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Teachers Efforts in Maintaining Student Religiosity at Excellent High School KH. Abd. Wahab Hasbullah Bahrul Ulum Tambakberas, Jombang, East Java (2020-2021)

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Abstract

The teacher a person which will responsible to develop their student by pursuing all his potentials: cognitive potential, affective potential, and psychomotor. Teacher's effort is what teachers do as professional educators in educating, guiding, directing, and evaluating learners by developing all the potentials that exist in the learner. Therefore, all teachers in Madrasah Aliyah Unggulan KH. Abd. Wahab Hasbullah Bahrul Ulum Tambakberas (MAUWH), Jombang strives to maintain the religiosity of students at school and at home, as well as continue to develop the talents possessed by students by providing the necessary facilities. This research is qualitative research with educational psychology approach. To obtain the required data, researchers used three methods, namely: 1) interview method, 2) observation method, 3) documentation method, and in analysing the data, researchers used interactive analysis of Miles and Huberman models with data reduction, data study, and draw conclusion. Based on data analysis, researchers concluded: a) teachers effort in maintaining student religiosity at MAUWH can be seen from four aspects, namely: 1) aspects of civility, 2) aspects of habituation, 3) aspects of talent development, and 4) aspects of motivation. These efforts are carried out in class learning situations, daily activities in schools, talent development that is still appropriate in the values of Pondok Pesantren Bahrul Ulum based on religiosity. Then the supporting factor and inhibition of teachers' efforts in maintaining student religiosity at MAUWH are as follows. b) Supporting factors include students' interest in learning activities in a subject, teacher interest in skilled subjects, teacher love for Islamic religious education, well-available learning strategies and media, activeness of students and teachers in madrasahs, and good evaluation methods to improve learning activities and outcomes in MAUWH. And c) the inhibition factor is limitations of existing facilities, especially in matters related to digital IT, differences in understanding or intelligence of learners.

Keywords: *Aspect of Civility, Aspect of Habituation, Aspect of Talent Development, and Aspect of Motivation.*

A. **Introduction**

Educators or teachers are people who teach because of their rights and obligations are responsible for the education of students.[1]Teacher is the main source of information and knowledge for their students. A teacher is a person who filled with knowledge. It is also a light that illuminates the human life. He is the enemy of ignorance. He is the one who educates reason and enlightens morals.[2] Teacher is not only limited in scientific activities that are spiritual intelligence, and intellectual intelligence but also involve physical kinesthetic intelligence.[3]

Meanwhile, the teacher's effort is what teachers do as professional educators in educating, guiding, directing, and evaluating students by developing all the potential that exists in students. Giving understanding is the ability to translate, interpret, extrapolate and connect between or concepts.[4]The ability of a person to give understanding in understanding after something is known and remembered. In other words, understanding is understanding something and being able to see it in various ways.[5]

In the psychological approach, religiosity is an inseparable construct of psychology and religion. Religiosity is the core quality of human life and must be interpreted as a sense of longing, a sense of willing to be united, a sense of willing to be in something abstract. This religiosity is related to behavior that comes from religious belief.[6] Maintaining religiosity values upon students is vital matter. As the times goes, many temptations can doubt the faith and piety to Allah SWT. In this conditions, it is necessary to have religious values in students to fortify and avoid bad deeds.

Madrasah Aliyah Unggulan K.H. Abd. Wahab Hasbullah Bahrul Ulum Tambak Beras Jombang, the level of education at this school is MA (Madrasah Aliyah) or equivalent to SMA (Senior High School), this school is under the auspices of the Ministry of Religion. Initially, this school was MAK (Madrasah Aliyah Religious), but when there was a change in the education system in Indonesia in 2003 the National Education System Law (UU SISDIKNAS) did not provide room for the existence of MAK. Therefore, right on July 1, 2010 the Regional Office of the Ministry of Religion of East Java issued an operational permit for Madrasah Aliyah Wahab Hasbullah. The reasons that make this school have an excellent identity are due to the implementation of a good educational system and curriculum, for example, the implementation of bilingual areas in schools, strict discipline in school activities, and good practice of spirituality. However, it cannot be denied that no matter how good a teacher is in carrying out his duties in applying the discipline of spirituality to maintain students' religiosity, due to the negative impact of technology progress can make these students lack of attention to whatever the teacher says at school.

In the process of maintaining student religiosity, teachers are very concerned about the level and type of tendencies of their children which are monitored through the homeroom teacher, academic advisor and class council. The homeroom teacher has the responsibility of creating a conducive atmosphere in the classroom, class regulations and communicating with the Class Council. Academic Instructors are responsible for their students by monitoring

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[1]Ramayulis, *Ilmu Pendidikan Islam*, (Jakarta: Kalam Mulia, 2002), p. 56

[2]Mahmud Khalifah, *Menjadi Guru yang Dirindu*, (Banyuanyar Surakarta: Ziyad Books, 2016), p. 9

[3]Syafruddin, Herdianto, et al, *Pendidikan Prasekolah*, (Medan: Perdana Publishing, 2016)

[4]Syafruddin, Nurdin, *Guru Profesional dan Implementasi Kurikulum*, (Ciputat: PT. Ciputat Press, 2005), p. 105

[5]Anas Sudijono, *Pengantar Evaluasi Pendidikan*, (Jakarta: Raja Grafindo Persada, 2001), p. 50.

[6]Jalaluddin, *Psikologi Agama*, (Jakarta: Raja Grafindo Persada, 2016), p. 29

their development and learning problems and instilling Islamic character which consists of faith, worship and morals.

The results of the preliminary observations showed that the students at Madrasah Aliyah Unggulan K.H. Abd. Wahab Hasbullah has a good religious attitude, based on the facts that the researchers found in this field, the researcher has an interest in examining how the teacher's efforts in maintain religiosity over students to produce students who are more faithful, pious, have good character and excel in the academic field. and non-academic.

Teachers Effort

The teacher is a position or profession that requires special skills as a teacher, this job cannot be done by just anyone without having the expertise as a teacher. Teacher, which means adults who are responsible for assisting students in their physical and spiritual development to reach maturity levels, and can stand alone in fulfilling their duties as servants of Allah SWT. Besides, teachers are capable of being social beings and independent individual beings. A teacher is a person who has given a certain knowledge or intelligence to a person or group of people, while a teacher as an educator is someone who has contributed to society and the State.[7]

"A professional educator is someone who has the knowledge, skills and professional attitudes which able and loyal to develop his profession, become a member of a professional education organization upholding his professional code of ethics, and participate in communicating professional development efforts in collaboration with other professions.[8]

Educators have two definitions, a broad meaning, and a narrow meaning. Educators in a broad sense are all people who are obliged to foster children. Naturally, all children before they are adults receive guidance from adults so that they can develop and grow naturally. In this case, the people who are obliged to nurture children naturally are their respective parents, members of the community, and their leaders. Meanwhile, educators in the narrow sense are people who are deliberately prepared to become teachers.[9]

Religiosity

Harun Nasution distinguishes the notion of religiosity based on the origin of the word, namely al-din, religion (relegere, religate), and religion. Al-din means legal law. Then in Arabic, this word means master, submit, obey. Meanwhile, the word religion means to collect or read. Then religate means binding. Religiosity means showing the aspect of religion that has been lived by the individual in the heart, which means how far the knowledge is, how strong is the belief, and how much is the implementation of worship and rules, as well as the appreciation of the religion he adheres to in the form of social and activities which are the manifestation of worship. Religiosity can be seen from the extent of knowledge, belief, implementation, and appreciation of Islam.[10]Religiosity as diversity includes various sides or dimensions that not only occur when someone performs ritual behavior (worship) but also when doing other activities that are driven by supernatural forces. It can be interpreted that

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[7]M, Ngalim Purwanto, *Ilmu Pendidikan Teoritis dan Praktis*, (Bandung: Youth Rosdakarya, 2009), p. 138.

[8]Roestiyah NK, *Masalah-masalah Ilmu Keguruan*, (Jakarta: Bina Aksara, 2006), cet keenam, p. 175.

[9]Binti Maunah, *Landasan Pendidikan*, (Yogyakarta: Teras, 2009), p. 139.

[10]Ancok, Suroso, *Psikologi Islami*, (Yogyakarta: Pustaka Belajar, 2001), p. 77.

the meaning of religiosity is how capable individuals are to carry out aspects of religious beliefs in religious life and other social life.[11]

Susilaningsih in Amin Abdullah stated that a sense of religion is a complex internal condition of a person. To parse it religious psychologists made descriptions of what Deconchy called psychography. With this psychography, experts try to map aspects that exist in the sense of religion. The widely used psychography of religious taste is developed from Glock's theory of the dimensions of religious commitment. Glock stated that there are 5 (five) dimensions of religious commitment, namely: ritualistic, ideological, experiential, intellectual, and consequential.[12] In detail the dimensions of religious taste can be described as follows:

1. *Religious belief (the ideological / doctrine commitment)*

    The dimension of trust measures the extent to which a person believes his religious doctrines, for example about the existence and attributes of God, His teachings, His destiny. Belief in God and His attributes are at the core of a sense of religion. Then trust in the teachings of his Lord can be used to measure the depth of that belief. For example, the teachings on the obligation of worship regarding moral teachings, and the state of life after death.

2. *Religious practice (the ritualistic commitment)*

    The dimension of worship measures how far a person carries out his religious obligations, for example regarding attendance at churches, temples and the implementation of compulsory worship for Muslims. Especially for measuring the dimensions of rituals for Muslims, it can be focused on the implementation of the five (5) pillars of Islam, while the implementation of sunnah worship can be included for measuring another dimension, namely religious feeling. Often the measurement of worship can be trapped in measuring the routine of worship only.

3. *Religious feeling (the experiential/emotional commitment)*

    The feeling dimension measures how deep (intensive) a person's sense of divinity is. This dimension is usually referred to as one's religious essence, the essence of the transcendental dimension, because this dimension measures one's closeness to God. Measurement on the dimension of feeling can strengthen measurements on the dimension of worship. Measuring the dimension of feeling can be carried out by observing how often a person feels that his prayer is accepted, that he is always seen by God, feels that he always wants to be close to God. For Muslims, indicators of behavior can be observed in the activeness of carrying out sunnah worship, devotion in prayer, deep prayer, being kind to God and sincere towards God's destiny, and so on. The symptom of the dimension of feeling will be very prominent in people experiencing a religious conversion.

4. *Religious knowledge (the intellectual commitment)*

    The knowledge or intellectual dimension measures a person's religious intellectuality. This dimension measures how much a person's religious knowledge is and how high the motivation is to know his religion. This dimension also measures the nature of a person's religious intellectuality, whether it is closed (textual, doctrine) or open (contextual). This dimension can also be used to measure a person's religious tolerance, both within a religion (towards various opinions of groups in their religion) or between religions (towards the teachings of other religions).

5. *Religious effects (the consequential / ethics commitment)*

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[11] Yolanda Hani Putriani, *Pola Perilaku Konsumsi Islami Mahasiswa Muslim Fakultas Ekonomi Dan Bisnis Universitas Airlangga Ditinjau Dari Aspek Religiusitas,* Jurnal JESTT Vol.2 No.7 Juli 2015, (Surabaya: Universitas Airlangga, 2015)

[12] Amin Abdullah dkk., *Metodologi Penelitian Agama Pendekatan Multidisipliner…*, p. 90-91

The ethical or moral dimension measures the influence of religious teachings on daily behavior that is not related to ritual behavior, namely, behavior that expresses one's moral awareness, whether related to morals about oneself or other people. For Muslims, measuring the ethical dimension can be directed at adherence to the teachings of halal-haram (food, sources of income, male and female relations), as well as relationships with other people (prejudice, aggressiveness, respect, honor).

In the division of stages of human development, adolescence occupies a progressive stage. In a somewhat unraveling division, adolescence includes time: Javenility (adolescents), and puberty. The development of religion in adolescents is marked by several factors of spiritual and physical development. These developments, according to W. Starbuck, are:

a. Mind and Mental Growth

The basic idea of religious belief received by adolescents from childhood is not that attractive. The critical nature of religious teachings began to emerge. In addition to religion, adolescents have shouted at cultural, social, economic, and other forms of life. The results of the research of Allport, Gillesphy, and Young showed that 85% of Roman Catholic teenagers still adhere to their religious teachings. Meanwhile, 40% of Protestant youths stick to their religious teachings. From this result, it is stated further, that religions with conservative teachings have more influence on adolescents to remain obedient to their religious teachings. On the other hand, a religion whose teachings are less conservative-dogmatic and somewhat liberal will easily stimulate the mental and mental development of adolescents so that many teenagers leave their religious teachings. This shows that the mental and mental development of adolescents affects their religious attitudes.

b. Feelings Development

Various feelings have developed in adolescence. Social, ethical, and aesthetic feelings encourage adolescents to live the life they are accustomed to in their environment. Religious life will tend to push itself closer to the direction of religious life as well. On the other hand, adolescents who lack education and religious teachings will find it easier to be dominated by sexual urges. Adolescence is a period of sexual maturity. Driven by curiosity and super feelings, adolescents are more easily attracted to negative sexual acts.

c. Social Considerations

The religious style of adolescents is also marked by social considerations. In his religious life, conflicts arise between moral and material considerations. Teenagers are very confused about that choice. Because worldly life is more influenced by material interests, teenagers are more likely to be materialistic.

d. Moral Development

The moral development of adolescents is based on feelings of compassion and efforts to seek protection. The types of morals seen in adolescents also include:

1) *Self-directive,* obey religion or morals based on personal considerations
2) *Adaptive,* follow the environmental situation without making criticism
3) *Submissive,* feel doubts about religious and moral teachings
4) *Unadjusted,* have not believed in the truth of religious and moral teachings

5) *Deviant,* rejecting the basis and law as well as the moral order of society

e. Attitudes and Interest

Attitudes and interests of adolescents towards religious issues can be said to be very small and this depends on childhood habits and the religious environment that affects adolescents (size of interest).

B. Research Method

This research is a field research, which means research by going directly to the research site to observe and directly involved with the object of research. This research is qualitative research that produces descriptive. It is a method that attempts to collect data. Compile and analyze and interpret existing data. This study aims to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of individuals or groups.

The Qualitative method is a research method based on the philosophy of postpositivism, used to examine the conditions of natural objects, (as opposed to experiments) where the researcher is the key instrument, data collection techniques are carried out by triangulation (combined), data analysis is inductive or qualitative, and Qualitative research results emphasize meaning rather than generalization.[13]

The approach used in this research is the educational psychology approach. It means that in this description, especially in the analysis section, researchers use a lot of educational psychological theories. The psychological theory that will be used by the researcher in this thesis is precisely educational psychology which is by following the development of adolescent religiosity.

The subjects of this study were teachers and students who focused their attention on the efforts of teachers to maintain student religiosity. Determination of the subject in this study that is related to the problem of my efforts in maintaining student religiosity, namely:

    a. Headmaster
    b. Teacher

1. Research Indicators

The indicators of success in this study can be viewed from three aspects, namely:

a. Teacher effort
1) Learning Implementation Plan (RPP)
2) In-Class Learning Process
    a) Developing learning materials.
    b) Learning Strategy
    c) Learning Media.
    d) Conduct evaluation.
3) Outside the classroom
    a) Integrating religious education with everyday life in the school environment.
    b) Cultivate a good habit in the school environment.
    c) Become a good role model in the school environment both in behavior and appearance.
    d) Take an active role in student skills development activities that refer to the principles of life skills.

b. Result indicator
1) *Problem Solving*
2) Creative

c. Constraint indicator
1) Paradigm Problem
2) Problem Way of Execution

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[13]Moh. Nazir, *Metode Penelitian*, (Bogor: Ghalia Indonesia, 2017), p. 43

3) Commitment Problem

Data Analysis Techniques

The data analysis in this study used a qualitative descriptive analysis technique. Qualitative data analysis is utilize to analyze qualitative data, such as the results of observations and documentation studies. Qualitative data is information data in the form of sentences that give an overview of the teacher's efforts to maintain religiosity in the classroom, supporting and inhibiting factors for teachers in maintaining student religiosity in the classroom, and so on.

Miles and Huberman argued that the activities in qualitative data analysis were carried out interactively and continued to completion so that the data was saturated. Activities in data analysis are:[14]

1) Data reduction is a technique used to collect raw data obtained from field observations to conclude and select the main things. Reducing data means summarizing, selecting main things, focusing on important things, looking for themes and patterns. Thus the data that has been reduced will provide a clearer picture, and make it easier for researchers to carry out further data collection and search for it if needed.

2) Data display is the presentation of data from the results of data reduction. This section is done by presenting the data in the form of a brief description, the data analyzed in the descriptive form in the form of words and symbols so that they are easy to read and understand. In qualitative research, data analysis can be done in the form of a brief description, chart, and the relationship between categories. In displaying the data, it will be easier to understand what happened, to plan the next work based on what is understood.

3) The data obtained after being analyzed then conclusions are drawn. Conclusions are obtained based on the results of the data that have been carried out during the research process. The data used include observations, interviews with school boards, school principals, and teachers, as well as from documentation. This conclusion contains how the results of the research under study.

Data Validity Check

Validity is also relative in the sense that it should be assessed about the purpose and environment of the research itself, not just a matter of method or conclusion regardless of context. Threats to validity may only be challenged by evidence, not methods.[15] According to Moleong, "Triangulation is a data validity checking technique that utilizes something other than the data for checking purposes or as a comparison to the data". Triangulation according to Patton, quoted by HB Sutopo, stated that there are four triangulations, namely:[16]

1. Data Triangulation
   Where researchers use several data sources to collect the same or similar data.
2. Investigator Triangulation
   The validity of the research results, either data or conclusions regarding certain parts or the whole, can be tested by several researchers.
3. Methodological Triangulation (Methodological Triangulation)
   Researchers collect similar data but using different data collection techniques or methods. The emphasis here is on the use of different data collection methods, and it is even more obvious that an attempt is made to aim at the same data source to test the reliability of the information.
4. Theoretical Triangulation (Triangulation Theory)

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[14] Suwarma Al-Muchtar, *Metode Penelitian Kualitatif...*, p. 246

[15] Alwasilah, *Pokoknya Kualitatif,* (Jakarta: Pustaka Jaya, 2008), p. 16

[16] Khabib Alia Akhmad, *Pemanfaatan Media Sosial bagi Pengembangan Pemasaran UMKM* (Studi Deskriptif Kualitatif pada Distro di Kota Surakarta) Duta.com ISSN: 2086-9436 Volume 9 Number 1 September 2015.

Researchers use the perspective of more than one theory in discussing the problems being studied. From some of these theoretical perspectives, a more complete view will be obtained, not only one-sided, so that more complete and comprehensive conclusions can be analyzed and drawn.

This study using triangulation of data and methods. Triangulation of data in question is to compare and cross-check the degree of confidence of data (information) obtained from different sources. In this case, the researcher will compare the results of teacher interviews and student interviews.

C. Data Analysis

1. **Analysis of teacher efforts in maintaining student at Madrasah Aliyah Unggulan KH. Abd. Wahab Hasbullah Bahrul Ulum Tambak Beras Jombang**

Various forms of efforts are made by teachers to maintain student religiosity, by applying exemplary, habituation, talent development, and motivation.

a. Exemplary Aspects

In terms of exemplary, teachers or education personnel at Madrasah Aliyah Unggulan KH. Abd. Wahab Hasbullah Bahrul Ulum Tambak Beras Jombang instilled in each other not only to give orders to students but to invite them to do together in all activities held at madrasas and one of them is about worship or religiosity so that the quality of the students' religiosity in Madrasah Aliyah Unggulan KH. Abd. Wahab Hasbullah Bahrul Ulum Tambak Beras Jombang is very good and this example is one of the efforts made by the teacher in maintaining the religiosity of students at Madrasah Aliyah Unggulan KH. Abd. Wahab Hasbullah Bahrul Ulum Tambak Beras Jombang. As some of the requirements to become a teacher are taqwa to Allah SWT, as uswatun hasanah, knowledgeable, physically and mentally healthy, and of good character. This is directly proportional to the exemplary theory to maintain student religiosity at the Madrasah Aliyah Unggulan KH. Abd. Wahab Hasbullah Bahrul Ulum Tambak Beras Jombang.

b. Habitual Aspect

At Madrasah Aliyah Unggulan KH. Abd. Wahab Hasbullah Bahrul Ulum Tambak Beras Jombang There are many habituation activities, especially in the field of religiosity, such as Dhuha prayer in congregation, Dhuhur prayer in congregation, reading al-qurán before starting learning activities, every 17th students are invited to make a pilgrimage to the graves of the masyayikhs, and so on. Is an activity to support the habituation of students because it is carried out every day. Thus, various worship activities at Madrasah Aliyah Unggulan KH. Abd. Wahab Hasbullah Bahrul Ulum Tambak Beras Jombang has an important role in maintaining student religiosity. Religiosity is defined as a condition that exists within a person that encourages him to behave, behave and act by following the teachings of his religion, to behave and act by following the teachings of his religion, so every student is invited to get used to worship so that they can maintain religiosity wherever they are.

c. Aspect of Talent Development

Madrasah Aliyah Unggulan KH. Abd. Wahab Hasbullah Bahrul Ulum Tambak Beras Jombang highly appreciates the talents, interests, and competencies of its students, so that the madrasa facilitates some of the talents, interests, and competencies of its students, namely: speech, tahfidz, the art of reading Al-Qurán, and so on. The talents developed in Madrasah Aliyah Unggulan KH. Abd. Wahab Hasbullah Bahrul Ulum Tambak Beras Jombang is still in the characteristics of the Bahrul Ulum Islamic Boarding School so that this talent is related to the teacher's efforts in maintaining student religiosity. Attitudes and interests of adolescents towards religious issues can be said to be

very small and this depends on how parents and teachers or parties who are concerned with the environment can influence the adolescent's religiosity. Therefore, the school environment must be able to make attractive talents but still have religious values.

d. Motivation Aspect

One of the roles of a teacher is to master the educational goals that adolescents must achieve. To achieve these educational goals, a teacher must be good at motivating students in the classroom or school environment. Motivating students is one of the roles and competencies of teachers in the teaching and learning process. In learning activities, teachers always provide motivation in many ways such as films, words, and assignments. Motivation is done so that each student can understand the meaning of motivation easily and can be absorbed properly so that they can realize this motivation in the future.

2. **Analysis of Supporting and Inhibiting Factors of teachers in maintaining student religiosity.**

There are supporting factors such as student interest in learning activities in a subject, teacher interest in the subject being taught, teacher's love for Islamic religious education, strategies and learning media that are well available, the activeness of students and teachers in a madrasah, and evaluation methods both to improve activities and learning outcomes at Madrasah Aliyah Unggulan KH. Abd. Wahab Hasbullah Bahrul Ulum Tambak Beras Jombang.

Although several inhibiting factors occur, namely: the limitations of existing facilities, especially in matters related to digital or IT, differences in the understanding or intelligence of students. The inhibiting factor is not the basis for the failure or failure of the teacher's efforts to maintain the religiosity of students through the Multiple Intelligences approach, because these inhibiting factors already have a solution and are still in the stage of obstacles that can be overcome.

D. Closing

So based on research that has been conducted by researchers, it can be concluded that the efforts of the teacher in maintaining student religiosity at Madrasah Aliyah Unggulan KH. Abd. Wahab Hasbullah Bahrul Ulum Tambakberas Jombang can be seen from four aspects, which is: exemplary aspects, habituation aspects, talent development aspects, and motivation aspects. These efforts are made in learning situations in the classroom, daily activities at school, talent development that is still by following the values of the Islamic Boarding School Bahrul Ulum which is based on religiosity.

Then the supporting and inhibiting factors of the teacher's efforts in maintaining student religiosity at Madrasah Aliyah Unggulan KH. Abd. Wahab Hasbullah Bahrul Ulum Tambakberas Jombang East Java is as follows. Supporting factors include student interest in learning activities in a subject, teacher interest in the subject being taught, teacher's love for Islamic religious education, strategies and learning media that are well available, student and teacher activeness in madrasas, and good evaluation methods. To improve activities and learning outcomes at Madrasah Aliyah Unggulan KH. Abd. Wahab Hasbullah Bahrul Ulum Tambakberas Jombang. And the inhibiting factor is the limitations of existing facilities, especially in matters relating to digital IT, and differences in the understanding or intelligence of learners.

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