The Efforts of Islamic Religious Education Teachers in Internalizing Students' Social Politics at TMII Roudlotul Qur'an Metro

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ABSTRACT

The learning of Islamic Religious Education (PAI) aims to nurture students who are devoted to Allah SWT, possess strong faith, exhibit commendable moral character, and have a sound understanding of Islamic teachings, particularly in relation to core principles and sources. The role of Islamic Religious Education teachers extends beyond merely imparting knowledge; it encompasses the transmission of values that shape students' behavior in alignment with Islamic teachings. This includes fostering an understanding of both personal and social piety—where personal piety pertains to individual worship, and social piety is reflected in empathetic and socially responsible behavior. This study employs a qualitative approach, utilizing primary and secondary data sources collected through observation, interviews, and documentation. Findings indicate that Islamic Religious Education teachers at Raudhotul Qur'an Middle School play a vital role in internalizing social virtues among students. This is achieved through a structured value internalization process, beginning with the Value Transformation Stage—utilizing advice, role modeling, and disciplinary methods—followed by the Value Transaction Stage, which includes demonstrations and further modeling. The outcomes highlight a positive impact, evidenced by enhanced social awareness, increased empathy, and improved communication skills among students at TMII Raudhotul Qur'an Middle School.

Keywords: *Social Politics, Islamic Religious Education, Internalizing Students' Social Politics*

INTRODUCTION

Islamic Religious Education (PAI) learning has the aim of training students who believe in devotion to Allah SWT, are devout, have noble morals (noble morals), and have good knowledge of Islam, especially the sources of teachings and other Islamic principles (Imamah et al., 2021). Al-Syaibani in Hamruni believes that the aim of Islamic Religious Education The best thing is to be able to increase moral values until they reach level of morals (Hamruni, 2008). The learning objectives of Islamic Religious Education (PAI) have so far emphasized learning about religion (aspects of ritual worship) and less oriented towards learning how to true religion. As a result, there is a gap between knowledge and practice, between genosis and praxis (Asmuki, 2018), so that they are unable to form personal Islamic personality. In order for the goals of

Islamic education to be achieved, one of the most important factors in this case is through the role of Islamic Religious Education (PAI) teachers in schools

The role of teachers, especially Islamic Religious Education (PAI) teachers, is not only limited to *transfer of knowledge* to students (Makki & Rusman, 2017) but also *transfer of value*, namely instilling the values of Islamic teachings in order to understand and master various aspects of one's own behavior and the behavior of people related to their duties, especially student behavior in all its aspects, so that they can carry out their duties and roles effectively and efficiently, which in turn can make a real contribution to achieving educational goals. Educators also have the aim of helping students develop their potential (Ulfah & Arifudin, 2022), as well as playing a role in helping to increase faith and piety as well as forming good personalities physically and mentally, so that the intelligence that they receive from an educator emerges in students (Putri & Wijaya, 2024)

Islamic studies divide piety into two, namely individual and social (Mahmudi, 2019). Individual piety refers to piety that only involves worship with God and for oneself (Supriyanti & Sanusi, 2024), while social piety manifests in socially caring behavior. Social piety is the implementation of social worship by someone in their community (Hamid, 2023).

"*Virtue is not turning your face towards the east and west, but that virtue is (the virtue) of those who believe in God, the last day, the angels, the books, and the prophets and give the property they love to relatives, orphans, the poor, those who are on the way (travelers), beggars, and to free the slaves of the people, who perform prayers and pay zakat, those who keep their promises when they promise, and those who are patient in destitution, suffering and in times of war. Those are the righteous, and those are the pious.*"

This attitude reflects that they still care about other people, especially the poor, so that they can be said to be carrying out Islamic philanthropy (Fuadi & Syam, 2023). Social piety itself is an important thing, because social piety is the application of what is learned in education, especially religion. However, not all Islamic religious education teachers are able to do this, because in this case it requires many parties and also requires a lot of time. Even today the dichotomy between individual ritual piety (*hablun minallah*) with social piety (*hablun minannaas*) still occurs (Wibowo, 2019). Many religious people are individually pious, but not socially. Many people pray diligently but are not sensitive to the social environment and natural damage. Many people often go on Hajj and Umrah but are not sensitive to the poverty that affects other people (Hudori, 2020). Many people like to fast, but are very stingy about giving charity to other people in need (Wibowo, 2019). This is one form that the attitude of social piety in individuals has not yet been fully formed. Islam teaches its adherents to be balanced in terms of vertical worship between humans and God and horizontal worship, namely human relations with fellow humans (Yemen et al., 2022).

It is hoped that efforts to learn Islamic religious education in schools will be able to form personal piety as well as social piety (Muslimin & Ruswandi, 2022). Social piety can be fostered by having Islamic Religious Education in all aspects of life, so that ultimately Islamic Religious Education will be able to color every student's actions. Pious students are those who are friendly towards others, have sensitivity to social problems (Anwar & Sarjono, 2023). All of this must be based on faith, and that is what is expected from Islamic Religious Education.

Even though there have been many studies that have studied social piety, only a few have discussed Islamic religious education teachers in internalizing social piety.

This happened because previous research focused a lot on the essence of piety itself, without any application to students.

This lack of research is the basis for researchers to study this matter efforts of Islamic religious education teachers to internalize students' social piety, with the hope that the results of this research will contribute to community service. This research aims to provide a deeper understanding of efforts of Islamic religious education teachers to internalize students' social piety and explain how the process is carried out

This is reinforced by research conducted by Dedi and Basuki with the conclusion that the implementation of godly values at every level of education and types of educational institutions, formal and non-formal social as an effort to prepare the younger generation to face the 5.0 era is highly recommended (Ardiansyah & Basuki, 2023). The uniqueness of this research when compared to previous research is that this research focuses on students at Roudhotul Quran Middle School.

TMI Roudlotul Qur'an Middle School is one of the private schools under the auspices of the Roudlotul Quran foundation which is located in the Metro area. Researchers chose this location as the research object because this school was considered successful in forming the social piety of its students. This is proven by the high sense of social solidarity, tolerance, social order, and the many social activity events organized by students at TMI Roudlotul Qur'an Middle School. Metro. As expressed by the Islamic religious education teacher, Mr. Samsul, he said that "Students lack a high sense of piety, this can be proven by several things including: *First* students' high sense of responsibility for what they do, where it is known that students dispose of rubbish appropriately. *Second* have concern for others, where it is known that if a friend is having difficulty with something, they will immediately be helped. *Third* high level of respect for educators, where from survey results it is known that students will bow if an educator walks in front of them.

METHOD

This research uses qualitative methods with a descriptive approach to analyze Islamic religious education teachers in internalizing students' social piety. This method was chosen to obtain a deep understanding of the efforts of Islamic religious education teachers in internalizing social righteousness.

Data source This research uses primary and secondary data. Primary data was obtained from interviews with Islamic religious education teachers, students and also the school principal. Observations were carried out to understand the internalization process carried out by Islamic Religious Education teachers, while documentation included notes from counseling guidance (BK) and related literature. Secondary data was obtained from books, journals and previous research on the efforts of Islamic religious education teachers to internalize social piety.

Data Analysis In this research, the efforts of Islamic religious education teachers to internalize social piety were analyzed using qualitative data analysis with a thinking approach. Deductive thinking is an approach process that starts from the general truth about a phenomenon (theory) and generalizes this truth to a particular event or data that has the same characteristics as the phenomenon in question (prediction).

RESULT AND DISCUSSION

The term Social Piety comes from two words, namely piety and social. Piety itself comes from the word pious which has the prefix to and the suffix an. The word pious has the meaning of being holy and having faith or being obedient and truly carrying out worship to Allah SWT (Munandar et al., 2020). The word social comes from the Latin word "*partner*" which means friend or friend. Social can be interpreted as a form of friendship or friendship that is on a large scale, namely society. This means that social is everything that is related to society or society (Ahmad As'at Patilima & Sri Dewi Yusuf, 2023).

Erpidan in Dedi stated that social piety is a form of piety which is not only characterized by obedience to ritual worship alone, but also by applying the values of that worship in one's social life so that it can provide benefits to the people around them. Social piety behavior is reflected through daily deeds such as doing shodaqoh, paying zakat, helping those who need help and caring for the surrounding environment (Ahmad As'at Patilima & Sri Dewi Yusuf, 2023)

Social piety is the main goal in terms of fulfilling pleasure (leisure) and satisfaction (pleasure), several factors which are important elements in forming the identity of the middle class Muslim group are fashion, life style, and also consumption. Departing from these three points, religious activities shift from being sacred and theological to becoming part of social class affiliations and activities (Zailani & Ulinnuha, 2023). An ideal person is if the person is pious in two aspects, namely the ritual aspect as a manifestation of a person's personal actions with God and the social aspect in the form of all types of virtues directed towards fellow humans. To achieve ritual piety, one must not ignore social aspects (Tinggi et al., 2020). Social piety has a very broad scope because all aspects that develop in society can become part of social problems. In general, the scope of social piety is in line with the improvement (islah) sought through the Qur'an. Adzim, the efforts of islah made by the Qur'an which are in line with the scope of social piety can be assessed from several aspects, including: Social piety in strengthening faith, Social piety in strengthening worship, Social piety in strengthening morals, Social piety in society, Social piety in strengthening politics, Social piety in strengthening the economy, Social piety in the position of women, Social piety in world peace (Munandar et al., 2020).

Figure 1 Internalisasian Social Piety

The internalisasian Social Piety by the Islamic Religious Education teacher In terms of internalisasian Social piety is of course an educator who uses methods, remembering that methods are a way to more easily achieve something, the following are the methods used in Teachingin ternalisasian multiculturalism values. Meanwhile in meng*internalization* has three stages, namely: Value Transformation Stage namely, the stage of providing information regarding good and bad things (Munif,

2017) which only contains verbal communication carried out by students and educators. At this stage educators internalize it in the classroom or in teaching and learning activities using several methods, including: Advice Method Which carried out since students enter junior high school, meaning from class VII, this is done as early as possible to minimize violations of the rights of other students. This is in accordance with what was expressed by the Islamic Religious Education teacher that the cultivation of social piety using the advice method is carried out since students enter class VII., Exemplary method is a method of imitating the behavior and sayings of previous ulama, especially imitating the attitude and behavior of the Prophet Muhammad, apart from imitating it, it also introduces that there were indeed many previous ulama and they lived side by side with Christians, living with insults but still willing to forgive wholeheartedly, Punishment methods which is carried out if the perpetrator commits an offense that can harm other people or many people, this is done to provide a deterrent effect on students, so that it is not done again in the future This is in accordance with what Mr. Samsul expressed, namely that he gives punishment to students if they do things that are detrimental and disturb other students, but the punishment is only in the form of push ups or cleaning the bathroom.

Value Transaction Stage At this stage educators and students also carry out communication in which there is reciprocity (Utomo, 2016), At this stage Mr. Samsul as an Islamic Religious Education teacher uses internalization methods, including:Demonstration Method Demonstration is a learning method where students will be involved directly in practicing it. Example Method In this case, apart from educators providing teaching in the classroom, educators also provide examples in everyday life, with the hope that students can immediately feel what they see.

Transinternalization Stage This stage is deeper than the transaction stage, because at this stage students are directly involved in the environment, so that educators become subjects in learning.*internalisasian* I don't really know much, because students are only in school for a few hours, the rest are in the immediate community environment There are 8 (eight) social pieties accompanied by their implementation, namely (Abdul Azizi, 2020), namely: Love each other Affection plays an important role in every relationship, including same-sex friendships. The informant stated that love in a same-sex friendship is when someone has a feeling of accepting each other's shortcomings, trusting and respecting each other and caring like their own family. From the results of the interview with the school principal, it was found that "I try to create a school environment that is full of love and respect for each other. This can be started by setting an example through behavior that shows empathy and care for others." This will have a positive impact on students' behavior, not only by loving them but also by providing a sense of empathy and concern for each other. Do good deeds Do good deeds, that is good deeds that are worth worship. Therefore, pious deeds are very broad and include all good deeds done for oneself, parents, family, and even the surrounding environment. Doing good deeds is a necessity that must be realized by every believer. This is in line with what was expressed by the Islamic Religious Education Teacher, namely "in addition to formal education, students are also trained with non-formal education, in the evening students are taught to carry out their obligations as creatures of God (worship)". Good deeds are provisions in this world that will be brought to meet Allah SWT in the afterlife. Faith must be proven by pious deeds and pious deeds must also be based on faith. Every Muslim action can be worth a pious deed if it meets three criteria, namely, first, it must be intended sincerely for the sake of Allah SWT. Second, it must be done correctly as determined by Allah SWT and

His Messenger. Third, the aim is to seek the approval of Allah SWT so that it will provide great benefits and avoid damage. Mutual respect Not forcing your will means not forcing other people to follow or carry out what you want. Because imposing other people's will is limiting other people from exercising their freedom. The results of the interview with the school principal found ""Instilling a sense of mutual respect can be seen from changes in students' behavior who are more respectful of differences, communicate politely, and work together with their friends." At Roudhotul Quran Middle School, it was found that there were students who forced their friends to accompany them to the restroom or were even forced to do their homework. Of course, this is a bad act, because it forces other people to follow what we want. Be fair Justice is an ideal truth regarding something, be it a person or an object, the value of justice given at Roudhotul Quran Middle School is basically given by the Islamic Religious Education teacher to the students, some in the form of assessment, giving materials, giving punishment to those who break the rules, "the assessment I do is based on her ability, Miss, even though I am biased towards one of the students, but if they don't master it, I still give them a small mark, but there are still remedies so it can be improved" (Mr. Samsul). The student further said "No, my PAI teacher is always fair in giving assessments. The assessment is based on our efforts and understanding of the material, not because of other factors such as proximity or background." This is in line with the grade book for the students themselves, where there are indeed some students who are lacking in assessment. Maintain brotherhood Definition of brotherhood (*brotherhood)* "In Islam, it is not only meant as a kinship relationship which is caused by hereditary factors, but what is meant by brotherhood in Islam is brotherhood which is bound by the same creed (fellow Muslims) and brotherhood because of its humanitarian function. If in the world of education some of the students are sick at school and then they are taken to the UKS room by their friends, as one of my students once said, sir, my body was hot, I wanted to faint then I was taken to the UKS with my friends." Even small things need to be planted and fertilized. as early as possible, it is hoped that it will become a habit in the future. Dare to stand up for the truth A brave attitude is an attitude that has no fear of anything. This attitude is already owned by students where students feel they have to defend themselves if their friends are *dibully*. From interviews with students, it was found that "I once hit my friend because he was pregnant*bully* My other friend, there's no clear reason, he's just angry." This requires courage to do it. Because courage itself comes from within each person, we need to get used to it. However, a brave attitude can be encouraged by the circumstances around us. And what is even more important, what was taught by him as an Islamic Religious Education teacher, is to be brave as long as what the students do is correct and also have the courage to admit mistakes. This is cultivating a chivalrous attitude where admitting mistakes is a difficult thing. Please help Please help is an attitude of helping each other when experiencing difficulties (Fitri, 2022). Meanwhile, the results of interviews with Islamic Religious Education teachers showed that "students have done it well, but they also do it in places they shouldn't, namely giving answers to tests to their friends (giving cheat sheets)." If this is observed, it is indeed something that helps but is not quite right. Deliberation Deliberation is carried out with a minimum of two people, because deliberation is an exchange of ideas between each individual (Tambak, 2015). This is usually done in the election of class president. Even though in this deliberation the students were supervised by the teacher, they did it well. Deliberation activities are carried out so that students are accustomed to differences of opinion.

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Because with differences of opinion, students will look for which opinion is best to form a collective agreement.

CONCLUSION

      Based on the results of the review in the discussion, it can be concluded that Islamic religious education teachers at Roudhotul Qur'an Middle School internalize Social Virtue. In terms of inculcation, educators use methods to instill it, namely using several stages at TMII Roudhotul Qur'an Middle School, including: *First* Value Transformation Stage using the advice method, exemplary method, punishment method. Meanwhile, in the second stage there is a Value Transaction Stage using the demonstration method and example method Furthermore, Islamic religious education teacher have inculcated social piety (social Transinternalization) well such as loving each other, doing righteous deeds, respecting each other, behaving justly, maintaining brotherhood, daring to defend the truth, helping each other, consultation.

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