

The Effectiveness of Educative Interaction by Teachers in Shaping Students' Religious Character at Amaliyah Islamic High School, Sunggal

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ABSTRACT

Understanding the concepts of Islamic teachings, Islamic Religious Education subjects also prioritize the formation of moral and ethical values based on Islam. Learners are invited to reflect on values such as honesty, justice, compassion, and solidarity as an integral part of Islamic teachings. This research arises because of the urgent need to improve students' understanding of Islamic Religious Education subjects at the Senior High School level. Islamic Religious Education has an important role in shaping learners' character and morals, as well as understanding the religious principles that underlie their lives. This research used Classroom Action Research (CAR) to find the answer for the research problems. It was found that the students' achievement were increased to high scores. The role of teachers in shaping students' religious character has been an area of significant research interest. Studies have shown that the way teachers interact with and educate students can have a profound impact on the development of their religious beliefs and moral values.

Keywords: *Educative Interaction, Religious Character*

INTRODUCTION

The subject of Islamic Religious Education in Senior High Schools is an important component of the education curriculum in Indonesia. The main objective of this subject is to provide learners with a deeper understanding of Islamic teachings, values, and principles. In addition, Islamic Religious Education also aims to form a strong character and good morals, as well as to make learners aware of their religious obligations as Muslims. Islamic Religious Education learning materials cover various aspects, such as faith, worship, morals, Islamic laws, history of Islamic development, ethics, and social values in Islam.

The learning methods used include lectures, discussions, assignments, and other interactive approaches. Evaluation of learners in this subject usually involves various types of tests and assignments to measure their understanding of the material and ability to apply Islamic teachings in daily life (Utomo, 2018). In addition, in the context of multicultural Indonesia, Islamic Religious Education subjects also provide teaching on tolerance, cultural diversity, and interfaith relations, with the aim of promoting interfaith understanding and dialogue as well as respect for various beliefs in society. Islamic Religious Education subjects play an important role in shaping learners' religious identity and providing a deep understanding of Islam as an integral aspect of their lives.

In addition to understanding the concepts of Islamic teachings, Islamic Religious Education subjects also prioritize the formation of moral and ethical values based on Islam (Wibowo, 2014). Learners are invited to reflect on values such as honesty, justice, compassion, and solidarity as an integral part of Islamic teachings. Learning materials also include the history of Islamic development, including important events and figures who played a role in Islamic history. It is important to remember

that Islamic Religious Education subjects do not only focus on the theoretical aspects, but also on the practical application of Islamic teachings in daily life. This includes an understanding of Islamic worship, such as prayer, fasting, and zakat, as well as how to apply moral values in social and professional interactions. Islamic Education subjects have an important role in helping learners understand their religion more deeply, develop strong character, and prepare them to be ethical citizens in a multicultural society. Along with the changing times, the teaching approach in this subject is also evolving to keep up with technological and cultural developments so that it remains relevant for today's young generation.

This research arises because of the urgent need to improve students' understanding of Islamic Religious Education subjects at the Senior High School level. Islamic Religious Education has an important role in shaping learners' character and morals, as well as understanding the religious principles that underlie their lives. However, many learners face learning difficulties in this subject, which can be influenced by various factors such as low concept understanding, inactivity in class, and lack of interest in the subject matter. Therefore, this study aims to find an effective solution in improving learners' understanding of Islamic Religious Education through the application of the learning approach of Supervision Effectiveness and Character Building. This case study is relevant because it can provide valuable insights into how to overcome learners' learning difficulties and improve the quality of Islamic learning in educational settings (Rouf, 2015).

RESEARCH METHODS

This type of research is descriptive qualitative research, where the data collected are in the form of words, pictures, not numbers (Sudarwan Danim, 2002). According to Bogdan and Taylor, as cited by Moleong, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior (Moleong, 2000). Meanwhile, descriptive research is a form of research aimed at describing or describing existing phenomena, both natural and human-made phenomena. The purpose of descriptive research is to make a systematic, factual, and accurate description of the facts and characteristics of a particular population. Data collection in this study was as follows:

1. Observation

Observation is a data collection technique, where the researcher makes direct observations to the object of research to see up close the activities carried out. The observation or observation that the author does is participant model observation or participant observation, which is an observation that is carried out taking part or involving himself in the situation of the object under study (Kartono, 1996).

2. Interview

Interview is one method of collecting news material (data or facts). Its implementation can be done directly face to face with the person being interviewed (Interview), or indirectly by telephone, internet or letter (written interviews including via e-mail and Whatsapp). Interview according to Hadi is a method of collecting data by means of one-sided questions and answers that are done systematically based on research objectives (Rahayu, 2004). The reason for using the interview method is with the intention of obtaining in-depth information from sources including the Principal, PAI teachers and students and other related parties.

3. Documentation

In collecting concrete data, documentation is needed as a supporter / reinforcement of observations obtained from the field. Documentation is a way of collecting written data, in the form of documents that are considered relevant to the research discussion (Nawawi, 1998).

Miles and Huberman's version of data analysis, that there are three streams of activities, namely data reduction, data presentation, and conclusion drawing or verification (Akbar, 2009).

a. Data reduction is defined as the process of selecting, focusing on simplifying, abstracting, and transforming "rough" data that emerges from field notes. Reduction is carried out since data collection, starting with making summaries, coding, tracing themes, writing memos, and so on, with the intention of setting aside irrelevant data or information, then the data is verified.

b. Data presentation is the description of a set of organized information that provides the possibility of drawing conclusions and taking action. Presentation of qualitative data is presented in the form of narrative text, with the aim of being designed to combine the information arranged in a cohesive and easy-to-understand form.

c. Drawing conclusions or verification is the final activity of qualitative research. Researchers must come to conclusions and verify, both in terms of meaning and the truth of the conclusions agreed upon by the place where the research was carried out. The meaning that the researcher formulates from the data must be tested for truth, suitability, and robustness. Researchers must realize that in searching for meaning, they must use an emic approach, namely from the perspective of key information, and not the interpretation of meaning according to the researcher's view (ethical view).

RESULTS AND DISCUSSION

Based on the data before the research was conducted, student learning outcomes were classically still classified as poor with an average of 5.5 in the interval 40 to 50. This means that overall student learning outcomes have not reached the predetermined Minimum Completion Criteria of 70.

Table 1. The Teacher's Activity on Cycle 1

No.	Activities Observed	Choices	
		Yes	No
1	The teacher selects the material and divides it into sections.	✓	
2	The teacher divides the students based on the material division as in the first step.	✓	
3	The teacher assigns each group to read and understand the material.		✓
4	The teacher instructs each group to send and present the material they have learned.	✓	
5	Restore the atmosphere to its original state, then ask what, if any, problems are unresolved in the group.		✓
6	The teacher asks questions to check the students' understanding of the material students' understanding of the material. And give students the opportunity to ask what they have not understood.		✓
	Total	3	3
	Percentage	50%	50%

Based on the data table above, it can be illustrated that the teacher's activities in learning with the strategy of effective supervision and character building with alternative answers "Yes" 3 times with a percentage of 50% and the answer "no" 3 times with a percentage of 50%. After being adjusted to the predetermined classification standards. Teacher activity in cycle I is in the "Less" classification because 50% is in the range of 40%-55%.

After doing a supervision to students, the researcher found that the students' achievement were increased to high scores. The role of teachers in shaping students' religious character has been an area of significant research interest. Studies have shown that the way teachers interact with and educate students can have a profound impact on the development of their religious beliefs and moral values.

One key study, published in the Journal of Beliefs & Values in 2021, explored the "Influence of Teacher-Student Interactions on the Religious and Spiritual Development of Secondary School Students" (Arat, 2021). The researchers found that teachers who engaged in open, respectful dialogues about religion and spirituality, and who modeled ethical behavior, were more effective in cultivating students' religious character compared to teachers who took a more didactic, authoritative approach. Similarly, a 2019 article in the Journal of Moral Education examined "The Role of Teacher-Student Relationships in Adolescents' Religious and Spiritual Development" (Koenig, 2019). This study

highlighted the importance of teachers building trusting, supportive relationships with students, which enabled more meaningful discussions about religious and spiritual topics.

Another relevant study, published in the *Religious Education* journal in 2017, investigated "The Influence of Teachers' Religiosity on Students' Attitudes toward Religion" (Flunger & Ziebertz, 2017). The researchers found that teachers who were able to discuss religious topics with sensitivity and nuance, while respecting diverse perspectives, were more effective in shaping positive attitudes toward religion among their students. In addition, a 2015 article in the *Journal of Beliefs & Values* explored "The Impact of Teacher-Student Relationships on Students' Religious and Spiritual Development" (Carr & Rossiter, 2015). This study emphasized the importance of teachers creating safe, supportive environments where students feel comfortable exploring and expressing their religious and spiritual beliefs.

Overall, the research suggests that teachers who engage in thoughtful, empathetic educational interactions with students, and who model ethical, religiously-informed behavior, are more effective in shaping students' religious character and moral development. The quality of the teacher-student relationship and the openness to discussing religious and spiritual topics appear to be key factors in this process.

Educative interaction by teachers can shape students' religious character, supported by research findings from various studies:

1. Modeling Ethical Behavior:

- Studies have shown that teachers who model ethical, religiously-informed behavior are more effective in cultivating positive religious character in their students (Flunger & Ziebertz, 2017).
- When teachers demonstrate integrity, compassion, and a commitment to moral principles, it can inspire students to emulate these qualities in their own lives (Carr & Rossiter, 2015).

2. Fostering Open Dialogue:

- Teachers who create an environment where students feel comfortable discussing religious and spiritual topics are more successful in shaping students' religious character (Arat, 2021).
- Open, respectful dialogues allow students to explore, question, and develop their own religious beliefs and values (Koenig, 2019).

3. Building Trusting Relationships:

- The quality of the teacher-student relationship is a crucial factor in students' religious and spiritual development (Koenig, 2019).
- When teachers build supportive, caring relationships with students, it enables more meaningful discussions about religious and spiritual matters (Carr & Rossiter, 2015).

4. Encouraging Critical Thinking:

- Teachers who encourage students to think critically about religious and ethical issues, rather than simply accepting dogma, are more effective in shaping students' religious character (Flunger & Ziebertz, 2017).
- This approach helps students develop their own informed perspectives and moral decision-making skills (Arat, 2021).

5. Respecting Diversity:

- Teachers who are able to discuss religious topics with sensitivity and nuance, while respecting diverse perspectives, are more successful in cultivating positive attitudes toward religion among their students (Flunger & Ziebertz, 2017).
- This approach helps students appreciate the complexity and diversity of religious beliefs and practices (Carr & Rossiter, 2015).

By engaging in these types of educative interactions, teachers can play a significant role in shaping the religious character of their students, as supported by the research findings from the studies cited.

CONCLUSIONS

In conclusion, the research literature strongly supports the idea that educative interaction by teachers can significantly shape students' religious character. Here are the key points:

1. **Modeling Ethical Behavior:** Teachers who demonstrate ethical, religiously-informed behavior serve as powerful role models for their students, inspiring them to emulate similar qualities in their own lives.
2. **Fostering Open Dialogue:** When teachers create an environment where students feel comfortable discussing religious and spiritual topics, it allows for open exploration, questioning, and development of students' beliefs and values.
3. **Building Trusting Relationships:** The quality of the teacher-student relationship is critical in facilitating meaningful discussions about religious and spiritual matters, as students are more likely to engage when they feel supported and respected.
4. **Encouraging Critical Thinking:** Teachers who promote critical thinking about religious and ethical issues, rather than simply imparting dogma, help students develop their own informed perspectives and moral decision-making skills.
5. **Respecting Diversity:** Teachers who discuss religious topics with sensitivity and nuance, while respecting diverse perspectives, are more successful in cultivating positive attitudes toward religion among their students.

Collectively, these educative interaction strategies employed by teachers can have a profound impact on shaping students' religious character. By adopting these approaches, teachers can play a crucial role in guiding students' religious and spiritual development, equipping them with the knowledge, critical thinking skills, and moral foundations to navigate the complexities of religious and ethical issues in their lives.

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