

## **The Implementation of Islamic Religious Values on the Religious Behaviour of Students at SMP Negeri 1 Sambas**

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### **Abstract**

This study originated from the phenomenon of declining morals among the community, particularly in the world of education. This is a negative consequence of the development of science and technology. Therefore, Islamic values must be instilled in students through education as preparation for their future. The focus of this study is: 1) How is the process of implementing Islamic values in the religious behaviour of students at SMP Negeri 1 Sambas? 2) What are the implications of implementing Islamic values on the religious behaviour of students at SMP Negeri 1 Sambas? This study uses a qualitative approach and descriptive research. Data collection techniques include interviews, observation and documentation. Data analysis uses data reduction, data presentation and conclusion drawing/verification. The results of the study show the following: 1) The process of implementing Islamic values at SMP Negeri 1 Sambas is carried out continuously through intracurricular, cocurricular and extracurricular activities using methods of understanding, advice, exemplary behaviour and punishment; 2) The implications of the implementation of Islamic religious values on students' religious behaviour are: (a) increased understanding and knowledge of Islamic teachings among students; (b) increased awareness among students to always worship; and (c) changes in students' religious attitudes and behaviour for the better.

**Keywords:** Implementation; Islamic Values; Religious Behaviour

### **1. INTRODUCTION**

Basically, humans are born with their own nature, which is the potential to become people of character. Therefore, to form good character, a long and continuous process is required in a person's life. In Indonesia, people of character are very much needed in order to realise a safe and prosperous life. This is because the progress of a country is greatly influenced by the character or morals of its people. Similarly, Islamic education in educational institutions occupies a very important position because it has the function of maintaining and developing the natural disposition and human resources of students to become complete human beings (*insan kamil*) in accordance with Islamic norms (Rahmat et al., 2023).

In the field of education, Indonesia has an ideological and constitutional foundation for implementing national education. (on the National Education System emphasises that national education serves to develop abilities and shape the character and civilisation of a dignified nation in order to educate the nation, with the aim of developing the potential of students to become individuals who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens. Religion is the source of Islamic values and has a very close connection to a person's soul. In shaping a person's behaviour or conduct, where they are able to distinguish and determine the

good and bad of something, Islamic values are also used as a guideline. Therefore, with these Islamic values, a person can be shaped into an individual with good character.

In character education, there are several values, one of which is religious values or Islamic values. According to Said Agil Husin al-Munawar, "philosophically, values are closely related to ethical issues. Ethics is also often referred to as the philosophy of values, which examines moral values as a measure of human actions and behaviour in various aspects of life" (Nur, 2022) . Thus, values are a foundation that can influence a person to do something or take action based on their beliefs. However, the monotheism of a child when they are born into the world is greatly influenced by their parents, environment, and education. Furthermore, to shape a religious person, a focused education is required (Fathurrohman, 2022) .

Education is one of the most influential factors in the formation of religious values (Idris, 2014) . Parents have entrusted educational institutions with the task of nurturing and educating their children. Therefore, schools, as educational institutions that have accepted and are deemed capable of carrying out the duties entrusted to them by parents, must be able to create a pleasant learning atmosphere or learning environment so that they can shape students and produce the quality of education that meets social expectations and demands. In other words, when the environment around us is well-created, it will produce good people, and vice versa (Muslimah, 2017) .

One of the compulsory subjects that students must take is Islamic religious education. This is in line with Article 13 of the National Education System Law No. 20 of 2003, which states that "every student has the right to receive religious education in accordance with their religion and taught by educators of the same religion". Religious education and religious instruction are also stipulated in Government Regulation No. 55 of 2007, Article 3, which states that every educational unit at all levels and types of education is required to provide religious education. The management of religious education is carried out by the Minister of Religious Affairs.

Through the teaching of Islamic religious education, it is hoped that students will be able to practise or implement it in their daily lives. Therefore, Islamic religious education material is not only studied, but more than that, it is intended to shape students into individuals with noble character in society. However, this is not an easy thing to achieve. In addition to the efforts made by educators, it certainly requires support from various parties involved in educational institutions.

Allah SWT says in Surah An-Nahl verse 90:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ

Translation: Verily, Allah commands you to be just and do good, give to your relatives, and Allah forbids you from immorality, wrongdoing and hostility. He gives you instruction so that you may take heed. (Q.S. An-Nahl: 90)

The above verse can be understood to mean that Islamic religious education should focus on good character, as exemplified by the Prophet Muhammad SAW when he spread Islam with his noble character. Thus, the knowledge learned by students will become the benchmark for all their actions in daily life in accordance with the true teachings of Islam. The purpose of religious education schools is to shape children's personalities in accordance with Islamic law. Therefore, educators, especially Islamic education teachers, must realise that Islamic education is not limited to memorising arguments, religious laws and knowledge conveyed to students, but is much

broader than that, namely the development of attitudes, mentality and morals, which need to be emphasised in such education (Daradjat, 2000) .

Furthermore, when viewed from the basis of Islamic education, which refers to the Qur'an and Hadith, the objectives of Islamic education must also refer to the instilling of Islamic values and not forget social ethics or social morality. That way, when Islamic values have been successfully instilled and formed in the students' personalities, they will be able to produce goodness in this world and the hereafter. To achieve this goal, all members of the school community, including the principal, educators, and even staff, must work together and make every effort to create a religious, conducive, and harmonious school environment that can also serve as a role model for students (Fajrin & Susilo, 2018) .

It is true that the school environment has a significant influence on the development of students' attitudes and behaviour, because they spend almost half of their time in the school environment, whether in teaching and learning activities, extracurricular activities, or activities outside of class hours. Therefore, Islamic education plays a very important role in shaping the personality and controlling the lives of students. The implementation of Islamic religious education in schools can enhance Islamic potential and shape the personalities of students to become people of faith and piety. Through the implementation of Islamic values in the school environment, it is hoped that this can become a foundation for students, especially in facing the developments of the times, which bring many negative influences as a result of the development of science and technology. In addition, it is also hoped that these Islamic values can be formed by all members of the school community and later be actualised in their daily lives in the form of attitudes and behaviour.

Based on initial observations on 5 February 2020, the researcher found that SMP Negeri 1 Sambas is a public school with high credibility in terms of religious education. This can be seen from the achievements it has made, such as winning the title of the school with the best character in Sambas Regency and the National MTQ (Quran Recitation Competition) at the junior high school level. It is also evident that the students have good personalities and a strong understanding of religion. This is in line with the vision and mission of SMP Negeri 1 Sambas, which is "To improve the guidance and mentoring of religious values, thereby creating a school community with good character and noble morals".

Based on the above background, the researcher will explore more deeply the implementation of Islamic values in educational institutions as reflected in daily attitudes and behaviour both within the school environment and in the process of Islamic religious education. Therefore, the researcher is interested in conducting research with the title "The Implementation of Islamic Religious Values on the Religious Behaviour of Students at SMP Negeri 1 Sambas."

## **2. METHODS**

Every research requires a method to be used to collect data and find answers to the problems being studied. In this research, the author uses descriptive research with a qualitative approach. Bogdan and Taylor, as cited by Lexy J. Moleong, state that qualitative research is research that produces descriptive data in the form of written or oral data from people and observed behaviour (Moleong, 2005) . According to Hadari Nawawi, the descriptive method is a problem-solving procedure that investigates by describing or depicting the current state of the subject or object of research (a person, community institution, etc.) based on the facts as they appear (Nawawi, 1993).

Based on the above definition, this study uses a descriptive method. The descriptive method was chosen because the researcher wanted to describe and solve problems by presenting the facts as they were at the time the study was conducted. Meanwhile, in the research process, the researcher uses a qualitative approach. By using a qualitative approach, it is hoped that empirical findings can be described in more detail, clearly, and accurately. This is especially true for matters

related to the implementation of Islamic religious values on the religious behaviour of students at SMP Negeri 1 Sambas.

### **3. RESULTS**

The results of the implications of the programmes carried out by SMP Negeri 1 Sambas on religious behaviour, based on religious behaviour indicators using the dimensions of religious behaviour (religiosity) according to Glock and Stark, show that there are five dimensions of religiosity, namely: 1) The dimension of belief. 2) The dimension of practice. 3) The dimension of experience. 4) The dimension of religious knowledge. 5) The dimension of experience or consequences. Based on the above theory, to measure the success of the implementation of Islamic religious values at SMP Negeri 1 Sambas, the researcher conducted observations and interviews based on the following dimensions:

#### **3.1 Dimension of Belief**

This dimension contains expectations in which religious people adhere to certain theological views and acknowledge the existence of these doctrines. This dimension is part of religiosity related to what must be believed and becomes a conviction (Sanusi, 2015). Doctrines regarding conviction or belief are the most basic things that can distinguish one religion from another. In Islam, this belief is embodied in the dimension of aqidah, which indicates a person's level of faith in the truth of the religion. In the Qur'an, the term Aqidah means faith. Iman does not only mean to believe, but also refers to a conviction that drives one to act and speak in accordance with that conviction (Ancok, 2012). A person's faith can be measured by the extent to which they understand and practise it, so that their belief in what must be believed in Islam remains strong. As the Prophet Muhammad SAW said, which means: "Faith is," *You believe in Allah, His angels, His books, His messengers, the Last Day, and you believe in destiny, both good and bad.*" (HR. Muslim). This hadith shows that faith is a core teaching and a strong foundation. It has six basic elements, namely: (1) Faith in Allah SWT, (2) Faith in angels, (3) Faith in scriptures, (4) Faith in messengers, (5) Faith in the Last Day, and (6) Faith in destiny, both good and bad.

Based on the above hadith, to examine the dimension of faith or belief, the researcher conducted interviews to obtain verbal statements from questions about the of faith/belief and supplemented this with observations related to actions that indicate a Muslim's experience of faith. The verbal indicators that the researcher used in this dimension included: primarily those concerning the tenets of faith in Islam, namely belief in Allah SWT, the angels, the scriptures, the messengers, the Day of Judgement, and Qadha and Qadar. Meanwhile, for indicators of faith related to acts of obedience to Allah, the researcher conducted observations, and these practices were presented in the dimensions of worship, experience or consequences, and religious knowledge.

#### **3.2 Worship/Practice Dimension**

This dimension encompasses worship behaviour, obedience, and things that people do to show their commitment to their religion. These religious practices consist of two important classes, namely rituals and obedience. The implementation of Islamic religious values at SMP Negeri 1 Sambas has had a significant impact on students' religious behaviour. Among the observable impacts in the dimension of worship, as conveyed by the principal, are reading the Qur'an, performing the dhuha prayer in congregation, performing the zuhr prayer in congregation, and giving Friday alms.

The results of the researcher's interview with the principal stated that: "In my opinion, the most obvious impact is that students have become more diligent in worship, such as performing the dhuha and zuhr prayers in congregation. In addition, students can read the Qur'an well and are

enthusiastic about giving infaq every Friday." A similar sentiment was expressed by one of the PAI teachers, who explained that: "In terms of impact, in my opinion, it has had a significant impact. Congregational prayers, for example, have made them accustomed to praying in congregation, and their reading of the Qur'an has also improved greatly. Some of them have even won MTQ competitions at the sub-district, regency, provincial and national levels."

### **3.3 Experience/Ethics Dimension**

This dimension contains and considers the fact that all religions contain certain expectations (Abd Rahman et al., 2022). This dimension relates to religious experiences, feelings, perceptions, and sensations experienced by an individual. In relation to character, habits formed at school greatly impact students' behaviour. From observations and interviews, and according to several informants, on average, students are accustomed to greeting and shaking hands when meeting teachers or anyone else, both inside and outside the school environment. In addition, they are also always polite in their speech and bow when passing in front of older people. This was conveyed by the headmaster during an interview with the researcher, who stated that "what I can observe is that the children are accustomed to greeting and shaking hands with teachers, whether they meet at school or outside. In addition, they are always polite in their speech".

A similar sentiment was expressed by one of the Islamic education teachers: "In my opinion, the habits of students at school can be seen when they meet or pass by their teachers. They are polite, shake hands and kiss their teachers' hands, dress modestly, speak politely, always maintain cleanliness, and even when meeting outside of school, they remain polite. This is probably because they are accustomed to doing so at school." From the data presented above, and supported by observations in the field, it can be seen that the implementation of Islamic religious values has an implication on the religious behaviour of students at SMP Negeri 1 Sambas. as seen in the habit of praying in congregation, reading the Qur'an properly and correctly, Friday charity, politeness, and obedience to teachers, both at school and outside of school.

### **3.4 Religious Knowledge Dimension**

This dimension refers to the expectation that religious people should at least have a minimum amount of knowledge about the basics of belief, rituals, holy books and traditions. The dimension of knowledge, especially Islamic sciences, shows the level of a student's understanding and knowledge of their religious teachings, namely the contents of the Qur'an, sunnah, the main teachings that must be implemented, namely the pillars of faith and the pillars of Islam, Islamic history, Islamic law, and so on.

SMP Negeri 1 Sambas implements an intracurricular programme through teaching and learning activities as well as extracurricular activities with a special programme for learning to read the Qur'an. According to Mr Samarudin, "Guidance in reading the Qur'an is provided through Iqra' activities for students who are not yet fluent or who are less fluent, while those who are already fluent in reading the Qur'an continue with Qur'an recitation activities so that students can recite the Qur'an melodiously".

### **3.5 The Experience or Consequence Dimension**

This dimension refers to the identification of the consequences of a person's religious beliefs, practices, experiences, and knowledge on a daily basis. This dimension relates to the sensations, perceptions, religious experiences, and feelings experienced by an individual (Moedjiono, 2013). These experiences can range from the simplest, such as feeling calm after performing prayers, reciting dhikr, and praying, to feeling a sense of devotion during prayer. According to Abdul Aziz Ahyadi, religious behaviour is a statement or expression of human spiritual life that can be measured, calculated and studied, manifested in words, deeds or physical actions related to the experience of Islamic teachings (Salmiah et al., 2021). Meanwhile, according to Jalaludin, religious behaviour is human behaviour in relation to their beliefs towards

the religion they adhere to (Rakhmat, 2000) . The implications of Islamic religious teachings on the religious behaviour of students at SMP Negeri 1 Sambas are to increase students' understanding and knowledge of Islamic teachings, increase students' awareness in worship, and improve students' religious attitudes and behaviour. The details are as follows:

- a. The increase in students' understanding and knowledge of religion at SMP Negeri 1 Sambas can be seen from the students' ability to read the Qur'an better and more correctly in accordance with the rules of tajwid, as well as their enthusiasm for giving infaq every Friday.
- b. The emergence of awareness among students at SMP Negeri 1 Sambas to always worship, as seen from the students' discipline in promptly performing the dhuha and zuhr prayers in congregation.
- c. Fostering better religious attitudes and behaviour among students at SMP Negeri 1 Sambas, as seen in the students' attitude of respecting their elders, especially their teachers, their more polite and courteous speech, always greeting their teachers and other students when they meet them, taking more responsibility for their mistakes, and developing awareness and concern for the school environment by disposing of rubbish in its proper place.

#### **4. CONCLUSION**

Based on the focus of the research presented in the previous chapter, the researcher concludes that: The implementation of Islamic religious values on the religious behaviour of students at SMP Negeri 1 Sambas is carried out continuously through intracurricular, cocurricular and extracurricular activities using methods of understanding, advice, example, habit formation and punishment. The implications of Islamic religious values on the religious behaviour of students at SMP Negeri 1 Sambas are as follows:

- a. An increase in students' understanding and knowledge of religion at SMP Negeri 1 Sambas can be seen from the students' improved ability to read the Qur'an better and more correctly in accordance with the rules of tajwid, as well as their enthusiasm for giving infaq every Friday.
- b. It raises the awareness of students at SMP Negeri 1 Sambas to always worship, as seen from the students' discipline in promptly performing the dhuha and zuhr prayers in congregation.
- c. Fostering better religious attitudes and behaviour among students at SMP Negeri 1 Sambas, as seen in the students' attitude of respecting their elders, especially their teachers, their more polite and courteous speech, always greeting their teachers and other students when they meet them, taking more responsibility for their mistakes, and developing awareness and concern for the school environment by disposing of rubbish in its proper place.

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