



## PAI teachers' strategies in developing the religious character of students at SMK Igaras Pindad Bandung

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### ABSTRACT

Research on the strategy of Islamic Religious Education teachers in developing the religious character of students at SMK Igaras Pindad Bandung. Religious character building is the process of forming an atmosphere of religious life. Islamic Religious Education is seen as a strategic means to instill a moral foundation, ethical values, and positive character in students. The purpose of this research is to find out the teacher's strategy in developing the religious character of students at SMK Igaras Pindad. This research uses a qualitative approach with a case study type. The research subjects were selected using purposive sampling technique, selected based on certain criteria to ensure researchers collect as much information as possible from various sources. Data collection techniques used observation, interviews, and documentation. The results of the study found that the strategy of developing the religious character of students is through habituation programs. The success of PAI teachers in developing the religious character of students through habituation and exemplary. Indicators of success in developing the religious character of students at SMK Igaras Pindad Bandung are in accordance with the Ministry of Education and Culture's religious character indicators. According to the Ministry of Education and Culture, the indicators of religious character are as follows: 1) Participating in class learning, namely praying before and after doing work. 2) Obedience to worship, having facilities used for worship and celebrating religious holidays 3) Maintaining environmental cleanliness at school 4) Cooperation between adherents of other religions and beliefs.



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## INTRODUCTION

Education has a comprehensive role, including the development of potential and intellectuals (Parisi et al., 2012). Learners need guidance to make effective use of existing abilities, leading to significant improvement through education. This broad scope includes general and religious education, such as Islamic Religious Education. Islamic Religious Education involves Muslim adults who consciously direct and nurture the growth of learners through Islamic teachings, aiming for their optimal development. Islamic religious education has a strategic role in improving human resources, because Islamic teachings integrate worldly and spiritual aspects (Amet, 2023; Taufik, 2020).

Islamic Religious Education is seen as a strategic means to instill moral foundations, ethical values, and positive character in students. The effective implementation of Islamic Religious Education is expected to have a significant influence on the development of students' religious attitudes (Ismail, 2016). Factors that contribute to this include environmental influences, technological developments, and changes in social values. The Islamic Religious Education Strategy should focus on instilling moral, ethical, and religious-based values through relevant and practical teaching methods. In addition, the active involvement of parents, teachers, and the community is essential for the successful implementation of this strategy (Munir, 2021).

School is a place where children learn and develop various skills. Teaching and guidance in schools is a systematic effort that aims to change and develop student behavior (Gysbers & Henderson, 2014). The development of religious attitudes occurs through the guidance of teachers and the surrounding environment. Effective Islamic religious education in schools aims to foster personal and social piety, ensuring that it promotes tolerance, religious harmony, and national unity. The goal is to form good Muslim personalities as well as foster religious harmony (Tsoraya et al., 2022).

Developing religious attitudes is the process of forming an atmosphere of religious life, including the creation of a conducive environment in religious life through the practice, encouragement, and habituation of religious attitudes, both in relation to God and with others in the school environment (Umar, 2018). Students are given an example through school habituation programs as well as behaviors or examples from principals and teachers who practice religious values, which are then imitated by students both inside and outside the school. The environment greatly affects a person's attitude and character. To prepare students with religious character, teachers must not only deliver material but also must be good role models. Teachers have an important role in determining the success of education, because the achievement of educational goals is highly dependent on their ability to manage the teaching and learning process.

Effective Islamic Religious Education has been underlined in many studies on how it shapes students's religious attitudes, which are formed by elements like environmental influences, technology developments, and changing society values (Edy & Sumarta, 2024; Maherah, 2020). Along with active parent, teacher, and community (Pulo Tukok et al., 2023) cooperation, a thorough Islamic Religious Education plan should concentrate on pragmatic teaching approaches that fit students' life. This strategy is crucial in establishing qualities of tolerance, religious harmony, and societal cohesiveness (Anwar, 2016; Patimah, 2022), so facilitating the development of character.

Notwithstanding these initiatives, studies show that many children still engage in bad habits include disrespect of teachers, rule breaking in the classroom, and inappropriate behavior during lectures (Afriliani et al., 2024; El-Moslimany, 2018). These difficulties draw attention to a discrepancy in current approaches, therefore indicating the need of a more focused approach to the growth of students. This study is unique in that it emphasizes certain techniques used by Islamic Religious Education teachers at SMK Igaras Pindad Bandung to solve problems and improve the religious character of their students.

This study aims to find out the strategies used by teachers in developing the religious character of students at SMK Igaras Pindad Bandung. Information was collected from several teachers and school environments. Despite these efforts, there are still many students who behave rudely towards teachers, joke during lessons, violate school rules, skip school, speak rudely, and dress inappropriately. Islamic Religious Education teachers at SMK Igaras Pindad implement strategies such as congregational prayer activities, zuhur prayers, tadarus assistance, and exemplary coaching.

## **METHOD**

This study uses a qualitative approach with the type of case studies to provide a comprehensive explanation of various aspects of individuals and groups, focusing on the strategies used by Islamic Religious Education teachers in developing the religious character of students at SMK Igaras Pindad Bandung. In educational research, a case study approach is particularly effective when the objective is to comprehend intricate phenomena within real-world contexts (Yin, 2018). It enables a thorough discussion of a variety of facets of individuals and groups, with a particular emphasis on the context of IRE teachers' strategies in character development (Merriam & Tisdell, 2015). The research subjects were selected using a purposive sampling technique, selected based on certain criteria to ensure the researcher collected as much information as possible from various sources (Creswell & Creswell, 2017). The subjects of the research are the Vice Principal for Student Affairs, Islamic Religious Education Teachers, and Educators of SMK Igaras Pindad Bandung.

Data collection is carried out through interviews, observations, and documentation. To ensure the validity of the data, source and technical triangulation techniques are used. Source triangulation involves comparing and verifying the reliability of information obtained from various data sources,

such as cross-checking data provided by deputy principals and teachers. Technical triangulation involves comparing and verifying data collected through various methods, such as ensuring data consistency between interviews, observations, and documentation. The data analysis in this study follows an interactive model that includes data reduction, data presentation, and conclusion drawn (Miles & Huberman, 2014).

## RESULT AND DISCUSSION

SMK Igarar Pindad Bandung, which is under the auspices of the Pindad Education Foundation, faces challenges related to student behavior, such as truancy, being late, not attending congregational prayers, smoking, and similar behaviors seen during interviews and observations. Addressing this problem is very important, especially for Islamic Religious Education teachers, who play an important role in developing the religious character of students to mitigate such delinquency.

Islamic Religious Education teachers have a great responsibility compared to other general teachers, not only in the delivery of knowledge but also in the development of individuals who are devoted to Allah SWT. Islamic Religious Education teachers act as mentors, guiding students to realize religious values at school, at home, and in society at large. At SMK Igarar Pindad Bandung, developing the religious character of students depends on the strategies carried out by Islamic Religious Education teachers.

As one Islamic Religious Education teacher shared,

*"The issues we face are enormous, especially in terms of student behavior. Common problems are truancy, tardiness, missing of congregation prayers, and even smoking. These actions raise questions since they show flaws in the way the pupils grow to be religious people. Our responsibility transcends mere instruction; we must enable students to regularly absorb and apply Christian beliefs both within and outside of the classroom."*

Teachers of Islamic Religious Education at SMK Igarar Pindad Bandung use different approaches targeted at developing the students' religious character in order to meet these issues. One teacher said,

*"We stress regular attendance at congregational prayers as part of their daily schedule,"*

Furthermore, a major emphasis of the curriculum is the need of implementing Islamic beliefs in daily choices, no matter how little. Mentoring is mostly important since professors provide direction not only in official classrooms but also in personal contacts. Creating a supportive environment, so reinforcing religious teachings across many contexts, and so ensuring that students are motivated to practice these values regularly in all spheres of their life depend on cooperation with other teachers and parents.

Based on the findings of the study, these strategies include:

### **Habituation Strategies in Developing the Religious Character of Students at SMK Igarar Pindad Bandung**

In general, strategy can be interpreted as a way or effort aimed at achieving a predetermined goal. A strategy consists of a series of planned activities designed to achieve a goal and ensure maximum desired results. Strategy also plays an important role in overcoming and managing learner challenges.

Some of the strategies carried out by Islamic Religious Education teachers in developing the religious character of students at SMK Igarar Pindad Bandung are through the habit of praying in congregations, mentoring the implementation of tadarus reading the Qur'an before learning and instilling examples. In this case, it is necessary to have the role of the principal and other teachers in order to create cooperation between educators to students to develop the religious character of students at SMK Igarar Pindad Bandung.

#### 1. Agenda for Habituation of Congregational Prayer

At SMK Igarar Pindad Bandung, Islamic Religious Education teachers apply various strategies to develop students' religious character. Among them are encouraging the habit of

congregational prayer, guiding students in reading the Qur'an (tadarus) before studying, and fostering the influence of examples. Effective collaboration between principals, teachers, and students is very important for the success of developing the religious character of students at SMK Igaras Pindad Bandung.

Based on the results of interviews with informants at SMK Igaras Pindad Bandung, information was obtained that:

- a. Congregational prayers are mandatory, this is stated in the principal's regulations such as circulars and rules of conduct. Such as refracting the dhuha prayer together in the field every morning starting at 07.00-07.30 WIB, congregational prayers for dzuhur, asr, and congregational Friday prayers.
- b. Supported by the coaching of Islamic Religious Education teachers in refracting dhuha prayers together, congregational prayers of dzuhur, asr, and congregational Friday prayers.
- c. The availability of adequate facilities and infrastructure to carry out activities to habituate the dhuha prayer together, congregational prayer of dzuhur, asr, and congregational Friday prayer.

Based on the informant's statement, information was obtained that "in developing the religious character of students at SMK Igaras Pindad Bandung, there is a school initiative to make a habit of praying dhuha together in the field every morning starting at 07.00-07.30 WIB, congregational prayers, dzuhur, asr, and congregational Friday prayers. This is done by the school because there is an assumption that at home students do not perform dhuha prayers and even at school there are still students who pretend not to perform dhuha prayers or congregational prayers. Therefore, the school requires these habituation activities, to increase discipline and so that students are used to performing sunnah dhuha prayers and the obligation to pray in congregation." (Miptahrohim, 2024)

The informant further explained that "Teachers are very proud to see students doing dhuha prayers before entering the classroom, because at SMK Igaras Pindad this is not a school with the main religious status but with habituation activities that continue to be developed and continue to be fostered, sooner or later they will get used to carrying out dhuha prayers every day." (Nabila, 2024)

Based on the results of the author's observations, the use of dhuha prayer as a basic reference in developing religious character that can raise the degree of an individual and is not inferior to other schools. Therefore, teachers should be enthusiastic in guiding and encouraging students to form a routine of performing the five-time prayer and the sunnah prayer both at school and at home. While there is a potential lack of parental involvement or family guidance, consistent motivation from teachers is essential. This initiative is part of the efforts of Islamic Religious Education teachers to develop religious character in the Igaras Pindad Bandung Vocational School.

## 2. Mentoring for the Implementation of Tadarus Reading the Qur'an Before Learning

According to Ahmad Syarifuddin, Tadarus involves reciting the Qur'an to improve pronunciation, understand meaning, and deepen spiritual relationship with Allah. Linguistically, Tadarus means to study and is specifically used to show the recitation of the Qur'an dedicated to worship and understand the teachings of the Qur'an. It also includes studying and applying the contents of the Qur'an in practice (Nugroho, 2016).

The informant explained that "the activities of the tadarus mentoring habit program to read the Qur'an before learning need to be carried out every day, because this program can develop the religious character of students and to train students mentally so that they are used to reading the Qur'an, because many students rarely hold the Qur'an or read the Qur'an, not a few students who have not recited and are still unable to read the Qur'an. Therefore, the tadarus tutoring habit program of reading the Qur'an before learning is a good activity to be done so that students can read the Qur'an every day at home or at school so that students become accustomed to reading the Qur'an. In addition, when they have completed their education at SMK Igaras Pindad, students can benefit the surrounding community and parents also feel proud to see their children who were previously still stammering when reading the Qur'an and now can read the Qur'an fluently because of the habit every

morning carried out by the teacher. If this program continues to be developed, it can make the school attractive to the local community to send their children to SMK Igaras Pindad, because the religious program that is superior even though this vocational school is a vocational school, in terms of religion the students are no less competitive with other schools" (Miptahrohim, 2024).

The informant also said that "this is a field for students who have never known hijaiyah letters or cannot read iqra. Therefore, the holding of mentoring this morning is very helpful to be able to make students who cannot read and write the Qur'an and this is a habit that is very helpful so that students know and get used to reading the Qur'an. The factor causing students who cannot read the Qur'an is a lack of guidance from parents, therefore the school takes the initiative by making a record of students' achievements in reading the Qur'an and monitoring the extent of consistency through the habit of mentoring the Qur'an every morning" (Nabila, 2024).

Based on the observations made by the author, this is very important to be developed and used as the main factor for students in the future because there are still students who have never known hijaiyah letters or cannot read iqra. Therefore, the habit of tadarus of the Qur'an needs to be developed and needs support from teachers every morning to always make a habit of tadarus of the Qur'an before learning so that students want to learn to know and get used to reading the Qur'an.

### 3. Planting by Example

The development of attitudes and values is shaped by various factors, especially the family, school, and community environment. It is proven that although teachers aim to set a positive example in school, without support from family and society, the development of values and attitudes can be a challenge in itself. Therefore, instilling attitudes requires efforts from all parties, both the family, school, and community environment.

The example of both parents and teachers serves as an important role model for the personal development of students. Their influence stems from children's natural tendency to imitate the actions and behaviors of adults. In addition to imitating, instilling values and forming attitudes requires consistent practice and habituation (Mawaddah, 2023).

Habituation is one of the important educational tools, especially effective for students who often distract themselves due to a variety of life and social experiences. As their focus changes, consistent reinforcement is essential to forming long-lasting habits. Schools can facilitate this by implementing routines such as congregational prayers at certain times, including Friday prayers, and routinely reciting every morning before learning begins.

The informant explained,

*"The cultivation of this example is the obligation of a Muslim, an obligation between Muslims and especially the obligation of a teacher who is given a mandate, especially an Islamic Religious Education teacher, to shape and develop the character of the students themselves. It can be seen that students who understand and practice religious values can show a good attitude, when invited to congregation they are enthusiastic as well as those who have not understood and have not gotten used to it can be seen by their unruly attitude or behavior shown by the students themselves. Apart from that, there are challenges in instilling values that are influenced by various factors, especially the environment where they live, the influence of parents, the misuse of cellphones, online games, because if the environment is good or the family environment is good, the child will not be difficult to manage, because the good values from home have been instilled by his family".*

### Developing Religious Character

The term "religious" comes from the word "*religion*" which comes from a foreign language meaning a religion or a higher belief. "Religious", derived from "religion", refers to the spiritual nature inherent in a person. In the context of Islam, religion is to practice religion comprehensively. Religion as one of the character values is an attitude and behavior that is obedient in carrying out the religious teachings adhered to, tolerant of the implementation of other religions, and living in harmony with

followers of other religions. This religious character is very much needed by students in the face of changing times and moral degradation, in this case students are expected to be able to have and behave well which is based on religious provisions and decrees (Ratniana, 2019)

At SMK Igaras Pindad Bandung, students in general have shown a commendable religious character, although there are also those who still need improvement (Lubis & Murniyetti, 2023). The award was given to Islamic Religious Education teachers who have fostered students through example and habituation. Indicators of success include improved students' attitude behavior, such as careful participation in religious activities and increased respect for others, in line with their religious teachings. Challenges remain, influenced by external factors such as family environment, digital disruption, and peer influence. A supportive home environment is very important in shaping students positively, reinforcing moral values that are conducive to students' academic and personal growth.

The indicators of success in developing the religious character of students at SMK Igaras Pindad Bandung have been in accordance with the religious character indicators of the Ministry of Education and Culture. According to the Ministry of Education and Culture, the indicators of religious character are as follows:

1. Participating in classroom learning, namely praying before and after learning.  
Every student at SMK Igaras Pindad Bandung before learning is used to getting used to reciting the Qur'an and then praying according to their respective beliefs before learning begins, and after learning is over, students and teachers always close learning by praying together.
2. Obedience to carry out worship, have facilities used for worship and celebrate religious holidays.  
The obedience to carry out worship at SMK Igaras Pindad Bandung has been carried out well as seen from the implementation of the habit that requires congregational prayers, this is stated in the principal's regulations such as circulars and rules of conduct. Such as refracting the dhuha prayer together in the field every morning starting at 07.00-07.30 WIB, congregational prayers for dzuhur, asr, and congregational Friday prayers. And already has good facilities and always celebrates big days assisted by rohis, student council and teachers.
3. Maintaining the cleanliness of the environment in schools.  
Maintaining cleanliness in the school environment is quite good and is carried out at SMK Igaras Pindad because it is supported by the facilities carried out by the school such as storing several garbage cans in several corners of the school, especially in front of the classroom and in the classroom. Because this is done to maintain the cleanliness of the school environment.
4. Cooperation between followers of other religions and beliefs (Ministry of Education and Culture Education Assessment Center Team, 2019).  
When viewed from the value of tolerance, students at SMK Igaras Pindad Bandung have a high sense of tolerance in accordance with religious character indicators according to the Ministry of Education and Culture, namely cooperation between believers in other religions and beliefs. This can be seen from the school environment, students who attend SMK Igaras Pindad Bandung consist of various religions, races and cultures but students still blend in with each other without discriminating, and respect each other, at SMK Igaras Pindad Bandung not all are Muslims, therefore at SMK Igaras Pindad Bandung there are teachers who teach for students who have other religious beliefs.

Based on the observations and interviews conducted by the researcher to the informants, it can be concluded that the religious character of students at SMK Igaras Pindad Bandung is generally good but still needs coaching and assistance from teachers to be even better, because SMK students are teenagers who are looking for an identity that needs direction and guidance, especially from an Islamic Religious Education teacher.

In addition, SMK Igaras Pindad Bandung has a habit that requires congregational prayers, this is stated in the principal's regulations such as circulars and rules of conduct. Such as refracting the dhuha prayer together in the field every morning starting at 07.00-07.30 WIB, congregational prayers for dzuhur, asr, and congregational Friday prayers. As well as the implementation of the habit of praying dhuha, the habit of reciting the Qur'an tadarus every morning before learning begins. When viewed

from the value of tolerance, students at SMK Igaras Pindad Bandung have a high sense of tolerance in accordance with religious character indicators according to the Ministry of Education and Culture, namely cooperation between believers in other religions and beliefs. This can be seen from the school environment of SMK Igaras Pindad Bandung which consists of various religions, races and cultures but students still blend in with each other without discriminating and respecting each other.

### **Supporting and Inhibiting Factors of Religious Character**

In forming religious character, there are supporting factors and inhibiting factors at SMK Igaras Pindad Bandung. The supporting and inhibiting factors, which the author explains as follows:

#### **1. Supporting Factors**

##### **a. School Rules**

School regulations are a supporting factor for the development of SMK Igaras Pindad Bandung as seen from the vision of SMK Igaras Pindad which has the following vision, "Making a SUPERIOR engineering education unit, with HONEST and DISCIPLINED character and producing graduates who are COMPETENT, and competitive in 2024".

##### **b. Teachers always motivate students to pray and read the Qur'an**

On this occasion, Islamic Religious Education teachers always give encouragement and motivation to students to always make a habit of praying dhuha, congregational prayers, and reciting the Qur'an because this is a school program to develop religious character.

##### **c. Control of teachers and homeroom teachers in shaping the religious character of students at SMK Igaras Pindad Bandung**

On this occasion, teachers and homeroom teachers always see and monitor students in the refracted of the dhuha prayer program, congregational mandatory prayer and tadarus Al-Qur'an, so that the istiqomahan of the students in carrying out the habituation program can be achieved.

#### **2. Inhibiting Factors**

The inhibiting factors of SMK Igaras Pindad Bandung include the following:

##### **a. The capacity and facilities for prayer and Al-Quran in mosques are not supportive.**

##### **b. Parental control when performing congregational prayers and reading the Qur'an at home.**

Another thing that hinders the development of students' religious character is due to parental supervision when students are in their respective homes. This has an impact on the inhibition of PAI teachers in developing Religious character at SMK Igaras Pindad Bandung.

##### **c. Lack of understanding of the importance of praying and reading the Qur'an.**

This has an impact on the lack of awareness of students about the importance of congregational prayer and tadarus reading the Qur'an so that there needs to be motivation and encouragement by teachers, in order to achieve religious character.

### **Discussion**

This research emphasizes the crucial role of Islamic Religious Education (PAI) educators in nurturing religious character among students at SMK Igaras Pindad Bandung. Essential strategies, including regular religious practices, mentorship, and role modeling, are rooted in both behaviorist and constructivist theoretical frameworks. These approaches serve to enhance religious understanding while simultaneously fostering moral and spiritual development.

### **Habituation Strategies and Student Development**

Habituation strategies play a crucial role in the development of students. Understanding how these strategies can be effectively implemented is essential for fostering growth and learning in educational settings. Engaging in regular practices such as congregational prayers significantly contributes to the development of discipline and the deepening of spirituality. This is consistent with Bandura's Social Learning Theory, which posits that the repetition of behaviors observed in others

facilitates their internalization (Bandura & Hall, 2018; Rumjaun & Narod, 2020). Nonetheless, the influence is constrained by the variable support stemming from students' home contexts, as illustrated in Bronfenbrenner's Ecological Systems Theory. Engagement of families plays a vital role in maintaining these practices outside the educational environment (Drakenberg & Malmgren, 2013; Perron, 2017).

### **Mentoring to Address Gaps in Religious Literacy**

The tadarus mentoring program enhances Qur'anic recitation, reflecting the principles of Vygotsky's Zone of Proximal Development. Guided learning facilitates students in addressing intricate religious tasks; however, the growing prevalence of digital distractions presents a significant challenge (Fani & Ghaemi, 2011). Utilizing Prensky's Digital Natives Theory may facilitate the integration of digital tools to enhance the experience of religious education (Kivunja, 2014).

### **Role Modeling: Educators as Ethical Mentors**

Educators serve as moral role models, illustrating the principles of Bandura's Observational Learning Theory, as students tend to imitate those they hold in high regard. According to Bandura's Observational Learning Theory, humans actively process information and reflect on the connection between their actions and the outcomes. His social learning theory proposes that individuals learn behaviors through observing and imitating others. This theory highlights the significance of learning by observation, where people gain knowledge, skills, beliefs, and attitudes by watching others' actions and the results they produce, which often leads to the replication of those behaviors (Bandura & Hall, 2018; Rumjaun & Narod, 2020). Nonetheless, the absence of parental involvement diminishes the potential for long-term internalization, thereby reinforcing the principles outlined in Epstein's Overlapping Spheres of Influence (Yamauhi et al., 2017). It is essential for educational institutions to enhance their partnerships with families in order to uphold the continuity of these religious values.

### **Tackling Obstacles**

The current approach needs to be improved by strengthening parental involvement and utilizing digital tools to actively engage students in religious practices. Additionally, integrating religious activities into extracurricular contexts can help students internalize these values more deeply. This aligns with research by Goodall & Ghent (2014), which states that parental involvement, both in school and out-of-school activities, through discussion and monitoring, can contribute not only to children's academic performance but also to their religious practices. Similarly, the findings of (Masriah et al., 2023) state that the active role of the family, particularly parents, is crucial in shaping religious practice values. Parents need to collaborate with schools to ensure that children understand and correctly perform religious practices.

## **CONCLUSION**

This study makes significant contributions to the subject of wellness tourism, particularly in the context of yoga, by investigating the impact of service inventiveness, service excellence, and digital marketing on repeat purchase behavior. The study emphasizes the importance of understanding and meeting yoga practitioners' educational needs, demonstrating how service-dominant reasoning can improve the overall learning experience in wellness yoga programs. The data show that customer satisfaction mediates the association between service quality parameters and repeat purchase behavior, whereas brand image is an important moderator, strengthening customer loyalty and boosting repeat purchases. This study underlines that for yoga programs to succeed in encouraging repeat purchases, yoga studio managers must prioritize service quality by actively engaging with practitioners and adapting services to their unique learning goals. Yoga studios can boost client satisfaction while also increasing the educational value and effectiveness of yoga health tourism.



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