

Development of Religious Activities for Science Teachers as an Effort to Integrate Islamic Values in Science Learning

Bakhrul Ulum^{1*}, Nurlia Latipah²

^{1,2} *Institut Agama Islam Negeri Bengkulu*
Jalan Raden Fatah Pagar Dewa Bengkulu

* E-mail: *bakhrul.ulum75@gmail.com*

Abstract: This study aims to reveal the spiritual activities programmed by Madrasah Tsanawiyah Ja-alHaq for teachers, how Madrasah Tsanawiyah Ja-alHaq manages these activities, and the benefits of these activities for science learning in madrasas. This activity is carried out by interview technique. Data analysis was carried out by means of data reduction, data display, and conclusion drawing/verification. The results showed that the spiritual activities programmed for teachers at Madrasah Tsanawiyah Ja-alHaq included dhuha and zuhur prayers in congregation, reading sholawat, Asmaul Husna, reciting yanbu'a, monthly manaqib reading activities, recitation of the Taklim Almutaalim book and the matan salim taufiq book. . These programs are determined based on the decisions of the teacher council meeting and coordination with the Ja-alhaq foundation management. To ensure the implementation of these activities, madrasah madrasas carry out monitoring and evaluation and make these activities one of the criteria for promotions or periodic salary increases for teachers. Through these activities, teachers are expected to increase their understanding of religious insight and be followed by improving the quality of worship. In teaching and learning activities for Science at Madrasah Tsanawiyah Ja-alHaq the teacher has been able to link the subject matter with the behavior of being grateful to Allah SWT for all the blessings given, the teacher also invites students to improve the quality of their worship by getting used to starting and ending learning by praying, and through learning Science students are invited to see the greatness and majesty of Allah SWT.

Keywords: religious activities, madrasas, science, spiritual attitudes

INTRODUCTION

The core competencies in the 2013 curriculum emphasize teachers to be able to develop spiritual attitudes, social attitudes, cognitive aspects, and psychomotor aspects in learning activities. These core competencies apply to all subjects contained in the curriculum structure. Core Competence I is about respecting and living the teachings of the religion he adheres to, Core Competence II is about respecting and living honest behavior, discipline, responsibility, caring (tolerance, mutual cooperation), polite, confident in interacting effectively with the social and natural environment within reach association and its existence, core competence III

is about understanding knowledge (factual, conceptual, and procedural) based on their curiosity about science, technology, art and culture related to visible phenomena and events, while core competence IV is about trying, processing, and presenting in the realm of concrete (using, parsing, assembling, modifying, and creating) and abstract domains (writing, reading, counting, drawing, and composing) according to what is learned in school and other sources from the same point of view/theory.

The process in the field shows that core competencies (KI) I and II are only carried out by subjects belonging to the religious group and Citizenship Education. This condition is of course one of the causes of the lack of success of character education in madrasas/schools. This is evidenced by the rise of brawls between students, bad content found in videos made by students, cases of violence between schoolmates, and other criminal acts committed by students. Teachers are one of the spearheads of character education in madrasas. Improving the religious quality of teachers is expected to be able to encourage the improvement of the quality of spiritual attitudes that will encourage the success of character education in madrasas/schools.

The urgency of spiritual attitudes in education is also stated in the National Education System Law No. 20 of 2003 Article 1 which states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, noble character, as well as the skills needed by himself, society, nation and state (Rahmawati: 2016). The explanation of the law mentions the importance of the purpose of education, namely developing religious spiritual strength. Spiritual development can be obtained through religious activities, which are expected to later form religious spiritual strength.

Several studies show the role of spiritual attitudes in human life. Darmansyah's research (2014) states that teachers' understanding of the concept and implementation of spiritual assessment and social attitudes is still low. This has a negative impact on student achievement in core competencies. This is because spiritual attitudes and social attitudes are the main focus in a character-based curriculum.

Research conducted by Amarin H & Sukirman (2016) on the influence of independence, emotional intelligence, and spiritual intelligence on auditor performance shows that spiritual intelligence has a positive and significant effect on the performance of 78 auditors who work at KAP in the city of Semarang. So from the results of this study it is suggested that auditors improve their spiritual attitude in carrying out their performance. The same thing was also resulted from Rosidin's research (2017) which aims to describe the spiritual development of religious employees in the West Jakarta municipality, showing that government

employees who have undergone spiritual development activities have adequate performance to provide public services. The research shows that religious activities can improve one's spiritual attitude and spiritual attitudes will be able to improve one's performance.

According to Sunarto (2017) in his research entitled the impact of scientific learning accompaniment to develop students' spiritual and social attitudes, it shows that quantitative scientific learning is able to develop students' spiritual attitudes by 88%.

From the results of preliminary research, on several madrasas in the city of Bengkulu, it turns out that most of the teachers who teach Natural Sciences (SAINS) do not receive religious education in Islamic boarding schools or madrasas. The quality of teachers who have a lack of religious understanding causes the development of spiritual attitudes in madrasas to also not work well. With the many activities of the teacher, it is possible that the teacher also does not have much time to develop the quality of the spiritual attitude of the teacher himself. This kind of condition allows the development of spiritual attitudes in KI-1 cannot run as it should.

Calista and Sholikah's research (2019) shows that the causes of science teachers not integrating learning with Islamic values include the educational background of teachers not from Islamic education graduates, teachers only focusing on the material presented, and the lack of awareness of teachers about the importance of inculcating Islamic values in subjects. .

Amri et al's research (2017) states that the inhibiting factors for implementing the integration of Islamic values in Biology learning are the ability of teachers who do not understand the integrated material and the lack of training carried out by the school.

This is the background for researchers to conduct further research on how Madrasah Tsanawiyah Ja-alHaq Bengkulu City develops religious activities for SAINS teachers so that they have good Islamic knowledge and have good spiritual attitudes in order to be able to integrate Islamic values into Science learning in madrasas. . The ability to integrate Islamic values is expected to be able to improve the quality of students' spiritual attitudes and direct students to have good character. This research is expected to help the government in developing the quality of students' spiritual attitudes for a more dignified Indonesia.

METHOD

This research is a descriptive qualitative study. This research is directed to reveal and dig up information about spiritual activities programmed by Madrasah Tsanawiyah Ja-alHaq Bengkulu City for teachers at the Madrasah. The purpose of this study was to explore spiritual activities for teachers, how to organize these

activities, and find out the benefits of these activities for teachers and students in SCIENCE learning.

Data collection in this study was conducted by interview method. According to Sugiyono (2015) data collection techniques using interviews are carried out if the researcher wants to conduct a preliminary study to find the problem under study, look for in-depth data with a small number of respondents. In the interview activity, the subject is considered to be the one who knows best about himself, the data provided by the subject is correct, the subject's interpretation of the questions asked by the researcher is the same as what was meant by the researcher. This study used 4 subjects, namely the principal of Madrasah Tsanawiyah Ja-alHaq and 3 SCIENCE teachers of Madrasah Tsanawiyah Ja-alHaq.

Analysis of qualitative research data according to Miles and Huberman in Sugiyono (2015) can be done by means of data reduction, data display, and conclusion drawing/verification. Reducing data means summarizing and focusing on what is important. Data display can be done by creating narrative text, graphs, matrices, networks, and charts. While the conclusion drawing/verification is done by making conclusions by answering the problem formulation that has been formulated previously.

RESULT AND DISCUSSION

Madrasah Tsanawiyah Ja-alHaq Bengkulu City is one of the private madrasahs in Bengkulu city. This madrasa was founded in 2006 with an initial number of 9 students. In the 2020/2021 academic year, the number of students at Madrasah Tsanawiyah Ja-alHaq was 277 people with 20 educators and 2 education staff. Madrasah Tsanawiyah Ja-alHaq has several religious activities outside the curriculum which are specifically implemented for teachers and students.

Religious activities for Madrasah Tsanawiyah Ja-alhaq teachers include congregational dhuha and noon prayers, prayer readings, Asmaul Husna, yanbu'a reading, monthly manaqib reading activities, taklim muta'alim readings and the matan salim taufiq book.

The determination of religious activities at Madrasah Tsanawiyah Ja-alHaq is based on the results of the teacher council meeting and coordination with the management of the Ja-alHaq foundation. Teachers' religious activities at Madrasah Tsanawiyah Ja-alHaq are generally intended to increase teachers' religious knowledge so that it is expected to improve the quality of each teacher's spiritual attitude. The spiritual quality of a good teacher is expected to have a positive impact on improving the spiritual quality of students.

In carrying out spiritual activities for teachers, madrasahs prepare teaching staff to provide training to read Yanbu'a, recite the Ta'lim Al Muta'alim book, the Matan Sulam Taufiq book. To ensure that the material for spiritual activities is

conveyed to the teacher, the madrasa prepares attendance lists and evaluates activities. Madrasah Tsanawiyah Ja-aLHaq considers spiritual activities for teachers important to be carried out so that attention to these activities is also very large. One of the forms of attention given is the frequency of teacher attendance in participating in these activities which is one of the basics in managing ranks and increasing teachers' periodic salaries. Another attention given is to provide material for activities related to the teacher's daily worship, this is intended to emphasize the importance of this activity to improve the quality of the teacher's worship itself. Awareness of the importance of understanding about the correct implementation of worship becomes a separate value for teachers in order to improve the teacher's spiritual attitude.

The congregational dhuha and zuhur prayers at Madrasah Tsanawiyah Ja-alHaq are carried out on the basis that teachers of Madrasah Tsanawiyah Ja-alHaq must be at the madrasa a maximum of 07.00 – 14.00 WIB every day. The two prayer times are within the working hours of the Madrasah Tsanawiyah Ja-alHaq teacher. For this reason, it is important for madrasahs to prepare dhuha and zuhur prayer activities for teachers, so that they are not negligent in doing the two prayers. In addition, the congregational dhuha and zuhur prayer activities by the teacher are intended to provide good examples for students at the madrasa. Likewise, reading sholawat and Asmaul Husna before praying Duha is expected to invite teachers to always remember Allah and His Messenger. By always remembering Allah and his messenger, the Madrasah Tsanawiyah teacher Ja-alHaq is expected to be able to make the guidance of the apostles and Allah's commands as guidelines in carrying out charity in the world. teacher's spiritual attitude. This activity is carried out in the form of monthly recitation activities. The book of Ta'lim Al-muta'alim is a book that explains the students' learning manners towards Allah, oneself, parents, teachers, friends, and the book, or textbook. Standards of etiquette in studying are needed to provide peace in the learning process that students take (Kholik, 2013). The teacher's understanding of the Ta'lim Muta'alim book is expected to make it easier for students to gain useful knowledge. Some activities that can be carried out by teachers in helping students in learning include inviting students to always intend to expect the pleasure of Allah when studying, inviting students to always surrender to Allah for all His Qadha and Qadar, inviting students and setting an example for students to avoid themselves from sin, teaches students to always be patient, gets students to discuss, familiarizes students to read and memorize, prioritizes the pleasure of parents after Allah's pleasure, interacts well with parents, teachers and friends, teaches students to have good manners to teachers and friends.

The book of Sullam Taufiq discusses the obligations that must be carried out as a Muslim. In addition, this book also discusses the prohibitions that must be avoided by a Muslim. The importance of teaching the sullam Taufiq book to

teachers, because teachers are role models for students. The words and actions of a teacher will be an inspiration for students to imitate. The teacher's actions that lead to goodness are expected to be an inspiration for students to do better things. The character of a good teacher is also expected to be an example for the character development of students in Indonesia.

The development of religious activities for teachers is expected to provide religious insight for teachers which later teachers are expected to transmit this knowledge to students so that they can lead students to become pious and pious children, devoted to parents and teachers, the school must be able to awaken teachers to be able to continue to develop religious activities so that these goals can be achieved (Nurrohma, 2018). Strategies that can be carried out for the development of religious activities include (1) formulating goals and targets to be achieved in developing religious activities, (2) Developing habituation programs in religious development activities, (3) Implementing the development of religious activities for students, (4) Make teachers aware of the important role and responsibility in successfully implementing and achieving learning objectives, (5) providing training to teachers on the development of religious activities (Nurrohma, 2018). This strategy has been implemented by Madrasah Tsanawiyah Ja-alHaq by determining the spiritual activities of teachers through teacher council meetings, providing training and guidance in the implementation of religious activities, providing awareness to teachers about the importance of participating in religious activities, and inviting teachers to implement the development of religious activities for students. .

Learning methods in developing religious activities for students can be in the form of exemplary, habituation methods, advice methods, reward and punishment methods, attention and supervision methods, story methods, and game methods (Nurrohma, 2018). The success of developing religious activities in early childhood is influenced by (1) the awareness of teachers in developing religious activities in the classroom, (2) the existence of good facilities and infrastructure, (3) the establishment of cooperation between the school and parents in developing religious activities, there is attention from teachers and parents, there is enthusiasm from students to develop religious activities (Nurrohma, 2018).

The implementation of the development of religious activities for students in science learning is carried out in accordance with the mandate of core competence 1 in science subjects which states that by studying science students are expected to be able to live and practice the teachings of their religion. And in accordance with basic competence 1 in SCIENCE lessons, namely (1) admiring the regularity and complexity of God's creation regarding physical and chemical aspects, life in ecosystems, and the role of humans in the environment and realizing them in the practice of their religious teachings (2) increasing their faith by realizing the

relationship between the order and complexity of nature and the universe to the greatness of God who created them (Ministry of Education and Culture, 2013).

The following are some examples of the application of developing religious activities for students in science learning at Madrasah Tsanawiyah Ja-alHaq:

1. Invite students to pray before and after learning.
2. Invite students to acknowledge the greatness of God through learning about organ systems. Students are invited to appreciate how perfect Allah SWT created the human organ system so that humans must be grateful by maintaining the health of the organ system.
3. In ecosystem material, students are taught about the importance of interaction between living things. The importance of interaction resulted in students being directed to respect each other among human beings. Maintain interactions with other living things so that the balance of nature is maintained.
4. Through learning about photosynthesis, students are taught to always be grateful to Allah SWT for being given free oxygen by Allah. So it should be grateful to keep the respiratory organs owned so they can still breathe fresh air without having to pay. In addition, through ecosystem learning, students are also taught to admire the order and complexity of Allah's creation.
5. The material about the solar system and the structure of the earth also invites students to admire the orderliness of the universe created by Allah SWT. This material is expected to remind students of the power and greatness of Allah SWT who has created this universe in such an orderly manner. Humans are expected to maintain this order as a form of gratitude to Allah SWT.

In general, SCIENCE learning activities are in accordance with the demands of Core Competency 1 and Basic Competence 1 in SCIENCE lessons. This conformity is expected to be able to assist the government in realizing the character education proclaimed by the government. The teacher of Madrasah Tsanawiyah Ja-alHaq always relates the subject matter to the spiritual attitude of the students.

Science learning activities that have linked the subject matter with the spiritual attitudes of students are also the answer to the success of the teacher's spiritual activities at Madrasah Tsanawiyah Ja-alhaq. These results can of course be used as recommendations for madrasas or other schools to hold religious activities for teachers.

CONCLUSION

Madrasah Tsanawiyah Ja-alHaq provides a program of spiritual activities for teachers. The spiritual activities that are programmed include the dhuha and zuhur prayers in congregation, reciting the Yanbu'a, reciting the Taklim Al'Mutaalim book, and reciting the book of Matan Sullam Taufiq. The programmed activities were decided in the teacher council meeting forum and approved by the management of the Ja-alHaq foundation. This activity is carried out according to a set schedule. To ensure the continuity of this activity, Madrasah Tsanawiyah Ja-alHaq made a list of attendance for activities which later became one of the considerations for the head of the madrasa in giving recommendations during teacher promotions or periodic salary increases. This activity provides good benefits in improving the quality of teacher worship and making teachers a good role model for students at Madrasah Tsanawiyah Ja-alHaq..

REFERENCES

- Amri, Nurhadi, M., Rasyidin, Al., Imran, Ali. 2017. Integrasi Nilai-Nilai Keislaman Dalam Pembelajaran Biologi di SMA Islam Al Ulum Terpadu Medan. *Edu Riligia* Volume 1 Nomor 4.
- Amarin, H & Sukirman. 2016. Pengaruh independensi kecerdasan emosional dan kecerdasan spiritual terhadap kinerja auditor. *Accounting Analysis Journal*. Vol 5. Issue 2.
- Calista, W., Sholikah, A, H. 2019 . Integrasi Mata Pelajaran IPA Dengan Nilai-Nilai Islam Melalui Pendekatan Bayani Di Kelas III C MI Negeri 1 Yogyakarta. *JIP: Jurnal Ilmiah PGMI*. E ISSN 2527-4589 P-ISSN 2527-4589. Volume 5 Nomor 2
- Darmansyah. 2014. Teknik penilaian sikap spiritual dan social dalam pendidikan karakter di Sekolah Dasar 08 Surau Gadang Nanggalo. *Al-Ta'lim*, vol:21. Issue 1.
- Ishak, P. 2018. Pengaruh independensi auditor, emotional intelligence, spiritual intelligence terhadap perilaku etis auditor dan kinerja auditor. *Jurnal Ilmiah akuntansi*, Vol.1. No.1.
- Kementerian Pendidikan dan Kebudayaan. 2013. Kompetensi dasar Sekolah Menengah Pertama (SMP)/ Madrasah Tsanawiyah (MTs). Jakarta.
- Kholik, A. (2013). Konsep Adab Belajar Murid Dalam Kitab Ta ' lim Al-Muta ' allim. *Jurnal Sosial Humainura*, 4(1), 25–33.

- Nurrohma, N. (2018). Strategi Pengembangan Kegiatan Keagamaan Anak Usia Dini Di Tk Harapan Ibu Tanah Mas Banyuasin. *Conciencia*, 17(1), 53–62. <https://doi.org/10.19109/conciencia.v17i1.1577>
- Nan Rahminawati/ Ta'dib: *Jurnal Pendidikan Islam*, Vol. 6 No. 2 (201) 321-328
- Kholik, A. (2013). Konsep Adab Belajar Murid Dalam Kitab Ta'lim Al-Muta'allim. *Jurnal Sosial Humainura*, 4(1), 25–33.
- Nurrohma, N. (2018). Strategi Pengembangan Kegiatan Keagamaan Anak Usia Dini Di Tk Harapan Ibu Tanah Mas Banyuasin. *Conciencia*, 17(1), 53–62. <https://doi.org/10.19109/conciencia.v17i1.1577>
- Muspiroh, Novianti. (2014). Integrasi Nilai-Nilai Islami Dalam Pembelajaran IPA Di Sekolah. *Quality: Journal of Empirical Research in Islamic Education*. Volume 2, Nomor 1. ISSN 2355-0333 E-ISSN 2502-8324
- Oviana, W. (2016). Pengembangan sikap spiritual islami dan keterampilan proses sains siswa dalam pelajaran IPA di madrasah Ibtidaiyah Krueng Sabee Aceh Jaya. *Jurnal Ilmiah DIDAKTA*. Vol.17. No.1.
- Prasetyo, H. 2017. Pemberdayaan pesantren: membangun generasi Islami melalui pembinaan keterampilan berbahasa asing. *Al Murabbi*. Vol.4 Nomor 1.
- Rahmawati, U. (2016). Pengembangan kecerdasan spiritual santri: studi terhadap kegiatan keagamaan di rumah tahfizqu deresan putri Yogyakarta. *Jurnal penelitian*. Vol. 10. No.1
- Rosidin. (2017). Pengembangan Spiritual Religius dan Kinerja Pegawai Pemerintah Kotamadya Jakarta Barat. *Indonesia Journal of Islamic Literature & muslim society*. Vol.2. Issue 2.
- Sutarto. (2017). Dampak pengiring pembelajaran pendekatan saintifik untuk mengembangkan sikap spiritual dan social siswa. *Cakrawala pendidikan: jurnal Ilmiah Pendidikan*, Vol.36. Issue 1.
- Tiara,S.K & Sari, E.Y. (2019). Analisis teknik penilaian sikap social siswa dalam penerapan kurikulum 2013 di SDN 1 Watulimo. *Eduhumaniora:Jurnal Pendidikan dasar*. Vol.11 No.1.