



## The Role of Islamic Education Teachers in Fostering the Habit of Congregational Prayer at SD Bintang Bontang

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### Abstract

*The purpose of this study was to determine the role of PAI teachers in fostering the habit of congregational prayer at SD Bintang Bontang. The type of research used is qualitative research, with primary data sources and skunder. The results of this study show that 1) congregational prayers will remind students and teachers to stick to religious principles amidst the challenges of secular life. No matter how busy students are pursuing worldly ideals through educational media, it does not mean they have to be far from Ukhrawi ideals. This is how the religion of Islam teaches, and 2) congregational prayer activities can also minimize juvenile delinquency at school. Psychologically, students will feel watched and fortified by the prayers they do.*

**Keywords:** PAI teachers, building habits, praying in congregation

### Introduction

The empowerment of Islamic religious education felt by users of educational services has not shown satisfactory results [1][2]. Therefore, it can be said that the existing learning system still needs serious study to lead to more effective and valuable learning [3]. This is intended so that Islamic religious education can create quality students, namely having scientific knowledge, noble morals, and sincere charity.

In obtaining an overview of the pattern of thinking and doing in the implementation of Islamic religious education in particular, theoretical thinking is needed that contains scientific concepts about Islamic religious education, in addition to concepts in society. In other words, to obtain success in the process of Islamic religious education, it is necessary to know about Islamic religious education itself, both theoretical and practical [4].

Schools have an essential and strategic function and role in preparing students for community life. Schools are not only consumers obtained by students but also producers and service providers who are closely related to the development that is being implemented. Education problems related to the low quality of education at every level and education unit, mainly primary and secondary education, have aroused the enthusiasm of various parties to improve the quality of education. The quality of education is not a simple problem but requires multidimensional handling involving various parties [5].

Educators hold a critical position that determines the success of the Islamic religious education process itself, so they are required specific requirements, both theoretical and practical, in carrying out their duties. At the same time, internal factors such as talent or student innate and external factors such as

the environment in all its dimensions are the main targets of the educators' effort process.

Various factors participate in determining efforts to improve the quality of education. Of course, what plays a vital role in changing education from less good to better is the educator factor. Because educators are at the forefront of acting as a driving force as a learning modeler, teachers play a vital role in shaping students' religious behavior. Therefore, teachers must know their duties in the teaching and learning process. Teachers who are responsible for improving education are professional. Abdullah Majid said that teachers are one form of professional services needed in human life. The standard of professional teachers is a fundamental, non-negotiable need [6].

As a professional teacher, he should be responsible for what he educates. The teacher is not only an educator but also an exemplar for his students and also the heir of the Prophets, who gives the role of the teacher as the giver of the queen of the *tauladan*, as stipulated in the Qur'an which can also be a reference in responding to this, namely in Q.S. al-Ahzab/33: 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ  
كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا.

Means: *Indeed, the Messenger of Allah has set an excellent example for you for those who hope for Allah and the Day of Resurrection, and He mentions Allah a lot.*

Teachers have many duties, both bound by the government and outside the government, in the form of service. If grouped, there are three types of duties of a teacher, namely tasks in the field of profession, tasks, humanity, and tasks in the field of society. Teacher is a profession/position or job that requires special skills as a teacher. This type of work cannot be done by just anyone outside the field of education, even though, in reality, it is still done by people outside [7].

Law No.14 of 2005, which discusses teachers and lecturers, states that teachers are professional educators with the main task of

educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education formal education pathways, primary education, and secondary education [8].

A teacher teaches based solely on fellow human beings regardless of socioeconomic status, religion, nationality, and so on. The primary mission of teachers is to prepare students as responsible and independent individuals, not to make them spoiled and a burden on society. The process of intelligence must depart from the view of the teacher's philosophy that students are individuals who have several abilities and skills. For this reason, students must have three intelligences, namely intellectual intelligence and emotional intelligence, and must also improve and maintain spiritual intelligence. These three intelligences can be used as capital to compete in the midst of the rapid flow of information that has globalized.

Society places teachers in a more respectable place in their environment because the community expects a teacher to gain knowledge. This means that teachers are obliged to educate the nation about the formation of Indonesian people as a whole based on Pancasila. Therefore, teachers are more important in Islamic religious education than other education because they discuss many things about religion and the implementation of charity, both sunnah and obligatory [9].

From the description above, the author reviewed the literature review conducted to determine the extent of the authenticity of a scientific work and its position among similar works with similar themes or approaches. Furthermore, the author will explain some research that has taken the form of a thesis, which is more or less related to the research that the author did, namely about the values of Islamic education.

As far as the author knows, there has been no study entitled "The Effect of Student Perceptions of the Obligation of

Congregational Prayer on the Intensity of Congregational Prayer." First, Asep Setiawan's thesis (2009) Faculty of Tarbiyah and Teacher Training at Semarang State Islamic University entitled "The Influence of Student Perceptions of PAI Teachers' Worship Discipline on the Worship Discipline of Class VIII Students at MIFTAHUL ULUM BOARDING Junior High School."

This research is a type of Quantitative research with data collection in the field, namely direct research carried out in the field or on respondents. To obtain data on the influence of students' perceptions of PAI teachers' worship discipline on the worship discipline of grade VIII students at SMP Miftahul Ulum Boarding School JOGOLOYO Wonosalam Demak, several questionnaires, documentation, observation, and interview methods were used. The collected data was analyzed using regression analysis.

## **Method**

This research is included in the category of field research, which examines events in the field as they are [10]. Based on the problems that the researchers found, the researchers classified this study as inductive qualitative research.

This research was conducted at S.D. Bintang Bontang, which is located at Jalan Pattimura, Kelurahan Api-api, Bontang City, East Kalimantan Province. In it, there are students, teachers, education staff, and infrastructure facilities as an integral part.

The approach used in this study is juridical, pedagogical, psychological, and philosophical approaches. The data sources used are primary and secondary. In qualitative research, the instrument or research tool is the researcher himself. Researchers, as human instruments, function to determine research focus, choose informants as data sources, conduct data collection, assess data quality, analyze data, and interpret and make conclusions based on their findings.

The data obtained from the researcher will be analyzed in order to obtain valid data to be presented in accordance with the problem discussed. In this study, the author uses three stages in conducting data analysis, namely, Data reduction, Data display, and data verification.

## **Results and Discussion**

### **Definition of obligation**

Obligation comes from the Latin "obligate," which means "binding on something, obliging, an agreement, or a formal bond usually accompanied by punishment if not fulfilled, a duty, a necessity to act in a certain manner established by law, moral feelings, ethical principles, social attachments" [11]. Mandatory is to be done must not be unimplemented or abandoned [12]. Obligation is something obligatory, something that must be carried out [13].

### **Congregational Prayer Activities at School**

The question of student discipline and morality does not seem to have been resolved either by public schools or schools labeled religious, including Islam [14][15].

Islamic schools, like other schools, pay close attention to the problems of student discipline and morality [16][17][18]. One of the ways taken by formal Islamic schools is by holding congregational prayer programs [19].

The congregational prayer program in schools can be applied from the level of Madrasah Ibtidaiyyah (S.D.) to Madrasah Aliyyah (SMA). The prayers chosen are generally Dhuhur and Ahalat Asr, where there are schools in the teaching and learning process until the afternoon. But for elementary-level students, Dhuha Prayer can also be done together for the reason of learning or introduction. The implementation of pilgrim prayers can adjust school break hours. Thus, both Dhuha and Dhuhur and Asr prayers may be observed because each school usually has two breaks, namely during dhuha time and during the day.

Teenagers are sometimes more easily obeyed and influenced by their peers than by their parents' advice. The sense of loyalty of friends to teenagers is very proud. Because they both seek self-identity, they feel the same fate, and they also feel if, in one group, some are affected by disaster, others also feel [20][21].

His tastes are sometimes very different and sometimes even against the wishes of the family, especially his parents, such as fashion clothes, haircuts, music, social tastes, and others. Therefore, proper communication, attention, and affection between children and parents are needed to maintain this precious national asset as the next generation to advance an advanced, civilized, cultured, and moral society, nation, and state.

For this reason, efforts to habituate congregational prayers in schools that are ordered to adolescent students serve as provisions when students enter adulthood. If parents do not prepare enough provisions for their children, it is feared that the child will be far from religious values.

The urgency of the congregation is that the need for congregational prayer programs in schools is essential because it is through this way that teachers can monitor student progress from many things directly. First is the discipline aspect. In this case, students are taught to take advantage of recess, less productive time, to fill it with positive activities on a regular basis.

Congregational prayer can also be used as a means to evaluate the learning aspects of religious lessons in the classroom, which include cognitive, affective, and psychomotor aspects. Through monitoring in the field, teachers can provide direct feedback. Through this feedback, teachers can identify the needs of specific students to be given more direction and assistance.

In particular, congregational prayers will remind students and teachers to stick to religious principles amidst the challenges of secular life. No matter how busy students are

pursuing worldly ideals through educational media, it does not mean they have to be far from *Ukhrawi* ideals. This is how the religion of Islam teaches.

Furthermore, congregational prayer activities can also minimize juvenile delinquency in schools. Psychologically, students will feel watched and fortified by the prayers they do.

### Conclusion

Congregational prayers will remind students and teachers to stick to religious principles amidst the challenges of secular life. No matter how busy students are pursuing worldly ideals through educational media, it does not mean they have to be far from *Ukhrawi* ideals. This is how the religion of Islam teaches. In addition, congregational prayer activities can also minimize juvenile delinquency at school. Psychologically, students will feel watched and fortified by the prayers they do.

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