Implementation of Islamic Religious Education in Higher Education

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ABSTRACT

The purpose of this study was to determine the Implementation of Islamic Religious Education in tertiary institutions, with the object of research in tertiary institutions under Majlis Atturot Al-islamy Foundation. Qualitative research methods with the type of field research, data collection by interviews, observation and documentation. Data analysis with triangulation. The result of this research is that reviving religious culture among lecturers and staff in tertiary institutions can be an important effort to develop positive religious, moral and ethical values in the academic environment. Some of the religious cultures that are built in tertiary institutions are, Ikhlash, responsible, disciplined, and trustworthy in carrying out tasks, appearance, simple and in accordance with Shari'at guidelines, have noble character and can be role models for their students in speaking, behaving and behave, maintain and establish brotherhood between ustadz, prioritize husnudzhon attitudes, improve and develop scientific quality, maintain and implement Islamic law, guard speech, must participate in activities set by the institution, be fair and wise in imposing sanctions on students. obey the leadership and institutional regulations as long as they do not conflict with the Shari'a.The programs that are running are: studying the Koran, weekly studies, wearing sharia clothes.

Keywords: Qudwah Hasanah, Religious Culture, Tahfidzul Quran, Islamic Study, Sharia Clothing

A. INTRODUCTION

Islamic education according to Marimba is physical, spiritual guidance based on Islamic religious laws leading to the formation of the main personality according to Islamic standards (Qiyadah Robbaniyah, 2023). As one of the main components in the education system, educational institutions should make a real contribution in improving the quality of human resources (HR) (Qiyadah Robbaniyah, Syaiful Anam, 2020). Educational institutions have goals that are not much different from Islamic religious education, namely achieving perfect morals or educating character and soul. The purpose of achieving perfect morals is that it can be described in the creation of a Muslim person who has indicators of faith, piety, obedience in worship, has a noble character and is physically and spiritually mature, and strives to live according to Islamic teachings (Robbaniyah & Lina, 2022a).

Culture describes the way we do things. Hasstrup emphasized that culture consists of relationships, not just a system of stable forms and systems. defines culture as a set of beliefs and expectations shared by all members of the organization (Mala, 2015). Culture or culture comes from Sanskrit, namely Buddhayah, which is the plural form of Buddhi (mind or reason) which is defined as matters relating to the mind and human reason (Amiyah & Subiyantoro, 2020)

In the journal kahmad religious understanding (religion). In Arabic it is known as *al-din* and *al-milah*. The word al-din itself contains various meanings. It can mean *al-mulk* (kingdom), *al-khidmat* (service), *al-izz* (glory), *al-dzull* (humiliation), *al-ikrah* (coercion), al-ihsan (policy), *al-adat* (customs).), *al-ibadat* (devotion), *al-qahr wa al-sulthan* (power and government), *al-tadzallul wa al-khudu* (subject and obey), *al-tha`at* (obedient), *al-islam al-taukid* (submission and acceptance of God) (Almu'tasim, 2016). The religious culture of educational institutions is an effort to realize the values of religious teachings as a tradition in behavior and organizational culture which is followed by all educational residents (Fatimah, 2021).

According to Mas'ud as quoted by Siswoyo, the main characteristics of pesantren culture consist of: (1) identical modeling with uswatun hasanah (2) cultural resistance, maintaining culture but still based on Islamic values, (3) high scientific culture, scientific references Islamic boarding schools are sourced from the Al-Qur'an and hadith as well as the books of previous scholars (M. M. E. I. Bali & Susilowati, 2019). Internalization is a process of planting, coaching, and in-depth guidance to live up to religious values (religion) combined with character values into one's personality as a whole so that these values appear in attitudes

and behavior (character). Aspects of Islamic values can essentially be divided into three types, namely the values of faith, worship, and morals (M. M. E. I. Bali & Susilowati, 2019).

Morals are an important education for scientific prosecutors (Roidah Lina, Qiyadah Robbaniyah, 2023), so lecturers are the main actors in forming and developing the character of students by exemplary. Before educating the character of students, a lecturer at least has a character that is in accordance with the main task of a lecturer. In addition, the very important role of the lecturer that is not forgotten is educating, teaching, training, guiding, and evaluating (M. M. Bali, 2013). So educational institutions can develop quickly, a necessity without a system being built (Robbaniyah, Ummu, et al., 2023).

The At-Turots Al-Islamy Council Foundation (YMAI) has 2 tertiary institutions, namely STIKes Madani Yogyakarta and STIT Madani Yogyakarta. In 2009 he opened a Civil Health Science High School located in Piyungan District, Bantul Regency. STIKes Madani has 3 Study Programs: S1 Nursing, D3 Midwifery and D3 Pharmacy. After about 13 years of experience managing formal and non-formal education, the Majlis Atturots Al-Islamy Foundation (YMAI) wants to take the next step by establishing an Islamic College. Department/study program, STITMA Yogyakarta opened Islamic Religious education (PAI) and Arabic Language Education (PBA) programs (Robbaniyah & Lina, 2022b).

The human resources in the madani STIKEs and STIT madani colleges start from lecturers, staff and employees who are not graduates of religious tertiary institutions, however these tertiary institutions are very thickly colored by the culture of Islamic boarding schools, which can be seen from the activities of lecturers and a very religious environment. The focus of this research is administrators, lecturers, staff and employees who are in tertiary institutions under YMAI, especially female lecturers, staff and employees. So the researcher is interested in digging deeper into how to revive religious culture in tertiary institutions, especially at STIKes Madani and STIT Madani Yogyakarta.

B. RESEARCH METHODS

This research method is a qualitative research with a type of field research, where the researcher explores in depth what is obtained in the field (Robbaniyah, et al., 2023), both from the most basic things and supporting data related to building a religious culture in higher education. The object of this study is in tertiary institutions under the Al-Islamy Council of At-turots (YMAI) Foundation. Retrieval of data used are interviews, observation and documentation. Interviews were conducted in person or online to the responsible administrators and lecturers. Observations were made directly on campus under YMAI,

documentation took data directly in the field or via online on the web or social media. Data analysis used three stages, namely collecting data obtained in the field well, secondly classifying the data obtained into sub-subs, thirdly analyzing the data obtained.

C. RESULT AND DISCUSSION

Enlivening a religious culture among lecturers and staff in tertiary institutions can be an important effort to develop positive religious, moral and ethical values in an academic environment. Lecturers and staff are figures who have a big influence on students. Therefore, they must be role models in practicing good religious and moral values. One way to revive religious culture among lecturers and staff is to increase their awareness of the importance of worship and create a positive religious atmosphere in the higher education environment.

Holding religious activities such as recitations, Al-Qur'an studies, and religious seminars can be one way to strengthen religious values in tertiary institutions. Lecturers and staff can broaden their religious insights through these activities and practice them in everyday life. Lecturers and staff must also show a good and polite attitude, and be able to show positive ethics in the higher education environment. In addition, they must avoid behavior that is contrary to religious teachings, such as corruption and actions that harm others. By reviving a religious culture among lecturers and staff, it is hoped that they can become better individuals and contribute positively to society. In addition, lecturers and staff can set an example for students in practicing positive religious and ethical values. This certainly can help create a better academic environment and culture.

1. Religious Culture Built in Higher Education

The culture that we want to revive and be able to feel is starting with the maidseat of all administrators, lecturers and staff that the ustdz/ah educates and teaches students who live in dormitories, and the campus under YMAI is a campus based on a boarding school, so it is necessary to have human resources with the spirit of a boarding school, capable of fighting for a boarding school, and behaving in a pesantren.

The work guidelines developed by YMAI founder Ustadz Abu Nida', namely; (a) Ikhlash (b) Midnight prayer (c) Dhikr (d) Guarding the tongue (e) Tawakal (Robbaniyah & Lina, 2022b). To achieve the mission of the YMAI foundation, there are goals that must be determined first. One of the desired goals is to establish a tertiary institution that does not only focus on general learning, but also on religious studies. To achieve this goal, teachers/educators must be trained so that they can apply an Islamic environment, so that worldly thoughts are no longer dominant in their minds and bodies. In addition, the efforts

made by tertiary institutions are to strengthen the deepening of aqidah so that lecturers can teach with the same frequency in educating students' children. In addition, it is necessary to develop programs that can help achieve these goals.

Some of the religious cultures built in universities under YMAI are a) Sincere in charity, b) Responsible, disciplined, and trustworthy in carrying out tasks, c) Appearance, simple and in accordance with Shari'at guidance, d) Have a noble character and can become role model for students in speaking, behaving and behaving, e) maintaining and establishing brotherhood ties between ustadz/ustadzah and employees, f) prioritizing *husnudzhon* attitudes (being kind), g) improving and developing scientific quality, h) maintaining and implementing syari` at-shari`at Islam, i) keeping speech, not finding fault and not spreading people's shortcomings, especially the institution/its management, if there is a complaint directly submitted to the leadership, j) must participate in activities that have been set by the institution, k) be fair and wise in giving sanctions to students/students. l) obey the leadership and institutional regulations as long as they do not conflict with the Shari`at, m) be ready to be reprimanded if the work is not in accordance with work procedures, n) communicate politely and politely to the guardians of students/students.

2. Programs That Support The Achievement Of Religious Culture In Higher Education

It is a necessity that an environment can be good, without all the elements or stockholders in it changing, namely changing for the better. Both in terms of spirituality, attitude, way of thinking, muamalah and so on. The preparation of the program begins with an analysis of the strengths and weaknesses of existing human resources in terms of religious understanding, the number of Al-Qur'an memorization, Arabic language skills, and general character. Programs that are already running are:

a). Study and memorize the Koran

In starting this program, it starts with several stages (1) Starting with the placement test of all lecturers, staff, and administrators. This placement test serves to check the ability to read and memorize the Al-Qur'an as well as a guide in determining what program is suitable for achieving the desired target.(2) distribution of halaqoh to all ustadzahs from the reading stage, memorization stage and so on (3) create mutually agreed systems and rules, from WAG-based daily attendance in groups, monthly, semiannual and annual control and evaluation, (4) Socialization of how to memorizing, how to memorize the Koran and what is the urgency of studying the Koran, (5) implementation

Tahsin and tahfidz activities are carried out every day after the midday prayer in congregation. This activity was initially very difficult to do because the majority of asatidzah were not used to it and were still unfamiliar with memorizing the Al-Quran. So the system and control as well as motivation plays a very important role in the implementation of this activity. The target for memorization for lecturers and staff is to have memorized 2 chapters.

Studying and memorizing the Al-Quran for lecturers has very important benefits, including:

1) Be a role model: Lecturers who study and memorize the Al-Quran become role models for students in religious and moral life. Lecturers can practice the values of the Koran in everyday life and set a good example for students.

2) Conveying Al-Quran values: Lecturers who memorize the Al-Quran can convey Al-Quran values in lectures or other teaching. That way, students can understand religious values and beliefs and can apply them in everyday life.

3) Improving the quality of teaching: Lecturers who memorize the Al-Quran can improve the quality of teaching because it can provide a better understanding of the moral and ethical values adhered to in the Al-Quran. This will increase students' understanding of the lessons taught and help them become better in academics and social life.

4) Increasing religious awareness: Studying and memorizing the Koran can increase lecturers' religious awareness. This will help lecturers to understand religious values and apply them in everyday life.

5) Maintain mental stability: Studying and memorizing the Al-Quran can help lecturers to maintain mental stability and mental health because reading the Al-Quran is known to have a calming effect and reduce stress.

6) Increase self-confidence: Lecturers who memorize the Al-Quran will feel more confident and have better self-confidence because they can better understand and convey the values of the Al-Quran.

7) Studying and memorizing the Al-Quran for lecturers has very important benefits in developing spiritual and moral life, and can help improve the quality of teaching and form role models for students

b). Become a Dhuhur Prayer Priest

The priest's prayer schedule is scheduled in rotation for all lecturers and staff. Every day it is announced who will get the schedule on that day, and if unable to be replaced by another lecturer.

Here are some of the benefits of being a prayer priest for lecturers:

1) Be a role model: As a prayer priest, lecturers can be role models for students and between lecturers in carrying out prayers in a solemn and orderly manner. Lecturers can also practice the values of the Koran in everyday life and set a good example for students.

2) Improving the Quality of Worship: Lecturers who become prayer priests will more often perform congregational prayers, which can improve the quality of worship and strengthen bonds with Allah SWT.

3) Improving the Quality of Spiritual Life: Performing prayers solemnly and becoming a prayer priest can help improve the quality of a lecturer's spiritual life. This can be helpful in dealing with the pressures and challenges of everyday life.

4) Relieves Stress: Prayer can help relieve stress and tension felt by lecturers. When performing prayers, lecturers can relieve anxiety and tension in the mind and body.

5) Building Solidarity: Performing congregational prayers can help build solidarity between lecturers and other staff. This can help creating a harmonious work environment and strengthening social relations within the tertiary institution.

6) Strengthening Relationships with Students: As prayer priests, lecturers can strengthen relationships with students who also pray. Lecturers can interact with students directly and expand their social networks within the campus environment.

In conclusion, being a prayer priest for lecturers has many benefits, both for spiritual life and mental health, as well as for building social relations and solidarity within the university environment.

c. Kultum after Prayer

The schedule for the prayer after the prayer is the same as the schedule for the priest, but if you are unable to pray, the priest for the prayer can be replaced with another, but you still fill in the culture. Kultum does not only discuss religion but related to life sharing, health tips, and useful things and other things. At the beginning of the implementation of the cult, it experienced several obstacles, such as the presenters did not prepare, were nervous, did not master the material, read texts, and so on. Over time, the implementation of the cult is getting better and better.

Here are some of the benefits of Kultum (short lecture) after prayer:

1) Increasing religious knowledge: Cults after prayers can help increase one's religious knowledge, because usually the talk in the cults contains explanations and understanding of Islamic teachings.

2) Providing motivation: Cultum after prayer can provide motivation to the congregation to continue to improve themselves in carrying out Islamic teachings, both in terms of worship and in daily life.

3) Helps strengthen faith: Cults after prayer can help strengthen one's faith, because in cults there are usually lectures or recitations that can provide inspiration and motivation to get closer to Allah SWT.

4) Relieves stress: Kultum after prayers can help relieve stress and tension after performing prayers. This can make a person feel calmer and more comfortable.

5) Increase togetherness: Kultum after prayer can also help increase togetherness between congregations. In the cult, congregations can discuss and share experiences or views on Islamic teachings.

6) Increasing solidarity: Cults after prayers can also help increase solidarity between congregations, because in cults there is usually an invitation or appeal to help each other and improve ourselves together.

Thus, cults after prayers can bring many benefits to the congregation and can help improve the quality of spiritual and social life.

Picture 1 of the priest's schedule for the midday prayer and Kultum

d. Weekly study

Weekly studies are conducted every Friday afternoon, which are taught by ustadzahs who are competent in the religious field. The material presented ranges from deepening Aqidah, Fiqh, Tafsir Al-Quran, etc. The implementation of this study is arranged based on

scientific stages from basic to advanced. Invitations were distributed via wa group and attendance recaps were shared after the study was carried out. The beginning of the implementation of the study starts from strengthening the objectives of the implementation of the study and must be built from the spiritual needs of each individual. This study, when the material is finished, there is an exam which aims to see the extent of understanding of the participants. The exam is carried out via google form.

e. Religious Dauroh

Implementation of religious cycles is mandatory for all lecturers and staff, the implementation of religious cycles is carried out intensively between 2-4 days according to the material to be delivered. Dauroh was carried out intensively from morning to evening. This Dauroh is carried out in rotation with several groups so as not to disturb lecture activities or other agendas. This Dauroh is designed from the most basic material, namely Aqidah from the most basic to deep. Dauroh is taught by competent speakers in the field of religion. For lecturers and staff who understand Arabic, the cycle is carried out directly from the Middle East community. During this Dauroh, at the end of each group an exam was also held to see the extent of the participants' understanding.

f. The use of polite and shar'e Clothing

In the beginning, the implementation of polite and syar'i clothing experienced several obstacles, such as not having syar'i clothes, the lecturer's lack of attention to the rules that had been agreed upon, and so on. At the beginning of its implementation it was evaluated every day and several months at the beginning and if there were lecturers or employees who violated it, a warning was given directly or by letter if there was no response. Over time, the use of polite and syar`i clothes has become a culture and culture together.

The use of polite and syar'i clothing has several functions for lecturers, including:

1) Demonstrate politeness and courtesy: In an academic environment, lecturers are expected to have good ethics and manners. By wearing polite and syar'i clothes, lecturers can show politeness and politeness in their appearance according to the norms and culture of the environment.

2) Show politeness and respect for others: Lecturers as educators and coaches of knowledge are expected to be able to show courtesy and respect for others. By wearing polite and syar'i clothes, lecturers can show a good attitude and gain respect from others.

3) Showing religious identity and beliefs: The use of polite and syar'i clothing can show the religious identity and beliefs of the lecturer. As a Muslim, lecturers can show their

Islamic identity by wearing polite and syar'i clothes that are in accordance with Islamic teachings.

4) Be an example for students: As an educator, lecturers have an important role in shaping the character and morals of students. By wearing polite and syar'i clothes, lecturers can set a good example for students in maintaining good manners and dressing modestly.

5) Maintain self-respect: By wearing polite and syar'i clothing, lecturers can maintain self-respect. Modest and syar'i clothing will help lecturers not look vulgar or show body parts that should not be shown in front of other people.

In conclusion, the use of polite and syar'i clothing for lecturers has many functions, including showing politeness and politeness, showing courtesy and respect for others, showing religious identity and beliefs, setting an example for students, and maintaining self-respect. . Therefore, the use of polite and syar'i clothing is highly recommended for lecturers in an academic environment.

D. CONCLUSION

Implementation of Islamic Religious education through Enlivening a religious culture among lecturers and staff at tertiary institutions can be one of the efforts to develop positive religious, moral and ethical values. Thus, it is hoped that lecturers and staff can become better individuals and contribute positively to society, and can set an example for students in practicing religious values.

Conflicts of Interest: The Authors declare no conflict of interest. The author collects data, analyzes data as objectively as possible, without any negative interests or anything negative. I hope the results of these findings can be useful for stake holders and readers of this article

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