

Implementation of Islamic Education in Promoting Religious Awareness for High School Students in Kendari City

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Abstract: This paper reveals the condition of religious awareness of High School Students in Kendari. Religious awareness is seen in the implementation of religious teachings that leads to the religious understanding of the students. Their religious awareness is measured in three aspects: 1) The relationship of the students with God (prayer and fasting) and the relationships of the students with other students (social interaction) and the relationship between students and themselves (food, drink and clothing and morals). The research data is collected through observation, interview and documentation method. This study indicates that religious awareness of high school students in Kendari is still low. This is due to the low and disproportionate hours of Islamic education in schools compared to the extent of subject matter that must be accepted by the students; 2). Inadequate Islamic educational facilities/infrastructures exist; 3). The professionalism of teachers of Islamic religious education which is still not entirely proper is due to the low level of education of Islamic teachers, 4). The welfare of Islamic religious education teachers is still uneven, so religious teachers are still there whose attention is divided to seek additional income; 5). Islamic education learning method has not varied.

Keywords: religious, Kendari.

1. Introduction

In Indonesia, the awareness of how massive the religious influence for the moral formation of citizens has made religious education a compulsory subject at all levels of education. Religious education has a huge role in changing the learners into human beings who believe and obey God Almighty. However, many media describe the opposite situation. The rising number of moral decadence, crime and delinquency perpetrated by teenagers such as drug abuse, student fights, pornography, rape, free sex and abortion, damaging others' property, extortion, fraud, persecution, gambling, prostitution, murder, ditching school, etc indicate different fact about moral.

These events not only devote that the process towards the destruction of the nation has been and is happening in Indonesia, but also a reflection of the character and moral crisis that is happening to the whole nation. The BKKBN survey in recent years reported that 39.63% of teenagers aged 15-24 in six cities in West Java had had sex before marriage. A similar report from a survey in Yogyakarta in 2002 found that 97.05% of female students were not virgins when they were still in school at Senior High School. The results of a study at Makassar reveal that the teenagers in Makassar City have been



involved in free sexes which are considered as a symbol of modern teenagers. Moreover, they are accustomed to accessing porn sites.

Such free sex behaviour leads to the outbreak of venereal diseases, such as HIV/AIDS and abortion. HIV/AIDS not only affects sex workers but also among the students. Yayasan AIDS Indonesia (YAI) reveal that 50% of people with HIV/AIDS are of productive age (15-29 age). It is affirmed with the records of the health department (2006) that most AIDS patients are students. In Malang, people living with HIV/AIDS reached 58.1% were students, and West Java reached a fantastic figure of 82.56%. In East Java, 45% of people with AIDS are college and school students. Jember is the second largest number of people living with HIV/AIDS in East Java.

This condition concerns, parents, educators, religious leaders and community leaders and government. That is because the victims are teenagers who will become the future of the nation. The future of a country depends on its young generation today.

This research was conducted in ten High Schools in Kendari. This research data is collected by using observation, interview and documentation. This research is conducted to find out and describe the current condition of students' religious awareness in Kendari.

2. Methods

This research is a qualitative research conducted at ten High Schools in Kendari. This research data is collected through focus group discussion, observation and documentation.

This study's result indicates that the students' religious awareness in Kendari is still low. This is due to the low and disproportionate hours of Islamic education in schools compared to the material proportion that they need (1). Inadequate Islamic educational facilities/infrastructures exist; 2). The professionalism of Islamic education teachers is still not good due to the low level of education background; 3). The welfare of Islamic religious education teachers is still uneven, so religious teachers are still there whose attention is divided to seek additional income as well as to teach; 4). Learning methods have not been varied.

3. Findings and Discussion

Religious awareness can be manifested in various aspects of human life. Religious activity not only occurs when a person performs a worship ritual, but is also seen when performing other activities that are driven by supernatural powers. Not only is it related to the activity seen by the eye, but also the invisible and happening in the heart. Religious is also interpreted as the condition of the religion in achieving and practicing the religious teachings in life or all harmony, belief in God Almighty with the teachings and obligations to perform a religious worship.

Thus religious consciousness is about the creation of a relationship or the embodiment of a relationship with something omnipotent, that is the relationship of beings with the Creator embodied in his/her inner attitude, is visible in the implementation of the worship he/she did, and also is seen in his/her attitude everyday life.

In relation to the religious dimension, Stark and Glock describe that religious consciousness encompasses five dimensions: belief dimension, religious practice, experience, knowledge and consequences. First, the ritual dimension refers to the aspect that measures the extent to which a person performs his ritual obligations in the religion. Second, the ideological dimension serves to measure the degree to which a person accepts positive things in religion. Third, intellectual dimension is about how far a person knows, understands, and concerns about his religious teachings, and the extent to which a person is willing to engage in activities to further enhance his religious understanding of his religion. Fourth, experience dimension means the extent to which the person has experienced a miracle of his Lord. Fifth, consequences dimension relates to the extent to which a person is willing to commit to his religious teachings in everyday life.

True religiosity can be described by the consistency between belief in religion as a cognitive element, a feeling of religion as an effective element and behaviour towards religion as a psychomotor element. In other words, the religiosity refers to an integral part of the integration that goes on in a complex way both regarding religious knowledge, feelings and everything that is directly related to the religious act in a person.

Jamaluddin Ancok and Fuad Nashori Suroso (1994) divide three religious dimensions in Islam, namely :

- *Aqidah, Syari'ah* and *Akhlak*.
- *Aqidah*

Aqidah is interpreted as faith or belief, and the source is the Qur'an. *Aqidah* is the first basic framework in Islam that includes *Arkanul* Faith, namely: faith in God, the angels of God, the books of God, the apostles of God, the final day and *qadha* and *qadar*.

- *Shariah*

"Shari'ah" is derived from Arabic from the word *syar'i*, literally means the straight path that every Muslim passes through.

According to Idris Asy-Shafi'i (Imam Shafi'i), "shariah" is the birth rules derived from the revelation about human behaviour. The Qur'an and the *Sunnah* of the apostles in addition to being a central source of Islamic teachings is also a source of Islamic law.

In the view of Islam, the Shariah includes two things, namely *Mu'amalah* and Worship. "Mu'amalah" is social systems in Islam, such as law, education, politics, economy, family, social, culture and so on. While "worship" is a way of connecting and getting closer to God by keeping His commandments and being away from His prohibitions, and doing charity in accordance with the provisions of Allah SWT. Worship revolves around the pillars of Islam, namely *shahadatain*, prayer, *zakat*, fasting and hajj.

- *Syahadatain*

Syahadatain is an absolute requirement and an entrance that marks a person embracing Islam. Recognition, pledge and testimony are very important to distinguish whether someone is Muslim or not a Muslim. *Syahadatain* is also a contract and agreement made by men who recite in the name of Allah with the consequence will follow the provisions of Allah contained in the Qur'an and *Sunnah*.

- Prayers

Prayer is the second pillar of Islam, in the book of *Fathul Qarib*, it explains that the prayer refers to the words and deeds that begin with *takbir* and end with greetings concerning certain conditions and certain pillars. For people who can perform the prayers with *khusyu'*, meaning to live and understand what he said will benefit a lot, such as peace of mind, feeling safe and protected, and behaving piously and far from the nasty and unjust actions.

- *Zakat*

Zakat is part of the pillars of Islam. The obligation to pay *zakat* is an Islamic concept in alleviating poverty, solidarity and social awareness. Thus, the spirit of the implementation of *zakat* is expected to prevent the gap, and social jealousy.

- Fasting

The fourth pillar of Islam is the fasting month of Ramadan. Those who truly believe and practice fasting with the full faith will genuinely achieve piety. People who fast during Ramadan will have the

ability/strength to resist and control themselves against things that can break the fast, improve physical health, mental health/psychological and improve social sensitivity.

- Hajj

The pilgrimage for Muslims is obligatory for those who can travel to the holy land of Mecca, both physically and materially capable of their lifetime. Hajj is a spiritual arena, and the field of meetings of Muslims from various corners of the world gathered to worship and mutually build relationship. There is no difference of race and language in that holy land. All people are all equal before God.

- Morals

"Morals" comes from Arabic, the plural of *Khuluqun*, خلق which according to language means manners, temperament, behaviour or character. "Moral in Islam" is a morality based on the teachings of Islam, namely Al-Qur'an and Al-Hadith. In Islam, morals include several aspects, namely:

- Morals against God

The moral toward God is the recognition and the awareness that there is no God to be worshipped but only God.

- Morals against fellow human beings

In the Qur'an clues about morals towards fellow human beings not only in the form of prohibition to do harmful things such as hurting the body and *fidik*, but also the prohibition to break someone's heart.

- Morals to the environment

The environment here is something that surrounds humans, such as animals, plants and inanimate objects. Morals taught by the Qur'an to the environment include maintenance and guidance so that every creature achieves its purpose of creation.

There are two factors that influence religious awareness, namely internal factors related to personal experience and emotional influences. Personal experience is every event that a person experiences in his life, either through sight, hearing, or the treatment he receives from birth. Before anyone knows the environment other than the family environment in his life, she/he already has a lot of experience received from the family. Therefore, the personality of the child depends very much on his involvement in the family, perseverance in teaching and religious values in his life. Personal experience in this regard is a spiritual experience. The religious experience that a person experiences in his childhood will affect his attitude towards religious awareness in adolescence.

Religious experience greatly affects the religious of adolescents, because teenagers generally believe in Allah and practice the teachings of religion because what they have seen from people around him/her, especially parents, relatives, friends, and the surrounding community who diligently perform worship, so they believe and perform worship as well as religious teachings to follow the atmosphere of the environment in which the teenager grew up. This suggests that religious experience influences one's religious consciousness, as it is necessary for the formation of the religious soul, and also regenerates consciousness and religious zeal for a person while experiencing shocks which drag him away from God.

Besides, emotional influences can also affect the students' religious awareness. Emotion is a burst of feelings that develop and recede in a short time, such as excitement, sadness, novelty, love and courage. Emotions can affect youthfulness in adolescence because adolescence is a period with unstable emotion, where feelings are often uncertain, so that their beliefs and views toward God and religion often change according to the emotional state of a particular time and place. The teenagers usually have not felt how important religion and God is. If they are in a good state, they will be all right. However,

God and religion are needed in anxious circumstances because they face an alarming threat, fear of failure, and or because they feel guilty. Under these conditions, teenagers feel that praying, reciting the Qur'an and other religious activities can relieve sadness, fear and feelings of regret.

External Factor is a factor that comes from outside the individual self, namely the influence of the environment it receives. The environment is a family environment, school and community.

- Family Environment,

Children from infancy to school age have a single family environment that is the first and foremost field of education. The teachers at school are their parents. In this atmosphere, the parent is the first personal builder in a child's life. Their way of life is an element of secondary education, which is adopted and entered into the person of a growing child.

- School Environment

School as an educational institution is a continuation of the success of education that has been achieved by the family. Religious education in schools is not the education provided by teachers alone, but all the rules that apply in school and all the circumstances and actions reflected in the actions of all education staff, employees and tools used as a whole. The religious education given in educational institutions significantly affect one's religious awareness because knowledge of Islamic religious teachings serves as a stimulus to the development of his religious soul. Therefore, the education provided by the teacher should be in accordance with the development of the child's soul, in a way that it leads to the growing love of the child to God and the desire to use religion in every aspect of his life. In addition, the personality, attitudes, and way of dealing with each issue must reflect the religious teachings of the religion.

- Community Environment

After the religious soul begins at home and continues in school, it must be continued and developed in society. Society is the third environment after families and schools that affect one's religious consciousness because the religious society environment will create a religious soul or strengthen one's religion.

While Brown argues, that there are five variables to explain about religion relating to the origin of religion itself, among others through behaviour, the holy devotion and faith (belief), feelings of religion or experience, involvement, and consequential effects.

The traits that humans possess as religious person on the concepts of the teachings that they believe in, tend to be fluid and in accordance with the will of their adherents and the metaphysical forces beyond them, to the degree of universality of human essence itself. In the relationship of human nature, some people predict that the motivation of human attachment to religion is their worship of justice and order, especially justice in society and natural order. On that basis later, he created the religion and clung to him in order to ease the suffering of his soul.

Adolescent attitudes toward religion are divided into some sections:

- Believe to participate / follow and follow-up

Most teenagers in God and religion just follow what they experience in their family and environment. He does not need to review his religious way. Believe this bandwagon happens a lot in the first adolescence (aged 13-16 years). After that, it usually develops into a more critical and more conscious way.

- Trust with consciousness

The religious consciousness or religious spirit of adolescence begins with the tendency of adolescents to review and re-examine the way of religion in childhood. Faith without understanding

received as a child and obedient and submissive to religious teachings without comment or reason is not satisfactory anymore. Usually, it does not happen before the age of 17 or 18 years.

- Attitudes of Ambivalence to religion

The ambivalence in question is that the teenagers, on the one hand, want to remain in their beliefs, but on the other hand questions arise around religions that are not answered by him. Religious judgment usually occurs between the ages of 17-20 years.

- Do not believe in God

One of the developments that may occur at the end of adolescence is to deny God's being and replace it with another belief. True disbelief does not occur before the age of 20 years.

In the division of the stage of human development, adolescents occupy a progressive stage. In line with its physical and spiritual development, the religion of adolescents is influenced by that development. The development of religion in adolescents is characterized by several factors of spiritual and physical development, namely the growth of mind and mental, the development of feelings, social considerations, moral development, attitudes and interests, and conflicts and doubts. The basic ability to believe in a person's essence lies in faith, and psychologists consider it an instinct. This instinct can be developed through education and or teaching.

Similarly, adolescents, adolescents' supernatural abilities can be developed through education or religious guidance is given since they are small. So it can be said that "religious adolescence" is a continuation of the influence of education received in childhood.

The spiritual potential of adolescents developed through education or religious guidance is the controlling power, the motivating force for positive behaviour, capable of breaking the negative passions, and for those who engage in delinquency, the religious values in his personality can encourage him to return to the right path.

4. Conclusion

From the results of observations and interviews, it indicates that the religious awareness of high school students in Kendari is still low because several things: the minimum time of studying Islamic education in schools, inadequate Islamic educational facilities/infrastructures, the low level of education of Islamic teachers, The low level of teacher's welfare, and the monotonous learning in the classroom,

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