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THE ROLE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN IMPROVING STUDENTS' WORSHIP PRACTICE SMP NEGERI 1 NGAGLIK

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Abstract

Focus of this research is the implementation of the duties of Islamic religious education teachers in the practice of students' worship. The purpose of this research is to determine the duties of Islamic religious education teachers in improving the implementation of students' religious practices and to determine the supporting and inhibiting factors for Islamic religious education teachers in improving students' implementation of religious practices at SMPN 1 Ngaglik Kab. Sleman. Data is processed and analyzed using qualitative methods. The approaches used are managerial, juridical, pedagogical and theological-normative approaches. Data sources consist of primary data, namely teachers and students as key informants and secondary data, namely school history, as well as other files as supporting data. The instruments used are observation guidelines, interview guidelines, and documentation. The data analysis technique is through a process of data reduction, data display, and data verification, then the data is tested using a crosscheck technique between all the data that has been obtained. The results of the research show that the implementation of the duties of Islamic religious teachers in improving students' practice of worship at SMPN 1 Ngaglik, Sleman Regency is carried out by controlling the students' prayer activities, the teacher is a role model for students, the teacher always directs, lectures, demonstrates, and orders students to always perform prayers and other acts of worship. Apart from that, the teacher at SMPN 1 Ngaglik Kab. Sleman also provides motivation or appreciation for students who are active and diligent in carrying out prayers. Supporting factors include collaboration between Islamic religious education teachers and homeroom teachers, holding Ramadhan charity activities and Islamic holidays, such as Islamic boarding schools, Isra' Mi'raj commemorations, and giving zakat fitrah to underprivileged communities around the school environment. Inhibiting factors are the small prayer room space and the small number of ablution places so they cannot accommodate students. Sometimes teachers do not have time to exercise control so that students do as they please in carrying out prayers and in the habit of gathering together and telling stories about things that are not useful. The implications of this research are that it is hoped that each teaching staff (teacher) can carry out their duties better so that students' practice of worship can be better, thereby creating IMTAK in each student. Then school leadership elements hold various religious activities and training every semester and month of Ramadan to increase students' knowledge and understanding of religion.

Keyword: Islamic Religious Education, Teachers, Worship Practice

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INTRODUCTION

Religious education is actually the same as other education, namely highlighting three aspects, namely: cognitive, affective and psychomotor. This means that religious education is not just about providing knowledge about religion, in fact what is more important is to accustom students to obey and obediently carry out worship and do good deeds and behave in their lives in accordance with the norms set out in Islamic teachings.

At the elementary school level, the scope of learning materials has increased to include: the Koran as a source of the Islamic religion, faith, morals and dates. The scope of levels of Islamic religious education is very broad and to measure the success of students, several achievement indicators have been established which are an indication of the results achieved by students after following the process, one of which is the competency that elementary school graduates are expected to master, namely that students are able to worship well and orderly.[1]

Students are members of society who try to develop their potential through the learning process available at certain pathways, levels and types of education (RI Law No. 20 of 2003 concerning the National Education System). Every teacher knows exactly that students have the potential to grow and develop. This growth and development can be done through education.

Discussions regarding the growth and development of students generally revolve around issues related to human nature and practices. Therefore, in the world of education there are several schools of thought relating to delivery and practice. So that students are enthusiastic about praying well and with discipline, it is necessary to provide prayer guidance, which requires a certain process or method of training to implement it. However, in reality, many students who have completed elementary school education are very lacking in experiencing daily life, especially in carrying out religious services. The community environment is no less important and has a big influence on students' enthusiastic attitude in carrying out prayers.

The Islamic Religious Education Teacher at SMPN 1 Ngaglik provides worship coaching by holding rote training and prayer practice at school in the hope that children can actually carry out their worship properly and correctly. However, the implementation of worship coaching in the form of prayer practice training and memorizing prayer readings has been implemented by SMPN 1 Ngaglik, but there are still many students who, when the prayer practice exam is held, look stiff in their movements and do not memorize all of the prayer readings. This usually occurs due to various influencing factors, both from students who do not pay enough attention and from an environment that is less religious. The atmosphere of religious life in the family is very influential in developing attitudes so that they are enthusiastic about performing prayers.

Apart from prayer services, there are also social services such as interactions between students and teachers or students and students, as well as with the community in

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[1] Muh. Uzer Usman, Becoming a Professional Teacher (Cet. XIV; Bandung: PT. Remaja Rosdakarya, 2002), pp. 9-11.

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general. However, there are still discrepancies found between the expectations of religious education teaching and what occurs in the field, in this case there are still conflicts (fights between students) both within the school environment and outside the school environment. In fact, there is still the practice of drunkenness outside the school environment, until sexual practices among students are discovered. This sexual practice occurred in 2021 outside the school environment and was held within the school. If action is not taken quickly on vertical worship and/or horizontal worship which is not anticipated, it will certainly cause social effects that lead to demoralization and of course will be far from achieving the goal.[2]

National Education as stated in the National Education System Law. Thus, education is very important for survival in this world and the hereafter. Education is also what will make human knowledge develop. Meanwhile, religious education is defined as an activity that aims to form a religious human being by instilling the beliefs of faith, good deeds and good character or morals to become a human being who is devoted to Allah SWT.

Students who are in junior high school are generally aged 13-15 years and the practice of worship carried out by them in daily life, especially those related to the practice of obligatory worship, is generally only the five daily prayers and fasting in the month of Ramadan. SMPN 1 Ngaglik also holds Ramadhan amaliah activities (fast Islamic boarding school) which are specifically for students to gain knowledge of worship and be able to practice it both in formal and non-formal environments.

The achievements achieved are not only in the form of grades but also the implementation of the content or learning objectives of Islamic religious subjects which are actualized in the form of religious practices demonstrated by students. Based on the author's temporary observations, female students at SMPN 1 Ngaglik have good religious practices and are interested in Islamic religious subjects. As explained above, interest is an important factor in achieving learning outcomes. For this reason, the author feels interested in conducting research on students' religious practices and their relationship with interest in learning about Islam, which is one of the factors driving the success of the learning process which is characterized by changes in attitudes and behavior through practicing the content of the material contained in the subjects they study. especially Islamic religious subjects.

If in an educational institution there are students who are Muslim, then they have the right to receive Islamic religious instruction and be taught by Muslim teachers. Instilling religious values in them is an absolute requirement to achieve the value of harmony in living life in this world and the hereafter. These values can be used as a foundation so that they do not depart from religious teachings. At the Junior High School (SMP) level, Islamic subjects are taught from class VII to class IX. This lesson contains faith, morals, Al-Qur'an Hadith, worship and dates.[3]

It also concerns Islamic legal theory, namely regarding human obligations, especially individual obligations to Allah SWT. In principle, Islamic religious studies equip students to have complete knowledge of Islamic law and be able to apply it in the form

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[2] Ahmad Rohani HM, Teaching Management (Cet. II; Jakarta: PT. Rineka Ciepta, 2004), p. 124
[3] M. Arifin, Islamic Education Science (Cet. IV; Jakarta: Bumi Aksara, 1996), p. 101

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of worship to Allah SWT. In this way, students can carry out correct worship rituals according to Islamic teachings in accordance with the worship practiced and taught by the Prophet Muhammad.

In the Islamic Religious Education subject competency standards which contain the minimum abilities that students must master while taking PAI at SMPN, these abilities are oriented towards affective and psychomotor behavior with the support of cognitive knowledge in order to strengthen faith and devotion to Allah SWT.

This research was carried out because researchers saw that the implementation of the duties of religious teachers in improving the practice of worship had not been fully carried out well at SMPN 1 Ngaglik, Sleman Regency. This can be seen by the fact that there are still many students who do not understand the procedures for worship, students who do not memorize and do not know the correct prayer movements and there are still many things that PAI teachers must do in carrying out their duties. If the implementation of the duties of an Islamic teacher is well structured, educational learning and implementation of religious practices will become better and attract the attention of students.[4]

Abdul Rasyid, PPs Alumnus. UIN Alauddin Makassar in 2010 with the thesis title "School Principal Policy and Teacher Performance (Study of the Development Perspective of SMAN 1 Watang Pulu, Sidrap Regency". This thesis discusses that the success or failure of educational programs in schools is determined by the achievement and performance of the principal in leading and controlling various The policy strategy is to determine where the educational institution (school) is headed, so that the principal must be professional, that is, he must be able and master management, administration and be able to demonstrate expertise in leading as expected so that the learning achievements of students and teaching staff can increase.

Thesis from Nok Bawon in 2001 with the title "The Role of Guidance and Counseling Teachers and PAI Teachers in Developing Students' Disciplinary Attitudes at High School Colombo Yogyakarta". In the role of guidance and counseling teachers and PAI teachers in cultivating disciplinary attitudes in schools, there are several influencing factors. But this can be resolved so that the cultivation of discipline can run well and smoothly.

Amiruddin, PPs UIN Alauddin Makassar alumnus in 2011 with the thesis title "The Influence of Class Management on Class Improvement on Increasing Student Learning Outcomes in Al-Quran Hadith Subjects at MAN Masamba". This thesis discusses the influence of classroom management on improving student learning outcomes in the Al-Qur'an Hadith subject at MAN Masamba. The aim of this research is to obtain objective data in the field regarding the implementation of Al-Quran Hadith teachers' classroom management to reveal student learning outcomes, and to analyze the influence of classroom management on improving student learning outcomes at MAN Masamba.

The aim to be achieved in this research is to determine the duties of Islamic religious education teachers in improving the implementation of students' religious practices at

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[4] Abd. Rahman Getteng, Towards Professional and Ethical Teachers (Cet. V; Yogyakarta: Graha Guru Publisher, 2011), p. 43.

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SMPN 1 Ngaglik Kab. Sleman. And to find out the supporting and inhibiting factors for Islamic religious education teachers in improving the implementation of students' religious practices at SMPN 1 Ngaglik Kab. Sleman.

METHODS

This research is qualitative in nature where the results of the research describe objects naturally, factually and systematically, namely regarding the process of carrying out the duties of Islamic religious education teachers in improving the practice of worship of students at SMPN 1 Ngaglik, Sleman Regency. Apart from that, the researcher also described the obstacles in carrying out the duties of an Islamic teacher at SMPN 1 Ngaglik, Sleman Regency. The perspective used in this research is a multidisciplinary approach, namely management, juridical, pedagogical and normative theological approaches. Researchers used two types of data in this research, the first is primary data which consists of three elements, namely SMPN 1 Ngaglik Sleman Regency, school principals and teachers (educational staff), implementation of teachers' duties in improving students' religious practices. Secondly, secondary data is data obtained from literature such as the history of the founding of the school, the Koran, books, magazines, documents and references related to this research, especially those that are relevant to the implementation of the duties of religious teachers in order to improve students' practice of worship.[5]

The research instrument used is the researcher himself or human instrument, namely the researcher himself who is the instrument. Then the researcher developed the instrument into interviews and documentation. In order to obtain qualitative data, several qualitative data collection techniques were used, including: observation, interviews and documentation. Next, all data is analyzed qualitatively to explain the process of social change using social structure, ecosystem and culture analysis units according to existing facts. The next step is to carry out interactive analysis by combining the data as a whole (comprehensive). The analysis consists of three flows (three stages of the water model) of activities that occur simultaneously, namely: data reduction, data presentation, drawing conclusions or verification.[6]

RESULTS AND DISCUSSION

In improving the practice of worship of SMPN 1 Ngaglik students, there are several factors that support and hinder the implementation of the duties of Islamic religious education teachers in improving the practice of worship of students of SMPN 1 Ngaglik Kab. Sleman, namely the collaboration between PAI teachers and homeroom teachers is intended to facilitate the Islamic Religious Education learning process, especially if there are students who have problems when participating in worship activities. In order not to disturb the process of carrying out other students' worship, students who like to make noise and students who like to play truant during Dhuhur prayers in congregation

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[5] Sugiyono, Educational Research Methods: Qualitative, Quantitative and R&D Approaches (Cet. XI; Bandung: Alfabeta, 2010), p. 15

[6] M. Arifin, Islamic Education Science a Theoretical and Practical Review Based on an Interdisciplinary Approach, (Cet. V; Jakarta: Bumi Aksara, 2000), p.136.

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in the prayer room, are handed over to their respective homeroom teachers to immediately be given advice that carrying out worship has great rewards. .

If there are students who have problems or make noise during the prayer service in the Mushollah, the PAI teacher calls the students concerned and hands them over completely to the homeroom teacher to be handled immediately (providing guidance and direction) so that all students carry out the prayer well in order to become decent human beings. have faith and piety.

Muh. Abduh, a sports teacher and student affairs teacher, stated that students who often make noise during the prayer process are handed over to their homeroom teacher to be given guidance and direction so that the cause of their deviant behavior can be identified. It could be that he is actually a smart student, it's just that social influences make him indifferent to matters of worship.[7]

By looking at the information above, it can be concluded that the collaboration between PAI teachers and homeroom teachers in dealing with students with problems really supports the learning process, because teachers are not preoccupied with the affairs of students with problems.

Handling like this is very necessary, because it helps and makes it easier for teachers to carry out learning. The act of calling and handing over problematic students is a lesson for other students not to be lazy in performing their worship.

Supporting activities in the implementation of the practice of worship for students at SMPN 1 Ngaglik Kab. Sleman, among others, as stated by the teachers in the interviews below, stated that every month of Ramadhan PAI teachers are always given permission from the school principal to carry out Ramadhan amaliah (fast Islamic boarding school) activities for students for 6 days, 2 days for class VII, 2 days for class VIII and 2 days for class IX, where Ramadhan charity activities are very good for students' spirituality.

The PAI class VIII teacher also expressed the same thing, stating that not only was he supporting the provision of religious facilities in schools, but also support for religious activities such as holding Isra Mi'raj activities, the birthday of the Prophet Muhammad. and giving zakat fitrah to poor people around the school.

From the results of the interview, it can be seen that the activities that support the implementation of students' religious practices at school are Islamic boarding schools in the month of Ramadan, Isra' Mi'raj commemorations and paying zakat fitrah at school for underprivileged communities who live in the area around the school.

SMPN 1 Ngaglik is located on the main road and next to the Grand Mosque, so every time it holds activities to commemorate religious holidays, it always collaborates with the youth of the Ngaglik Grand Mosque. Apart from that, the good relationships that exist between the principal and teachers, teachers and teachers, teachers and staff, school residents and committees, and relationships between residents run well and are in synergy with each other.

The results of the researcher's interview with Gusni, who is also an Indonesian language teacher, stated that a conducive environment allows the implementation of the duties of an Islamic religious education teacher to run well. The physical environment and non-

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[7] Muh. Samsir, Islamic Religious Education Teacher grade VIII, Interview conducted in the teacher's room of SMPN 1, 22 May 2022.

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physical environment must support each other so that teachers do not become bored and fed up in interacting with fellow teachers and students.

The same thing was also expressed by Fitriati Hamzah, an Integrated Science teacher, who stated that one of the factors that supports the process of carrying out teacher duties is a conducive environment, both physical and non-physical environments created by all school members. By establishing harmonious relationships between fellow school members, the atmosphere in carrying out teacher duties will be pleasant.

From the information above, it can be concluded that a conducive environment, both physical and non-physical, will be very supportive for achieving effective and efficient implementation of teacher duties. The environment in question is the existence of religious facilities such as a prayer room and a shady environment around the school and a prayer area that has sufficient ventilation so that students will feel comfortable when they are in the prayer room.

The non-physical environment referred to here is a harmonious relationship between fellow school members. If there is a disharmonious relationship between fellow school members, then the school atmosphere will no longer be comfortable and enjoyable and may even be boring. This will interfere with the implementation of the duties of Islamic religious education teachers in improving students' practice of worship.

Worship facility equipment actually really supports the implementation of the duties of Islamic religious education teachers in improving the practice of worship in schools. However, the worship facilities include a prayer room that is still inadequate and the faucet for taking ablution water is damaged.

The same thing was also expressed by Muh. Samsir, a PAI teacher in class VIII, said that the thing that was an obstacle when providing material regarding the implementation of worship for students at SMPN 1 Ngaglik Kab. Sleman is that the worship facilities in schools are incomplete, making it difficult for students to carry out worship activities

Ririn Gustina Student at SMPN 1 Ngaglik Kab. Sleman class VIII said that the factor that inhibits students from carrying out worship is because the facilities for worship are not complete, for example, sometimes students want to perform congregational prayers at Dhuhur time, but this is not done perfectly due to the number of functioning ablution places remaining only 2 while the students There are dozens of people who want to perform ablution.

The narrowness of the prayer room and the damage to the ablution area are reasons for students not to carry out worship or activities in the prayer room, so that students are reluctant to pray or carry out activities in the prayer room.

At SMPN 1 Ngaglik Kab. Sleman has a total of 38 teachers. This number is still considered very minimal so there are several teachers who double up for other duties. Apart from that, sometimes the teaching staff lacks control over the students' implementation of worship because the homeroom teacher sometimes does not teach until the last hour and there are many other things that become the focus of attention, so that many students are sometimes absent during the worship service.

Andi Patma Ulandari, a student at SMPN 1 Ngaglik class, stated that students were only diligent when the PAI teacher was there to control the students carrying out religious

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services assisted by the homeroom teacher. But when one of them is not there, sometimes commotion starts to occur during worship.

The teacher's activeness in controlling the implementation of the worship practices of students at SMPN 1 Ngaglik is an important factor that has an influence because students will carry out worship if there is a teacher or homeroom teacher supervising them. Without the presence of a teacher or homeroom teacher, students at SMPN 1 Ngaglik are reluctant to pray, fast or give alms as part of their education at school.

The next factor that hinders students' implementation of worship is the lack of interest of students in carrying out worship. This is because students prefer to gather with their friends in the canteen. This is influenced by the age of students entering puberty, so that carrying out worship is still considered unimportant in their lives.

Muh. Class VIII PAI Teacher Samsir said that sometimes students immediately leave school after class time without having to carry out their religious activities first. Many students prefer to gather with their friends and talk about things they consider important in their time. Puberty is a period that must be passed by every child, including students at SMPN 1 Ngaglik who are at the initial age of entering this period. It is very difficult for teachers to direct them to carry out mandatory worship at school, because their emotions and strong environmental influences make them reluctant to carry out worship at school. Actually, not all students behave like that, but this can affect other students. The habit of hanging out with friends like this has actually often been reprimanded by teachers, over and over again, but students still haven't been able to get rid of this habit. When students have gathered together with their group, the topics of conversation will certainly be things that are not important, rather than discussing lessons or discussing positive things that are beneficial for cognitive development, but instead what is discussed are things outside their cognitive needs. This is a factor in students' lack of interest in carrying out students' religious practices.

The results of the research state that with the collaboration of PAI teachers and homeroom teachers together with educators who care about the students of SMPN I Ngaglik, many students are accustomed to praying, fasting and giving zakat. However, there are still some who pay less attention due to environmental and family factors.

Collaboration with the homeroom teacher and educators in carrying out tasks is an effective implementation action carried out in the classroom, so it needs to be improved so that it can realize educational goals for students. That Islamic religious education teachers have directed students to get used to the main practices of prayer and fasting. Based on the results of the researcher's observations, when practicing prayer, there were still some students who had not memorized the prayer reading practice and were still stiff in practicing prayer movements.

The results of the research at SMP I Ngaglik Below after prayer, one of the students was appointed to deliver the kultum, so that at religious or other events students often performed not only Indonesian language lectures but also Arabic language lectures.

Based on the implementation of the teacher's duties to educate. Teaching, guiding, coaching, directing, evaluating and assessing. So the researcher observed that teachers cared about the tasks entrusted to them, however there were still students who did not

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pay attention to the implementation of worship. This is due to the dominance of each family's education and environment.

However, many students pay attention to the assignments given to students as well as from other teachers. Even though student educators together with the homeroom teacher carry out their roles and functions in teaching, there are also some students who do not pay attention to it, this right is because students' thoughts and actions are dominated by several factors; Firstly, because of environmental factors, students will easily access various undocumentations from outside so that the teacher's role is not visible due to the rapid influence of the environment.

Second, there is the influence of the environment, the family, that more students will change, this is due to the family environment not helping each other to motivate students.

To facilitate understanding and reading, the research results are described first and then followed by discussion. Results subtitles and discussion subtitles are presented separately. This section must be the largest part, minimum 60% of the entire body of the article.

CONCLUSION

The implementation of the duties of Islamic religious teachers in improving students' practice of worship at SMPN 1 Ngaglik, Sleman Regency is carried out by collaborating between teachers in controlling the students' prayer activities, teachers being role models for students, teachers always directing, lecturing, demonstrating and ordering students to always perform prayers and other acts of worship. Apart from that, the teacher at SMPN 1 Ngaglik Kab. Sleman provides value and also in the form of motivation or appreciation for students who are active and diligent in carrying out prayers.

Factors that support and hinder the duties of Islamic teachers in improving students' practice of worship at SMPN 1 Ngaglik, Sleman Regency, namely:

a. Supporting factors
   - There is collaboration between Islamic Religious Education teachers and homeroom teachers in controlling students during the practice of praying in the school prayer room.
   - The school also holds Ramadhan charity activities and Islamic holidays, such as Islamic boarding schools, Isra' Mi'raj commemorations, and giving zakat fitrah to underprivileged communities around the school environment.
   - The school environment is conducive and harmonious so that it is very possible for the process of carrying out prayer services for students at SMPN 1 Ngaglik Kab. Sleman can run well.

b. Obstacle factor
   - The prayer room is narrow and there are only a few ablution places so it cannot accommodate the 754 students.
   - In fact, teacher cooperation is very good in controlling students, but sometimes teachers do not have time to exercise control so that students do whatever they want in carrying out prayers.

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- The lack of interest of students in question is due to the habit of gathering with their group while telling stories about things that are not useful, so that students lack interest in carrying out religious practices. Conclusions are not just repeating data, but are in the form of meaningful substance. It can be a statement of what is expected, as stated in the "Introduction" chapter which can eventually lead to a "Results and Discussion" chapter so that there is compatibility. Apart from that, you can also add prospects for the development of research results and prospects for further research applications in the future (based on the results and discussion).

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