

DEVELOPMENT OF STUDENT RELIGIOUS BEHAVIOR IN MULTISECTORS OF EDUCATION

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Abstract. The development of students' religious behavior is carried out by family, school, and community education. For this reason, the purpose of this research is to discover and explain the role of multisectoral education in developing students' religious behavior. The research method used is descriptive qualitative research with the type of textual research. Data collection techniques were carried out by reading, taking notes, studying and analyzing literature that discussed religious behavior and multisectoral education. Data analysis in this study was carried out by reviewing the data, analyzing the data, and presenting the results. The results of the study are (1) the role of family education in the development of religious behavior is that the theme of religious education is implemented by parents through education, habituation, and example that convey knowledge, skills, and religious values implemented by students in their religious behavior. (2) The role of education in schools in developing students' religious behavior is carried out through religious education activities carried out in the school room through religious subjects and habits taught in the classroom; (3) the role of community education in developing students' religious behavior is as a place for students to implement religious behavior and administer religious education.

Keywords: religious behavior, multisector education, and students

INTRODUCTION

Education is the basic foundation for human life. Every religion recommends that every individual must try to get an education. This is absolute and must be owned by all individuals because education is an effort so that humans can develop their potential through the learning process (Helmawati, 2016). Education can be obtained through formal (school), non-formal (community) and informal (family) channels, which are often referred to as multi-sectoral (Fauzi, 2021). The synergy of the three (multi-sector) education is the main means of maximizing the quality of education, especially for children. This multisectoral term is often referred to as the Three Education Centers coined by an Indonesian education figure, Ki Hajar Dewantara (Latif, 2020), which describes educational institutions or environments that exist around humans that influence student behavior, namely (1) family education or informal education, (2) education in schools or formal education, and (3) education in the community or non-formal education. This classification is seen from the place where education takes place, so that Ki Hajar Dewantara differentiates into three as the Three Education Centers or multi-sector education.

Education that is very important to introduce to students is religious education based on moral internalization in students (Assegaf, 2019). Success in education for participants is a milestone in success in further education. This education should bring students to become individuals who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable,

creative, independent, and become democratic and responsible citizens (Hasbullah, 2018). However, the results (output) of education that can be seen today have not been able to realize the goals of education for students. This, for example, is based on the results of research by an independent agency that measures the quality of education in the world, namely the Program for International Student Assessment (PISA). According to the records of the institution, education in Indonesia is far below the world average (Badrus, 2020). Indonesian students score 396 in science, while the average of other countries is 569. Our national math ability is 379, while the average of other countries is 591. Similarly, the literacy level of Indonesians has an ability score of 371, compared to the average a total of 487. Three fields of science, mathematics and literacy are benchmarks for the nation's progress in the quality of education. Many factors influence the results of education in Indonesia, one of which is the success of education for students.

Likewise with cases of violence committed by students indicating the existence of moral problems in education. Education, which ideally can be a means of moral internalization, turns out to be incapable, so that violence among students' ages still occurs frequently. This moral problem is of course closely related to religious issues in education (Damanik, 2019). Religion in the context of education is still rote and science. Not yet entered into the practice space of everyday life that is able to form good student behavior. Religion has not been integrated into education with the main objective being to enhance the development of students who continue to increase (Andriyanto, 2017). Education in the context of increasing religious development and religious personality is still a common problem.

In fact, if we examine the development of students, it will be identified that students are individuals who have the ability to easily understand the values and knowledge conveyed through educational activities. Students always have the ability to easily absorb whatever they see, hear, and feel through learning activities (Danim, 2020). Learners are individuals whose brains and thinking skills are developing very rapidly. Nerve cells in the brain and their ability to think are very easy to assemble and also very easily disconnected (Desmita, 2020). For this reason, the treatment of education in multi-sectoral families, communities and schools plays an important role in the growth and development of students, especially in their religious development. The involvement of multi-sector education will strengthen each other and develop religious development. Education in the context of family, school and society must work in harmony and harmony in order to create quality education.

Based on the search results of previous research, the authors found several studies related to what the authors examined, as follows. Research conducted by (Yunus, 2021) shows that the role of multisectoral education in moral development is a combination of the family as the basis of education, schools as educational developers, and society as users. This integrated cooperation is very beneficial in the development and growth of children, both physically and spiritually. Research conducted by (Trisya, 2019) regarding the psychological conditions and religious development of students obtained the result that some students had developed as expected and others were still developing. Meanwhile, research conducted by (Arif Ali Muntaka, Akhmad Suyuti, 2022) shows that the ability to recognize and understand religious values has an impact on understanding the truth in students' behavior, norms, morals and manners.

From the research above, it can be identified that multisectoral education in families, schools and communities plays an important role in the development and growth of students. The research carried out is still general in nature related to physical growth and psychological development. For this reason, this research is different from previous research. This research focuses on examining the role of multisectoral education in the religious development of students. This research focuses on examining and explaining the roles of multi-sectoral education, families, schools and communities in developing the religious potential of students.

RESEARCH METHOD

This research focuses on examining the role of multi-sectoral education, namely families, schools, and communities in the religious development of students. This study used a qualitative approach with literature or textual reviews. This research method is a qualitative descriptive research with the type of documentation research in the context of literature review, namely research examining literature that focuses on narratives and descriptions that are researched and investigated (Robert, 2021), which are related to the role of multisectoral education in the religious development of students. According to Moleong (2015), a qualitative descriptive approach is a research approach where the data collected is in the form of words, pictures, and not numbers. The sources of data studied in this study are books and journal articles that focus on discussing education in a multi-sectoral context, religious development, and the psychological development of students. The study was carried out by conducting analytical and critical reading and examining data from the perspectives of education, psychology, and religion. It is from here that this research will formulate its findings to be studied.

RESULT AND ANALYSIS

Based on the results of a study of reference sources in books and journal articles that discuss education in the context of multi-sector and religious development, the results of the study and analysis of the development of religious behavior of students in multi-sector education are presented as follows.

The Role of Family Education

The family is the smallest social space in people's lives (Goode, 2017). The family is also a social space whose kinship unit is very basic and is the main foundation in people's lives (Soekanto, 2020). In the context of education, the family is the first and main educational institution (Fauzi, 2021). In the family, students get the first religious values education about life and the process of forming religious behavior. In the family, students carry out the process of imitation and transformation of the religious behavior of their parents. With their best abilities, students carry out the learning process through observing, listening, and thinking about all forms of information presented in the family (Fitriyah, 2020). This is where the family has an important role in education that is oriented towards developing the religious behavior of students.

It is from family education that students can grow and develop with religious understanding and behavior formed by efforts to identify the religious behavior of their parents. That is, students are children who will always be personal figures who behave in the same religion as their parents (Aziz, 2018). Students describe religious developments that are always relevant to the religious personalities of their parents. Students as intelligent figures, in the context of social learning theory, Bandura, identify themselves not as imitators of the religious personalities of their parents, but are able to choose, identify, and reconstruct the religious behavior of their parents (Bandura, 2010). Students are able to identify good and bad religious behavior from their parents according to their religious development abilities.

For this reason, the important role of family education in enhancing the religious development of students in family education is to condition, accompany, and accompany students to always proceed properly according to the stage of their religious development. The model of religious education given by parents to students will have a strong influence on the formation of the religious character of students (Setiawan, 2020). This of course will affect the religious development of children because the family is the first and foremost environment in education. Samsul Nizar in (Helmawati, 2016) identifies one of the important roles of family education is the religious function, that is, functions related to education in the family are oriented towards enhancing the religious development of students.

In this context, the role of family education in developing religious abilities is important because in this globalization era there has been a reduction in religious functions (Helmawati, 2016). Globalization with its various devices continues to reduce students' religious understanding and personality. For this reason, without the role of family education in enhancing the development of students' religious behavior, students can fall into the trap of anti-religious behavior caused by this era of globalization. This happens because students with the ability to learn from their five senses, students will learn from what they see, hear, and feel from their hedonic surroundings (Aziz, 2018). For this reason, religious education in the family environment must be implemented and implemented through habituation, rules, and exemplary behavior from their parents.

Based on the results of a study of various references, it can be identified that students who at home carry out the religious education process well, for example, students are always taught religious values and knowledge by habituating religious education, so students' understanding and religious behavior have the potential to be good (Sumarto, 2020). However, students who lack religious education because their parents tend to surrender completely to the school or religious institutions in the community, the behavior and religious understanding of students tends to be poor. This means that the role of the family in religious education is very important in developing the development of students. It is not surprising that students who at home usually see their parents practicing worship, doing good, saying politely, these students tend to behave well because their religious development increases. This is where it means that the family has an important role in enhancing the religious development of students.

The Role of School Education

Of course, even though the family has the first and foremost role in religious behavior education, the family may not be able to meet all the needs for the development of students' religious behavior. Therefore, another education sector that must be maximized in the religious behavior education of students is the school. Schools are the second part of the existence of multi-sector religious behavior education for students (Setiawan, 2020). Schools are places of education that are designed and designed to be able to carry out educational activities, one of which is to develop education for religious behavior for students. It is not surprising that schools have curricularly structured religious education subjects, as well as extracurricular educational activities. All of this is done in order to maximize the role of education in schools in order to develop the religious potential of students (Sopia, 2020).

This can be identified from education in schools that provide religious lessons to students and carry out various other religious activities. The goal is of course to maximize the role of schools in religious education for students. Here it can be identified that the transformation of religious material for students is carried out in the form of learning materials that have been systemized nationally. However, it must be admitted that the duration of curricular students' religious study time is definitely limited (Hapudin, 2021). For this reason, the school also develops various extracurricular activities through habituation that is oriented towards developing religious education for students. Habituation of religious education is carried out repeatedly and continuously so as to be able to develop religious education for students.

Here it appears that religious behavior education in schools is carried out by delivering material through subjects and habituation which is carried out in detail and depth with the aim of fulfilling the cognitive, affective and psychomotor domains of students. The role of schools in religious behavior education is to convey and internalize religious knowledge and values in the cognitive, affective, and psychomotor domains (Aziz, 2018). So religious behavior education in schools does not only reach the cognitive and affective domains, but can also reach psychomotor in the form of religious attitudes and behavior. For example, students always practice worship continuously and practice it skillfully so as to form students who are experts in worship. From here, the role of schools in the development of religious behavior can be maximized.

The development of students' religious behavior at school can be identified from the behavior of praying in carrying out all activities, orderly worship, and always studying the scriptures. It is through these religious behaviors that it is very clear that students practice religious material and values that are taught and internalized through various religious education activities at school (Djunaidi, 2022). This is where it can be identified that schools have an important role in the religious education of students. Religious education in schools is able to condition students not only to master religious knowledge, but also to implement religious behavior in students' daily lives.

The Role of Community Education

Apart from education in the family and school, education in the community is also an important sector in the religious education of students. Community education is education that is carried out by a group of people collectively through habits that are constructed to become a community culture. Community education is closely related to the culture that lives in society. This happens because education in the context of society is always bound by a culture (Harruma, 2022). According to Paul B. Horton and Chester L. Hunt (1992) that community education is education organized by a group of people who are relatively independent, live together for a relatively long time, live in a certain area, have the same culture, and carry out most of the activities within the group. The basis of education in society is collectivity and culture which regulate the behavior of society.

It is not surprising that education and society have a complementary relationship from an educational and psychological point of view. Education requires society to study in its institutions and society requires educational institutions to study. If this harmonious relationship is addressed with cooperation and mutual support in goodness, it will produce quality next generations. For this reason, education organized by the community should ideally be part of education held in the family and at school. Thus, education in the community can complement and perfect education in families and schools. Society can be the most ideal place for students to implement their religious understanding and behavior. Society is a practice space for religious behavior education held in families and schools.

According to Theodore Roosevelt as quoted (Megawagi, 2007) has explained that character education or behavior in a religious context is education that is oriented to the thoughts and actions of students. Education that focuses not only on knowledge, but on morals and actions. Religious behavior that is emphasized in education in schools and families must be contextual with the community environment so that students can play a role in community life. Religious education developed in the community is based on education that is implementation in nature through religious behavior that is regulated in the norms and values that are lived by the community.

From here, the community also plays an important role in the development of students' religious behavior which is manifested by organizing various religious education activities. For example, religious education activities at the Al-Quran Education Park (TPQ) which teach Al-Quran reading and writing and other religious materials. This activity is usually held in the afternoon or evening. Education carried out at TPQ includes: learning to read the Koran, studying the hadith of the Prophet, learning the basics of the Islamic creed, learning to pray, studying Islamic history, teaching dawn in the morning, fostering piety, Islamic boarding schools in Ramadan, musabaqah tilawatil Quran, and other extracurricular activities. Educational activities carried out by this community will certainly increase the religious behavior of students. The religious behavior of students that has been formed in the family and school education sector is perfected by community education.

Not surprisingly, many parents now include their children or students in TPQ activities. This happens because in addition to developing religious knowledge, TPQ activities also help parents educate students in terms of religious behavior. Parents feel the positive impact of their children participating in TPQ activities in the surrounding community. This shows that religious education

activities in the community are able to optimize and perfect the ability and understanding of students' religious material so that students can recite the Koran fluently and pray diligently. The development of religious knowledge is directly proportional to the development of students' religious behavior. With religious education in the community sector, students can behave religiously well. From this it shows that the role of community education in the development of students' religious behavior is the community as a place for the implementation of students' religious behavior and the community as a provider of religious education. Both of these roles are able to improve and develop students' religious behavior.

CONCLUSION

Based on the results of the study above, it can be concluded that the multisectoral role of education in the development of students' religious behavior includes three important roles. First, the role of family education in developing religious behavior is as the first and foremost religious behavior education for students. In family education, students imitate, identify, and internalize religious knowledge and values into religious behavior. The role of family education is implemented by parents through education, habituation, and example that convey knowledge, skills, and religious values implemented by students in their religious behavior. Second, the role of education in schools in developing students' religious behavior is carried out through religious education activities carried out in the school room through religious subjects taught in the classroom. Apart from being in the classroom, religious behavior is also developed through habituation and extracurricular activities. It is from these two roles that schools can develop students' religious behavior well. Third, the role of community education in developing students' religious behavior is as a place for students to implement religious behavior whose material has been obtained in family and school education. Meanwhile, the other role is the community as a provider of religious education. The community organizes religious activities regularly for community members, including students, so that students can develop their religious behavior in community life.

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