people or the next generation as Allah says in the Qur'an which reads:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ، وَيُرَكِّبُهُمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Meaning: "It is He who sent to the illiterate people a Messenger among them, who recited His verses to them, purified them and taught them the Book and wisdom (al-Sunnah), and Verily they before truly in manifest error." (Al-Qur'an [62]: 2).

In this verse it is explained that the Prophet Muhammad was sent by Allah with the truth that he brought to a people who did not know how to read and write at that time. The Messenger did not come from another place, but emerged and rose within the people themselves, and the Messenger himself was also an ummiy, he never learned to write and read since childhood until the revelation came down. So, the Messenger who was an ummiy from among the ummiy, From the explanation of the verse it can be concluded that being an educator means having willingly accepted and shouldered some of the educational responsibilities borne by the parents. The Messenger is the figure of the educator, the companions as students at that time captured the noble example in him, had good morals, had knowledge, and had virtue in all his movements. If an educator has a character like the one above, he will be liked by the students, and the knowledge he teaches will automatically be liked. In Islamic teachings, character education for the younger generation is very much needed because as the successors who will hold the future of the nation and religion, namely the generation that has high intellectual quality, with good personality quality or Islam calls it akhlakul karimah. Therefore, education and character development of the younger generation is the responsibility of all levels of society, both in the family environment, social society, and school society.

Teachers have a very important role in exploring the full potential of children's intelligence, for that teachers must master the concept of teaching (pedagogy) and learning modalities. Teachers must understand and be able to practice effective pedagogical concepts so that educational goals are achieved. Teachers must be able to make breakthroughs in learning, especially in choosing learning strategies in the

classroom so that their students are always enthusiastic about learning, without good and varied strategies in the teaching and learning process, they will tend to get bored quickly, especially lessons that require a series of memorization. The importance of teachers understanding various strategies in learning, especially in Islamic religious education, is more focused on the learning styles of each student, these differences are what teachers should understand when teaching. Because teachers teach, students do not necessarily learn, this condition is often forgotten by teachers, they assume that when teachers teach, students automatically learn (Sari, et.al., 2020).

The role of Islamic Religious Education teachers includes a set of tasks in the educational profession based on the values of Islamic teachings. Islamic Religious Education teachers must work professionally and truly realize that their work is a mandate from Allah SWT. The duties of Islamic Religious Education teachers are in line with the mandate of education which is not only seen from the professional aspect but also from the obligation of a person who knows knowledge to teach his knowledge to others based on sincerity and the desire to achieve the pleasure of Allah SWT. Professional teachers have personal, social, intellectual, moral, and spiritual responsibilities. Personal responsibility (their ability to understand themselves). Social responsibility (understanding themselves as an inseparable part of the social environment and through effective interactive skills). Intellectual responsibility (mastery of various knowledge and skill sets needed to support their duties as teachers). Spiritual and moral responsibility (the appearance of a teacher reflects a Muslim whose words, actions and behavior always do not deviate from religious norms).

Islamic religious education in its implementation in the field until now still has many obstacles. Criticism from the community continues to roll, especially regarding the many graduates of public schools who have been studying Islamic Religious Education in schools from elementary to high school for a long time, but still cannot read the Qur'an, let alone write the letters of the Qur'an. Another complaint is that Islamic Religious Education has not had a significant effect on children's behavior as evidenced by juvenile delinquency in its various forms, from fighting, drinking alcohol and drugs, to promiscuity and sexual violations. The failure of religious education implemented by this educational institution is because Islamic Religious Education concentrates more on theoretical issues of cognitive religion and is less concerned with the issue of how cognitive religious knowledge becomes "meaning" and "value" that needs to be internalized in students through various means, media, and forums (Alpan, 2021).

METHOD

In observing the phenomena that often occur in the surrounding environment, especially in schools, this study uses a library method. One type of research when viewed from the place of data collection is library research. It is called library research because the data or materials needed to complete the research come from the library, either in the form of books, encyclopedias, dictionaries, journals, documents, magazines and so on. In finding reading sources, a researcher must be selective because not all can be used as data sources. According to Sumadi Suryabrata, there are at least two criteria that are commonly used to select reading sources, namely (a) the principle of recency and (b) the principle of relevance. Therefore, to obtain data or materials from books and other literature that meet the two principles above requires insight, perseverance, and diligence in finding data, both primary and secondary data sources. From the data collection carried out, various articles, theses, and dissertations were obtained. This research is qualitative in nature, which focuses more on analyzing situations and conditions, explaining the data that has been collected and the findings and describing.

FINDINGS AND DISCUSSION

The results and discussions that we get are that education should be a place to create, shape and foster students into intellectual people, have a spiritual soul and noble character. Therefore, the task of educators today is not only to share or transfer knowledge to students but more importantly, educators must provide good examples that students can imitate in the future. In seeing the phenomena that occur in the surrounding environment, the author observes that juvenile delinquency that occurs today is the fruit of globalization and modernization. Globalization and modernization bring humans to interact with each other without any demarcation lines that indicate humans are connected to each other. A small object called a smartphone that is supported by an internet network has many uses, not only as a means of

communication, searching for information, but entertainment with various game features are also some of the uses of smartphones.

Today's technology, in addition to providing extraordinary benefits in life, including in the field of education, certainly has negative impacts. The provision of technology in the field of education has contributed greatly to the development of education, for example laptops and projectors, teachers no longer need to take notes on the board. Especially what happened in the last 4 years when the world was faced with the Covid-19 Pandemic, had a fatal impact on the pace of life because it did not allow humans to interact with each other face to face (Fatimah, 2022).

In the world of education, the presence of the Covid 19 Pandemic is not an obstacle to implementing learning. This is as we have done, the medium of zoom applications, google meetings and so on are alternatives to implementing learning. The world of education today is torn apart by the massive flow of information, bringing cultures that are not in accordance with the values of Islamic education. The impact is that students are affected by this. Many cultures are then adopted carelessly by children without distinguishing between good and bad. Indecent content today is widely spread in cyberspace, for example pornographic videos. The fact that we can see today is that many school children already know adult film actors and even the website addresses to access various pornographic videos they know. With the minimal role of adolescent sex education, there have been many cases of pregnancy out of wedlock carried out by children who are still in high school.

News in print and mass media often report about brawls that occur between fellow school children. There are even many cases that have occurred about a student hitting or even beating his teacher. Things like this are a depiction of the evil of the capitalist film industry that only wants to take advantage without paying attention to moral values. An example of a film that was once booming in its time is the film *Crows Zero*. The film *Crows Zero* is a film that talks about the naughtiness of a school child who wants to be the strongest student. So that students who are considered heroes are beaten. Things like this are what then become the spectacle of today's children which will indirectly influence their behavior patterns. In determining whether someone is good or bad, you don't have to look at their appearance. But in the world of education, how to appear is included in school regulations as a form of disciplining students. However, what we see in everyday life is that many high school children no longer follow this because the current trend is different. Regarding the learning process, indirectly students have learned the lesson material because they can already operate smartphones with the functions described above. Therefore, character education in internalizing the values of Islamic religious education is the duty and responsibility of a teacher (Harahap, 2024).

The ability to utilize various features available on today's smartphones is the most important aspect that must be mastered by teachers so that learning has its own color and students do not feel bored with monotonous learning methods. The findings obtained in the field really show how the challenges teachers must face in internalizing Islamic educational values. Such efforts are not easy. Smartphones are small objects owned by every adult, including children who are still studying. At the PPL location, the students concerned saw the fact that every child was addicted to playing online games. Online games that currently teach their users to be toxic (coarse/indecent language) so that such things become their daily habits. Parents of students are unable to continue to supervise their children in using smartphones. By the author, many phenomena were seen, namely high school children already know adult film actors, access to open pornographic sites they are known, and not infrequently they become perpetrators of pregnancy out of wedlock.

There are many homeworks that must be fixed by today's educators, considering that the development of the era suggests changes in the behavior of children born in their era according to their characteristics. Teaching various knowledge to students is indeed an important thing for a teacher to do, but what is more is being a role model by giving them good examples. There are several methods that can be done by teachers. First, starting learning with inspirational and motivational stories so that students get the stimulus to be more enthusiastic in receiving the lesson material. This method arouses sympathy and empathy from students, encourages students to do positive things and provides motivation to their listeners. However, it should be noted that this method must be routinely applied in every meeting. The second is the role model method. By implementing this method, educators have a moral burden to show things to their students. The use of smartphones in the world of learning is a challenge for educators, so today's educators must provide education on the use of smartphones wisely and well. Using smartphones

in learning can be used as a method by teachers to create a pleasant learning climate for students, smartphones can also make it easier for students to access information about learning materials (Indraswari, 2020).

In the world of Islamic education, there are three kinds of values that every student must have. First, *i'tiqodiyah*. Broadly speaking, it talks about the pillars of faith and the pillars of Islam. Therefore, teachers in this case can instill the values of *i'tiqodiyah* in students by performing the five daily prayers in congregation at the school prayer room. Second, the value of *khuluqiyah*. This value concerns aspects of good and bad human deeds which are commonly known as morals and ethics. In internalizing these values, an educator occasionally invites students to study outside the school environment with the aim of providing them with an understanding of the importance of being social beings. As a form of its application, for example, cooperation. Third, the value of *amaliyah*. This value relates to the relationship between humans and Allah and fellow humans. Teachers have an important role in providing students with an understanding of the importance of the relationship between humans and Allah and the relationship between humans and each other.

A teacher's strategy in the formation of religious character in students is very much needed, so that students become better and have high morals. The strategy formed by the teacher greatly determines the religious character of students in the future, if the strategy for forming religious character given is good, then the religious character of students will be good and have high morals. Conversely, if the strategy for forming religious character given is not good, then the religious character of students will be destroyed.

Strategies in the formation of students' Islamic character include (1) Ordering students to carry out the obligation of praying five times a day, and educating students to always be orderly and disciplined, especially towards themselves. (2) Teaching (ordering) students to care about others, especially their peers who are in trouble (in need), and ordering (educating) students to appreciate and respect other people's property, namely, not to belittle (mock) other people's property that is not good. (3) Teaching (educating) students to learn to accept risks, namely that if we do bad things, then bad things will also be what we get. (4) Teaching students how to socialize (behave) and speak politely towards society, especially adults, and ordering students to remain polite when dealing with people who have differences in character.

Furthermore, the strategies used in forming students' religious character are (1) Ordering and teaching students to live independently, namely cleaning and tidying their own rooms without expecting their parents to do it. (2) Teaching students to be diligent in giving alms to those in need. (3) Teaching (telling) students to be diligent in studying because if they are not diligent in studying, the risk is that they will not move up a class. (4) Teaching (telling) students to say hello when they meet adults.

Furthermore, according to Mrs. Islamiah, the strategies used to shape students' religious character are (1) Teaching (ordering) students after school (reciting the Koran) to put school supplies (reciting the Koran) in their place so that they can be easily found tomorrow. (2) Teaching students to always teach lessons to their friends if their friends do not understand them (have not understood them). (3) Teaching (telling) students not to leave prayers because if they leave prayers, the risk is that they will be punished in hellfire. (4) Teaching (telling) students to be willing to accept advice (reprimands) from adults if they have made mistakes (Munif, 2021).

CONCLUSION

Based on the results of the interviews that have been conducted, it can be concluded that the development of technology today provides its own colors in human life. Technology, besides providing positive benefits, certainly has negative impacts. Humanitarian disasters such as colonialism are one of the negative impacts of technological development, so that humans no longer want to see it. The world of education is also not free from the negative impacts of technological development. Juvenile delinquency today is the result of globalization and modernization. So that things like this become a challenge for educators in trying to make students become intellectual people, have a high spiritual soul, and have noble morals. In internalizing the values of Islamic education, educators must be good role models for their students, the figure who should be a role model for humanity is the Prophet Muhammad SAW, doing positive things in the classroom and outside the classroom as an effort to get them used to it.

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