

Improving Students Religious Understanding Through the Imtaq Program

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Abstract:

The integration of the values of faith and piety in the education curriculum is very important to shape the character of students who are more religious and noble. This study aims to determine the Implementation of the Imtaq Program in Improving the Religious Understanding of State Junior High School Students in Bandar Lampung City. Implementation is an action, application or implementation of a plan that has been prepared carefully and in detail to achieve the objectives of the activity to run effectively. Imtaq is a tool that will guide education towards its original goal of producing a knowledgeable generation of believers who are able to compete successfully and fear Allah SWT. Religious understanding is a learning process in which a person is able to understand the religious values he adheres to so that he can practice these values in his attitude and behaviour. This research uses a qualitative approach with data collection methods of observation, interviews, and documentation. The results of this study show that the Imtaq program at school has a positive impact because it succeeds in providing knowledge, experience, and religious practice as well as being a value of worship for students. The Imtaq program is able to touch values that can be used for real life for the benefit of students themselves and in social life. The Imtaq program is able to create peaceful situations and conditions, prevent students from negative associations, and fortify them with faith and piety.

Keywords: Implementation; Imtaq; Program; Religious Understanding

Introduction

Religious education plays an important role in shaping individual character and morality, especially in the junior high school environment (Anam et al., 2019; Hayati & Susatya, 2020; Hermino & Arifin, 2020). In the midst of the fast-paced dynamics of modern society, the challenge of strengthening students' religious understanding is increasingly urgent (Hermino & Arifin, 2020; Shim, 2022). One approach that can be used is the implementation of the faith and piety program, which aims to strengthen students' religious foundations, so that they can face various challenges and strengthen their religious identity.

Currently, many countries are experiencing challenges in maintaining religious values and morality amidst globalisation and modernisation (Gauthier, 2020; Mohiuddin, n.d.). This has resulted in various social, moral and religious problems in society, including among adolescents (Carlo & Padilla-Walker, 2020; Estrada et al., 2019; Hardy et al., 2019; Killen & Dahl, 2021; King, 2019; Koenig et al., 2020). This research will provide a better understanding of how religious education in schools can help address these challenges. Iman dan taqwa program is an educational strategy that targets the understanding of Islamic religious concepts and the practice of religious values in daily life (Suyatno et al., 2020). Through this approach, students are expected to gain a deeper understanding of religious teachings and be able to integrate them in various aspects of their lives.

Religious education in schools is very important to shape students' characters and strengthen their religious foundations (Estrada et al., 2019; Hayati & Susatya, 2020). However, there is still a need for in-depth research to identify the most effective teaching strategies and methods in improving junior high school students' religious understanding (Idris et al., 2022). This research will provide new insights needed by educational policy makers and practitioners in the field. Adolescents are faced with various moral and spiritual challenges in their daily lives, including the influence of social media, promiscuity and academic pressures (Muttaqin et al., 2023). A faith and piety program can provide a strong foundation for students to face these challenges in a way that is in line with their religious values (Biantoro, 2019).

Many schools do not have a comprehensive or well-structured religious education program (Poncini, 2024). It is important for teachers to be able to identify weaknesses in existing approaches and propose improvements and innovations in the implementation of the faith and piety program (Malla et al., 2020). Religious education is one of the important aspects in the formation of national character (Taufik, 2020). Through this research, it is expected to make a significant contribution in strengthening the character and morality of students, which in turn will have a positive impact on building a better society as a whole.

The implementation of the Imtaq (Iman and Taqwa) Program in the educational environment, especially at the public junior high school level, is urgent and important to implement (Nasiwan et al., 2023). This program focuses on integrating the values of faith and piety in the education curriculum with the aim of shaping the character of students who are not only academically superior but also have noble character (Mardianto et al., 2019). In an era of globalisation that is full of moral and social challenges, a strong understanding of religion is an important foundation for students to be able to sort and choose good values and avoid negative influences that can damage their character and morals (R'boul, 2021).

The urgency of implementing the Imtaq program is evident in the context of improving the morals of the younger generation (Vestia et al., 2022). Many cases of juvenile delinquency, drug abuse, and criminal acts involving high school students are caused by a lack of understanding and appreciation of religious teachings (Bobbio et al., 2020). With the Imtaq Program, students are expected to have a strong moral grip, so that they can avoid deviant behaviour and focus more on positive self-development (Fiberianti et al., 2023). In addition, the program also aims to instil the values of honesty, responsibility, and mutual respect among others, which are important foundations in building a harmonious and civilised society.

The Imtaq Program also plays an important role in creating a school environment conducive to students' spiritual development (Elya, 2021). Through various activities such as routine recitation, congregational prayers and religious studies, students not only gain theoretical religious knowledge but also practice these values in their daily lives (Elihami, 2023). This helps students to build good habits early on, which will carry over into adulthood (Elihami, 2023). A religious school environment also provides a sense of security and comfort for students and encourages them to participate more actively in religious activities (Tambak, 2021). In addition, the implementation of the Imtaq Program also supports the government's efforts to create a young generation with integrity and character (Sinthya & Ramadan, 2021). This program is in line with the vision and mission of national education which emphasises the formation of students' characters who are religious, nationalist, independent, gotong royong, and have integrity (Chaironi, 2019). Thus, the Imtaq Program not only benefits students individually but also makes a positive contribution to the nation and state in creating a qualified next generation ready to face global challenges with a strong moral and spiritual foundation (Argadinata, 2022). This study aims to explore and analyse the implementation of the faith and piety program as an effort to improve the religious understanding of junior high school students. In this context, religious understanding includes not only cognitive aspects, but also affective and behavioural aspects, which include students' religious attitudes, values and behaviours (Orellano et al., 2020). By understanding the important role of religious education in shaping students' character and morality, this research is expected to make a valuable contribution to the development of effective educational strategies to improve junior secondary school students' religious understanding and prepare them to face moral and spiritual challenges in modern life (Asif et al., 2020). Thus, the results of this study are expected to provide guidance and recommendations for schools, teachers, and other stakeholders in implementing relevant and effective religious education programs.

The novelty offered in the implementation of the Imtaq program in public junior high schools lies in the holistic approach that integrates religious education thoroughly into various aspects of school life, not only limited to religious subjects. The program is innovative as it involves various active learning methods such as group discussions, simulations, and religious projects relevant to students' daily lives. In addition, the Imtaq Program also leverages digital technology to provide wider and more interactive access to religious materials through educational apps and online platforms. This approach not only enhances students' theoretical understanding of religious teachings, but also facilitates the internalisation of the values of faith and piety in their daily behaviour and character, creating a more dynamic and meaningful learning environment.

Methods

The approach in this research is qualitative which does not use statistical methods. The method used in this research is descriptive qualitative. Descriptive qualitative research takes problems or focuses on actual problems and facts that occur in the field as they are, at the time of the research (Awasthy, 2019). This method is also better known as the artistic method, because the research process is more artistic. In descriptive research, the things that need to be done by researchers when conducting research are recording, analysing, interpreting the conditions that occur. For example, the description in this study is to describe the implementation of the IMTAQ program in improving religious understanding in public junior high school students in Bandar Lampung City.

Researchers use data collection procedures/techniques as the most important and strategic step in research, because the main purpose of research is to get data. Without knowing the data collection procedures/techniques, the researcher will not get data that meets the predetermined data standards. The observation method in this study was used to obtain data related to the implementation of the IMTAQ program in improving religious understanding in public junior high school students in Bandar Lampung City; and to observe the general condition of the school, the activities of PAI teachers, and students while

in the school environment, the process of teaching and learning activities; observing the process of planning, implementing, and evaluating IMTAQ program activities and observing the supporting and inhibiting factors, related to the implementation of the IMTAQ program in improving religious understanding in public junior high school students in Bandar Lampung City.

Furthermore, to reinforce and strengthen the results of the implementation of observation, a researcher can use interview and documentation techniques. Interviews are used by researchers to obtain information from the source directly or without intermediaries, the informants in this interview are the principal, vice principal, PAI teachers, some students and all those who have a direct relationship with the title of this research, namely the implementation of the IMTAQ program in improving religious understanding in public junior high school students in Bandar Lampung City. Documentation is the collection of data through documents, starting from documents regarding the history and development of the school, vision and mission as well as school goals, geographical location of the school, school organisational structure, student data, teacher data, infrastructure data, school achievement documents, as well as matters related to this research which is related to the implementation of the IMTAQ program in improving religious understanding in public junior high school students in Bandar Lampung City. Because the documentation study itself is a complement to the use of observation and interview methods in qualitative research.

Data analysis is carried out to obtain answers to research questions in the form of research findings. So to make it easier to analyse, the data is first processed in such a way which is an advanced stage of analysis. Data reduction can mean summarising, selecting key things, focusing on important things, looking for themes and patterns and discarding unnecessary ones. The purpose of reducing data is to select relevant and meaningful data so that it provides a clear picture and makes it easier to collect further data. The data referred to is data related to the implementation of the IMTAQ program in improving religious understanding in public junior high school students in Bandar Lampung City, which was obtained through observation, interview and documentation methods.

It can be concluded that the results of observations and interviews will be reduced by classifying them according to the activity category. Then the results of the observations and interviews were combined with documentation data. After combining the results of observations, interviews and documentation, then the researcher will discard data that is deemed unnecessary in this study. After selecting relevant and meaningful data, the data is then displayed, namely digeraikan or described in detail so that it becomes information that has a certain meaning. So, after the data is reduced related to the implementation of the IMTAQ program in increasing religious understanding in public junior high school students in Bandar Lampung City, obtained through observation, interviews, documentation researchers present in the form of descriptive data. data that has been presented and documented to find out what really happened and what needs to be followed up, then general conclusions are drawn using the inductive method regarding the implementation of the IMTAQ program in increasing religious understanding in public junior high school students in Bandar Lampung City, with data that has been displayed related to these activities that researchers obtained through observation, interviews, and documentation. In qualitative research, researchers must be able to reveal objective truths, therefore checking the validity of data in qualitative research is very important. Researchers chose to use this technique to obtain truth or validity in the form of data or documents related to the implementation of the IMTAQ program in increasing religious understanding in public junior high school students in Bandar Lampung City.

Results and Discussion

The Imtaq program implemented in several public junior high schools in Bandar Lampung (SMPN 7 Bandar Lampung, SMPN 21 Bandar Lampung and SMPN 43 Bandar Lampung), the Imtaq program aims

to provide students with additional Islamic knowledge as well as increase religious understanding due to the limited time of religious learning in the classroom. As the name of the program implies, the aim is to increase and foster a sense of faith and piety in each individual student who participates in these activities. With this IMTAQ program, it is hoped that this tradition is also a religious experience for students so that they have religious provisions, starting from the involvement of students in these activities, students can take positive values and can easily plunge in their society. For example, by assigning them to be officers of the Friday routine yasinan, they get used to it, in the future they will not be awkward to be able to apply it in the community, at least they can lead it. Or for example, by becoming an activity committee, they can also learn and gain experience and of course can be implemented when they are in the community. Therefore, schools usually require all students to participate in these activities in the hope that their spiritual insights can be deepened and developed to make it easier for students to worship their God according to the established Sharia.

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In an activity or a program, it will certainly have an impact or result (Vanderlinden et al., 2020). The results achieved will greatly affect a person or institution (Elihami, 2023). Likewise, the Imtaq program implemented in public junior high schools in Bandar Lampung City has a good impact or result on students' religious understanding. Overall, the implementation of the Imtaq program in improving religious understanding in public junior high school students in Bandar Lampung City has gone well. Through various forms of Imtaq programs implemented, it shows that schools play an important role in shaping and improving students' religious understanding. With the increase in religious understanding in students, it can make students more disciplined in worship, also make students have Islamic personalities who have faith, piety in shaping themselves into obedient servants of Allah. With the formation of discipline in worship in students, it can foster awareness and understanding for students as a servant. This discipline grows from awareness within the person. If you carry out worship on time, the value of worship discipline will be embedded in that person.

Based on this description, the researcher analyses that by participating in the Imtaq program activities, students become more disciplined and orderly in carrying out their worship. This, for example, is shown through congregational dzuhur prayer activities where students who have been scheduled must be disciplined in carrying it out on time. With this habituation, it will indirectly form an attitude in students. So that initially students were still incomplete in their prayers now become orderly because every day students are accustomed to praying in congregation.

The next result obtained is the humble attitude of students when students receive teaching in reading the Qur'an in the Imtaq program. In this activity, it can be seen that the student is not arrogant or feels the most able to read the Qur'an, but instead the student wants to teach and guide other people or fellow friends who cannot read the Qur'an properly and correctly. Based on the observations of researchers, the implementation of the Imtaq program has been able to bring significant changes to students. With the Imtaq program, it can help students better understand and live the teachings of Islam. The Imtaq program can minimise the quantity of violations of school rules. This is because during the break time they perform dzuhur prayer in congregation so that students do not have the opportunity to leave school to make noise or make a scene.

Through the Imtaq program, students can gain religious knowledge that can be used as provisions in life that everything that is done must be based on a balance between *hablum minallah* and *hablum minannnas* (Maimunah et al., 2021). *Hablum minallah* such as always basing the worship performed as a form of addition to Allah SWT. In addition, by following the commands and prohibitions of Allah SWT. So that students are more *istiqamah* in carrying out worship such as congregational dhuhur prayers, congregational Friday prayers, and always deepening religion and remembering Allah Swt. Meanwhile, *hablum minannnas* is related to humans. For example, it can be seen from students who have a sense of *ukhuwah* towards others. In addition, it can be seen from the social spirit of students who like to help others in need, and behave and speak well.

The Imtaq program in schools has a positive impact because it succeeds in providing knowledge, experience, and religious practice as well as the value of worship for students. The Imtaq program is able to touch values that can be used for real life for the benefit of students themselves and in social life. The Imtaq program is able to create peaceful situations and conditions, prevent students from negative associations, and fortify them with faith and piety.

Conclusion and suggestion

After collecting, processing, and analysing data as a result of the research that has been described, the researcher can draw the conclusion that the implementation of the Imtaq program aims to make students have additional Islamic knowledge as well as increase religious understanding due to the limited time of religious learning in the classroom. The implementation of the Imtaq program includes daily activities such as the habituation of praying together, *tadarus* before starting lessons, *dhuha* prayers, and *dzuhur* prayers in congregation. Weekly activities such as habituation of *berinfaq* which is carried out every Friday, guidance in reading the Qur'an, reading *yasin*, *tahlil*, and praying together. While the activities carried out annually are *flash pesantren*, *maulid nabi*, *isra' mi'raj*. The results achieved through the Imtaq program can be seen from students who begin to be disciplined in worship, have a sense of *ukhuwah* towards others, the social spirit of students who like to help others in need, and behave and speak well.

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