



CREATIVITY OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN FORMING STUDENTS' BEHAVIOR AT KUTTAB AL HUSNAYAIN SURAKARTA

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Abstract

Students are immature individuals or individuals who continue to experience change and development both physically, mentally, and in thought. So it requires help, guidance, and direction from a teacher in shaping behavior as part of the structure of the educational process. The aim of this research is to find out the role of teachers in cultivating Adab and what the supporting and inhibiting factors are. This research uses a qualitative approach. The subjects in this research were PAI teachers and the principal of Kuttub Al Husnayain Surakarta School. Data collection techniques include observation, interviews, and documentation. The analysis technique used is descriptive-narrative. The results of this research show that Islamic Religious Education teachers in Kuttub Al Husnayain play a very important role in cultivating students' manners. The cultivation of manners includes: first, instilling aqidah values where students understand that there is one Almighty God whom we must worship, namely Allah SWT, who understands everything. Everything on earth is God's creation, understanding that the living will definitely die, and the teacher also reminds and always invites you to obey God. Second, instilling the value of worship begins with the habit of praying the dhuha prayer, reading the Koran, praying the midday and asr prayers in congregation, and Friday prayers in congregation. Third, instilling moral values where teachers prioritize an honest attitude towards themselves and others, mutual help, discipline, responsibility, and courtesy towards people around them, whether parents, teachers, or peers.

Keywords: *creativity, teacher, student behavior, boarding school*

Introduction

Al Imam Ibnul Qoyyim (may Allah have mercy on him) said, "A person's manners are a sign of his happiness and good luck, while someone's lack of manners is a sign of his misery and destruction. Therefore, goodness in this world

and the hereafter cannot be obtained through adab. And a person is not prevented from the goodness of this world and the hereafter, such as a lack of manners" (Ummu'Aziizah et al., 2021).

Currently, symptoms of moral decline do not only occur among adults but have also spread to students, the younger generation, parents, educators, and individuals involved in the religious and social fields. Such circumstances are bound to have a significant impact on the education system in public schools. If intellectual development is not accompanied by the application of Islamic values in forming the basis of Islamic values in the school environment, then national goals in education will not be implemented optimally.

It has become mandatory that we, as Muslim believers, have good and correct manners and morals. Because of these manners, we can see what our true personality is. Even in living life, humans should not be selfish or do whatever they want. That's why it's important for us as humans to understand and have good manners.

Adab means good manners, friendliness, and politeness in behavior. Adab is closely related to commendable morals. Many language experts also say that adab is the ability and accuracy to manage everything. A number of scholars also agree that adab is a term or expression that includes everything that is good in it (Muazir et al., 2019).

Islamic manners and habits originate from the two main sources of Islam, namely the Qur'an and Sunnah, the actions and words of the Prophet as well as his indirect commands. Therefore, Islamic morals are clearly based on the revelation of Allah SWT (Hanafi, 2017). Adab is the highest level that every human being must have. Adab is the highest order before knowledge, because knowledge without etiquette is arrogance, and etiquette without knowledge is a lie. A person's manners describe how he behaves, how he respects other people, and how he thinks for himself or for others.

The process of cultivating manners does not occur spontaneously but rather through systematically organized education. Education plays a crucial role in shaping an individual's manners (Kusmana, 2020). Within the educational framework, planned efforts are made to develop both soft skills and hard skills. Soft skills encompass the ability to behave in accordance with various norms, such as religious norms, social norms, ethical norms, and other norms (Achmad, 2018).

Manners are the essence of education; a knowledgeable person ideally aligns with the development of their manners. Therefore, manners represent the ultimate goal of knowledge. Manners encompass etiquette, character, morality, which are good behaviors resulting from a correct attitude towards the Creator and towards

fellow human beings. Manners are the spirit of education; an intelligent person ideally harmonizes with the development of their manners. Therefore, manners represent the ultimate goal of knowledge. Manners involve ethics, character, morality, which are good behaviors resulting from a correct attitude towards the Creator and towards fellow human beings (Syukroni, 2017).

In this increasingly developing era, people's manners are deteriorating day by day. There are children who are brave with their parents; there are students who disobey their teachers; and even students who are rude to their teachers and religious teachers. This incident has become normal in the eyes of society because many people are the same, lacking civility towards the environment. The focus of this research is to explore the role of teachers in the process of instilling manners in students and identify supporting and inhibiting factors in this context.

From the results of a preliminary survey conducted at Kuttab Al Husnayain, the author identified several students who showed deficiencies in polite behavior. Some of these behaviors include disturbing other classes during the learning process, throwing rubbish carelessly, eating and drinking in a standing position or even while walking or running, making noise during tadarus or worship sessions, using language that is inappropriate to the ear, and not showing a polite attitude towards others. Teacher. In fact, if we look deeper, Kuttab Al Husnayain has applied etiquette to his students since he was accepted into the school. Even if the child's background does not allow it, it is better not to accept it than for the child to become a troublemaker in the future. In the process of shaping student behavior at school, attention is focused on cultivating habits that reflect fundamental behavioral values. This involves establishing daily routines, introducing traditions, and providing examples adopted by all students and the surrounding community (Armani et al., 2022).

However, on the other hand, Kuttab Al Husnayain Surakarta has initiated religious programs such as holding Dhuha prayers in congregation, mabit (evenings for building faith and piety), holding Dhuhr and Asr prayers in congregation, as well as other activities. This activity is carried out in an effort to instill manners in students so that they can run optimally. Based on literature searches, we have not found research results on the role of teachers in instilling manners in students at school. So the author was encouraged to carry out this research.

Research Methods

This type of research is called field research. With a qualitative approach. According to Lexy J. Moleong, a qualitative approach is a type of research that

requires researchers to go to the research location to observe a phenomenon in natural conditions (Sidiq et al., 2019). The data processed in this research is not in the form of numerical data but rather descriptions from interview scripts, field notes, and other official documents.

This research was conducted around May–June in Kuttab Al Husnayain, Surakarta, involving school principals and subject teachers as informants who were primary data sources. Secondary data is obtained through documentation related to the research object. The reason for using qualitative methods is because researchers want to understand and analyze in depth the role of Islamic Religious Education teachers in instilling manners in grade 2 students at Kuttab Al Husnayain Surakarta. This research was carried out by direct observation at Kuttab Al Husnayain, Surakarta. Apart from observation, interview and documentation methods were also used by researchers to collect data.

Result and Discussion

Kuttab Al Husnayain Surakarta, whose address is Dukuh Wonolapan, rt. 02, rw. 12, Wonorejo Village, Gondangrejo District, Karanganyar Regency Geographically, Kuttab Al Husnayain Surakarta is located at -7.51466, 110.8387°E. The overall condition of the Kutta Al Husnayain Surakarta land has an area of ±2,270 m² and a building area of ±392, with its own land rights, established in July 2016 under the auspices of the Ihda Husnayain Surakarta foundation led by Ustadzah Ishmah Mufadhillah and fully supported by her husband, Ustadz Kusnadi Sholih. Kuttab Al Husnayain Surakarta was founded in order to develop a nursery and cadre program for memorizing the Al-Qur'an Al Husnayain Surakarta. The first year that registration opened, Kuttab Al Husnayain only had 14 students; as time goes by, Kuttab Al Husnayain Surakarta now has more than 130 students.

In connection with the founding of Kuttab Al Husnayain Surakarta, its background can be traced to the golden age of Islam. At that time, figures emerged who had a significant impact on civilization, such as Salahuddin Al Ayubi, Muhammad Al Fatih, Muawiyah bin Abu Sufyan, and so on. Their names will never fade from historical records because of their enormous influence on the journey of mankind. Although these figures contributed in diverse fields, they had extraordinary minds and very special religious experiences.

There is something that has been overlooked in the current generational shift: that these figures have become hafidz and hafidzah at a young age, namely between 7 and 14 years. Therefore, it is not surprising that the influence of the Koran is still felt in their lives, even after centuries. That is the dream and aspiration that Kuttab Al Husnayain Surakarta wants to realize. Through the

establishment of Kuttab, the hope is to create generations who memorize the Koran from an early age, with the target of becoming hafidz/hafidzah at the age of 10 to 14 years, with Allah's permission. In this way, they will shape their own future and contribute to the Ummah by bringing the light of the Qur'an. With this aim, we can call it the return of the lost Golden Age. The golden age is a period where children grow very quickly (Rijkiyani et al., 2022).

Kuttab Al Husnayain Surakarta has the vision of "developing a golden age in the era of glory of a civilized people through producing hafidz/hafidzah at an early age and giving birth to a brilliant generation at a young age. Then it also has a mission:

- a. Become an educational institution that produces hafidz or hafidzah.
- b. Educate hafidz/hafidzah with ulumusy syar'I, knowledge of international curriculum standard tools, and general knowledge required.
- c. Educate hafidz/hafidzah using the minhajin nubuwah-style da'wah method.

There are a total of 31 educators who teach at Kuttab Al Husnayain Surakarta, with 6 teachers from outside the foundation and 25 teachers from the foundation and living at the foundation.

1. The Role of Islamic Religious Education Teachers in Cultivating Students' Manners at Kuttab Al Husnayain, Surakarta

Teachers are an important component in education, so improving the quality of teachers is a necessity for the progress of the world of education and the future of a nation (Oviyanti, 2017). A hero, referred to as a teacher, is someone with expertise in designing a learning program. On the other hand, they can also manage the classroom to enable students to learn, ultimately leading them to the level of maturity that serves as the final goal of the education process (Hidayat, 2022).

They have a big responsibility in guiding students towards the educational goals that have been created. Teacher comes from Sanskrit, which means heavy, great, important, excellent, honorable, and teacher. Meanwhile, in the view of Javanese society, teacher is an acronym for the words "gu" and "ru". Gu means to be followed or adopted, and Ru means to be imitated or used as an example. A teacher or educator can also be interpreted as a person who educates. In English, a teacher is called a teacher, which means teacher or lecturer; an educator, which means educator or expert educator; and a tutor, whose connotation is more of a teacher who teaches at home or a private teacher (Sianipar, 2020).

According to Ahmad Tafsir, an educator in Islam is anyone who is responsible for the development of students. They must be able to strive for all students' potential, both cognitive, affective, and psychomotor. These potentials are developed in such a way that they are developed in a balanced manner until they reach an optimal level based on Islamic teachings. Meanwhile, according to Hadari Nawawi, the term teacher means a person whose job it is to teach or provide lessons in a school or class. More specifically, teachers mean people who work in the field of education and teaching and who are responsible for helping children reach their respective maturity (Abnisa, 2017).

Symptoms of moral decline today not only affect teenagers and adults but also affect students, young people, parents, educational experts, and those involved in the religious and social fields (Azis, 2017). Adab is an inseparable part of education. During the heyday of Islam, the word adab was used with a general meaning. For example, knowledge produced by common sense produces good character, commendable behavior, and good manners if all of this is directly related to Islam or not directly connected (Muazir et al., 2019). After the researcher conducted research, she was able to reveal the field phenomenon that the role of Islamic religious education teachers in cultivating students' manners at Kuttab Al Husnayain Surakarta was as follows:

- a. Islamic Religious Education Teachers must be able to become *uswatun hasanah*.

The Islamic Religious Education teacher is a good role model for his students and is also responsible for developing their morals. In learning activities, a teacher must transfer and instill a sense of faith in accordance with what Islam teaches.

- b. Islamic Religious Education Teachers must be able to teach and understand students about Adab.

In this context, the teacher's task is not only limited to teaching but also includes the ability to teach and provide students with an understanding of ethical values.

- c. Islamic Religious Education Teachers must also be able to show appreciation to students if they are able to apply adab on their own without further warning.

In his role as an Islamic Religious Education teacher, apart from teaching etiquette to students, a teacher is also expected to be able to provide appreciation when he sees that students are able to apply etiquette independently without needing additional warnings. Providing appreciation, such as praise and positive recognition, to students who

demonstrate polite behavior is an important step in building motivation and strengthening the moral values being taught. This kind of appreciation is not only a form of appreciation for students' efforts but is also an effective way to motivate them to remain consistent in implementing ethical values in everyday life.

Furthermore, through the appreciation given, teachers can create a positive and supportive classroom environment where students feel appreciated for their efforts to carry out etiquette (Hidayatullah, 2018). This can create a learning climate that is conducive to developing students' character and morals, as well as improving the quality of interactions between teachers and students. By providing planned and consistent appreciation, Islamic Religious Education teachers can create a learning atmosphere that motivates students to become responsible and ethical individuals in various aspects of life (Mazzurco & Jesiek, 2017).

Teachers have various duties that are implemented in the form of service. These duties cover the professional field, the humanitarian field, and the social field (Mazzurco & Jesiek, 2017). Tasks include educating teachers as a profession, teaching, and training. Educating means passing on and developing the values of life. Teaching means continuing to develop science and technology. Meanwhile, training means developing skills in students (Sanjani, 2020).

Educating students, especially in instilling good character values and manners, is not an easy task. It requires genuine intention and sincere attitudes, as instilling good manners is akin to straightening the branch of a tree. The more forcefully we try to straighten it, the more likely it is to break. However, with a calm and gentle approach, it is hoped that the branch can be straightened. It is high time for teachers to play an active role in shaping the manners and character of students. Furthermore, the government should also assist in enhancing the quality of parents and teachers as professional educators, not just as professional instructors (Husaini, 2020).

Religious teachers, in carrying out their main duties and missions, not only need to master the subject matter and teaching methods, but are also expected to have readiness in terms of personality and broad knowledge. Religious teachers are not only required to teach in front of the class but are also expected to be active in the role of communicators in shaping the religious atmosphere in individuals and the surrounding environment (Safitri & Sos, 2019).

The role of a teacher is not only limited to teaching activities or advancing the education system in the school where he works, but also involves educating the surrounding community so that they participate in the development of education

in the area (Hidayah, 2021). The competence of a teacher who has a level of professionalism will be reflected in how he carries out his duties well, both in terms of lesson content and teaching methods. Apart from that, this professionalism is also manifested through dedication in carrying out all responsibilities as a teacher, including towards students, parents, society, nation, state, and religion. A teacher's responsibilities can be grouped into five aspects, namely intellectual responsibility, professional or educational responsibility, social responsibility, personal responsibility, and moral and spiritual responsibility. (Octavia, 2019).

Based on the research results, it appears that ethics education for students is divided into three parts, namely:

a. Aqidah values

It starts by reminding and inviting students to obey Allah SWT and providing an understanding that everything that exists on this earth is the result of the creation and power of Allah SWT. They were also given the understanding that all living creatures will experience death and return to Allah SWT.

b. Worship Value

The importance of building character and habits in carrying out obligations as Muslims is the focus of developing the value of worship. This effort begins with getting used to Duha prayers, performing Dhuhr and Asr prayers in congregation, reading the Koran, and Friday prayers in congregation. Apart from that, students are also encouraged to be enthusiastic and diligent in worshipping at home. As the most important thing, they are also directed to get into the habit of praying for their parents.

c. Moral Values

This ethical education places greater emphasis on the value of honesty, both towards oneself and others. They are taught about the importance of helping, discipline, responsibility, and polite attitudes towards people around them, including parents, teachers, and peers.

The activities in an effort to instill good manners in students at Kuttub Al Husnayain Surakarta are as follows:

a. Habit of Dhuha Prayer

The dhuha prayer program is one of the ways students build their character from an early age. The dhuha prayer is carried out in congregation in each class, which is organized by the respective halaqoh

guardians. This dhuha prayer is held after morning assembly at 07.00–07.15 before learning begins.

- b. Get into the habit of eating snacks in an orderly manner
Because at Kuttab Al Husnayain the school program is full, the school provides snacks for students, which are distributed during break times, and does not provide a canteen during break times. During break time and snack distribution, the students are always ordered to sit neatly in front of the class and wait for the snacks to be distributed by their halaqah guardian. When they have all been distributed, the students are accustomed to reading a prayer before eating and then eating in an orderly manner. After finishing, they pray again and throw the trash in its place.
- c. Getting used to Dhuhur, Asr prayers in congregation, and Friday prayers
This midday prayer is held in the school hall, with supervision from the ustadz and ustadzah. This activity is routinely carried out when entering ishoma time. For midday prayers, the whole school community is held in congregation, and for Friday prayers, the ustadz and male students go to the village mosque around the school to join the residents. This habit has had a positive impact on student relations with the surrounding community. Then the Ashar prayer is held before they come home from school. When learning is finished, it is mandatory for all students to prepare to wait for the Asr call to prayer and the Asr prayer in congregation before returning to their homes. The habit of prayer here is obedience, responsibility, discipline, orderliness, and togetherness.
- d. Tahfidz and Murajaah districts
This activity is carried out routinely every 5 months or when the Tahfidz exam time approaches. During the fasting month, this activity is usually held. The activity lasted 3 days and 2 nights at the school. Students are taught to be independent without any help from their parents; there is only a halaqoh guardian whose job it is to organize all activities. Because the names are Dauroh Tahfidz and Murajaah, this activity is given more time to increase memorization. Every morning, as usual, morning assembly, then dhuha prayer, then the main event until ishoma and nap. Continue at 14.00 until Asr prayer time, then after Asr there are usually games for the students so they don't get bored, then shower and clean their bodies until Maghrib. After Maghrib, have dinner together, followed by main activities until 21.00, then rest until 03.00 for Tahajjud. And so on until the event is over.

2. *Supporting and inhibiting factors for the cultivation of etiquette among students at Kuttab Al Husnayain Surakarta*

Supporting factors are something that is very important in its development so that it is more focused on positive things. The following are supporting factors regarding the cultivation of students' manners at Kuttab Al Husnayain Surakarta:

a. There is a large hall

The existence of a large hall is a supporting factor because this place is used for teaching and learning activities and congregational prayers for students. The large hall provides adequate space for the implementation of educational and religious activities, creating an atmosphere conducive to the cultivation of ethical values.

b. Foundation policies that encourage strengthening the ethical values of Islamic education

Foundation policies that support strengthening the ethical values of Islamic education are a significant supporting factor. This support creates a solid institutional foundation for the cultivation of adab, demonstrating the foundation's commitment to building the character of students through adab values.

c. It is the obligation of every teacher to be a good role model for their students

Every teacher's obligation to be a good role model for their students is an important factor. By being a good example, teachers can provide direct inspiration to students in applying ethical values in everyday life.

d. There is a morning assembly that contains motivation for students to always do good wherever they are

The implementation of morning assembly, which contains motivation for students to always do good wherever they are, is also a supporting factor. Morning assembly can be a means of raising enthusiasm, providing positive direction, and instilling ethical values as guidelines in students' daily activities.

Inhibiting Factors are factors that hinder the cultivation of adab.

a. Parents who do not cooperate with the school to instill manners when students are at home

Parents who do not cooperate with the school in instilling manners when students are at home are an inhibiting factor. Collaboration between schools and parents is very important in ensuring that the ethical values taught at school can be applied consistently in the home environment.

- b. a home environment that does not have the same vision and mission as school

The mismatch between the home and school environments is an obstacle. If the ethical values taught at school are not in accordance with the norms and values that apply in the home environment, students may experience difficulty internalizing and applying Adab consistently.

- c. There are students who are still affected by the impact of their home environment and invite their friends to do bad things

The existence of students who are still affected by the impact of their home environment and even encourage their friends to engage in bad behavior is an inhibiting factor. Negative influences from the social environment, including peers, can hinder efforts to instill manners if students are exposed to values that conflict with the manners taught at school.

Simpulan

The role of Islamic Religious Education (PAI) teachers is very significant in instilling ethics in students. A teacher not only provides teaching and understanding but also has an important responsibility to form positive character in each student so that they can develop personality and behavior in accordance with Islamic teachings. Efforts to instill ethics in students at Kuttab Al Husnayain Surakarta include the following aspects: *First*, education is carried out about the values of aqidah, where students are taught about the existence of the Almighty God who must be worshiped, namely Allah SWT. They are given the understanding that everything on earth is God's creation and that everything that lives will definitely face death. Teachers also consistently remind and invite students to obey God's commands. *Second*, instilling the values of worship starts with the habit of performing Duha prayers, reading the Koran, performing Dhuhr and Asr prayers in congregation, and Friday prayers in congregation. *Third*, in an effort to instill moral ethics, teachers prioritize honest attitudes towards themselves and others, teach the meaning of mutual help, develop discipline, form a sense of responsibility, and support polite actions towards people around them, including parents, teachers, and peers. The cultivation of manners in students at Kuttab Al Husnayain Surakarta through religious activities includes getting used to Duha prayers, eating snacks in an orderly manner, getting used to midday prayers, congregational Asr and Friday prayers, tahfidz and murajaah, etc. Supporting factors for teachers in shaping student behavior are adequate space, aspirational policies, teacher example, and motivating structured meetings. Meanwhile, inhibiting factors include parents who are not responsible, the environment is not supportive, and

environmental influences influence students' bad behavior. The author realizes that there are still many shortcomings in this writing, especially in the theory of etiquette or the role of teachers in cultivating etiquette. Therefore, it is necessary to provide suggestions regarding this article so that writings regarding the role of Islamic religious education teachers in instilling manners in students are more comprehensive in the future .

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