



# The Role of Teachers in Educating Students' Religious Attitudes in Senior High School

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## Abstract

Islamic Religious Education has a strategic role in shaping the character and religious personality of students, especially in formal educational environments such as madrasahs. In an increasingly complex social context, strengthening religious values is very important to protect the younger generation from negative influences that are contrary to Islamic teachings. Therefore, schools as educational institutions have a responsibility to implement Islamic Religious Education values systematically in the learning process and student development. This study aims to determine how the implementation of Islamic Religious Education values in developing students' religious attitudes at Madrasah Aliyah Nurul Iman Modong, South Sumatra. This type of research is field research with a qualitative descriptive approach. Data sources in this study include the Principal, Teachers, and grade XI students at MA Nurul Iman Modong. Data collection techniques used are observation, interviews, and documentation. The results of the study show that: (1) The values of Islamic Religious Education implemented in learning include moral, spiritual, worship, and social Islamic values, which significantly contribute to the formation of students' religious attitudes; (2) Islamic Religious Education plays an active role in shaping students' religious awareness, both through intracurricular and extracurricular activities, such as congregational prayer, Al-Quran recitation, and moral development through teacher role models. The implications of this study indicate that internalization of Islamic Religious Education values must continue to be improved through an integrative approach between teaching, habituation, and ongoing development. This is important to create a generation that is not only intellectually intelligent, but also spiritually strong and has noble morals.

## INTRODUCTION

Implementation is a process of applying ideas, concepts, policies, in the form of practical actions so that they have an impact, either in the form of changes in knowledge, skills, or values and attitudes.. Implementation is usually carried out after the planning is considered mature and ready to be implemented systematically. (Magdalena et al., 2020; Hudamahya et al., 2022).

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In the world of education, implementation is a crucial stage because it concerns the success of a program in producing the desired changes (Magdalena et al., 2020; Hudamahya et al., 2022). Implementation not only concerns technical aspects, but also touches on social and cultural dimensions, especially in the context of value education. In this case, the implementation of Islamic Religious Education does not only rely on theoretical aspects, but also on direct application in the lives of students. Therefore, implementation is a benchmark for the success of education itself, whether it is able to provide a real impact on changing student behavior or not (Hasan et al., 2022; Chaerunisa et al 2023).

The implementation of Islamic Religious Education is not only the responsibility of teachers unilaterally, but also involves the active participation of the students themselves. Teachers act as facilitators and role models, while students must internalize and practice the values taught. A teacher is obliged to implement Islamic teachings in their daily behavior, such as showing noble morals, politeness in speaking, and discipline in worship. This is important because the teacher's behavior will be a real model for students in forming their Islamic identity. The teacher's exemplary behavior has a major influence in building students' religious attitudes. This implementation is not enough if it only occurs in the classroom, but must be seen in everyday life in the school environment. This process requires consistency and a holistic approach from all parties involved in Education (Lubis et al., 2021; Maghviroh & Safitri, 2024)

Morals are the main foundation in community life and are an important part of Islamic teachings. In the context of education, the formation of good morals is a complex and ongoing process. This cannot only rely on verbal delivery of material in the classroom, but also through habits, role models, and a supportive environment (Kurniasih et al., 2024). Noble morals do not appear instantly, but are formed through a long and consistent process. If a student's morals are damaged, then their behavior in everyday life will also deviate. Therefore, Islamic Religious Education must integrate aspects of morals in every learning activity. Education that is oriented towards morals will produce students who are not only intellectually intelligent, but also noble in morals and behavior (Khaidir & Qorib, 2023; Gani et al., 2024).

Education is a fundamental need for humans that allows them to survive and thrive in their lives. Without education, humans will not be able to live their lives well because education is a tool to shape awareness, attitudes, and skills. In Islam, education is not only an intellectual process, but also spiritual and moral (Fadhilah & Maunah, 2021). Religion plays a role as a guide to realizing a meaningful, peaceful, and dignified life. Through education, noble values such as honesty, responsibility, and respect can be instilled from an early age. In this context, education becomes a means to fortify the nation's children from moral degradation and social deviation. When individual attitudes are built on the foundation of religious values, a strong and noble character will be formed, in accordance with the vision of character education according to Islam. Hamim et al., 2021; Ramdani et al., 2023; Cahyani et al., 2024).

In the Islamic perspective, teachers are not only teachers, but also educators who are responsible for the growth and development of students' personalities. Teachers have a moral responsibility to help students develop all their potential, both cognitive, affective, and psychomotor (Sutarsih & Misbah 2021; Nabila & Karimah, 2023). In Islamic Religious Education, teachers must understand that their task is not only to convey knowledge, but also to foster attitudes and life values that are in accordance with Islamic teachings. Teachers become a living and real representation of Islamic values in front of students. Thus, the presence of teachers is very influential in creating a religious learning atmosphere and building positive emotional closeness. The role of professional and integrity teachers will shape students who are religious and have noble character, in accordance with the overall goals of Islamic

education (Judrah et al., 2024; Yusri et al., 2024; Akbar et al., 2024).

Instilling values is an important process in character education that aims to shape behavior and mindsets that are in accordance with religious norms and teachings. Instilling these values cannot be done instantly, but requires a systematic, continuous, and conscious approach from educators and parents. The family as the first and foremost environment plays a major role in instilling religious values in children from an early age. Religious values, especially Islamic Religious Education values, such as values of faith, worship, and morals, are the main foundation in building a strong personality. Educational institutions then play a role in strengthening and continuing the process of instilling these values. Thus, the values taught will be firmly embedded in children and reflected in their daily attitudes and behavior. (Putry, 2019; Marjuni, 2020).

Religious values are the main foundation in character education in schools. These values include faith, fear of Allah, humility, and responsibility in carrying out religious commands. In the era of globalization, religious values education is a challenge in itself because the influence of foreign cultures that are not in line with Islamic teachings is getting stronger. Therefore, Islamic educational institutions must strengthen religious values education through various approaches, such as role models, habituation of worship, and spiritual approaches. Unfortunately, many still consider religious education to be less important than science or technology education. In fact, without a strong religious foundation, science can be misused. Religious values not only guide behavior, but also instill moral and spiritual responsibility in every human action. (Meliani 2022; Wisiyanti 2024).

The results of observations conducted by researchers at Madrasah Aliyah Nurul Iman Modong, South Sumatra showed problems in the implementation of religious values. Researchers found that around 13 grade XI students did not attend congregational prayers at the school prayer room, even though the activity had been scheduled. Several students were seen wandering around when the call to prayer sounded and only a small number of them actually performed their prayers regularly. In addition, it was also found that some students did not understand the correct reading and procedures for prayer, and did not understand the importance of maintaining relationships between the opposite sex according to an Islamic perspective. This fact shows that the values of Islamic Religious Education have not been fully internalized in students. Therefore, researchers are interested in exploring further how the values of Islamic Religious Education can be applied optimally to develop students' religious attitudes.

## METHODS

The type of research used in this study is field research, namely an approach carried out directly at the research location in order to obtain in-depth empirical data about the object being studied (Aryanti et al., 2022; Efendi et al., 2022; Rahman et al., 2024). This field research was conducted to reveal in real terms how the implementation of Islamic Religious Education values in developing students' religious attitudes. In the initial stage, the researcher prepared a research design that included the formulation of objectives, identification of problems, and planning of data collection techniques. Furthermore, testing the feasibility of the instruments to be used in the field was carried out, such as interview guidelines and observation sheets. After the instruments were ready, the researcher determined the location of the research, namely at Madrasah Aliyah Nurul Iman Modong, and selected key informants.

This research uses informant sampling techniques with the methods snowball sampling, namely a technique for determining data sources that starts from a small number, then develops based on recommendations from previous informants

(Efendi et al., 2022; They passedet al., 2023; Engkizar et al., 2024). This technique was chosen because it allows researchers to reach relevant informants who are difficult to identify early on, especially in the context of education and students' religious attitudes which are personal and contextual. In addition, snowball sampling was used because it took into account potential obstacles in the field, such as limited initial information or uncooperative informants. With this technique, researchers gradually obtain additional informants, which then enrich and deepen the data collected. This technique is effective for exploring social phenomena more holistically, especially in qualitative studies based on religious and educational values.

## **RESULT AND DISCUSSION**

### **Islamic Religious Education Values in Developing Students' Religious Attitudes**

The results of the study indicate that the values of Islamic Religious Education (PAI) implemented at Madrasah Aliyah Nurul Iman Modong include moral, spiritual, worship, and social Islamic values. These values are systematically conveyed through lesson materials, worship habits, and social interactions between teachers and students. Moral values are instilled through moral lessons such as honesty, trustworthiness, and manners towards teachers and others. Spiritual values are instilled through activities such as tadarus Al-Qur'an, morning dhikr, and reading prayers before and after studying. Worship values are realized in the guidance of congregational prayer and understanding the correct procedures for worship. Meanwhile, Islamic social values are emphasized through activities of togetherness, mutual cooperation, and tolerance between fellow students. The instillation of these values is also not only carried out formally, but also informally through daily communication between teachers and staff with students. Interactions that foster a sense of affection, mutual respect, and strengthen Islamic brotherhood are also part of the education of these values.

Thus, the Islamic religious education system that is implemented does not stop at the cognitive aspect alone, but also touches on the affective and psychomotor aspects of students. For example, daily activities such as greeting each other when meeting, maintaining classroom cleanliness, and speaking politely to teachers are a means of reinforcing values that are continuously practiced. The school also emphasizes the importance of consistency in religious behavior, where behavior in the classroom must be in line with student behavior outside the classroom. This strengthens a holistic religious culture. In fact, the school pays attention to aspects of dressing according to Islamic law, as well as manners in using social media, which are important contemporary values in developing student religiosity in the digital era. (Meliani et al., 2022; Sopian et al., 2022).

Internalization of these values does not happen instantly, but rather through a gradual and consistent process. Teachers play an important role as value facilitators, not only delivering material theoretically but also guiding students to be able to practice it in everyday life. For example, when teachers give directions regarding the importance of congregational prayer, students are not only asked to understand the evidence, but are also invited to carry it out routinely in the school prayer room. This process combines cognitive, affective, and psychomotor approaches in Islamic character education. In this way, students not only know religious teachings, but are also accustomed to and able to implement them in real life. In this case, teachers position themselves not only as teachers, but also as mentors and shapers of students' religious personalities, by providing a personal touch when accompanying students in facing religious issues in their daily lives. ((Maulida & Ratnasari, 2024).

This consistency is important because religious attitudes do not grow from memorization alone, but from habituation. Therefore, teachers need to create a religious and pleasant classroom atmosphere, where students feel safe to express their religious values without fear of being blamed or belittled. This atmosphere will facilitate the process of internalizing values optimally. This study found that the habituation process such as getting used to saying hello, reading prayers together before starting lessons, and reminding students of prayer times regularly can create a deep spiritual climate. In addition, support from the school such as the availability of a decent place of worship, a calendar of religious activities, and the role of the OSIS religious section also strengthen this internalization process.

The instillation of these values has been proven to be able to shape students' religious attitudes, such as the emergence of awareness to worship without being told, the formation of polite behavior in speaking, and increased responsibility for tasks and time discipline. This finding is in line with the concept of Islamic education which emphasizes the formation of *insan kamil*, namely humans who are balanced between intellectual and spiritual intelligence. This also strengthens the theory of internalization of values according to Spranger and Lickona which states that value education must be conveyed through real examples, emotional experiences, and a supportive environment so that these values can be deeply embedded in students. This process also shows that religious education that is oriented towards character formation will be more successful if carried out collaboratively between teachers, students, and the environment.

In addition, this success is inseparable from the involvement of students in collective and reflective activities. Such as religious discussions, Islamic studies for teenagers, and short-term Islamic boarding school activities that encourage students not only to learn theoretically, but also to be able to relate Islamic values to the challenges of modern life. The formation of this religious attitude is important as a bulwark against the challenges of the times, such as the negative influence of social media and liberal lifestyles. Therefore, these results are proof that schools that are able to build a strong religious culture, and utilize the role of teachers as value educators, will be more effective in forming a young generation that is faithful, moral, and responsible.

### **The Role of Islamic Religious Education in Shaping Students' Religious Awareness**

Islamic Religious Education at MA Nurul Iman Modong plays an active role in shaping students' religious awareness, both through intracurricular and extracurricular activities. In intracurricular activities, teachers deliver core materials such as the pillars of faith, the pillars of Islam, the jurisprudence of worship, and Islamic manners. However, what makes the difference is how teachers connect theory with everyday life practices. For example, when teaching a chapter on prayer, teachers not only explain the procedures and requirements for valid prayer, but also directly invite students to practice ablution and become an imam or follower in congregational prayer. This creates a contextual and meaningful learning experience, where students not only know conceptually, but are also directly involved in its application. This kind of learning is in line with the principle of experiential learning which emphasizes the importance of experience-based learning to shape deeper awareness and understanding. Students find it easier to remember and absorb religious values when they experience them in real life. Teachers also not only act as conveyors of information, but also as facilitators in the formation of religious awareness. In Islamic Religious Education classes, teachers actively provide religious reflections, invite discussions, and relate the material to students' social realities, such



as issues of socializing, the use of social media, and the importance of maintaining morals in the digital era.

Extracurricular activities are an important space to strengthen students' religious values. Some routine activities are congregational prayers in the school prayer room, tadarus Al-Quran every morning, short Islamic boarding school during Ramadan, and Islamic studies for teenagers. All of these activities are designed to form Islamic habits and strengthen students' spiritual aspects. These activities are not merely formalities, but are an integral part of the school culture. In its implementation, students are given the responsibility to lead prayers, become imams, or become moderators of studies, so that they are not only recipients, but also active actors in religious education (Junaidi & Rahman 2021). This active involvement increases the sense of spiritual responsibility and fosters the courage to appear as religious figures in their social environment. These extracurricular activities also have the function of forming character and strengthening students' Islamic identity. Through the routine of worship that is carried out collectively, students feel that religious values are not only personal obligations, but also part of social and communal life. This creates a sense of belonging to Islamic teachings and encourages them to maintain religious behavior outside of school. In some cases, students who were initially less interested in worship showed behavioral changes after consistently participating in extracurricular activities. This shows the importance of a non-formal approach in religious education as a complement to the academic approach in the classroom (Maruti et al., 2023; Sulaiman, 2024).

The role of teachers is vital in overseeing this activity. The teacher's exemplary behavior in living a religious life becomes a direct role model for students. Teachers who are disciplined in praying, friendly, and uphold ethics in everyday life become models that students imitate. This study strengthens Albert Bandura's social learning theory which states that the formation of behavior occurs through observation and imitation of models that are considered credible. In this context, teachers become the main models. Therefore, the success of Islamic religious education is very dependent on the extent to which teachers are able to be role models in spiritual, moral, and social aspects. Not only the teacher's words are paid attention to by students, but also the teacher's actions and reactions in everyday situations, both inside and outside the classroom. Teachers who are able to demonstrate moral integrity and consistency of attitude in practicing religious values have a great influence on the internalization of values in students. In interviews, several students admitted that they were more inspired by the attitudes and habits of their teachers than just by the content of the lessons. Therefore, the strategy for strengthening religious awareness is not only based on the curriculum, but must also be supported by ongoing real role models. The success of religious character development in schools cannot be separated from the quality of the teacher's personality as a living and inspiring representation of Islamic teachings.

### **Supporting and Inhibiting Factors in the Development of Students' Religious Attitudes**

Based on findings in the field, there are several main supporting factors in the development of students' religious attitudes at MA Nurul Iman Modong. First, is the teacher's commitment to fostering students' religious character. Teachers not only teach in the classroom, but also monitor student behavior outside the classroom and provide direct advice when students begin to show behavior that is not in accordance with Islamic values. Second, a supportive school environment through the existence of an actively used prayer room, consistent religious programs, and a religious school culture. Third, support from peers. When the majority of students are accustomed to

worship and good manners, positive social pressure makes other students become accustomed to and feel comfortable in religious behavior.

However, there are also quite significant inhibiting factors. One of them is the lack of religious guidance at home, where some parents of students do not accustom their children to carry out worship properly from an early age. This creates an imbalance between guidance at school and at home. Some students also consider religious learning as something that is only important in an academic context, not for life. This shows that students' intrinsic awareness of the importance of religious values is still low, which can be caused by a lack of emphasis in the family environment. Another factor that is no less important is the negative influence of social media. Students today live in a digital era where information and trends are developing very rapidly. Exposure to content that is not in accordance with Islamic teachings, such as a free lifestyle, free association, and materialistic values, can erode the religious values taught in schools. Therefore, strengthening Islamic-based digital literacy needs to be integrated into the curriculum and student development. Religious education is not enough to only discuss fiqh and aqidah, but must also touch on contemporary issues that are relevant to students' daily lives.

## CONCLUSION

The formation of religious attitudes is a complex process and requires a holistic approach, involving experiential learning methods, reflection, use of technology, and role models. Supporting Factors in Developing Students' Religious Attitudes Supporting factors in forming religious attitudes include teacher factors, school environment, religious activities. a.) teachers who always provide guidance and direction to students, the advice given by teachers to students in forming religious attitudes is to tell students that religious attitudes are attitudes that we must obey based on Islamic law. b.) Good environment or social circle, greatly influences students' character including religious attitudes c.) Religious activities, these activities are such as short boarding schools, youth studies and mosque youth. By accustoming students to positive activities, students' religious attitudes can be formed by keeping students busy with positive activities. Inhibiting factors Inhibiting factors in forming students' religious attitudes include: parents, social media. Family, education and parental guidance at home greatly influence students' character, if students' habits at home are bad, it will be difficult to form students' religious attitudes. 2) The negative influence of social media, there are many trends or bad habits nowadays so that students always want to follow trends both in terms of fashion and socializing so that it triggers a lack of religious attitudes in students.

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