



## The role of islamic religion teachers in fostering adab of students at SMP Sebelas Maret Bandung City

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### ABSTRACT

This research aims to find out the role of Islamic religious education teachers in developing students' etiquette at Sebelas Maret Middle School, Bandung City, the efforts of Islamic religious education teachers in developing students' etiquette at Sebelas Maret Middle School, Bandung City and the students' etiquette at Sebelas Maret Middle School, Bandung City. In this research, the author used descriptive analytical methods. This is a method that functions to describe or provide an overview of objects through data or samples that have been collected from data analysis techniques with data collection procedures using observation, interviews and documentation. Interviews in this research were conducted with 2 Islamic religious education teachers, and 14 students representing classes VII, VIII and IX. The results of this research indicate that Islamic religious education teachers have played an active role in developing students' manners at Sebelas Maret Middle School, Bandung City. This can be seen from the efforts carried out by Islamic religious education teachers at Sebelas Maret Middle School, Bandung City, especially Islamic religious education teachers who are intensive every day and every week, such as familiarizing themselves with tadarus Qur'an, pearls of wisdom, reciting Asmaul Husna, midday prayers in congregation. They also read and write the Qur'an by heart. The manners of students at SMP Sebelas Maret Bandung City are also categorized as quite good.



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## INTRODUCTION

Education itself has the main purpose of being a medium for developing potential and educating humans to be ready for life in the future. Education is one of the basic needs for human life. Education is able to support the sustainability of human life for the better (Anwar & Umam, 2023). Based on Law No. 2 of 1989, namely: Education is a conscious effort to prepare students through guidance, teaching, and training activities for their future roles (Lestari & Maunah, 2022). In carrying out education, the elements of education are the main things such as students, educators, interactions, goals, methods, educational environment. Ideal learning is learning that is able to stimulate students' creativity as a whole, make students active, achieve effective learning goals, and take place in comfortable conditions, and make students understand and be able to apply good manners in the school environment and outside school.

To be able to realize all of this, of course, cannot be separated from the development of human resources which is a continuous process that covers various aspects of life, especially through education. The purpose of education is to recognize the evolution of change (Duki, 2022). And the role of teachers, especially Islamic religious education teachers. Where teachers are an important factor in formal education, therefore they must have competence as contained in Article 10 paragraph (1) of Law Number 14 of 2005 concerning Teachers and Lecturers mandates that Teachers must have pedagogical competence, personality competence, social competence, and professional competence (Albasthomi, 2020). To develop students optimally. Based on this law, teachers are required to understand four competencies, one of which is personality competence because teacher personality competence includes various characteristics and attitudes that influence their interactions with students and the school

environment. By having a strong personality competence, a teacher can create a positive and supportive learning environment for the growth and development of students and also become a Rule Model, an example of an example of adab in fostering the adab of students (Tambak et al., 2021).

The task of Islamic Religious Education (PAI) teachers is not only to make children smart, intelligent, and insightful, but to equip students with values and norms that prepare them to become responsible human beings for themselves, others and society, as well as to be able to create a situation conducive to the educational process, increase and develop the knowledge they have to be transformed to students and form students into noble human beings (Soulisa, 2019; Utami & Parid, 2021).

Based on the above explanation, teachers must have manners and be able to choose innovative learning models to engage students in the classroom. Through the application of innovative learning models and the use of different teaching materials, the learning environment is designed to be more learner-centered. With a loving attitude towards students and treating them as their own children, exemplifying the adab and personal character of the Prophet Muhammad Saw, being objective, being flexible and wise in dealing with students and willing to practice their knowledge (Machsun, 2016). With the ideal condition of the teacher's personality, it will produce the ideal condition of good adab students, namely students who respect everyone such as teachers, school staff, and other students, then can follow the rules and are eager to learn such as creativity, attention, activeness of speech, discipline, obedience, and good adab and morals (Amaly et al., 2022).

In az-zarnuji's view, there are four indicators of adab, namely adab towards Allah SWT, adab towards the Prophet Muhammad, adab respect for knowledge and knowledge experts, and adab fellow knowledge claimants (2021 49-63 in the book *Ta'lim Al-muta'alim*) of these four indicators, this research focuses on adab respect for knowledge and knowledge experts (Noer & Sarumpaet, 2017; Rahman, 2016). Indicators of adab towards knowledge experts, namely students always obey the teacher's orders, do not hurt the teacher's feelings, do not occupy the teacher's place, start talking with the teacher's permission, do not ask questions when the teacher is tired, respect the children and people closest to the teacher. Then the indicator of adab towards knowledge is that students venerate books, always perform ablution when studying or reading books, do not put any objects on top of books, put interpretation books in the top pile, write lessons with neat writing, respect friends and do not bring their feet to the book (Abnisa, 2022).

However, in recent years the culture of hospitality and good manners in Indonesia has decreased. This can be seen from the younger generation or teenagers who tend to lose their ethics and manners towards peers, parents, elders, and even teachers. Students no longer consider the teacher as a role model, a person who provides knowledge and knowledge that should be respected, respected, emulated and imitated by students.

Several phenomena that have occurred recently show the low level of manners among students. For example, in a junior high school in Lamongan, an incident occurred where a teacher who was teaching science in grade 8 reprimanded a group of students for not wearing shoes. One of the students did not accept the reprimand and threw a chair at the teacher, which hit the victim's leg. Then, the student asked for help from two of his friends to escort the teacher out of the classroom. However, a few moments later, the perpetrator returned to the classroom with a sharp machete-type weapon and swung it at the teacher, causing an injury to the victim's left finger (DetikNews, 2023). The second case happened this year, when a 9th grade student of SMPN 2 Cimanggu bullied his younger brother until he was seriously injured and hospitalized. The perpetrator did not accept it because the victim joined another student gang (Masyrafina, 2023), and the third case occurred when two junior high school students in Parepare City, South Sulawesi were involved in a fight in the school environment until one of them fainted and was taken to the hospital. The cause of the fight was thought to be because it started with emotional teasing and this fight occurred (Abduh, 2023).

Then based on preliminary observations and interviews conducted in February 2024 at SMP Sebelas Maret Bandung City with the results of observations that there are still some students who are far from the manners that should be owned as students at school, both manners towards teachers, friends and other people around the school environment. The results of this observation are reinforced by

interviews with eighth and ninth grade Islamic religion teachers obtained information that it is true that there are some students who are far from good manners both to teachers, friends, and other people who are in the school environment.

Therefore, Islamic Religious Education teachers are expected to be able to teach and provide good examples to students about how to behave or have good morals. Because Islamic Religious Education teachers have an important role in shaping and fostering student morals at school. As in SMP Sebelas Maret Bandung City which has an Islamic religious teacher who intensively every day and every week, such as habituation of dhuha prayer, cultum, dhuhur prayer in congregation, tahfizh Qur'an, morning recitation on Friday, and intracurricular and extracurricular activities that uphold religious values.

In order to tackle the problem of student manners in schools, it is important to know what other studies have found and where the gaps are that this one will cover. The impact of teachers, and Islamic religious instructors in particular, on their pupils' development of moral and ethical principles has been the subject of substantial prior research. For example, as stated by Astuti et al. (2023), Islamic education is crucial for students' character development since it incorporates the importance of manners (adab) into its curriculum. Similarly, Suhada et al. (2018) brought attention to the effect of religious instruction on student conduct, pointing out that the success of such training frequently depends on the techniques used by instructors.

It is important to note that there is still a large study vacuum in terms of understanding the exact methods and strategies that these teachers apply in order to foster student manners, particularly in the context of secondary schools such as SMP Sebelas Maret in Bandung City. This study aims to bridge these gaps by conducting a comprehensive analysis of the role of Islamic religion teachers in fostering student manners at SMP Sebelas Maret Bandung City. It seeks to not only evaluate the effectiveness of current practices but also to find out the condition of students' manners at SMP Sebelas Maret Bandung City., and to find out what factors influence the adab of students at SMP Sebelas Maret Bandung City.

This field research can provide benefits to various parties, namely: (1) For educators and prospective educators, it can increase knowledge and contribute thoughts about how the role of Islamic religion teachers in overcoming the decline in student manners at SMP Sebelas Maret Bandung City. (2) For students, students as research subjects, are expected to gain direct experience regarding active, creative, and fun learning on the basis of Islamic manners. And children can be interested in learning Islamic manners so that the development of student manners can increase. (3) For schools, as a material consideration in preparing learning programs and determining the right learning methods and media to improve student manners at school.

## **RESEARCH METHODS**

In this research, the author uses field research using a qualitative research approach. Research whose procedures produce descriptive data in the form of written or spoken words from people and behavior observed at SMP Sebelas Maret Bandung City. The subject of this research is the Islamic religion teacher of SMP Sebelas Maret Kota Bandung as many as 2 Islamic religion teachers of class VII, VIII and class IX. And the object of this research is the students of SMP Sebelas Maret Kota Bandung as many as 14 students consisting of 2 people in class VII, 6 people in class VIII, and 6 people in class IX. The techniques in this research are interview, observation, and documentation. The author uses descriptive analytic method. That is a method that serves to describe or give an overview of the object under study through data or samples that have been collected as is without analyzing and making conclusions that apply to the public. In analyzing the data, the author uses a qualitative descriptive method which consists of three activities, including data reduction, data presentation, conclusion drawing/verification. First, after data collection is complete, the next stage is to reduce the data that has been obtained, reduction is by classifying, directing, removing unnecessary, and organizing data, thus conclusions can be drawn. In the second stage, the data will be presented in narrative form, then the third stage will draw conclusions from the data obtained (Sugiyono, 2016).

## RESULTS AND DISCUSSION

Based on the data obtained by researchers from observations, interviews and documentation, the role of Islamic religion teachers in fostering students' manners at SMP Sebelas Maret Bandung City includes:

### 1. The Role of Islamic Religion Teachers in Fostering Adab of Students at SMP Sebelas Maret Bandung City

Based on the results of research in the field, researchers found that the role of Islamic religion teachers at SMP Sebelas Maret Bandung City has a very important position in fostering students' manners, including in terms of manners. Because basically children have the nature of easy imitation, not only the good but the less good will be easily imitated by them. So Islamic religion teachers provide several examples, namely by arriving on time, praying in congregation, speaking well and politely, saying greetings, being firm, greeting and loving their students and also maintaining cleanliness.

Mr. Azkia as the ninth grade Islamic religion teacher, every time he enters the class, the Islamic religion teacher says greetings first, asks how the students are and also checks the cleanliness of the class. If the class looks a lot of garbage, then students are ordered to throw garbage in the place provided in the class. In addition, teachers at SMP Sebelas Maret Kota Bandung, including Islamic religion teachers, always provide motivation and advice, both before learning, during the learning process and after learning.

*"Very often, even in full learning is always interspersed with nesaahat such as being polite to older people or the same age, doing good without asking for rewards and the parable of 5 chairs arranged vertically like the pillars of Islam, if the second chair is pulled then the 3 chairs above collapse, likened to our prayers if left behind then everything will be lost and damaged, and motivation about knowledge where with knowledge the human degree including the family will be raised with the aim that students are excited and continue their education until completion, and often conveyed never disobey the parents because the parents are the key to our success in the world and in the hereafter "(Interview with class IX students.A, Muhamad Rizki Wijaya: Tuesday, February 27, 2024. At 10.00-11.10 WIB)*

Mrs. Mumun as an Islamic religion teacher of VII and VIII grade, every time she enters the class, the Islamic religion teacher says greetings first, prays before learning, sometimes asks how the students are doing. In addition, teachers at SMP Sebelas Maret Kota Bandung, including Islamic religion teachers, always provide motivation and advice, both before learning, in the learning process and after learning.

*"Sometimes he gives advice at the end of the lesson. He often gives advice not to argue with teachers and parents, not to be alone together who are not mahram because the third is Satan and that is prohibited in our religion, the law is haram, and he also often conveys the motivation that studying is an easy way to heaven Allah SWT, with that sentence many students are more enthusiastic about studying at school including me too ". (Interview with students of class VIII.A, Alisha Rahma Wijana: Wednesday, February 28, 2024. At 08.00-09.00 WIB).*

*"In class VII, he often gives advice because he happens to be our homeroom teacher so he often gives advice, such as being a human being who is beneficial to other humans, continuing to be polite to whoever is older, the same age, and younger, never leave prayer even once because prayer is the pillar of religion, continuing the motivation that he often conveys that knowledgeable people will be given the goodness of the world and the hereafter, maybe that's what I still remember" (Interview with class VII.A students, Hasna: Wednesday, February 28, 2024. At 10.00-11.00 WIB).*

The task of Islamic Religious Education (PAI) teachers is not only to make children smart, intelligent, and insightful, but to equip students with values and norms that prepare them to become responsible human beings for themselves, others and society, as well as to be able to create a situation conducive to the educational process, add and develop knowledge that is owned to be transformed to students and form students into noble human beings.

The role of Islamic religion teachers in fostering students' manners at SMP Sebelas Maret Bandung City is not only seen through exemplary behavior, but also involves learning methods that are tailored to the material being taught. In teaching adab, teachers use lecture and question and answer methods, while in fiqh material, teachers utilize powerpoint for presentations and direct practice. For the topic of Islamic cultural history, the Islamic religion teacher combines lecture and powerpoint methods. The purpose of using these various methods is so that students can remain interested and easily understand the lesson without feeling bored and saturated. Teachers also actively greet students in the school environment, chatting, embracing them, joking, even teachers create relationships like parents at school. Likewise, learners who always greet teachers, greet them when they meet the teacher, are polite in speaking to the teacher and listen to the teacher's explanation when learning in class.

## **2. Factors Affecting the Adab of Students at SMP Sebelas Maret Bandung City**

From the results of observations and interviews that have been conducted by researchers with students in grades VII, VIII, IX at SMP Sebelas Maret Bandung City that instilling manners to students at school is very important which must be done consistently. The development that is increasingly advanced with sophisticated technology makes the thinking of students in elementary, junior high, and high school unstable. Especially the junior high school level, namely adolescents who still need guidance from teachers at school, especially Islamic religion teachers. From the observations and interviews of researchers, there are several problems regarding the adab of students in schools such as:

- a. Lack of manners in speaking especially to a teacher. (using slang/current language).
- b. Students' manners towards peers when in the school environment are bullying.
- c. There are still some students who do not do their schoolwork.
- d. There were some learners who resisted the teacher when told that what they were doing was wrong.
- e. Misbehavior during KBM is in progress such as playing cell phones, sleeping in class and eating during class time.

Based on the results of research carried out with the title "The Role of Islamic Religion Teachers in Fostering Adab Students at SMP Sebelas Maret Bandung City" that the results obtained through interviews, observation and documentation that there are factors causing the lack of adab of some students, namely:

- a. The family environment is divided into two, namely the parents' economy and parents' education. Unstable or insufficient family economic conditions can affect learners' manners. When basic needs such as food, clothing, or shelter are not met, children may focus more on meeting these needs than paying attention to manners. And parents' education level can also have an impact on children's manners. Parents who have a good understanding of values and ethics may be better able to educate their children on good manners.
- b. Habits. Daily habits can shape a person's character. If a child is accustomed to impolite behavior or does not pay attention to manners, this can be a contributing factor to the low manners of students.
- c. Desire, lack of awareness or desire to improve adab can also be a factor. If a child does not have the motivation to improve their behavior or does not see the importance of adab in their lives, this can lead to low adab in learners.
- d. Social media, the influence of social media can also affect learners' manners. Inappropriate content or lack of supervision of activities on social media can shape the mindset and behavior of children.
- e. School Environment (Peers), peers have a great influence in the formation of children's character. If the school environment where the child is located does not support a culture of good manners or instead encourages disrespectful behavior, this can negatively affect the learners' manners.

### 3. Efforts of Islamic Religion Teachers in Fostering Adab of Students at SMP Sebelas Maret Bandung City

Based on the results of research in the field, researchers found that the efforts of Islamic religion teachers in fostering the manners of students at SMP Sebelas Maret Bandung City are with various kinds of religious activities in fostering manners carried out. There are several programs through a number of programs designed structurally by the principal with Islamic religion teachers in grades VII, VIII, and IX. Religious activities in the development of manners, among others:

a. Tadarus Al-Qur'an and recitation of Asmaul Husna

This tadarus and asmaul husna recitation activity is routinely carried out every Monday-Thursday in the morning before the learning process. Usually students read juz 30 and sometimes random letters that are read in the morning which are led directly by the class IX Islamic religion teacher.

*"Ouh usually tadarus Al-Qur'an is done at 07.00 WIB and continued with the recitation of asmaul husna which is led directly by the class IX Islamic religion teacher sometimes also led by the teacher who guides the BTHQ process". (Interview with VIII.A class students, Ardi Pratama Safi Ifani: Thursday, February 29, 2024. At 08.00-09.00 WIB).*

b. Pearl of Wisdom

Pearls of wisdom activities must be followed by every student every Monday-Thursday starting at 07.30-07.50 WIB. Usually this activity is filled with a study by the 9th grade Islamic religion teacher and the BTHQ (Baca Tulis Hafal Qur'an) supervisor teacher, this study discusses the hadiths of the king of Rasullulah SAW.

*"Usually the teacher who leads the pearls of wisdom activity is a male teacher, the study discusses hadiths about studying and its virtues, sometimes also about hadiths about being devoted to parents, being kind to everyone and the importance of prayer. If the practice has been tested one by one about understanding the hadith and the application in the school environment ". (Interview with students of class VIII.C, Yudha Pratama Setiawan: Thursday, February 29, 2024. At 10.00-11.00 WIB).*

c. Dzuhur Prayer in Congregation

Congregational dzuhur prayer activities are always routinely carried out every day. The location of congregational prayers is held at the mosque. The activity is carried out simultaneously by teachers and students at SMP Sebelas Maret Bandung City.

*"For the dzuhur prayer, we carry it out at the mosque. It is carried out directly by all classes because we unite the school between junior high school and high school, so the dzuhur prayer takes turns, for the students themselves, thank God, many participate in the congregational dzuhur prayer, although there are some who do not participate in prayer because they are lazy and so on." (Interview with students of class VIII.C Silvia Anggraeni: Thursday, February 29, 2024. At 08.00-09.00 WIB)*

d. Read Write Memorize Qur'an (BTHQ)

One of the main mandatory programs is Read Write Memorize Qur'an (BTHQ) BTHQ activities are carried out every Monday and Tuesday at 14.00-15.00 WIB in the classroom and in the mosque. Each student memorizes the letter according to his class which has been determined by the religion teacher. The school also gives prizes to students who have the highest memorization.

*"With BTHQ activities, students are given the opportunity to write, understand, and memorize the holy verses of the Quran. This not only deepens religious understanding, but also teaches the values of manners and morals contained in the Al-Quran. Now for students who have a lot of memorization, the school gives appreciation in the form of gifts, with the aim that other students will be more enthusiastic in this BTHQ program." (Interview with 9th grade Islamic Religion Teacher Mr. Azkia: Thursday, February 29, 2024. At 08.00-09.00 WIB)*

*"It is true what Pak Azkia said with this BTHQ program, children will be trained in religious learning, especially because there is already a provision at the time of BTHQ when there are lessons that discuss the holy verses of the Qur'an, children can and know about the laws of tajweed and makhraj and are fluent in their reading. There are even some children who get prizes for memorizing a lot, hopefully in the future this program will run smoothly." (Interview with Islamic Religion Teacher of VII and VIII grade Mrs. Mumun: Thursday, February 29, 2024. At 09.00-10.00 WIB).*

e. Literacy

Literacy activities are carried out every morning on Friday, every student is required to participate in literacy. Usually this literacy activity is carried out in the classroom with the supervisor of each homeroom teacher.

*"With literacy, students are encouraged to read and understand various sources of general and religious literature, including Islamic books and the works of prominent scholars. Thus, learners not only have a deeper understanding of general knowledge but also an understanding of Islamic teachings and stories from the time of the Prophet and Messenger. And students can also develop reading skills that involve religious knowledge." (Interview with Islamic Religion Teacher of Class VII and VIII Mrs. Mumun: Thursday, February 29, 2024. At 08.00-09.00 WIB).*

f. Blessing Friday

The Friday blessing activity is a fundraiser for certain needs, which is an initiative of the osis board that involves the school and Islamic religion teachers in fundraising activities.

*"So this fundraising activity is organized by the osis board with the approval of the school and the Islamic religion teacher, which aims to help others in urgent circumstances, such as the death of someone in the school environment, then there are students who are seriously ill, and for the purposes of religious events at school. This is not only an act of social care, but also part of a religious practice that emphasizes the importance of helping each other." (Interview with class IX.B student Reisy Valerry Amanda: Friday, March 1, 2024. At 08.00-09.00 WIB).*

g. Scout

This scouting activity is an annual activity which must be followed by all students "With the existence of scouting activities, students can develop leadership, teamwork, and social skills of students with religious character education taught by the coaches.

*"Scouting activities also include religious character, so that students not only develop in terms of skills, but also in their manners and morals based on the religious character values taught. So scouting itself also helps students become children who have religious character values such as, love peace, tolerance, respect for differences, firm stance, confidence, non-violence, cooperation, friendship, and love the environment." (Interview with Islamic Religion Teacher Mr. Azkia: Thursday, February 29, 2024. At 08.00-09.00 WIB).*

From the explanation above, it can be concluded that the teacher's efforts in fostering the manners of students at SMP Sebelas Maret Bandung City are good. With the existence of religious programs, the school and Islamic religion teachers at SMP Sebelas Maret Bandung City have been quite helpful in fostering the manners of students at the school. With the monitoring of Islamic religion teachers in each program, students also follow all religious programs at the school.

According to Al-Imam Ibnul Qoyyim Rahimahullah, the importance of learning manners is that it reflects the good and bad of a person, the nobility or contempt of a person, the honor or disgrace of a person's value. It is clear that a person can be noble and honorable in the sight of Allah if he has good manners and good character. The existence of the discussion of manners is in line with Islam, it is one of the core teachings of Islam. This is because in adab there are several important elements, namely: aqidah, ibadah, adab, and muamalah, These cannot be separated. If one of these things is forgotten, there will be an imbalance in the affairs of the world and the hereafter. Because

a person's manners are a sign of the happiness of his personality while the lack of any is a sign of his misery and habit. Therefore, no good in this world and the Hereafter can be obtained like adab, and no one is prevented from the good of this world and the Hereafter like a lack of adab.

#### 4. Student Manners at SMP Sebelas Maret Bandung City

Adab comes from the Arabic language. According to the language Adab means politeness, refinement and goodness of character, morals. Meanwhile, according to the term adab is a means of knowledge that can protect oneself from all wrong characteristics. According to Ustadz Adi Hidayat, adab is a moral attitude that guides us to behave well as a result of religious education. So it can be understood that adab is a reflection of a person's good or bad, noble or despicable, honorable or despicable value of a person from his moral attitude.

From the results of the research conducted by researchers, researchers assessed the Islamic manners of students based on several aspects, namely:

##### a. Adab towards Allah SWT

Adab towards Allah SWT is sincere in doing good deeds because of Allah SWT, worshipping Allah SWT, being grateful for His blessings, glorifying His symbols, fearing Allah and fearing His punishment, praying and humbling yourself to Him, being kind to Him, surrendering and submitting and obeying Him, and always remembering (remembering and mentioning) Allah SWT.

From the results of observations and interviews with three VIII grade students at SMP Sebelas Maret Bandung City, that they always carry out dhuhur prayers in congregation followed by other students, then some students do dhikr after praying to Allah SWT.

Every day before teaching and learning activities begin, students always carry out tadarus al-qur'an and recite asmaul husna in the morning. After tadarus and recitation of asmaul husna they continue with pearls of wisdom as a study to remind students of the commands of Allah SWT. In addition, the three students always set aside their money for the Friday blessing activities followed by other students.

##### b. Adab towards the Prophet Muhammad

Adab towards the Prophet Muhammad SAW is to obey him, follow his footsteps, follow his instructions, emulate him, always say salutations and greetings to him, and live his sunnah, reveal his sharia, and convey da'wah and carry out his will.

The results of interviews with 3 students in class VIII explained that they often followed the instructions of the Prophet Muhammad and revived his sunnahs. As they often do tadarus al-qur'an, join the pearl of wisdom activities that discuss the hadiths of the Prophet Muhammad SAW.

*"From the pearls of wisdom activity, I personally became enthusiastic in studying, even other friends are the same. Not only about studying, about the obligatory prayers that are explained through the hadith, I and other friends are even more diligent in carrying out congregational prayers at the mosque. And from the religious activities in this school, it really helps me personally be more confident than before." (Interview with students of class VIII.B, Chika Azalia: Friday, March 1, 2024. At 08.00-09.00 WIB).*

##### c. Adab towards knowledge

Adab towards knowledge is to venerate books, always perform ablution before studying or reading, do not put anything on top of books, or put tafsir books on top of the pile, write lessons neatly, do not put or stick your feet into a pile of books containing religious knowledge, the knowledge seeker should listen to knowledge and wisdom with great reverence and respect, even if he has heard the knowledge a thousand times.

The results of interviews and observations of researchers obtained the results that students have applied some of the many manners of respecting knowledge such as ablution before learning, not sticking their feet in the direction of Islamic books or textbooks, writing neatly and listening to knowledge and wisdom with full of exaltation and respect, even not only in the school environment



applied but in the home environment also applied by some students at SMP Sebelas Maret Bandung City. Some other learners also behave in a way that respects knowledge, learning, and intellectual processes such as having high respect for science and knowledge as well as appreciating the contributions of educators at school, having dedication to study diligently.

*"I personally have partly applied it in my daily life, so it is not only in the school environment that we apply manners towards knowledge. If we write neatly, of course we tidy it up if it is messy, then it won't be read, well like listening to knowledge with full exaltation and respect, even though I have heard the advice or knowledge and then delivered it again, I personally still listen to it, even some of my friends are also like that, even at home, if we are reciting the Koran, for example, we always apply adab because even in the madrasa where we teach, adab is taught, because adab is so important for knowledge seekers like us at this time." (Interview with a student of class VIII.B, Muhamad Reggy Syahputra: Monday, March 4, 2024. At 08.00-09.00 WIB).*

d. Adab towards a scholar (teacher)

Adab towards knowledge experts (teachers) is respecting the teacher, always obeying his orders while not breaking the rules, not hurting the feelings of a teacher, not walking in front of the teacher, not occupying a teacher's seat, not preceding the conversation at his side except with his permission, not asking questions when the teacher is tired, if you want to meet the teacher then you must be patient waiting for his presence, and respecting the children and people closest to the teacher.

From the results of the research conducted, the results obtained that students at SMP Sebelas Maret Bandung City have done adab respect for knowledge experts (teachers), where when students come, they always greet and say greetings to the teacher and kiss the teacher's hand, then when the teacher teaches in class the students also pay attention and listen to the teacher's explanation in front, the students always ask when the teacher asks, obey the teacher's orders when given the mandate. And students are always patient waiting for the teacher's arrival when there is a need.

*"However, there are still some students who sometimes do not pay attention to the teacher when the teacher is teaching, when they meet there are still some students who do not greet the teacher, besides that, there are some students who chat when the teacher is teaching and play cellphones in the classroom when teaching and learning activities are carried out." (Interview with 9th grade Islamic Religion Teacher Mr. Azkia: Tuesday, March 5, 2024. At 08.00-09.00 WIB).*

e. Manners towards fellow knowledge seekers

Adab towards fellow knowledge claimants is to show joy when meeting, precede greetings when meeting, be friendly and open-minded when together, pay attention and not argue when friends are talking, talk about good things, call by the name he likes, and support each other in any condition in the process of studying.

The results of observations and interviews conducted by researchers to several students, that students have carried out adab towards fellow knowledge seekers above. When some students come to school to meet their friends they show a sense of joy and shake hands when they meet, even the students when gathering no one argues between one and the other, even the students also support each other in the process of studying. And they also remind each other when it is dzuhur prayer time and together to the mosque.

*"It is true that we all support each other, such as providing assistance when other friends are in need, talking about learning that is not understood together, lending pens and even money when other friends do not bring money to school, the point is that we are solid with each other, there are no differences in race, religion, or others. Even when someone is sick, we collect money to visit home or hospital." (Interview with class IX.B student Fauza Ayudia Putra: Tuesday, March 5, 2024. At 08.00-09.00 WIB).*

## Discussion

Based on the results of this study, a review of related research shows that it adds to our knowledge of how Islamic religion teachers affect their students' behavior in both new and old ways. Previous studies, like the one by Astuti et al. (2023), Mohammad Adnan (2022), and Roihatul Jannah (2023), have stressed how important Islamic education is for building character, especially when it comes to teaching adab, or good manners. These results are in line with the active part that Islamic religion teachers at SMP Sebelas Maret Bandung City play. These teachers not only teach their students about religious practices, but they also show them how to behave in religious ways, like greeting others, showing respect, and speaking nicely. This method fits with the larger idea in education that teaching students morals directly and showing them how to do things in real life are the best ways to do it (Burhanuddin et al., 2022; Campbell, 2014).

This study gives us a more complete picture by pointing out specific activities that are part of students' daily lives, like tadarus al-Qur'an, reading asmaul husna, and group prayers, that help build a culture of respect and piety among them. These activities show how consistent religious involvement can change the behavior of young students, which is something that hasn't been emphasized as much in previous study. The study also found that family setting, habits, wants, social media, and peer pressure are some of the most important factors that affect student behavior. This gives us a full picture of the internal and external factors that affect student behavior.

According to the author, the results show that the Islamic education system at SMP Sebelas Maret does a good job of teaching students good manners, but it could still be better. For example, the fact that social media can be used to influence people is both a problem and a chance for teachers (Waters & Hensley, 2020). Students' behavior can be affected badly by it, but it can also be used to encourage good manners if it is done correctly in a school setting (Trust et al., 2016). The study also shows how important it is to take a whole-school method where teachers, families, and the whole school community are all responsible for teaching good manners (Blazar & Kraft, 2017). This coordinated effort is very important to make sure that students not only learn how to behave properly but also make these beliefs a part of their everyday lives.

Overall, this study helps us learn more about the real-world and historical factors that affect how well Islamic education teaches students good manners (Biantoro, 2019; Wijayanto, 2020). It makes us want to learn more about how these things can be improved to help students in Islamic schools grow in their moral and ethical knowledge.

Although this study offers new insights into the influence of Islamic religion teachers on student manners at SMP Sebelas Maret in Bandung City, it is crucial to recognize specific limitations. Initially, the research was carried out just at one school, which could potentially restrict the applicability of the results to different schools or educational settings. The unique cultural, social, and institutional dynamics of SMP Sebelas Maret may vary from those observed in other schools, which could potentially impact the relevance of the findings. In addition, the study utilized qualitative data obtained from interviews, observations, and documentation. Although this data is detailed, it is susceptible to potential biases from the researchers or subjectivity from the participants. Due to the lack of quantitative data, the findings cannot be statistically extrapolated to a wider population. Furthermore, the study predominantly concentrated on the viewpoints of Islamic religion instructors, with limited attention given to the opinions of students, parents, or other educators. This approach could have yielded a more comprehensive comprehension of the elements that impact student behavior.

Given these constraints, a number of suggestions might be proposed for future investigation and application. Prior to drawing conclusions, it is advantageous to carry out comparable investigations in other educational institutions and geographical areas in order to compare outcomes and improve the overall applicability of the findings. By incorporating a wide array of educational institutions, including public, private, and rural schools, we may gain a more comprehensive insight into the impact of Islamic education on student behavior in various settings. In addition, it is recommended that future study includes quantitative methods, such as surveys or experiments, to supplement qualitative data and enhance the analysis of the elements that impact student behavior.

Furthermore, incorporating a broader spectrum of stakeholders, such as students, parents, and other educators, in future research endeavors could provide a more all-encompassing perspective on the difficulties and possibilities associated with cultivating student etiquette. This could also aid in identifying possible disparities between teacher intents and student perceptions, resulting in the implementation of more efficient educational tactics. Considering the substantial impact of social media shown in this study, it is imperative for future research to investigate how digital platforms might be utilized to strengthen positive conduct and etiquette among students. Integrating social media into educational programs or interventions could be a beneficial strategy for tackling the issues presented by modern communication technology. Practically, schools should contemplate incorporating routine training and professional development for teachers centered on inventive techniques for cultivating student etiquette in an increasingly digital era. In addition, schools could derive advantages from establishing joint projects with parents and community members to guarantee a uniform and nurturing atmosphere for children, both within and outside the confines of the classroom. By implementing these suggestions, educational institutions might improve their endeavors in fostering polite and morally principled students.

## CONCLUSION

Based on the results of research that has been conducted by researchers, it can be concluded that: (1) The role of Islamic religion teachers in fostering the adab of students has been actively carried out in the school. This can be seen from the Islamic religion teacher and several other teachers by giving examples and habituation to students in the classroom and outside the classroom with the habituation of greeting, respect, speaking well and politely. In addition, the teacher plays an active role by inviting students to carry out the habituation of tadarus al-qur'an and reading asmaul husna, pearls of wisdom, praying in congregation, then maintaining cleanliness, and doing other good things related to the manners of a knowledge seeker. Islamic religion teachers at SMP Sebelas Maret Bandung City also always provide motivation and advice to students to always be enthusiastic in studying to make them as students who are civilized according to Islamic law. (2) There are 5 factors that influence the adab of students at SMP Sebelas Maret Bandung City, namely the family environment, habits, desires, social media, and school arches (peers). (3) The efforts made by Islamic religion teachers in fostering the manners of students at SMP Sebelas Maret Bandung City, namely the existence of adab coaching activities from the school program with Islamic religion teachers which greatly influences both in fostering the manners of students. The program is the habituation of tadarus al-qur'an and reading asmaul husna, pearls of wisdom, dzuhur prayer in congregation, BTHQ (Baca Tulis Hafal Qur'an), literacy, Friday blessings and scouts. (4) Regarding the manners of students at SMP Sebelas Maret Bandung City, from the results of interviews, observations and documentation that researchers have conducted, it can be concluded that the manners of students are quite good at the school. With the factors and efforts in fostering manners, it is good enough to encourage students to become dignified and useful people for others.

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