



Religious Guidance in Students

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ABSTRACT

Religious coaching in schools has an important role in shaping the character and personality of students to be in accordance with Islamic teachings. In adolescence, students are in a phase of self-discovery that is vulnerable to negative influences, so appropriate religious guidance is needed through systematic and continuous activities. This study aims to describe the implementation of religious coaching at SMA Negeri 1 Kotapinang and identify the inhibiting and supporting factors in the process. This study uses a descriptive qualitative approach with data collection techniques through observation, interviews, and documentation. The results of the study show that religious guidance is carried out through several programs, namely Islamic Spiritual activities (ROHIS), congregational Dzuhur prayers, and tajweed learning. These activities are able to foster students' spiritual awareness and strengthen religious values in daily life. However, there are several obstacles such as low student interest, the influence of a less conducive environment, and limited facilities. On the other hand, the success of this coaching is supported by cooperation between teachers, the involvement of school principals, and a strict supervision system. Therefore, religious guidance needs to be strengthened in order to be able to produce a young generation with noble character and Islamic character.

Keyword: Religious Formation; Character; Islamic Education.

INTRODUCTION

Coaching is the effort, action, and activity that is carried out effectively and efficiently to obtain better results. Student development activities are educational activities outside of the curriculum to help develop students according to their needs, potentials, talents, and interests through activities that are specifically organized by educators or education personnel who are capable and authoritative. Coaching can also be interpreted as a process, results or questions to be better, in terms of realizing change, progress, improvement, growth and evaluation.¹ The term religion can be interpreted as the qualities contained in religion or everything related to religion. The definition of religion is the belief in God who is always alive, that is, in the soul and the Divine will that governs the universe. In the view of functionalism, religion is a complex

¹ Amiruddin La Dae, *Efforts to Prevent Radicalism at the Madrasah Aliyah Level*, (West Java: CV. Adanu Abimata, 2023), p. 33.

system consisting of beliefs, beliefs, attitudes, and ceremonies that connect individuals to a divine existence.²

Religious activities have an important character role in shaping spirituality to improve students' understanding and their understanding of the teachings of Islam. Religious coaching is an effort to help fellow human beings in terms of increasing piety towards God Almighty so that they can be free from spiritual difficulties in their environment in order to face the problems faced by leaving everything to God alone.³ Religious formation needs to be done as early as possible for everyone, especially teenagers at school. Religious guidance in schools is very important considering that students in general are teenagers who are still in the process of finding their identity so they need to be guided so as not to get lost.⁴ Islamic religious education has a major role in instilling personality values and morals that are expressed through the inherent behavior of each individual which then becomes a guideline for life.⁵ With Islamic religious education, school-age children can be directed to attitudes and behaviors that lead to the formation of personality, especially their religious attitudes. If religious education is not provided at an early age or school age, it will be fatal to the child when he grows up, it will be difficult for him to accept religious teachings and can easily do everything according to the impulse of his soul without religion and pay attention to existing norms and laws.

If in a person's personality there are religious values and elements, then all desires and needs can be fulfilled in a reasonable way and do not violate religious laws. In accordance with the foundation of our country, the first precept, namely the One Godhead, the personality of all citizens must contain belief, trust and piety to God. The belief that becomes this personality is certainly not only spoken orally, but must be realized with knowledge of religious education, because of the belief in the teachings, laws and regulations determined by God. Thus, the formation of a personality that will regulate attitudes, behaviors and ways of dealing with this life.

Given the importance of religion in child development, Islamic Religious Education through religious teachers can shape children's personalities and morals, so that developing these attitudes in adolescence will be easy because children have a handle on dealing with various developments and shocks that occur in adolescence. On the other hand, if at school age children do not get Islamic religious education, then children will experience a period of shock in adolescence with shock and unpositive traits, then they will experience various sufferings, just like teenagers, with intractable juvenile delinquency occurs today. Where juvenile delinquency has reached its peak by having abused it even to the level of addiction to narcotics, illegal drugs, liquor, gambling, free sex and even to commit other criminal acts that can damage and endanger their lives. This is certainly the impact of the lack of coaching done to them before entering adolescence. Therefore, it is very necessary to develop religious guidance and habituation of praiseworthy things must be instilled from childhood.⁶ Allah SWT says in the Qur'an Surah Al-'Alaq (96) verses 1-5:

² Khoirul Rosyadi dan Iqbal Nurul Azhar, *Madura 2045 Merayakan Peradaban*, (Yogyakarta: PT. Lkis Pelangi Aksara, 2016), hlm. 184

³ Rikil Amri, et al., "Student Development in Religious Activities at SMKN 7 Serang City in Improving the Ability to Read the Qur'an", *Abdi Laksana: Journal of Community Service*, Volume 6, Number 1, January 2025, p. 126.

⁴ Amiruddin La Dae, *Efforts to Prevent Radicalism at the Madrasah Aliyah Level*, p. 98.

⁵ Heni Mustaghfiroh and Ashif Az Zafi, "Fostering Religious Attitudes in Students Through Islamic Religious Education", *Tarbawi : Journal of Islamic Education*, Volume 17, Number 2, July-December 2020, p. 16.

⁶ Sarwo Edy, et al, *The Urgency of Islamic Religious Education in Mental Development and Character Building of Children's Personality Theoretical & Activist Studies*, (West Java: CV. Adanu Abimata, 2022), p. 2 - 4.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Read with the name of your God who created, He created man from a clot of blood, Read! Your Lord is the Exalted, Who teaches (man) with the pen, He teaches man what he does not know.⁷

A school is a formal educational institution for an individual after the family which functions to foster and develop faith and devotion to Allah SWT, besides that the school functions to instill the values of Islamic teachings as a guideline to achieve happiness in life in this world and the hereafter, the mental adjustment of individuals to the physical and social environment through Islamic education.⁸ Based on temporary observations that researchers found in the field, religious coaching at SMA Negeri 1 Kotapinang has begun to be implemented through religious activities. The first religious coaching that was applied was the Islamic Spiritual extracurricular in which students were fostered through the lecture method by the ustadz invited by the high school, with the passage of time to improve religious coaching at SMA Negeri 1 Kotapinang the school began to add religious coaching activities such as Tajweed learning every Wednesday, reading yasin together on Friday and holding congregational Dzuhur Prayers which were carried out alternately in each class in different days but there are still students who neglect to do congregational prayers to take a long time to enter class. The problem found by researchers in the field is that the researcher sees that there is still a lack of interest in students to participate in religious activities that have been implemented and a lack of religious behavior in students of SMA Negeri 1 Kotapinang which can be seen in the way they follow religious guidance that is not enthusiastic. Some of the students at SMA Negeri 1 Kotapinang still want to do negative things such as skipping school, smoking secretly in the school environment, violating school regulations, not being disciplined, denying the teacher's advice, not participating in coaching activities with focus and in more detail, this is what the researcher will research.

METHOD

This study uses a descriptive qualitative approach that aims to obtain an in-depth overview of the implementation of religious coaching at SMA Negeri 1 Kotapinang. The research was conducted in a school environment with the main data sources coming from direct observation, interviews, and documentation. The informants in this study include Islamic Religious Education teachers, school principals, and several students who are active and passive in religious activities. Data collection techniques were carried out through participatory observation of religious activities that took place, semi-structured interviews to explore the views, experiences, and perceptions of informants, and documentation related to the implementation of religious coaching programs such as activity schedules, photos of activities, and student attendance. The collected data is then analyzed through the stages of data reduction, data presentation, and conclusion drawn. The validity of the data is strengthened by the triangulation technique of sources and methods so that the research results can be trusted and describe the reality in the field objectively.

RESULT AND DISCUSSION

Islamic Spiritual Activities (ROHIS) in Students' Religious Development

⁷ Department of Religion of the Republic of Indonesia, *Al Quran and its Translation*. (Bandung: Syamil Cipta Media. 2019).

⁸ Farhan Adli, *Spiritual Guidance for Formerly Immoral Female Children*, (West Java: CV. Adanu Abimata, 2024), p. 17.

Islamic Spiritual Activities (ROHIS) is one of the religious extracurricular programs that is actively carried out at SMA Negeri 1 Kotapinang as a means of religious development for students. This activity was carried out in a scheduled and structured manner, involving students who are members of the ROHIS organization, Islamic Religious Education (PAI) teachers, and supported by the school as a whole. ROHIS activities are usually held once a week, especially on Fridays. In its implementation, this activity includes the recitation of Surah Yasin, religious lectures, Islamic discussions, worship training, and other socio-religious activities. In addition, this activity is a forum to foster the spirit of leadership, responsibility, and cooperation among students. Based on the results of observations, ROHIS activities run regularly and receive serious attention from the school. Students who are members of ROHIS seem to have high enthusiasm in following and succeeding in the designed programs. The students are involved in the activity committee, lecturers, and technical implementers of religious activities.

However, ROHIS activities also face a number of challenges. One of them is time constraints due to the tight lesson schedule, so the implementation of ROHIS activities must adjust the available time. In addition, not all students are actively involved due to their voluntary nature. Nevertheless, the existence of ROHIS has made a positive contribution in shaping religious character and increasing students' understanding of Islamic teachings. The role of PAI teachers in fostering ROHIS activities is very important. Teachers are the main supervisors as well as facilitators in designing and evaluating activities. Teachers also guide students in understanding the meaning of worship, Islamic values, and its application in daily life. The presence of teachers provides stability and a clear direction for the continuity of the ROHIS program. Support from schools, especially principals and student representatives, is also very significant in ensuring the sustainability of ROHIS activities. They provide permits, facilities, and supervision so that this activity can take place properly. With collaboration between teachers, students, and the school, ROHIS activities are one of the strategic programs in the religious development of students at SMA Negeri 1 Kotapinang.

Congregational Dzuhur prayer is a form of religious guidance that is mandatory at SMA Negeri 1 Kotapinang. This activity is carried out every day during the school day, with the main location in the school prayer room. However, due to capacity limitations, some classrooms are also used as places for congregational prayers. This activity was directly supervised by picket teachers and PAI teachers. The implementation procedure begins with the announcement of the prayer time, then all students are directed to perform ablution and take the position of praying in congregation. Prayer imams are usually chosen from among the students who have been fostered in ROHIS activities or from appointed teachers. After the prayer, the activity continued with the reading of a joint prayer and a short lecture or motivation from the teacher. The implementation of this congregational prayer aims to instill discipline, responsibility, and foster a spirit of togetherness in worship. Congregational prayer is also a means to assess students' activeness in religious activities and an indicator in the formation of religious character.

In addition to congregational prayers, religious guidance is also carried out through the teaching of tajweed. Tajweed learning is given practically in order to improve students' reading of the Qur'an. Tajweed material is delivered by PAI teachers at special times outside of class hours, such as before prayer or in weekly coaching forums. The main focus of tajweed learning is the introduction of the law of reading, the meaning of letters, and the practice of reading the verses of the Qur'an properly and correctly. The teacher uses the hands-on demonstration method and gives examples of readings. Students are then asked to practice the readings that have been explained, and the teacher provides corrections directly. With this method, students not only gain knowledge in theory, but also experience direct and practical coaching.

However, the challenges in learning tajweed are also quite significant. One of them is the background of different students' ability to read the Qur'an. There are students who are

proficient, but there are also those who still have difficulty reading hijaiyah letters. Therefore, teachers must take a different approach according to the level of ability of students. Overall, the implementation of Dzuhur prayers in congregation and tajweed learning are important components in students' religious development. This activity not only familiarizes students in carrying out religious obligations, but also provides useful knowledge in their Islamic life.

Inhibiting and Supporting Factors in the Process of Religious Construction

In the implementation of religious guidance, there are various factors that affect the effectiveness of these activities, both supportive and inhibiting. The main factor that hinders religious development at SMA Negeri 1 Kotapinang is the low interest of some students in religious activities. Although activities such as ROHIS, congregational prayers, and tajweed teaching have been programmed, not all students show enthusiasm in following them. Some students are only physically present, but are less actively involved. The social environment of students is also a challenge in itself. The influence of the environment outside of school, including promiscuity and gadget addiction, makes it difficult for some students to focus on participating in religious activities. Some students are more interested in playing games or using social media than participating in religious activities. This is a significant obstacle, so the school needs to make policies such as a ban on bringing mobile phones to school.

Other challenges come from the social and geographical backgrounds of students. Some students come from areas far from school and have to go home early due to transportation limitations. This makes it difficult for them to participate in religious activities that are carried out outside of class hours. In addition, the school's physical facilities are also not fully adequate. The mosque is small and cannot accommodate all students, causing some activities to be forced to be carried out in makeshift classrooms.

Despite facing various challenges, the implementation of religious coaching continues to run due to strong supporting factors. First, the cooperation between PAI teachers and other teachers is the key to the success of the program. Teachers not only teach, but also act as coaches and motivators for students in religious activities. Second, the support from the principal and school management is very significant. The principal gave a direct example by participating in religious activities such as joint yasinan and motivational lectures. This attitude gives moral encouragement to students and teachers to be more enthusiastic in participating in religious activities. Third, the awareness of some students on the importance of religious activities is quite high. Those who realize the benefits of such activities show commitment and perseverance in participating. The existence of an incentive system such as additional value also motivates students to be active in coaching activities. Fourth, a strict internal supervision system, such as picket teachers guarding school gates during religious hours, helps ensure that all students participate in activities in an orderly manner. This creates an atmosphere of discipline and makes religious formation part of the school's culture.

CONCLUSION

Religious coaching at SMA Negeri 1 Kotapinang has been carried out through various religious activities such as Islamic Spirituality (ROHIS), congregational Dzuhur prayers, and tajweed learning. These activities are able to have a positive impact on shaping students' religious character, increasing religious understanding, and accustoming students to practicing Islamic values in daily life. However, the implementation of this religious guidance still faces a number of obstacles, including the low interest of some students, negative environmental influences, and limited supporting facilities. On the other hand, the success of religious coaching is supported by cooperation between teachers, the support of the principal, and strict supervision

from the school. Therefore, the implementation of religious coaching needs to continue to be improved and developed by involving all school components in order to create a religious, conducive environment, and able to produce a young generation with noble character.

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