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Habituation of Religious Literacy as an Effort to Cultivate Moderation Values towards Students at SMK Negeri 7 Bandar Lampung

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Abstract

Education makes intelligent individuals independent in their environment. Therefore, it is interesting to study the efforts of Islamic Religious Education teachers in familiarizing religious literacy that contains moderation values. The purpose of this study is to analyze the various efforts made by Islamic Religious Education teachers in instilling religious moderation values in students at SMK Negeri 7 Bandar Lampung. the method that researchers use is the qualitative method. The data collection techniques used are observation, interview, and documentation. The results of this study reveal that PAI teachers at SMK Negeri 7 Bandar Lampung have implemented religious literacy habituation through the stages of Qudwah, Uswah, Ta'lim, and Ta'wid. There are inhibiting factors and supporting factors in the habituation of religious literacy, both internal factors such as student personality, as well as external factors from family and peers.

Keywords: Moderation Value, PAI Teacher Efforts, Religious Literacy,

Abstrak

Pendidikan menjadikan individu yang cerdas menjadi individu mandiri di lingkungannya. Oleh karena itu, menarik untuk dikaji terkait upaya guru Pendidikan Agama Islam dalam pembiasaan literasi keagamaan yang memuat nilai-nilai moderasi. Tujuan penelitian ini adalah menganalisis berbagai usaha yang dilakukan guru PAI dalam menanamkan nilai moderasi beragama kepada siswa di SMK Negeri 7 Bandar Lampung. Adapun: metode yang peneliti gunakan yaitu metode kualitatif. Teknik pengumpul data yang digunakan adalah observasi, wawancara dan dokumentasi. Hasil penelitian ini mengungkapkan bahwa guru PAI di SMK Negeri 7 Bandar Lampung telah menerapkan pembiasaan literasi keagamaan melalui tahapan *Qudwah*, *Uswah*, *Ta'lim* dan *Ta'wid*. Terdapat faktor penghambat maupun faktor pendukung dalam pembiasaan literasi keagamaan ini baik faktor internal seperti kepribadian siswa, maupun faktor eksternal dari keluarga maupun teman sebayanya.

Kata Kunci: Guru PAI, Literasi Keagamaan, Nilai Moderasi

Introduction

Education is complex and diverse. Many educational institutions pay little attention to educational processes and disregard religious values. The rapid spread of information is important to individuals. People who have a lot of useless information contribute to ignorance (Richter et al., n.d.). Ignorance arises from a lack of interest in seeking unnecessarily true information.

The Indonesian dictionary defines effort as work (achieving a goal, solving a problem, finding a way out, etc.). An effort can begin by planning, organizing, and controlling it in order to achieve predetermined goals as efficiently as possible. This activity has a wide range of applications (Muhsin, 2017). The researchers assumed that an effort is analogous to a teacher who is sincere about developing students' knowledge and skills.

Teachers are professional trainers because they consciously take on some of the responsibilities of parents (Octavia, 2019). Teachers also carry out their orders to teach students according to the learning objectives (Destriani et al., 2022)(Stark & Margaret, 2020). Teachers is a common term for educators. Teachers' responsibility is to help students develop their full potential, which includes psychomotor, cognitive, and emotional skills. They also work to balance knowledge and religion in accordance with Islamic teachings.

Islamic religious education is a special effort to develop the religious character of subjects taught to students so that they can better understand, live, and practice Islamic teachings. It is critical in the implementation of education to teach students. As a result, Islam values and respects knowledgeable individuals who serve as educators because they possess the knowledge required to fulfill their responsibilities as educators (Syahidin, 2021). The statement above demonstrates that Islamic Religious Education teachers make deliberate efforts to ensure that students know, obtain, practice, and believe in the teachings of Islam as derived from its primary source, the Al-Qur'an Hadith (Nurparida, 2017).(Hamzah et al., 2017). Islamic religious education tteacher's efforts shape and provide religious guidance.

Literacy is derived from the Latin word *litera* (letter), which can be interpreted as literacy. Literacy has evolved dynamically over time. At first, literacy meant an effort to eradicate illiteracy, but it could also define literacy (information literacy) (Maimunatun Habibah, 2020)(Firmansyah et al., 2023). Literacy is defined as the effort to understand, use, reflect on, and engage in various types of texts to

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achieve a goal. In this case, reading can help a person develop their knowledge and potential for participation in society (Abidin et al., 2018). Literacy activities always involve reading and writing. It also refers to social practices and relationships related to knowledge, language, and culture, as well as enhanced linguistic intelligence through reading. Literacy is intelligence that includes the ability to express feelings, ideas, or thoughts through a rich vocabulary, which aids language development by using images that students can easily recognize and remember. Several terms have now developed, such as visual literacy, computer literacy, digital literacy, informal literacy, etc. Religious literacy does not refer to a mastery of basic information but rather to understanding how people use basic information to navigate their daily lives (Hanif & Muhammad, 2019). It is not just about reading; it is also about teaching students how to understand and practice outside of the classroom. Islam governs human behavior and actions as creatures of Allah (Berlianti et al., 2021). This is where Islam's mission, Rahmatan Lil'alamin, takes place. As a result, students must understand the importance of knowing Islam both inside and outside of school.

The diversity of Indonesian citizens demonstrates how diverse the community's views, thoughts, religions, and needs are, including beliefs. A pluralistic nation has a positive potential for the development of Indonesian culture, religion, language, and customs. The pluralism that exists in Indonesia fosters a sense of solidarity, unity, and tolerance in life. Still, it also has negative consequences, such as cultural and religious conflicts that jeopardize the nation's and state's integrity (Kementrian Agama RI, 2019). In education, there must be a teacher as someone who can be nurtured and imitated by students because education at home is insufficient. Therefore, additional education is needed to produce students who have good morals toward others.

Four skills are critical for students to solve complex problems. The skills include critical thinking or problem-solving, creativity, communication, and collaboration. Personality traits include a willingness to adapt to the environment, particularly curiosity, courage, adaptability, and learning ability. In addition to cultural awareness and the application of moderate religious values, it is important to discuss the implementation of moderation values in primary, secondary, and higher education institutions based on the same concept of *wasthiyah*, which includes *tasamuh*, *tawazun*, and *I'tidal*. Moderation values are currently emphasized in Islamic religious education subjects and throughout the educational system

(Chadidjah et al., 2021). it is necessary to foster a religious environment that accommodates and produces many generations both inside and outside of the school. Because the negative culture that surrounds students can sometimes erode their inherent religious values. As a result, efforts must be made to encourage students to behave by the religion in the school environment, allowing them to become accustomed to different religions without discriminating against others.

Religious moderation is known as wasathiyah in Arabic. For example, Muhammad Abdullah used the term to describe the moderation of Al-sunnah in various sects of Islamic society. He mentions "Religious Moderation" to build mutual harmony, certain points of view, attitudes, or religious practices (Ahmad, 2023), (Nurdin & Fauziah, 2021). religious moderation is a way of practicing religion by choosing the middle path, not the extreme right or the extreme left (not radical or liberal). This matter is mentioned in Surah Al-Baqarah verse 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي
كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ
وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Meaning: Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed, it was (A change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.

Education plays a critical function in the educational process. Determining the quality of learning is critical, especially when acquiring knowledge, attitudes, values, and psychological skills. Education's primary goal is to facilitate learning. Teachers, viewing learning as a tool for achieving educational goals, are encouraged to supply examples and guidelines for other participants to emulate. Some problems originate from students' moral standards, which means that the majority of them today are familiar with Western culture, games, and songs that do not always have a favorable impact.

Strengthening religious moderation is undoubtedly crucial for students. As a manifestation of the National Movement for Mental Revolution (GNRM), as stated in the Ministry of Education and Culture's Regulation No. 20 of 2018, including religious character and nationalism, the Islamic religious education teacher in this

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day and age has many requirements, ranging from academic and social, which are increasingly developing' because students are the nation's future successors. As a result, teachers must train students to become intellectual, spiritual, and socially responsible citizens. They must provide comprehensive religious education to students to prepare them to become spiritually and socially pious human beings. They must teach students from all backgrounds, nationalities, cultures, and socioeconomic statuses to always behave appropriately. Being well-behaved is also one of the qualities of pious humans (Suheri et al., 2022)(Pramesthi et al., 2022).

The followers determine the face of religion. Religion is a unifying force that can sink primordial ties of kinship and nationality. Unfortunately, it can also be a divisive power that can destroy harmony (Junaedi & Edi, 2019). Moderation is essential for students because they will be the future's successors. Thus, students must prioritize empathy for other religions to understand how lovely it is to be different.

The researchers were interested in examining SMK Negeri 7 Bandar Lampung because it is one of the schools having students from many religious backgrounds. Because Islam is the main religion (97%), it is critical to teach students who have a strong sense of tolerance. There are several religious literacy issues, including a lack of students reading the Qur'an and, tardiness in attending dhuhur prayers and an Islamic study circle at the mosque on Friday mornings. Also, some teachers have not completely embraced religious literacy. Because of these issues, the researchers conducted research on the issues under the title "Efforts of Islamic Religious Education Teachers in Habituating Religious Literacy that Instills Moderation Values at SMK Negeri 7 Bandar Lampung".

Methods

This research employed a qualitative-descriptive method to analyze natural problems (Raco, 2010). It examined descriptive data (exposure through words) via process and meaning. The respondents were Islamic religious education teachers of SMK Negeri 7 Bandar Lampung. Observation, interviews, and documentation were utilized to acquire valid and high-quality data. The researchers' engagement in research data gathering was not brief, but it might have created a positive attitude toward the validity of the data. Therefore, the first step was creating an observation instrument in which researchers examined and investigated problems in the field (Ni'matuzahroh & Prasetyaningrum, 2018).

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The observation instrument comprises mandatory congregational prayers, dhuhur prayers, weekly gymnastics, 5S conduct (salam, greeting, smile, polite and courteous), reading prayers before studying, and weekly mosque circle. Following that, the researchers performed structured interviews (Haryanto & Amalia, 2020). following the previously developed interview guidelines. Books, pens, cameras, and voice recorders were among the tools used. The interview's data sources included the Vice-Principal of Curriculum and Islamic religious education teachers. Additionally, the researchers performed documentation (Sioto & Sodik, 2015). The documentation was related to the archives at SMK Negeri 7 Bandar Lampung, including the school's profile, vision, mission, geographical location, facilities and infrastructure, statistics on educators and students, and school conditions.

Result

According to the research findings and interactions with teachers at SMK Negeri 7 Bandar Lampung, Islamic religious education (PAI) teachers' attempts to instill religious literacy principles in students are observable daily at school. According to observations, Islamic education teachers have a similar practice of instilling religious moderation values through religious literacy.

In terms of worship, teachers train students to pray dhuhur in congregation, read the Quran, and pray before and after class. To instill religious literacy in the classroom, students are led and guided to pray first, followed by lessons on religious moderation, such as tolerance. Outside of the classroom, religious literacy habituation involves instilling values of moderation through Islamic study circles. Muslim students attend the Islamic study circle, while those from other religions participate in other activities.

The Islamic study circle focuses on moderate principles, such as national commitment, tolerance, nonviolence, and respect for local culture. These values have been applied in everyday life, but many students still lack religious literacy. Some students are less effective in congregational prayer and arrive late for the Islamic study circle at school. Some students struggle with reading the Quran. As a result, guidance is required to help them develop religious literacy habits that promote values of moderation. Islamic religious education teachers have made efforts and taken steps for their students.

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Islamic religious education teachers work to habituate religious literacy at SMK Negeri 7 Bandar Lampung by focusing on a variety of critical stages. Habituating learning at SMK Negeri 7 Bandar Lampung is a vital first step in developing a literacy habit because it ensures that the learning strategy is appropriate for the student's characteristics, the demands of the environment, and the goals of a broader education.

An interview with the Vice-Principal of Curriculum at SMK Negeri 7 Bandar Lampung revealed that teachers play a critical role in directing education in schools. They are critical for understanding the process or concepts of literacy habituation. The school is devoted to developing literacy habits so that students at SMK Negeri 7 Bandar Lampung do not discriminate against one religion over another.

Before learning, the school also implements the Lampung Mengaji activity. This practice is not only carried out by Islamic education teachers; other teachers also participate. The Islamic study circle in the mosque directs, advises, and motivates Muslim students about Islamic moderation, such as nonviolence and tolerance. Christian students already have a teacher to lead them. This activity takes place on Fridays and Thursdays.

Religious Literacy at SMK 7 Bandar Lampung

1. Lampung Mengaji

Lampung Mengaji is one of the Lampung governor's programs that serves as local curricular content in schools from kindergarten to high school (Hanafi, 2018). This activity has a positive impact on students at school, instils a positive attitude, and motivates them. Lampung Mengaji at SMK Negeri 7 aspires to unite students of diverse religions, ethnicities, and races.

2. Islamic Study Circle

Islamic study circles are a type of daawa that spreads the message of Islam. In other words, the Islamic study circle contributes to the development of Islam. Islamic study circles must be designed and given to advance religion (Daulay & Amini, 2022). Schools hold Islamic study circles in mosques, with lectures on the values of moderation, such as tolerance and nonviolence.

Therefore, religious literacy is very important for students and has a significant impact on their development. At school, there are three stages of literacy: habituation, development, and learning. The habituation stage tries to increase students' interest in reading and reading activities. The development

stage keeps students interested in reading. The final stage, learning, allows students to learn from books or via social media.

The Efforts of Islamic Religious Education (PAI) Teachers in Habituating Religious Literacy that Instills Moderation Values on Students at SMK Negeri 7 Bandar Lampung

1. Religious literacy habituation through *Qudwah, Uswah* (exemplary)

Exemplary behaviors are Islamic religious education teachers' efforts to establish excellent virtues in students through habituation. Through exemplary behavior, Islamic religious education instills the concept of moderation, setting positive examples for students and directing them not to violate school regulations. Another example is speaking politely and expressing the importance of maintaining harmony (Amirudin, 2023).

Islamic religious education teachers have achieved these goals by instilling religious literacy in their students. The students are eager to develop religious literacy habits, and teachers serve as role models for their students in even the simplest ways. Islamic religious education teachers demonstrate excellent behavior and can educate by setting an example that students can easily follow.

A teacher plays a significant role in the habituation of religious literacy by instilling understanding and providing guidelines that emphasize the importance of moderation. Schools also provide beneficial growth to their students. According to the researchers' observations, Islamic education teachers strive to serve as role models for students and encourage them to communicate with one another and with other teachers.

2. Religious literacy habituation through Ta'wid (habituation)

Islamic religious education teachers try to instill religious behaviour in their students by having them read the Qur'an and pray. At the same time, they study (Heri Gunawan, 2014), perform dhuhur in the congregation, and have good manners. Although Islamic religious education teachers have made these efforts, there are still some students who violate them. During learning hours, the teacher has given advice or motivation to make students realize how important it is to familiarize themselves with religious literacy in their daily lives.

3. Religious literacy habituation through *Ta'lim* (teaching)

The efforts of Islamic religious education teachers in teaching typically occur during the teaching and learning activity. According to Weher, the word Al-Ta'lim can mean information (a notification of something), guidance, instruction, direction, or teaching. Al-Talim in teaching is a component of education that is commonly employed for normative educational activities (Nata, 2016). One example is to provide motivation when teaching. Students are taught the value of prayer and reading the Quran, as well as the guidelines regarding religious moderation. Islamic religious education teachers always tie existing information to everyday life because Islamic religious education material is closely related to moral behavior.

4. Religious literacy habituation through counseling

Islamic religious education teachers guide students by providing advice and direction to direct and correct improper behavior. This guidance is critical for students because it prevents deviant behavior and teaches them to become accustomed to literacy (Joko & Suwardi, 2020). Islamic religious education teachers punish students who breach rules and avoid practicing religious behavior. Furthermore, this religious literacy habit must be reviewed to enhance religious literacy habituation among students.

5. Religious literacy habituation through motivation and advice

Motivation is essential in religious education because it increases students' interest in studying and instills the virtue of moderation. Advice is to remind us of the Hereafter (Sardirman, 2021). Islamic religious education teachers motivate and advise students who break established rules and do not practice religious behavior.

Inhibiting and Supporting Factors of Religious Literacy at SMK Negeri 7 Bandar Lampung

The habituation of religious literacy at SMK Negeri 7 Bandar Lampung by Islamic religious education teachers has inhibiting and supporting factors. These factors include internal factors, such as innate and personality, and external factors, such as family, friends, and the surrounding environment (Intania et al., 2023).

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1. Inhibiting factors

- a. Lack of student interest in the school environment
- b. Teachers lack effort in literacy habituation. The teachers at SMK Negeri 7 do not all use effective learning media and still use conventional learning methods, such as lecturing. This factor greatly affects students and will result in them becoming unruly.
- c. Negative influences from friends, environment, and family greatly affect students (Muallifin et al., 2018). One example is choosing the wrong social circle, lack of family attention, and negative interactions that result in a bad environment. In the habituation of religious literacy that instills the value of moderation, students are directed to respect one religion with another and have a tolerant attitude towards others. Students who have the wrong social circle will cause many problems in their environment, such as violating the rules set by their teachers.

2. Supporting factors

- a. Students are taught discipline and independence in their daily lives. Teachers oversee them, and teachers have done their utmost to promote the concept of religious moderation. Moderation requires proper places, facilities, and infrastructure to promote mutual respect for various religions (Ramadhani et al., 2023). Students and teachers must work together to obtain the desired results. Students are directed to recite the Quran first, followed by a customary Islamic study circle on Fridays. The Lampung Mengaji program is also conducted in the learning process.
- b. Students always respond positively to the school's activities and programs. Teachers meet the criteria for guiding their students.

Conclusion

The researchers draw the following conclusions based on the analysis:

- 1) Religious literacy that instills the value of moderation in students can be done when learning begins (Lampung Mengaji). Teachers instill exemplary, habituation, teaching, coaching, motivation and advice. This research hopes that the habituation of religious literacy to be maximized and the teachers also have ideas that can be applied at school so that students are not bored with the

material presented also, so that students are not bored in listening to Islamic studies in the mosque or the classroom.

- 2) Lampung Mengaji and Islamic study circle programs are held within the scope of the school. Researchers hope that the implementation of religious literacy habituation that instills the value of moderation in students will become one of the findings and become a solution for Islamic education teachers to have sincerity and togetherness values. Students can find out about religious values and know about religious literacy habituation that contains religious moderation and respect for other religions.
- 3) The problem that often occurs among students is the environmental factor, both internal and external that makes students grow and develop. Therefore, the researchers hope that the activities will be routinely carried out, especially the Lampung Mengaji and Islamic study circle programs. The material of these programs must be by the students' conditions. Teachers should prepare varied materials, such as videos. Teachers should also balance material about the hereafter and about world affairs in applying the value of moderation in daily life.

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