Islamic Religious Education as a Means of Forming Students' Religious Identity and Personality at SMAS Taruna Tunas Bangsa Baturaja

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Abstract

Islamic religious education at SMAS Taruna Tunas Bangsa Baturaja-South Sumatra is the topic of this study because of its importance in shaping the students' religious identities and personalities. This research explores the process of Islamic religious education in creating religious identity and personality for pupils. This study is classified as qualitative because of its focus on providing descriptive details about the topic at hand. Interviews, observations, and written records are all used in data collection. Methods for analyzing data at every step of the research process include data collection, presentation, and verification. Triangulation is used to verify the reliability of the study's data, and it provides triangulation across time, methodologies, and sources. The findings and discussion suggest that the process of Islamic religious education at SMAS Taruna Tunas Bangsa has been successful in helping students form their religious identity and personality. Indicators of the effectiveness of building a healthy religious identity and character in pupils via Islamic religious education include the involvement of the principal, instructors, and excellent engagement of students. Religious instruction in Islam has played a significant role in shaping morally upright citizens. The school works toward this goal via various means, including education in moral and ethical principles, promoting social consciousness, encouraging regular religious practice, and developing an appreciation for and knowledge of students' diverse religious backgrounds. Students' feeling of belonging to the Muslim community is bolstered when they learn about their religion's rich history, culture, and rituals in the classroom.

Abstrak

Penelitian ini berfokus pada proses pendidikan agama Islam sebagai sarana pembentukan identitas keagamaan dan kepribadian siswa di SMAS Taruna Tunas Bangsa Baturaja-Sumatera Selatan. Tujuan dari penelitian ini yakni untuk melihat bagaimana proses pendidikan agama Islam dalam membentuk identitas keagamaan dan kepribadian bagi siswa. Berdasarkan tema yang dibahas, maka penelitian ini dikatagorikan kepada penelitian kualitatif, dengan pendekatan deskriptif. Teknik pengumpulan data yang digunakan yakni melalui wawancara, observasi dan dokumentasi. Teknik analisis data melalui tahapan pengumpulan data, penyajian data dan verifikasi data hasil penelitian. Untuk memeriksa keabsahan data dalam penelitian, maka digunakan triangulasi, yang terdiri dari triangulasi waktu, metode dan sumber. Berdasarkan hasil dan pembahasan bahwa proses pendidikan agama Islam dalam membentuk identitas keagamaan dan kepribadian bagi siswa di SMAS Taruna Tunas Bangsa sudah dilaksanakan dengan cukup baik. Peran dari kepala sekolah, guru dan partisipasi baik dari siswa menjadi indikator keberhasilan dari proses pembentukan identitas keagamaan dan kepribadian yang baik bagi siswa melalui pendidikan agama Islam. Pendidikan agama Islam sudah difungsikan sebagai bagian penting dalam membentuk siswa yang memiliki karakter dan kepribadian yang baik. Beberapa kegiatan yang dilakukan oleh sekolah untuk mencapainya yakni melalui pembelajaran moral dan etika, penanaman kesadaran sosial, peningkatan ketaatan beragama bagi siswa, dan peningkatan pemahaman identitas keagamaan siswa ini membantu siswa merasa lebih terhubung dengan identitas keagamaan mereka sebagai muslim, siswa diajarkan tentang sejarah, budaya, dan tradisi Islam, yang memperkuat rasa identitas mereka sebagai anggota komunitas muslim.

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Introduction

The purpose of education is often formulated to prepare the younger generation to become independent and productive members of society as adults (Arianti, 2018; Zafi, 2018). The purpose of education is to make humans the best, namely, humans have peace in life, intelligence, and strong faith possessed by humans (Rahman, 2014; Fiah, 2018). Quality is still a problem in the education process and has not shown significant improvement (Hidayat, 2017; Saputra, 2021). Although some schools, especially in urban areas, have shown encouraging progress in the quality of education, many others are still worrying (Nurkuntari, 2016; Suryana, 2017).

One approach to incorporating character education into the classroom is to improve students' retention of Islamic religious education (PAI) materials (Ainiyah, 2013; Yahri et al., 2020). Religious instruction greatly aids character development, particularly Islamic instruction (Anwar, 2016; In'Ratnasari et al., 2020). A well-rounded human being is the product of a combination of religious education's cognitive function in shaping spiritual knowledge (affective), moral standards and value formation (psychomotor), and behavioral regulation (cognitive) (Ainiyah, 2013).

This is in line with education's raison d'etre, which aids students in personal development, namely cultivating all of their potential and the constructive shaping of their unique qualities to benefit themselves and their communities (Suwartini, 2017). Students' religious character and identity are profoundly influenced by the availability of Islamic Religious Education (PAI) in the classroom (Aladdin, 2019). One reason why PAI is essential for students is that PAI will build an understanding of Islamic teachings. Using a methodical and organized approach, PAI teaches students the fundamentals of Islam and how to incorporate them into their everyday lives (Tambak, 2014; Elihami &; Shahid, 2018).

In PAI learning, there is a goal of forming a religious identity, PAI helps students build a solid and consistent religious identity. Students' religious convictions and ideals are bolstered by PAI education because they learn about fundamental spiritual principles (Ashari & Nugrahanti, 2021; Sultani et al., 2021). Students are also instructed on the virtues of honesty, discipline, responsibility, and tolerance as part of the PAI curriculum's focus on shaping well-rounded individuals (Kuning, 2018). The goal of Islamic religious education also includes fostering a deeper appreciation for national ideals (Mansir & Karim, 2020). In the context of education in Indonesia, PAI also has a vital role in shaping national identity. Students in a majority-Muslim country may benefit from learning about and embracing Islamic principles to grasp national values better and develop a more profound sense of patriotism (Taufik, 2020).

Islamic religious education in schools plays a crucial part in the formation of students' religious identities (Alfiyanto, 2020a), through PAI learning, students can gain a better understanding of Islamic teachings, build a strong religious identity, and form a good personality and character (Lubis, 2018). As a subject that studies Islamic spiritual teachings, PAI provides an understanding of religious values that are the basis of daily life. In the learning process at school, students can learn Islamic teachings systematically and structured to understand the basic principles of Islam and apply them in everyday life. This activity can help students build a solid and consistent religious identity and strengthen their religious beliefs and values (Alfiyanto, 2020b; Khaidir & Suud, 2020). Another objective is to aid pupils in developing positive character traits. In PAI learning, students are taught to develop good morals, such as honesty, discipline, responsibility, and tolerance. This can help students form good personalities and characters (Suryana & Latiana, 2013; Ratnasari, 2019).

Based on observations, Islamic Religious Education at SMAS Taruna Tunas Bangsa Baturaja has carried out learning and educational functions in terms of forming religious identity and student personality. With existing PAI learning, teachers are given tasks and responsibilities on how students can have spiritual knowledge and carry out religious functions well. The limited learning time at school every week is an obstacle to instilling religious character and personality in existing students. Still, the existing barriers do not decide the cultivation and formation of an excellent religious identity and personality for SMAS Taruna Tunas Bangsa Baturaja students. Students at SMAS Taruna Tunas Bangsa have a shared responsibility for their religious identity and personality development, and it is hoped that by incorporating PAI learning into their education, they will be able to gain a deeper understanding of Islamic teachings, form a strong religious identity, and create a good personality and character.

Method

This research focused on Islamic Religious Education as a Means of Forming Religious Identity and Student Personality at SMAS Taruna Tunas Bangsa Baturaja. The location of this research was carried out at SMAS Tarunna Tunas Bangsa Baturaja, which is located at Jl. Ganesa No. 688 Air Paoh, East Baturaja District, Ogan Komering Ilir Regency, South Sumatra Province. This type of research is qualitative research. Qualitative research is research on data expressed in pictures or words arranged in a sentence (Sugiyono, 2014). This study aims to analyze the process of Islamic Religious Education as a Means of Forming Religious Identity and Student Personality at SMAS Taruna Tunas Bangsa Baturaja-South Sumatra.

In field research with a qualitative approach, the situation was recorded using qualitative research techniques such as observation guidelines, documentation, and interview procedures (Sugiyono, 2019). This field research is expected to provide an overview of the process of Islamic Religious Education as a Means of Forming Religious Identity and Student Personality at SMAS Taruna Tunas Bangsa. The approach used is descriptive research with a qualitative approach focusing on analyzing thinking processes. Inductive references the dynamics of relationships between observed phenomena and always uses scientific logic (Abuzar, 2015). Therefore, this descriptive study describes Islamic Religious Education as a means of forming religious identity and student personality.

This data collection method is one of the strategic steps in research because the purpose of the study is to obtain data. Data collection techniques used are through observation, interviews, and documentation. The research informants interviewed comprised 13 people consisting of the Head of Madrasah, Deputy Head of Madrasah for Curriculum, PAI Teachers and several students as objects and informants. This study used data analysis techniques related to Miles, Huberman, and Saldana. This shows that qualitative data analysis activities are interactive. The components in the data come from Miles, Huberman, and Saldana (Huberman, 2014). First, Data reduction is data taken from the field, which is so large that it must be collected carefully and in detail. Second, the presentation of data is organization, integration, and derivative information. The production of the data here also helps to understand the context of the study as it allows for a more detailed analysis. Qualitative research presents data as short descriptions, graphs, and relationships between categories. The third is concluding. The initial conclusions presented are still provisional and can be changed if no supporting evidence is found at the next stage of data collection (Huberman, 2014). But when researchers return to the scene to collect data, the conclusions become clear that those drawn early can be trusted if supported by valid and consistent evidence.

Results and Discussion

PAI is very important to create an intelligent, peaceful, open, democratic, and moral society (Nurhadi, 2018). Islamic Religious Education (PAI) has a vital role in student learning in schools or educational institutions that prioritize Islam as the main religion or part of their curriculum. Essential aspects of PAI in learning, including Islamic Religious Education, can strengthen Religious Identity for school students. Based on the results of interviews with PAI teachers, Islamic Religious Education is beneficial for students to develop a deep understanding of Islamic teachings, especially since previous students also came from public schools. There was no primary religious education. Besides that, Islamic religious education is an essential part of forming religious identity for students at SMAS Taruna Tunas Bangsa, and it includes an understanding of religious beliefs, values, and practices in Islam.

In the formation of religious identity and personality of students, Islamic Religious Education is an important part and can contribute to the formation of religious identity and character of students. Understanding religion for students is an important part, and PAI helps students understand Islamic teachings, such as aqidah (belief), worship (religious rituals), morals (ethics), and Islamic laws. It helps them understand the basics of their religion and strengthens their faith as a Muslim. Based on the results of an interview with the vice principal for curriculum, one of the objectives of Islamic religious education is moral and ethical education. PAI plays a vital role in the formation of character and morals of students. Through religion lessons, students learn about values such as honesty, compassion, integrity, and fairness, which help form a good personality. Islamic Religious Education (PAI) is vital in developing students' moral and ethical character. Here are some research results related to PAI and ethical and moral education.

Value learning through PAI subjects impacts the development of students' morality, reflected in their religious behavior (Dzofir, 2020). One indicator that can be measured is a change and progress in students' religious behavior, such as increasing students' religious commitment, growing social care for others, and obedience in maintaining social ethics. Islamic Religious Education (PAI) plays a role in shaping the moral character of students through teaching PAI values. Learning through PAI subjects impacts students' moral development, reflected in their religious behavior. Changes and advances in students' religious behavior, such as increased religious commitment, growth in social care, and adherence to social ethics, can be positive indicators.

Based on the results of interviews with school principals, the role of PAI teachers is essential, and PAI teachers try to develop religious values through PAI subject matter and religious activities in schools. The goal is to help students understand morals and ethics better to distinguish between right and wrong actions, form strong characters, and become highly moral individuals. Student self-concept in learning can affect the interest in learning PAI for SMAS Taruna Tunas Bangsa students. Therefore, according to the principal, PAI teachers need to pay attention to students' self-concept in the learning process to increase their interest in learning during the learning and education process at school. Self-concept includes students' views and attitudes towards different aspects of themselves, such as physical, moral, ethical, and social aspects, which are influenced by interactions with their environment. Thus, Islamic religious education can help students form moral character by teaching religious values, forming strong character, and paying attention to students' self-concept in learning. Islamic religious education is required to teach spiritual concepts and inspire students to use these teachings as guidelines in everyday life. By understanding the moral and ethical values taught in religion, students learn to distinguish between right and wrong actions, form strong characters, and become individuals of high integrity.

The formation of religious identity through the learning of Islamic Religious Education (PAI) in schools is a process that focuses on developing an understanding and appreciation of Islam and personal identification of students with Islamic religious beliefs and practices. Several ways in which PAI learning in schools can contribute to the formation of student's religious identity, namely understanding Islamic teachings. Based on the results of interviews with several students at SMAS Taruna Tunas Bangsa, understanding Islamic teachings is a school program because one of the essential aspects of the school's vision is religion. Instilling religious values for students, one of which is through learning Islamic religious education, students gain a deeper understanding of Islamic teachings, including the underlying beliefs, deals, and ethics, one of which is through the PAI learning process at school. It helps students understand the core teachings of their religion and strengthens their religious identity as Muslims.

Some SMAS Taruna Tunas Bangsa students added that Islamic religious education in his school also teaches students about Islamic spiritual practices. This becomes important and very beneficial for students in equipping themselves as Muslims. Some Islamic religious practices applied to schools are congregational prayers, Islamic holiday commemoration activities, Rohis activities, fasting and Ramadan pesantren, and other worship that provides educational value to students. Chairman Rohis added that one of the religious programs of students at SMAS Taruna Tunas Bangsa Baturaja is the spiritual formation of students through Rohis activities. This activity is carried out once a week. As an extracurricular activity, it has quite a lot of interest for learners in school. Students are taught how to carry out these religious activities properly, which helps them feel more deeply connected to the religion of Islam.

Islamic values are moral and ethical principles instilled in Islamic religious teachings (Ebrahimi & Yusoff, 2017). Islamic religious education also emphasizes Islam's moral and ethical values, such as honesty, compassion, and justice. Students learn how to apply these values daily, which helps form good character. In addition, Islamic religious education teaches students about social obligations in Islam, including giving zakat and alms and supporting people in need. This activity helps students understand their societal role and promotes concern for others. PAI learning in schools helps students integrate religious values daily and strengthen their religious identity. It can also help them deal with situations with strong moral and ethical foundations by Islamic principles. PAI teachers strive to foster religious values by developing Islamic religious education materials and various religious activities in schools. This is done to understand morals and ethics better so that students can distinguish between right and wrong actions, form strong character, and become individuals with high integrity.

Islamic religious education must integrate technology, adapt the curriculum, and uphold Islamic values. Reform is expected to produce graduates ready to face the challenges of the modern world while maintaining their Islamic identity (Tolchah & Mu'ammar, 2019). Islamic religious education, when taught well, can help students integrate spiritual values into their daily lives and form a strong, kind, and compliant personality with Islamic principles. It can also help them deal with situations with strong moral and ethical foundations. In education schools, one of the roles of Islamic religious education in shaping a good student personality is one of the goals and its implementation process in various ways. Moral and ethical learning must be well integrated to achieve personal good for students. Islamic religious education teaches students about moral and ethical values by Islamic teachings, such as honesty, compassion, justice, and concern for others. Students can understand right and wrong through this activity and form good character.

According to the Islamic Religious Education teacher, through this PAI lesson, students are also taught about social obligations in Islam, including zakat. The process can be distributed to schools, alms carried out at certain moments, and assistance to those in need or a disaster. It fosters a sense of empathy and concern for others, helping students become individuals who care about the well-being of society. The results of interviews with several students in the educational process at SMAS Taruna Tunas Bangsaa and a school program that teaches the cultivation and practice of Islamic religious values. Students are taught about religious traditions to be embedded in them and practiced daily, such as prayer, fasting, and other worship. This activity is significant and helps students understand the importance of religious observance in daily life and form adherence to religious rules.

Islamic religious education is essential to be given to children as a way to know Allah SWT. In addition, Islamic Religious Education is also their provision in standing in the future (Masdub, 2015). Basic things, such as good or bad, which are allowed to be done and not allowed according to religion, are essential to be equipped for them (McKay & Whitehouse, 2015). Islamic religious education helps students feel more connected to their Muslim identity. They learn about Islamic history, culture, and traditions, strengthening their sense of identity as Muslim community members. Although the main focus of PAI is Islam, religious education can also teach the values of tolerance towards other religions and cultures. This can help students understand diversity and promote peaceful inter-religious dialogue.

Development of independence and leadership as part of the process of Islamic religious education. PAI can help students develop independence and leadership in contexts consistent with Islamic values. They can learn how to be good leaders in society and contribute to the betterment of society. It also helps students build a healthy relationship with God through worship, prayer, and spiritual reflection so that there will be obedience and strength in facing life's challenges and developing spiritual maturity. In the learning process, teachers try to use various strategies, methods, and approaches, as well as media, that can help optimize the potential of students (Nisa, 2020). This good process of Islamic religious education taught through proper methods is very beneficial. It can help students integrate spiritual values into their daily lives and form personalities that are good, responsible, and by Islamic principles. It can also help them deal with various situations in their lives with strong moral and ethical foundations, which in turn helps form a good personality.

Conclusion

Based on the results and discussion, it can be concluded that the process of Islamic religious education in shaping the spiritual identity and personality of students at SMAS Taruna Tunas Bangsa Baturaja-South Sumatra has run quite well. The role of principals, vice principals, teachers, education staff, and the active participation of students is an integral part of forming an excellent religious identity and personality for students through Islamic religious education. Islamic religious education has played an essential role in shaping the character and personality of promising students at SMAS Taruna Tunas Bangsa Baturaja. Some of the activities carried out by the school to achieve this include moral and ethical learning, instilling social awareness, increasing students' religious observance, and increasing students' understanding of religious identity. This activity helps students improve their understanding of Islamic values, and students, in the process, feel connected to their religious identity as Muslims. Some activities carried out by the school, such as religious education, are related to Islamic history, culture, and traditions.

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