

METHOD IN INSTALLING ISLAMIC VALUES IN STUDENTS OF MAN

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Abstract

ROHIS is an Islamic da'wah organization within the school that supports Islamic activities in the application of Islamic religious values because the activities carried out are a form of implementation of Islamic religious education learning so as to create students with noble character. This research uses a qualitative approach with a case study method. as for the main data sources in this research are coach teachers and students. While the secondary data sources are journals, e-books, and so on that are directly related to this research. Data collection techniques using interviews and observations. As for checking the validity of data using credibility by extending participation, increasing persistence in research and triangulation. The results of the researcher's findings that the role of ROHIS is very important in instilling Islamic religious values which greatly helps schools in creating noble students, through activities held such as congregational prayers, clean Friday, commemorating the Prophet's maulid, commemorating 1 Muharrah, and studies held by ROHIS to be an enlightenment to students in knowing Islamic religious values even though there is minimal implementation by students, in this case of course supported by rewards and punishments so that students can implement the implementation and values of Islam as a whole.

Keywords: ROHIS; Teacher; Strategy; Islamic values

INTRODUCTION

The ability of individuals to shape the character and civilization of a dignified nation in order to educate the nation's life is written in article 3 of Law Number 20 of 2003 concerning the National Education System that national education functions to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens (UU RI, 2003).

The attitude of national education responsibility is in line with the objectives of Islamic Religious Education, namely so that students can develop belief, provision and appreciation. In addition, Islamic Religious Education aims to realize humans who are knowledgeable, diligent in worship, intelligent, productive, honest, fair, ethical, disciplined, tolerant, harmonious, personally and socially. As well as having a high spirit and motivation in developing a religious culture in the school environment (Raharjo, 2010).

The school environment is the basis for planting a strong religious education for students, this can be done through the educational process in the family, community and school environment (Arifin, 2008). Especially in schools, Islamic religious education has a very important role in shaping the character of students in order to increase awareness in religion and in forming noble people. In realizing the formation of noble morals, Islamic Religious Education must be carried out intensively, so that science and nature can be felt

by students at school. If religious education is neglected at school, then the learning that can be obtained will not develop, even hindered by households that are lacking in providing sufficient religious education (Darajat, 2001).

Religious education is currently being discussed because the method model is monotonous and oriented towards cognitive things, because the field of religious education should focus more on affective and psychomotor things in order to form students' religious behavior (Muhaimin, 2004).

It can be concluded from the explanation above that the orientation of religious education learning in schools is considered inappropriate. Because the indicators of religious education are more oriented towards learning about religion so that many people know the teachings of religion but their behavior is not in accordance with the religious teachings they know. This causes a gap between religion and the reality of the behavior of its adherents. The solution in dealing with things like this is the need for a method of two approaches at once in studying Islam, namely (1) studying Islam to find out how to have the right religion (2) studying Islam to expand knowledge. In other words, learning religion is to form religious behavior that is committed, loyal and dedicated (Raharjo, 2012).

From the above explanation that at present, the author argues that it has been inversely proportional to the increasingly modern life of society which has provided varied colors in various aspects. The reality of modernization has penetrated into aspects of religious values that should be reflected in good behavior. The destruction of morals, akhlaq, ethics due to technological advances has caused the destruction of this nation. The most impressionable layer is teenagers because they are experiencing emotional shocks due to the growth and development they go through.

The development and growth of the younger generation has now become *the lost generation*. Each individual as the first generation has a great responsibility towards the next generation. The destruction of future generations is inseparable from our negligence and failure as the next generation (An-Nahidl, 2010).

So it can be concluded from the explanation above that so that this does not happen for the next generation, schools as a formal educational environment are very important in fostering students as the next generation of the nation both in intraculiclar and extracurricular activities. Education is a continuous coaching process for students in order to develop students' interests and talents and has a very large share in training students' psychomotor skills.

Students can be measured from the results of the study of the Research Center of the Ministry of Education and Culture that students who are classified as good come from schools whose extracurricular activities are active, not involved in deviant things against adolescents. In high school, there are religious extracurricular activities, namely the ROHIS institution, in order to increase students' faith and social ethics and instill Islamic religious values (An- Nahidl, 2010).

Based on preliminary studies, the author suggests that in the cultivation of Islamic religious values there is Islamic Spirituality (ROHIS), which is an activity carried out outside of face-to-face lesson hours. This activity aims to support and implement Islamic

religious education lessons, because ROHIS has activities that lead to Islamic religious values such as mentoring, Islamic studies and student activities through making or magazines.

ROHIS activities, namely activities organized in order to provide direction to students to be able to practice religious teachings obtained through learning activities, as well as a driving force in shaping student behavior in accordance with the values of formal education, are very important in fostering students as the next generation of the nation both in intracurricular and extracurricular activities. Education is a continuous coaching process for students in order to develop students' interests and talents and has a very large share in training students' psychomotor skills.

Students can be measured from the results of the study of the Research Center of the Ministry of Education and Culture that students who are classified as good come from schools whose extracurricular activities are active, not involved in deviant things for teenagers. In high schools, there are religious extracurricular activities, namely the ROHIS institution, in order to increase students' faith and social ethics as well as the cultivation of Islamic religious values (An-Nahidl, 2010).

Based on preliminary studies, the author suggests that in the cultivation of Islamic religious values there is Islamic Spirituality (ROHIS), which is an activity carried out outside of face-to-face lesson hours. This activity aims to support and implement Islamic religious education lessons, because ROHIS has activities that lead to Islamic religious values such as mentoring, Islamic studies and student activities through making or magazines.

ROHIS activities are activities organized in order to provide direction to students to be able to practice religious teachings obtained through learning activities, as well as a driving force in shaping student behavior in accordance with the values of shari'a recommended by Islam itself, especially teenagers (Muhammad, 2010). The decline of Islamic religious values among adolescents today is caused by global developments in all fields of life in addition to promising progress but on the one hand defining moral decline on the other.

The decline of morals among adolescents began to define adolescents as negative, the rise of armed groups containing teenagers, many teenagers who drink alcohol so that it makes a bad stigma among the outside community. Because of this, morals have faded in adolescents, which should be a positive reflection that adolescents are a strong group in reflecting good morals.

From this phenomenon, the author wants to know more about ROHIS such as what are the Islamic religious values in ROHIS and how ROHIS's strategy in applying Islamic religious values to its friends at school. With this the author wants to examine more deeply about this discussion in the form of a scientific work entitled: ROHIS Method in Instilling Islamic Religious Values at MAN 1 Cikarang Bekasi.

METHOD

The method used in this research is descriptive research method with a qualitative approach. Descriptive research is also research that is conducted with the main purpose of providing a description or descriptive (Purnia, 2020). This research was taken because researchers try to examine social phenomena in situations that take place naturally or naturally, and not controlled circumstances.

This qualitative approach is used because of several considerations, first, adjusting the qualitative approach is easier when dealing with multiple realities. Second, this approach presents directly about the development of students' self-confidence. in the form of data as it is when the research is conducted.

Primary data is obtained from Islamic Religious Education teachers with ROHIS coaches and students. Secondary data from journals, books and relevant research results. Data collection techniques and procedures include: *First*, observation was carried out directly at MAN 1 Cikarang Bekasi, the researcher observed that there were several students who violated the rules and then gave a punishment to the teacher, not only giving a punishment but the teacher provided guidance to students who violated school rules for treatment that was not good for him, so from this guidance students can understand that the rules made at school must be obeyed and lived well. *Second*, Interviews in this study the author conducted direct interviews with teachers and principals continuously until the author obtained accurate data. *Third*, used in this study aims to retrieve data obtained through documents, namely using data and sources that have to do with the issues discussed. This documentation is taking various data at MAN 1 Bekasi Cikarang Utara related to ongoing ROHIS activities and also the required descriptions.

After data is obtained using various methods and techniques of data collection, data analysis is needed. Data analysis is the process of using data in patterns, categories and basic unit descriptions so that themes can be found. The data analysis can be carried out by researchers and through the following stages: 1) Data collection, starting with obtaining various data sources from several informants and direct observations that have been recorded from the field, interview transcripts, and documentation. 2) The next process is selection, the data that has been obtained from the results of data collection is selected to become a research source. After that, it is organized into words that are strung together. 3) The last stage is checking the validity of the data.

As for checking the validity of data with credibility to test the credibility of data or trust in the data of qualitative research results, among others, is done by extending observation, increasing persistence in research, triangulation, discussion with peers, negative case analysis, and *member check*.

FINDINGS AND DISCUSSION

The focus of this research activity is the method of Islamic values in ROHIS. Then the subfocus of this research is the ROHIS program which contains Islamic religious values that can be emulated by students every day. The informants interviewed by the

author in this thesis are the ROHIS coach, the head of ROHIS, and students of MAN 1 Cikarang Bekasi.

To find out what methods the school uses in implementing Islamic values in ROHIS, the author uses data collection, namely observation and interviews. The program for instilling Islamic religious values in ROHIS was conveyed by Mr. Deden S.Pd as the ROHIS coach of MAN 1 Cikarang Bekasi, who stated that:

"So the program for instilling Islamic religious values in ROHIS and other students is by holding a study every Saturday which discusses the book Ta'lim Mu Ta'lim, because according to him this book is relevant for a student in understanding adab towards teachers and in it there are Islamic religious values whose implementation is the activity of dhuha prayers and dhuhur prayers in congregation, it includes activities to implement Islamic religious values".

The above application is reinforced by the Ministry of Religious Affairs regulation explained by Mr. Deden. S.Pd as ROHIS coach at MAN 1 Cikarang Bekasi.

"In the activities of students and students at MAN 1 Bekasi, there must be a universal planting of Islamic religious values, such as reading the Qur'an carefully with teachers, chanting sholawat before congregational prayers begin, saying greetings to students and teachers, respecting teachers and loving others. And this hail is always applied by students and the school has the application of 5S which students must do, such as greetings, smiles, greetings, politeness and courtesy as a reference for how we behave like that".

The results of the interview with Mr. Deden. S.Pd regarding the Ministry of Religion's policy above shows that the program usually carried out by MAN 1 Cikarang Bekasi includes a habituation program, in which dhuha prayers, dzuhur prayers in congregation and habituation are carried out every day.

The author can conclude from the explanation above that the program of instilling Islamic religious values carried out by ROHIS is a form of implementation of religious learning where as a Muslim must invite other Muslims to do good. This can shape students at MAN 1 Cikarang Bekasi into good students and students who have good Islamic values in recognizing their religions and having good manners towards others.

ROHIS and school collaboration activities in instilling Islamic religious values at MAN 1 Cikarang Bekasi are not limited by time because this program is carried out using the habituation method, it's just that the coaching is carried out at certain times when ROHIS, students and teachers are in the same activity.

In connection with the implementation of the ROHIS and school collaboration program in instilling Islamic religious values above, in accordance with the statement of Mr. Deden S.Pd, as the coach of ROHIS MAN 1 Cikarang Bekasi stated that:

"Actually, the time does not have to be determined because ROHIS and the school adjust other student activities outside of learning hours, but for daily activities or routines such as congregational dhuhur prayers, ROHIS visits the classes to remind prayer time to immediately carry out prayers and then for adzan and iqomah, ROHIS is in charge and activities such as morning tadarus are started with ROHIS where ROHIS is an example for

other students. Especially on Fridays, ROHIS checks the tidiness of students related to hair and nails and conducts clean Fridays, namely cleaning the school yard thoroughly".

The opinion above is reinforced by the results of an interview conducted with student Azzahra Rafaelia Hafsa as a student at MAN 1 Cikarang Bekasi as follows:

"For ROHIS activities, of course, it is always routine to come to the classes when dzuhur time arrives to invite other students to pray in congregation, and there is also an inspection every Friday for hair and nail tidiness and cleaning the school yard together".

From the results of interviews with Mr. Deden S.Pd and the students mentioned above, it shows that the ROHIS collaboration activities in instilling Islamic values at school are not limited in time because these activities are carried out along with routine activities every day such as congregational dhuhur prayers and tadarus as well as the clean Friday. Unless it is on certain days, the ROHIS and school collaboration will certainly be seen.

From the explanation above, the author can conclude that this collaboration activity is a very important event carried out in daily life as well as annual activities or incidental activities of a religious nature, collaboration activities carried out usually such as welcoming the month of Muharram, Islamic New Year, Maulid Nabi Muhammad SAW and Idhul Adha. As for daily or weekly collaboration activities such as clean Fridays and reading the

Qur'an together and the existence of studies filled by the board of teachers or inviting local ustad in providing enlightenment to students and students or studies that are general for students and local residents.

ROHIS's strategy in instilling Islamic religious values at MAN 1 Cikarang Bekasi is certainly limited by time because this strategy is carried out during certain events when all students do not have other activities.

In connection with the ROHIS strategy above, according to the statement of the Head of ROHIS in instilling Islamic religious values at MAN 1 Cikarang Bekasi, he stated that: "For ROHIS's own strategy in instilling Islamic values through major events such as one Muharram, Maulid Nabi Muhammad SAW, Islamic New Year, Eid al-Adha and studies. This activity is used by ROHIS in launching its strategy to be able to instill Islamic values because in this big activity ROHIS is certainly ordered to be the chief executive and committee which of course the entire series of events is made by ROHIS and this is the right activity by ROHIS".

The opinion above is reinforced by the results of an interview conducted by Mr. Deden S.Pd as ROHIS coach at MAN 1 Cikarang Bekasi as follows:

"Yes, it is true that if there are big activities such as Muharram, Idhul Adha, Islamic New Year, Maulid Nabi Muhammad SAW, ROHIS always holds events and is also the organizer for the school and usually these events we invite famous ustadz to fill in material related to Islam. This is ROHIS's strategy in instilling Islamic values at school".

The results from Mr. Deden S.Pd and the Head of ROHIS above show that the ROHIS strategy is maximized when there are certain events so that it will be easier and certainly evenly distributed in instilling Islamic religious values at MAN 1 Cikarang Bekasi.

From the explanation above, the author can conclude that the strategy carried out by ROHIS still has continuity with the collaboration activities with schools through daily activities and annual activities, but for ROHIS's own strategy it is more directed at inviting students to enter ROHIS or enter ROHIS membership.

This will be the regeneration of ROHIS in the future to continue proselytizing and instilling Islamic religious values, towards other students and students so that this will determine the glory of MAN 1 Bekasi students in producing a good generation.

The results of instilling Islamic religious values at MAN 1 Bekasi can mostly be seen in the development of their attitudes towards a better direction and awareness of Islamic values that must be maintained and preserved anywhere. From entering school to leaving school. In accordance with the statement conveyed by Mr. Deden S.Pd, namely:

"Alhamdulillah, from the activities that have been seen, it can be seen from the attitude and behavior of students, the absence of mutual insults and quarrels within the scope of school and outside of school and it is very visible that they are always polite and greet teachers and other friends and there has been an increase in participation in weekly events and also special events."

"This result is reinforced by an interview with the head of ROHIS that the results of the activities of instilling Islamic religious values at MAN 1 Cikarang Bekasi make students and female students better and more polite towards each other, there is no bullying and there is no violence committed by students and female students."

The results of this interview can be concluded that ROHIS at MAN 1 Cikarang Bekasi is quite good in all its activities carried out and the school collaboration is very supportive to move more easily so that over time it will be able to feel the changes.

The results desired by the school and ROHIS are certainly quite satisfactory from the organized events such as Maulid Nabi Muhammad SAW, welcoming the month of Muharram and Eid al-Adha. Because this makes evidence that ROHIS is influential in helping the school's vision and mission in instilling Islamic values and in accordance with the learning received and the actions taken by students.

Based on the results of the research, from the data obtained in the field and analyzed, the researcher will discuss the research findings. This discussion is intended to describe the data into a form that is easier to understand. This discussion of research findings researchers gets from the observation process (observation), the results of interviews with relevant sources conducted by researchers in the findings and documentation.

In discussing the results of the research findings, it will be explained that the cultivation of Islamic religious values at MAN 1 Cikarang Bekasi for students is a form of prevention and a form of concern for schools and elements within them for students, this is related to creating noble character and morals in students.

Character is the values of human behavior related to God Almighty, self, fellow human beings, attitudes, environment and nationality that are manifested in thoughts, feelings and actions based on religious norms. Character is interpreted as behavior that appears in everyday life in attitude and action (Samani and Hariyanto, 2011).

In behaving and acting, it is not far from the noble morals that each student must have, this will form a good character and is full of Islamic values. The task of educating noble morals is not only the task of religious education teachers, but the task of all teachers and lecturers to implement the values of Islamic teachings in every field of study studied by students (Muhaimin, 2010).

This is what makes every education necessary for the formation of character and noble morals embedded in students and students who will have a long impact in living life in the future.

From the explanation above, it can be concluded that instilling Islamic religious values at MAN 1 Bekasi is not only done by teachers, but the spiritual organization or ROHIS can help in instilling Islamic religious values to other students.

This can be helped through ROHIS activities such as studies, congregational dhuhur prayers, recitation of the Qur'an together and other activities, these activities can help the process of instilling Islamic religious values. If the cultivation of Islamic religious values at MAN 1 Bekasi is carried out by teachers, it will certainly take a lot of energy and thought, the ROHIS and School collaboration activities at MAN 1 Cikarang Bekasi certainly have the direction and purpose of making students and female students better.

Therefore, every Islamic religious education has an achievement as stated by Muhaimin that Islamic religious education is a conscious effort to prepare students to believe, understand, appreciate, and practice Islam through guidance, teaching and training activities by paying attention to guidance to respect harmony between religious communities (Muhaimin, 2010).

The form of guidance and training for students at MAN 1 Cikarang Bekasi that is pursued by the school and ROHIS makes it an activity to maintain Islamic religious values, because in the activities carried out there is a process of instilling Islamic religious values and making students noble.

This noble character is a benchmark in Islamic religious education because this is what is planted in the process of forming students and students, because Islamic religious education can be interpreted as an effort to establish the religion of Islam or Islamic teachings and their values so that it becomes a view and attitude to life (Muhaimin, 2018).

The author can conclude from the explanation above that the school and ROHIS at MAN 1 Cikarang Bekasi have a collaborative form of activity that has been agreed upon or from ROHIS has different activities but does not get out of its essence, namely instilling Islamic religious values.

This is what makes MAN 1 Cikarang Bekasi school more active in providing activities that blend Islamic religious values in the classroom or outside the classroom, so that traces of these values do not just come out, there is a need for direct implementation within the school scope which is supervised by the school and ROHIS.

In general, a strategy is an outline for action in an effort to achieve predetermined goals and as general patterns of teacher and learner activities in realizing outlined learning activities (Djamar and Zain, 2006).

Each strategy certainly has a way that is carried out by each group, which aims to create cohesiveness and the same goal in running a group or organization.

This is certainly in accordance with the vision and mission agreed upon by the group or organization that has a goal in achieving a provision where its members will be shaped like its members have already been in it.

The author can conclude the explanation above that the strategy carried out by ROHIS at MAN 1 Cikarang Bekasi in instilling Islamic religious values starts with membership recruitment which begins with planting ROHIS members through activities and receiving guidance from the coach.

After that, these new members will be given tasks that familiarize new members with preaching to their peers, this is an initial habituation that will become a successor to the continuation of the cultivation of Islamic religious values in the MAN 1 Cikarang Bekasi school environment.

The quality of education is an important concern of the government to produce the next generation of the nation who have knowledge and broad insight and are able to support the progress of a nation (Setyaningsih and Ibrahim, 2023).

To progress and broaden horizons through school and ROHIS at MAN 1 Cikarang Bekasi is an organization that has this goal, which teaches an important Islamic religious value to be learned and applied daily which will have an impact on the environment and the progress of the nation.

Through ROHIS, the cultivation of Islamic values certainly involves many aspects that are assessed and used as a benchmark in the success that the school wants to achieve, because this is an advantage that the school is proud of.

The results of the cultivation of Islamic religious values are related to morals, exemplary, habituation, because this is very related to the formation of Islamic student characters so that it will make good and noble students.

The author can conclude from the explanation above that ROHIS MAN 1 Cikarang Bekasi has provided knowledge and insight to students through activities carried out, one of which is the cultivation of religious knowledge and making learning programs with the coach.

Not only in membership, but ROHIS provides education to each class where each class has ROHIS members which makes it easier for ROHIS to provide knowledge and control the continuity in the class which will later become an evaluation of ROHIS in organizing activities at MAN 1 Cikarang Bekasi.

CONCLUSION

Based on the discussion in the previous chapter, it can be concluded that the method of Islamic religious values in ROHIS MAN I Cikarang Bekasi, suggests that the ROHIS method in instilling Islamic religious values at MAN 1 Cikarang Bekasi is using an approach through membership oprek, activities and studies held every week.

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