


Islamic Religious Education Values for Students Who Do Not Obey School Rules in Class VII SMPN of 16 Central Buton

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A B S T R A C T

Religious education is an education system that covers all aspects of life needed by humanity in order to improve the appreciation and experience of religion in social, religious, national and state life. At the junior high school level, the value of Islamic religious education needs to be applied in the learning process in order to form a good, obedient and disciplined personality. In implementing this research, it is expected to improve religious values for students who do not obey school rules and regulations that have been set in the classroom. A qualitative approach is the method used in this study. Researchers conducted observations to directly observe the objects to be studied, then conducted interviews to obtain data or information directly from respondents and finally documentation, namely collecting photos, videos, or written items if necessary. From the results of the study related to the value of Islamic religious education for students who do not obey school rules, there are still many students who pay less attention to the teacher during the learning process. In the classroom, many students still play and make noise when the teacher explains the lesson. From this, teachers are only able to provide advice or suggestions to students and do not give punishment or sanctions, because teachers are afraid that students will report to their parents if they are punished, and sometimes students report to their parents by exaggerating that the punishment given by the teacher is very severe and difficult. Through interviews, many students also dislike Islamic religious education subjects.

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INTRODUCTION

Through guidance, instruction, and training activities that take place in and out of school throughout a person's life, education is a deliberate effort by families, communities, and governments to equip students to function well in various living environments in the future. To maximize the consideration of individual abilities so that they can play a role in future life, education consists of structured lifelong learning experiences in the form of formal and non-formal education and informal education in schools and outside of school. Education as one form of human activity in life also sets goals as something to be achieved, both goals that are stated abstractly and formulations that are specifically formed to enable the achievement of higher goals. Likewise, because education serves as a guide for human growth towards certain ideals, determining the direction or goals to be achieved is a major challenge for education.

It is undeniable that Islamic education, as a system and institution, has been deeply rooted in Indonesian culture and is a national heritage. Therefore, Islamic education will undoubtedly play an important role in the country's education system. Since each country generally has a different outlook on life, the goals of a country's national education may differ from those of other countries. The goals of a country's national education characterize good people based on the outlook on life adopted by the country. However, the basic goals of

education in every country are the same: to produce superior people, namely people who are strong, healthy, skilled, have an ideal heart shape, and a brilliant and intellectual brain.

Based on the results of initial observations, it was found that in the learning process in the classroom, conventional methods were still used where the teacher was the center of information, so that the learning process seemed like the teacher was lecturing. There was no exchange of ideas between students and teachers, or between students. Then when the teacher delivered the material, students tended to be passive or silent and there were still students who were noisy in the learning process. The term "education" originally meant that adults deliberately guided or helped students grow into adults. Recently, this term has referred to actions taken by individuals or groups of individuals to help them achieve a higher level of life and livelihood in the mental sense or become adults. So, education is the culmination of all adult-child efforts to guide the physical and spiritual growth of children towards adulthood.

Religion as the foundation of humanity has a very big role in the process of human life. Religion has regulated human lifestyle both in relation to God and in interacting with others. Religion always teaches the best and never leads its followers astray. Therefore, it is necessary to instill strong religious education in children as a fortress of self-defense for students in facing the various challenges mentioned above. This will help prevent children from falling into the abyss of mental retardation by controlling their lifestyle with the help of religious guidance.

In order to improve the understanding and practice of religion in social, religious, national, and state life, religious education covers all aspects of human life. From the definition of Islamic Religious Education teachers, it can be concluded that Islamic Religious Education teachers are humans who play a role in the teaching and learning process by guiding students towards moral behavior in accordance with religious teachings or norms. Teachers must play an active role in education and present themselves as quality educators. Islamic religious education must also be implemented in stages to foster and develop human personality both physically and spiritually. The background of the problem in this study is about the morals or attitudes of students who are not good and do not obey school rules, especially in the classroom during the learning process. This is because a maturation that leads to the optimization of development or growth can only be achieved if through process after process towards the final goal, namely development or growth.

The purpose of this study is to improve religious values in children who do not obey classroom rules. It is unacceptable to ignore ethics and social morality when discussing Islamic religious education; both its aims and objectives must be related to the instillation of Islamic values. Instilling these principles in students also provides a framework for their achievements in this world, which will enable them to create goodness in the hereafter. Education is a process that leads to a goal, and the goals of education will determine the path that students will take. Both pedagogically and physiologically, the goals of school can influence how children develop to reach adulthood. Islamic religious education provides guidance on how to prepare for the afterlife in addition to learning various aspects of life on Earth. Education is a process that leads to a goal, and the goals of education will determine the path that students will take. Both pedagogically and physiologically, the goals of school can influence how children develop to reach adulthood.

Islamic religious education provides guidance on how to prepare oneself for the afterlife in addition to studying various aspects of life in the world. Islamic Religious Education is an effort to help students to always have knowledge, understanding, belief, and practice in practicing Islamic values in everyday life so that Islam becomes the identity and identity inherent in themselves, as can be understood from the previous explanation. The goal is the target to be achieved by a person or group of people who do an activity. Therefore, Islamic education is the target to be achieved by a person or group of people who carry out Islamic education. Here are some of the goals of Islamic Education, namely:

The goals of all educational activities, whether taught or achieved by other means, are known as general goals. Aspects of humanity including attitudes, behavior, appearance, habits, and perspectives are included in these goals. Although using the same structure, these general goals vary in terms of age, intelligence, circumstances, and conditions. In accordance with these behaviors, the personality of an educated person, even if small and of low quality, must represent a perfect human form with a pattern of piety to Allah. The final goal is achieved after life on this planet ends because Islamic education lasts throughout one's life. Throughout one's life journey, the overall goal in the form of *Insan Kamil* with a pattern of piety can rise and fall. Experiences, environments, and emotions can all have an impact. Therefore, Islamic education can be applied throughout life to support, maintain, develop, uphold, and maintain the educational goals that have been achieved.

Interim objectives are objectives to be achieved after completing some specific experiences outlined in the formal education curriculum. General and specific instructional objectives (TIU and ICT) are made from operational objectives in the form of instructional objectives. Operational objectives are useful objectives to be achieved through various targeted educational initiatives. Operational objectives are a unit of educational activity that uses prepared materials and is expected to achieve certain objectives. These objectives are also known as instructional objectives in formal education, and are further divided into specific instructional objectives (ICT) and general instructional objectives (TIU).

The teaching objectives outlined in the teaching activity unit are these instructional objectives. The formation of Muslim personality, which is interwoven with spiritual, physical, emotional, intellectual, and social development, is the main focus of Islamic religious education. In other words, the main goal is to create good Muslims who respect their faith and God, follow His teachings, have high moral standards, and are in good physical and spiritual health. Therefore, when discussing Islamic religious education, its definition and goals must be related to the instillation of Islamic values, and social or moral ethics cannot be ignored. These principles are also taught to students so that they can succeed in life (*hasanah*) in the world and be able to produce goodness (*hasanah*) in the hereafter.

Therefore, the goal of education is to help Muslims develop Islamic principles through a final process that can produce capable, religious, and committed Islamic individuals. Because it involves many parties directly or indirectly, Islamic education as a science has a very broad scope.

The scope of Islamic education, namely the act of educating all activities, actions or deeds of attitudes carried out by education when caring for students. Or in other terms, namely the attitude or action of guiding, guiding, providing assistance from an educator to students towards the goals of Islamic education. The goals of Islamic education generally cannot be achieved at once, but through a certain process or stages. The next stage of implementing education which culminates in the formation of a Muslim personality can be started if this stage has been achieved. Specifically, the instruments available for use in the implementation of Islamic education to increase the success of its targets. Specifically, the conditions that affect how Islamic education is implemented and how well it is implemented. The explanation above leads us to the conclusion that Islamic education has a very broad scope, covering every aspect related to its implementation. When guiding the educational process, teachers must pay attention to the principles of Islamic education and always follow them, even if it means working with students to make it happen.

The following are the principles of Islamic education: There is no distinction between science and religion in Islamic education. Both must be harmoniously combined. According to Islamic doctrine, Allah created the entire universe, including man. The rules that govern and protect him were also given by Allah. While the rules for life and the laws that govern human existence have also been established in the religious teachings known as *dinullah*, which include the *shariah* and *aqidah*, the laws relating to the physical universe are known as *sunatullah*. Islamic education constantly emphasizes the importance of maintaining a balance between a number of different elements, such as the world and the hereafter, knowledge and

action, relationships with Allah and others, and rights and responsibilities. Man as described and explained in the Qur'an and the hadith is the subject of Islamic education. In secular education, the image of man is given to a particular individual or group in society based on his influence, and leaves it to the imagination of that individual or group. Since its inception, Islamic education has sought to develop and establish the monotheistic tendencies that are rooted in human nature. Religion has become a compass pointing in that direction.

Thus, religious education is always emphasized in Islamic education. However, in this context, religion focuses more on how it functions as a source of moral principles. Islamic education follows dynamic concepts that aim to continually renew and adapt itself to reflect the times, rather than remaining fixed in its goals, curriculum, and methodology. It must be able to respond to the demands of societal development and the evolving needs of the time and place in which it is taught. This aligns with the principles of Islamic education, which encourage active and purposeful living. The word *discere*, which means "to learn" in Latin, is the root of the term *discipline*. From this comes the word *disciplina*, meaning "teaching" or "training." Today, the term "discipline" carries various meanings. Primarily, it is understood as following rules or being subject to supervision and regulation. The purpose of school discipline is to maintain student behavior within acceptable boundaries and to motivate students to adhere to the rules, regulations, and standards applicable within the school.

Discipline is an inner training reflected in behavior that aims to make people always obey the rules. With discipline, it is expected that students discipline themselves in obeying school regulations so that the teaching and learning process runs smoothly and facilitates the achievement of educational goals. The purpose of instilling a disciplined attitude in students is to prevent things that can hinder or interfere with the teaching and learning process. In addition, a disciplined attitude can also help students develop good habits, become trained, and learn to control their actions so that they can develop into unique individuals. The way various aspects of the environment interact with each other determines the discipline that students have. In addition to being a physical and spiritual attitude, discipline is developed through training combined with awareness and devotion, where every behavioral action is the best choice for the individual.

This cannot be separated because a person's discipline is highly dependent on the motivation around him, and the motivation is easily changed, can go up, down, or even disappear. This means that students' discipline is influenced by their environment. Because discipline is essentially a transition phase for students from an irregular attitude to a regular attitude, the elements that influence its presence cannot be separated from the elements that influence learning. Although there are many types of elements that influence learning, these elements can be divided into two categories: internal and external factors. Three variables of physical, psychological, and fatigue factors will be discussed in the discussion of these internal factors. If the student's whole body is sick, they will not be able to maintain a high level of discipline, so if students want to have high self-discipline, their health is very important. Physical disability is something that makes the body and physique less desirable or ideal. When compared to students without physical limitations, students with disabilities must change their daily activities because their physical condition prevents them from doing some tasks perfectly.

METHOD

This study uses a qualitative approach which is an action or a characteristic based on quality. In this context, qualitative refers to a method that emphasizes in-depth and descriptive understanding of phenomena, experiences, and meanings experienced by individuals or groups. The population in this study was 16 seventh grade students. In addition to collecting data from the population, the sample serves as a representative sample of the population. The researcher used a number of strategies and tactics to collect data for this study, including the following:

Field research is a method of collecting data by directly examining the research target at the research location or field using planned methods to obtain certain data related to the problems being studied. The first is observation, which is observing and using direct communication with sources of information about the research object, the condition of teachers and students. Second, interviews, which are conducting direct interviews with the objects to be studied. The last documentation comes from the word document which means written goods, in conducting research with the documentation method, researchers investigate written objects such as books, attendance, newspapers, meeting minutes, learning tools and so on. The three guidelines of observation, interviews, and questionnaires are tools used by researchers to assess Islamic Religious Education learning and its impact on student compliance at SMP Negeri 16 Buton Tengah. Because the results tend to be more reliable, the three types of research tools are used for pragmatic purposes.

Data should be checked immediately using a number of methods when collected from the results of data collection instruments. The process of selecting, simplifying, extracting, and converting data that almost covers all parts of written field notes, interview transcripts, papers, and other empirical materials is known as data condensation. In this study, researchers summarize data to summarize it. Researchers can strengthen each piece of data they collect and improve their understanding of data analysis by connecting the findings of observations, interviews, and documentation through data summaries.

When a collection of data is organized to allow for the possibility of drawing conclusions and taking action, this is known as data display or data presentation. Data display occurs after the data has been reduced. Tables, summary descriptions, and similar formats can be used to present data in qualitative research. However, the most common method of presenting data in qualitative research is narrative text, which is used to convey the findings of informant interviews. Tables and charts are used to help readers better understand the research data, complement the analysis process, and make the findings more interesting from which conclusions can be drawn.

The search for meaning from the facts given is the last activity of the interpretation activity, which is continued with the analysis activity in the form of drawing conclusions. So that it can be known the PAI Value of class VII students of SMP Negeri 16 Buton Tengah who do not obey the rules. However, based on the data, an initial conclusion was drawn which is still tentative and will be modified if strong evidence is found to justify the next data collection. So that the findings do not deviate, the conclusion must be strengthened by reviewing it again during the research and by reviewing the data reduction and display. This research lasted for one month in stages. The location is at SMP Negeri 16 Buton Tengah.

FINDINGS AND DISCUSSION

Findings

Based on observations and data collection collected through PAI teacher notes, short interviews, or questionnaires, it was concluded that there was a low awareness of the values of discipline in PAI in grade VII students of Buton Tengah Middle School. Most of the students who did not obey school rules showed a less than optimal understanding and internalization of the values of discipline in Islamic teachings. They tend to be less aware of the relationship between compliance with the rules and the formation of good Muslim character.

Then the negative correlation between disobedience and PAI scores, namely there are still some students who often violate school rules. They tend to have less than satisfactory grades on attitudes and behavior in PAI subjects. This was conveyed by the teacher through their records of discipline, responsibility, and compliance during the PAI learning process.

Furthermore, the potential impact on cognitive understanding and practical application, namely although not always directly correlated, disobedience to school rules has the potential to hinder students' cognitive understanding of Islamic Religious Education material and its application in everyday life. A disorderly school environment can disrupt concentration in learning and the formation of good habits taught in Islamic Religious Education.

Variation in the level of disobedience and its impact, the level of student disobedience to school rules varies. Students with minor violations may not show a significant impact on their PAI scores, while students with serious and repeated violations tend to have a more pronounced impact, especially on the affective aspect.

Finally, the factors causing disobedience, namely there are several factors identified as contributing to student disobedience, including lack of awareness of the importance of rules, peer influence, lack of supervision, or the presence of personal problems with students.

Discussion

From the results of the study above, it is explained that the values of Islamic Religious Education have not fully played an important role in forming behavior that obeys school rules in some grade VII students in Central Buton. Therefore, here are some important points to be discussed further.

The challenge of internalizing values, namely the process of internalizing religious values requires time and the right method. Islamic Religious Education learning should not only focus on the cognitive aspect (knowledge), but also on the affective aspect (feelings and beliefs) and psychomotor (behavior). Islamic Religious Education teachers need to use a more interactive, contextual approach, and provide concrete examples of how religious values are relevant to students' daily lives at school.

The influence of the school environment, schools and families need to work together to create an environment that is conducive to the formation of student character. School programs that emphasize the values of discipline and obedience to rules, and involve the active role of parents in instilling religious values at home, are very important.

The Role of Islamic Religious Education Teachers as Role Models, Islamic Religious Education teachers have a central role as *uswatun hasanah* (good role models) for students. The behavior and attitude of teachers that are in accordance with religious values will have a stronger influence than just delivering material in class.

Islamic Religious Education Curriculum and Learning Methods, Islamic Religious Education Curriculum needs to be evaluated and developed to be more relevant to the challenges of current student behavior. Monotonous and less interesting learning methods need to be innovated by using a more participatory approach, such as group discussions, case studies, simulations, and the use of media that are interesting to students.

The Importance of Holistic Character Building: The formation of student character is not only the responsibility of the PAI subject, but also all elements of the school. Integration of religious and character values in all subjects and extracurricular activities can strengthen the habituation of positive student behavior.

Limitations of the Study: This case study has limitations in terms of generalizability of the results. Further research with larger samples and quantitative methods can provide a more comprehensive picture of the relationship between PAI scores and students' rule compliance.

CONCLUSION

The values of Islamic Religious Education have great potential in shaping the character of students who obey school rules. However, the results of the study show that this potential has not been fully realized in some grade VII students in Central Buton. More structured and comprehensive efforts are needed from various parties, including teachers, schools, families, and the community environment, to optimize the role of Islamic Religious Education in instilling religious values and shaping positive student behavior. To overcome this, things that need to be considered are strengthening character education, cooperation between parents and teachers, a more interesting Islamic Religious Education learning approach, and consistent enforcement of rules.

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