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**Teacher Behavior in Implementing the Concept of Religious
Moderation at SMP IT Nurul Ilmi Medan Estate**

***Perilaku Guru dalam Menerapkan Konsep Moderasi Beragama
di SMP IT Nurul Ilmi Medan Estate***

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Abstract

Based on Law no. 20 of 2003 article 3 concerning the National Education System states that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe in and are devoted to God Almighty, with noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Integrated Islamic Schools (SIT) are more dominant in their religious character education. One of the schools that has implemented religious character education through school culture is SMP IT Nurul Ilmi Medan Estate. This school's vision can be seen, namely "Forming a Superior Islamic Generation that Thinks, Dhikrs and has Morals". This research was carried out with the aim of describing the implementation of worship value-based learning at SMP IT Nurul Ilmi Medan Estate. This type of research is descriptive research with a qualitative approach. Based on the results of the research and discussion, it can be concluded that the implementation of teacher behavior through learning based on religious values at SMP IT Nurul Ilmi Medan Estate means that the physical components of education support the implementation of learning based on religious values at SMP IT Nurul Ilmi Medan Estate.

Keywords: Character, Religious, Worship Values.

Abstrak

Berdasarkan UU No. 20 Tahun 2003 pasal 3 tentang Sistem Pendidikan Nasional bahwa pendidikan nasional berfungsi mengembangkan kemampuan dan membentuk watak serta peradaban bangsa yang bermartabat dalam rangka mencerdaskan kehidupan bangsa, bertujuan untuk berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri, dan menjadi warga negara yang demokratis serta bertanggung jawab. Sekolah Islam Terpadu (SIT) lebih dominan dalam pendidikan karakter religiusnya. Salah satu sekolah yang sudah melaksanakan pendidikan karakter religius melalui budaya sekolah yaitu SMP IT Nurul Ilmi Medan Estate. Terlihat pada visi dari sekolah ini yaitu "Membentuk Generasi Islam Unggul yang Berfikir, Berdzikir dan Berakhlak". Penelitian ini dilaksanakan dengan tujuan untuk mendiskripsikan implementasi pembelajaran berbasis nilai ibadah di SMP IT Nurul Ilmi Medan Estate. Jenis penelitian ini adalah penelitian deskriptif dengan pendekatan kualitatif. Berdasarkan hasil penelitian dan pembahasan, maka dapat disimpulkan sebagai implementasi perilaku guru melalui pembelajaran berbasis nilai ibadah di SMP IT Nurul Ilmi Medan Estate bahwa fisik komponen pendidikan mendukung dalam implementasi pembelajaran berbasis nilai ibadah di SMP IT Nurul Ilmi Medan Estate.

Kata Kunci: Karakter, Religius, Nilai Ibadah.

INTRODUCTION

Based on Law no. 20 of 2003 article 3 concerning the National Education System states that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe in and are devoted to God Almighty, with noble character. , healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. So, the Law states that education has a big role in efforts to shape the character of the Indonesian nation. Character is a way of thinking and behaving that is characteristic of each individual to live and work together, both within the family, community, nation and state. Individuals with good character are individuals who can make decisions and are ready to take responsibility for the consequences of the decisions they make. This statement explains that people have different characters, each person has a character that can show the characteristics of that person. So everyone needs character to show their identity.

Religious character is one of the 18 characters as pillars of the Indonesian nation established by the Ministry of National Education in 2010. Religious character is the attitude and behavior of being obedient to the teachings of one's religion, being tolerant of other people's religions and living in harmony with people of different beliefs. Religious character is important so that in society there is no social inequality and society can live in harmony (Mangun Wijaya, 2013). Apart from that, religious character functions to build children's awareness of the existence of God and his relationship with the Creator. A person who has a religious character in his attitude and behavior will not violate God's teachings. Religious character can be developed through character development activities in the form of character education. Building character education for children from an early age can increase the level and dignity of the Indonesian nation, because the nation's young generation has positive character.

Currently the government is intensifying character education in schools. Character education is a conscious or deliberate effort to realize virtue, namely objectively good human qualities, not only good for individual individuals, but also good for society as a whole. Based on the Presidential Regulation of the Republic of Indonesia Number 87 of 2017 in article 1 concerning strengthening character education, it explains that Strengthening Character Education (PPK) is an educational movement under the responsibility of the education unit to strengthen the character of students through harmonization of heart, feeling, thinking and sports with involvement and cooperation between educational units, families and communities. Strengthening character education is carried out in formal, non-formal and informal education. Character education can be instilled from the time children enter elementary school which is included in formal education. At formal school level, character education can be integrated in various things such as learning activities, school culture and development self.

Character education integrated into school culture is felt to be more effective because it is carried out in everyday life at school. School culture itself is a set of norms, values and traditions that have been built over a long time by all school residents and lead to all school community activities. The school culture implemented in a school institution must be based on the vision, mission and goals of the school. As in religion-based schools, of course school culture is also based on religion. For example, the Integrated Islamic School

(SIT) is more dominant in its religious character education. One The school that has implemented religious character education through school culture is SMP IT Nurul Ilmi Medan Estate. This school's vision can be seen, namely "Forming a Superior Islamic Generation that Thinks, Dhikrs and has Morals". Based on this vision, it can be seen that the worship-based character education carried out at SMP IT Nurul Ilmi Medan Estate is also based on Islamic religious teachings, namely the Al-Quran and Sunah. The character that is most highlighted is his religious character. Like when entering class, students line up in front of the class in an orderly manner so that the rows of male and female students are differentiated. Before entering class, students recite the Islamic Creed and Promise. Pray before and after completing learning activities. Carry out dhuha, noon and asr prayers at the mosque. Of the strategies used, many use habituation activities. In this school there is also a prayer room and a hall for congregational prayers.

The educational staff at SMP IT Nurul Ilmi Medan Estate have educational staff who are categorized as professionals in forming the knowledge, skills and character of students. The school also guarantees comfort in carrying out activities related to the location,

Based on this fact, research is needed on schools that have implemented religious character education which is integrated through religious school culture well. This is the basis for this research which needs further development. The aim is to find out the various aspects carried out by SMP IT Nurul Ilmi in producing a generation that quality. So this research examines teacher behavior in learning based on religious values.

Based on the description of the background above, the formulation of the problem in this research is: How is the implementation of worship value-based learning at SMP IT Nurul Ilmi Medan Estate, What are the supporting and inhibiting factors for teachers in learning based on worship values at SMP IT Nurul Ilmi Medan Estate? ?

Based on the problem formulation above, this research was carried out with the aim of: To describe the implementation of worship value-based learning at SMP IT Nurul Ilmi Medan Estate, To find out the supporting and inhibiting factors for teachers in learning based on worship values at SMP IT Nurul Ilmi Medan Estate?

RESEARCH METHODS

This type of research is descriptive research with a qualitative approach, namely research that contains systematic, factual and accurate descriptions of the facts, characteristics and relationships between the phenomena being investigated and produces data in the form of speech or writing and behavior obtained to reveal teacher behavior in worship value-based learning at SMP IT Nurul Ilmi Medan Estate. After the data is collected, it is then presented in the form of words or sentences from which a conclusion is then drawn. This research aims to describe the conditions or phenomena encountered in the implementation of the research. Using a qualitative research design, the author intends to explore facts about worship value-based learning at SMP IT Nurul Ilmi Medan Estate with learning development.

This research was carried out at SMP IT Nurul Ilmi Medan Estate, a full day school program aimed at improving the quality of education at SMP IT Nurul Ilmi Medan Estate to be realized optimally. Research informants are all parties who are deemed capable of providing complete information as data that has been obtained and is acknowledged as being true. Research informants can be divided into key informants and supporting

informants. Key informants are informants who play a major or main role in collecting information in research. Meanwhile, supporting informants are informants who also complete the required data. The key informants in this research are the Principal and Deputy of SMP IT Nurul Ilmi Medan Estate. Meanwhile, supporting informants in this research are teachers, staff and students of SMP IT Nurul Ilmi Medan Estate.

RESULTS AND DISCUSSION

Nurul Ilmi Medan Estate SMP-IT School is located in the Medan University campus area, Percut Sei Tuan District, Deli Serdang Regency, North Sumatra Province. The type of building that surrounds the school is that the east side is bordered by the Kindergarten and SD-IT Nurul Ilmi Medan Estate. The south side is bordered by the pond road and campus yard. UMA. To the west it borders the Budi Murni school. To the north it borders the GBHP Church.

SMP-IT Nurul Ilmi was established on May 14 2014 at the request of the community and parents of students at SD-IT Nurul Ilmi. In the first school year 2014/2015, the number of classrooms at SMP-IT Nurul Ilmi was only one class, totaling 32 students. In 2017 SMP-IT Nurul Ilmi graduated its first class IX students, totaling 32 students for the 2016/2017 academic year. In the 2017/2018 school year, SMP-IT Nurul Ilmi had a total of 84 students consisting of class VII totaling 32 students, class VIII totaling 21 and class IX totaling 31 students. SMP-IT Nurul Ilmi is located on Jalan Kolam No. 1The Medan Area University complex which is adjacent to the Medan Area University campus, the Nurul Ilmi SD-IT School, and the Nurul Ilmi TK-IT School, Nurul Ilmi SMP-IT was built in a strategic location because of the beauty of the environment, comfort, and the surrounding area which is far from main roads and crowds, Apart from that, Nurul Ilmi SMP-IT was built next to the Medan Area University campus, Nurul Ilmi SD-IT School, and Nurul Ilmi TK-IT School, in order to make it easier to build and develop the Nurul Ilmi SMP-IT school in extracurricular activities, such as: Elementary School -IT Nurul Ilmi which has a football field, basketball court.

Vision is a desire and moral statement that becomes the basis or reference in determining the direction and policies of an educational unit in bringing the organization's steps towards a better future, so that the existence of SMP IT Nurul Ilmi Medan Estate can be recognized by the community. A mission is an effort to realize a vision. A mission is an elaboration of a vision in the form of a formulation of a plan of action that is used as direction to realize the vision.

The vision at SMP IT Nurul Ilmi Medan Estate is:

"Forming a Generation Superior Islam that thinks, dhikrs and has morals."

The mission at SMP IT Nurul Ilmi Medan Estate is:

1. Forming students into human beings who have the correct faith, noble morals, intelligent mind, healthy physique, closeness to and love for Allah SWT.
2. Develop problem solving abilities and the ability to think logically, critically and creatively.
3. Develop attitudes of tolerance, responsibility, independence and emotional skills.
4. Developing an Islamic integrated learning pattern.
5. Improving the quality of graduates in the Academic and Non-Academic fields.

Discussion of Research Results

The results of this research are teacher behavior in learning based on religious values at SMP IT Nurul Ilmi Medan Estate. This research places more emphasis on discussing teacher behavior in implementing religious values-based learning and supporting and inhibiting factors in implementing religious values-based learning.

1. Teacher behavior in implementing learning based on religious values

Based on the results of research regarding teacher behavior in implementing worship value-based learning, it is clear that there are physical objects in the form of buildings and symbols that support teachers in providing worship value-based learning. These include physical objects to support the implementation of character education in the teachings of the faith, such as room names written in three languages, namely Indonesian, Arabic and English, school hallways that resemble the Kaaba, historical maps of the Prophet's journey, Islamic genre books available in the library. and a reading corner for each class, wall decorations with Islamic nuances such as pronunciations of Allah and Muhammad, Asmaul Husna, the names of angels and their duties, as well as objects written in Arabic. Other physical objects that support learning to worship include prayer rooms and halls, ablution places, and donation boxes. Other physical objects used to support the implementation of religious character education in moral teachings include shoe racks, cutlery racks, trash cans, bathrooms, as well as slogans about throwing away trash, respecting teachers, dressing Muslim, 5S (Smile, greet, greet, be polite, polite), good words and class rules.

The availability of physical objects is the main support in the implementation of religious character education through school culture. Based on this, building a learning construct based on the value of worship needs to be supported by conditioning the physical and socio-cultural environment at school which allows students to build daily morals at school that reflect the embodiment of character. to be addressed. The existence of physical objects such as research results is an effort to condition the physical environment to create a religious character. Apart from that, one of the principles of developing a culture of noble morals in schools is the support of facilities and infrastructure to create a school culture. The existing facilities and infrastructure at SMP IT Nurul Ilmi Medan Estate are in accordance with research results, support the realization and creation of a religious school culture, and also support the implementation of religious character education. Therefore, developing religious morals through conditioning requires adequate means. With adequate facilities such as research results, religious character education in schools can run smoothly.

Developing children through the values of worship with learning requires stages before giving core teachings to them. Apart from that, it can also be understood that parents have an obligation towards their children, namely teaching them the values of monotheism and preventing them from committing polytheism. Having morals towards Allah is in line with the teachings of monotheism, by knowing Allah means being able to maintain morals towards Allah. The teachings that Luqman Al Hakim gave to his children are in accordance with the child's natural potential, as it is known that every human being before being born into the world has confessed that Allah is his God. The knowledge to learn monotheism is mandatory for every Muslim, monotheism is the principle of divine religion, because every

time Allah sends a messenger, this mission of monotheism always becomes his message. Even though all the apostles brought the teachings of monotheism, there appear to be several differences in their explanation of the principle of monotheism.

It is clear that the prophet Muhammad saw. through the Al Quran enriched by Allah SWT. with various explanations and evidence, as well as answers that silence anyone who associates partners with God. The principle of moral development in Allah, especially the creed of monotheism or belief in the Oneness of God must be prioritized, because it will be perfectly present in the child's soul, the feeling of divinity which plays a fundamental role in various aspects of his life. The faith of monotheism which is firmly embedded in a child's soul will color his life, because it is influenced by a recognition of the existence of a power that controls him, namely Allah Almighty. So there is a fear of doing anything other than good and the more mature one's feelings of God are, the better one's behavior will be. So developing morals towards Allah is a matter of educating the feelings and soul, not the mind, whereas the soul has been present and attached to the child since birth, so from the beginning of its growth a sense of faith and monotheism must be instilled as best as possible. Tersedianya benda fisik dan simbol berupa nama ruang yang ditulis dalam tiga bahasa yaitu Indonesia, Arab dan Inggris, lorong sekolah yang menyerupai ka'bah, peta sejarah perjalanan Rasulullah, tersedia buku-buku *bergenre* islami di perpustakaan dan pojok baca setiap kelas, hiasan dinding bernuansa islam seperti lafal Allah dan Muhammad, asmaul husna, nama-nama malaikat dan tugasnya, serta benda-benda yang ditulis dalam bahasa Arab. Sesuai dengan unsur yang dapat mengembangkan karakter religius manusia maka keyakinan agama dan pengetahuan agama. Beberapa benda fisik dan simbol yang ada di sekolah dapat memberikan pengetahuan agama kepada siswa dan guru saat berada di sekolah. Karena benda-benda tersebut ada di lingkungan sekolah yang mudah dijumpai oleh semua warga sekolah. Benda fisik berupa mushola, aula, tempat wudlu, dan kotak infak yang tersedia di sekolah mendukung kegiatan beribadah warga sekolah. Keterkaitannya dengan pendidikan karakter religius, sesuai dengan unsur yang dapat mengembangkan karakter religius manusia.

The existence of physical objects, according to the research results, will support the school community's worship activities while at school. It is further explained in the school indicators on religious character from the Ministry of National Education in 2010, including the availability of places of worship. Regarding the development and instillation of religious values in learning, teachers require facilities such as providing water taps for ablution. With the existence of physical facilities such as prayer rooms, halls, ablution places, and infak boxes can support the development of religious character values in schools. The availability of shoe racks, cutlery racks, trash cans, bathrooms, and classroom rules support moral education in schools. This means that morals consist of morals towards Allah, family, community, and the natural surroundings. So to carry out moral character education for the natural surroundings, shoe racks, cutlery racks, trash cans and bathrooms are needed to maintain the cleanliness of the surrounding environment. For moral character education for the community at school, they are friends and Teachers are supported by classroom rules. Existing slogans such as throw away rubbish, respect teachers, dress in Muslim clothes, 5S (Smile, say hello, greet, be polite, polite), speak good words also support moral character education in schools. Regarding infrastructure that supports the development of religious character, namely that inside and outside the school rooms are decorated with aphorisms,

mottos, verses from the Koran and hadiths of the prophet. Having slogans as mentioned in the research results will create a religious school atmosphere and support religious character education in schools.

The existence of physical objects and symbols in moral-based learning has components such as moral knowledge. The existing research results are in accordance with the components of moral knowledge because there are physical objects as a form of knowledge about good morals, in this case related to religious character, includes physical objects that have value in the teachings of faith, worship and morals. In moral knowledge there are six elements, which are in accordance with the results of this research, namely moral awareness because school residents are aware of the existence of religious character so that physical objects are provided that support religious character education. The process of internalizing religious character can be done from the stage of understanding or comprehending religious knowledge. By having physical objects and symbols in the school, religious knowledge can be conveyed to the school community.

Based on this explanation, the availability of physical objects is one way to create a religious culture in schools. The aim is to introduce students to the meaning of religion and the procedures for implementing that religion in everyday life. Apart from that, it also shows the development of religious life in schools which is reflected in the daily behavior of activities carried out by teachers and students. Religious situations in schools that can be created include the provision of equipment for worship such as a place for prayer (mosque or prayer room), tools prayer equipment such as sarongs, peci, mukenas, prayer mats or procurement of al-Qur'an. As well as to support activities to develop learning by teachers based on the value of worship. The existence of physical objects such as prayer rooms, halls, ablution places and infaq boxes can support the school community's worship activities while at school. The existence of these physical objects strengthens the physical environment to create a religious atmosphere at school. The strategy of implementing the values of worship through learning is one strategy for strengthening the environment. Consistent reinforcement can make the implementation of character cultivation effective. It can also be done by visualizing by placing pamphlets or slogans containing values, norms and habits of commendable character, madding. The school's physical environment is also organized, such as a clean and healthy environment and the provision of prayer facilities. Having physical objects such as research results will create a religious school environment.

The availability of shoe racks, cutlery racks, bathrooms and trash cans is also an effort to create a clean environment. Keeping the environment clean is one of the religious characteristics with moral value for the environment. And having classroom rules is also a manifestation of morals towards the community at school, namely friends in class and teachers. Therefore, the value of worship supports moral education for other people and the environment. Because not all activities are only related to God.

The connection between the above and the teacher's behavior in learning is that behavior that contains the teachings of the faith is in the form of routine behavior of taking the creed and promises of Islamic students every morning. The culture of routine behavior that has the value of worship based on research results is sunnah and obligatory prayers, ablution, dhikr, prayer, cult, giving donations or giving alms, infaq, and tahfid and murojaah. The existing culture of behavior also aims to cultivate morals in students, such as the 5S culture (Smile, say hello, salute, be polite, be polite), be neat, respect older people and love

younger people, be responsible, call teachers as *ustad* and *ustadzah*, eat with your hands. right and sit down, throw the trash in its place, say thank you, and ask for permission when you want to do something. A culture of behavior that contains the teachings of *aqidah* in the form of routine behavior of the creed and promises of Islamic students every morning. So, faith is the foundation of a Muslim, in upholding *sharia* and displaying morals. The routine practice of the *shahadah* pledge creates the foundation for a child's life with the belief that Allah is One and the Prophet Muhammad is the messenger of Allah.

In accordance with the teachings of other creeds, creeds are concepts that humans believe in, so that all their behavior and actions are based on these concepts. Student behavior in daily life at school is based on the contents of the Islamic student promise which is always said every morning. Carrying out this activity every day will indoctrinate or create concepts of thinking in children that are in accordance with the creed and promises of Islamic students. The routine behavior of taking the *shahada* and promises made by Islamic students is also in accordance with the concept of religious culture. This means that worship at school is a way of thinking and acting for all school members which is based on religious values. With the pledge of the creed and promises of Islamic students, students are invited to think that everything they do every day is based on the religious values contained in the creed and promises of Islamic students. Students are indoctrinated to live their daily lives in accordance with Islamic teachings.

Regarding the principles of developing the value of worship in schools, namely to realize the vision, mission and goals of the school that have been formulated, the school must integrate the value of worship in daily life at school. Because the vision and mission underlie every activity carried out in daily life. Apart from that, the strategy for realizing religious culture in schools, one of the points is the level of daily practice. The daily values that have been agreed upon are realized in the form of attitudes and behavior at school by the school community. Attitudes and this behavior is carried out routinely in daily life at school. Students and teachers express their ideas in a work through learning activities and outside learning activities for students and teachers through sermons, flag ceremonies as ceremony leaders, during morning motivation activities. In particular, religious education is not only delivered by religious teachers with religious subject matter in a learning process inside and outside the classroom. However, it can be done outside the learning process in daily life at school.

The implementation of learning based on religious values, teachers in the school environment do not always run smoothly, but often face challenges, both arising from within the household itself, such as limited religious knowledge possessed by parents and time to educate children as well as challenges that arise. from outside, such as social environments in society that are not in accordance with religious norms. Teachers in the school environment, as educators, must be able to carry out their duties and obligations well and correctly, especially in instilling and developing children's faith and Islam, so that the challenges of Islamic education from outside the household can be overcome as well as possible. The teacher's responsibilities and obligations towards children in instilling the values of worship are as follows:

1. Cultivate children to believe in Allah by contemplating and thinking about the creation of the earth and sky in stages from sense to reason, from the partial to the integral, from the simple to the increasingly complex, so as to strengthen faith.

2. Instill in his soul a spirit of solemnity, piety and worship of Allah. Deepening piety through prayer practice at the age of tamyiz diligently practicing acting with emotion and crying when hearing the sound of reciting the Koran.
3. Instill a feeling of always remembering Allah in every activity and situation.
4. Train that Allah always watches, sees and knows everything
5. confidential. Clearly, parents show their children their deeds, thoughts and feelings, and train them through teaching them sincerity towards Allah in their words, actions and all their life activities.

The description above shows how big the responsibility of parents is, on the other hand it is also recognized that parents have a very big influence on the child's personality. The influence is mainly in aspect. Considering the importance of children's education, parents must really pay enough attention, because this concerns a child's future in order to avoid all kinds of negative influences. One of the most important things to do in efforts to develop a child is through education, which of course must start in the family environment. The importance of children's education is so important that parents must really try hard to educate and instill values in their children because it is on the parents' shoulders that initial education begins and also determines the child's future in this world and the hereafter. Education is very necessary because it is a forum for passing on values between the older and younger generations as well as for developing all the potential that exists within oneself. Apart from that, the phenomenon that occurs in everyday life is that many people fall into promiscuity such as using illegal drugs and so on.

2. Supporting and Inhibiting Factors for the Implementation of Worship Values Based Learning

Based on the explanation above, it is very clear that in worship value-based learning there are supporting factors, namely the hall, prayer room and ablution place have fulfilled their capacity and are in good condition. This good capacity can be interpreted as meeting all the needs for worship of the school community in large numbers. Regarding the principles of developing a culture of religious practice in schools, one of the points is the support of facilities and infrastructure to create a school culture. With support from facilities and infrastructure as from research results, it will facilitate and maximize the value-based learning program of worship. Apart from that, developing value-based learning through conditioning requires adequate facilities. Adequate facilities such as research results will support the implementation of worship value-based learning programs. So in this case schools have a big influence on the development of children's personalities, such as the availability of adequate prayer room facilities. The availability of prayer room facilities such as research results will support the development of religious personalities in children. Availability of adequate worship facilities and in good condition. Therefore, value-based learning has components such as moral knowledge. With the availability of adequate worship facilities, it is known that schools already have the moral knowledge to carry out religious character education.

Learning based on religious values is an integral part of education in general and functions to help develop the understanding needed for people of different faiths as well as to strengthen faith orthodoxy for them. This is what is called Islamic religious education as a vehicle for exploring the basic nature of religious beliefs in the educational process and

specifically questioning the existence of a part of faith education in society. In this way, the educational process should be able to reflect the issue of pluralism, by transmitting values that can foster attitudes of tolerance, openness and freedom in the younger generation. Generations must be able to be aware of the progress of the times, but must not be crushed by the times. The diversity of thinking of the current generation is no longer multi-ethnic, local but international, thus bringing new challenges in the world of education. However, this diversity should not be used as a tool to limit oneself or to bring about disputes. This will provide the best influence on the next generation by not forgetting basic culture.

How important it is to obtain education through instilling the value of worship for students. The aim is to be able to develop the potential to deal with the natural and social conditions humans face. This is a problem in the process of human development, because every human being has different potential and social life. So the point is how to live life at school while still adhering to Islamic teachings. Muslims understand very well that the existence of various interpretations of the Qur'an illustrates that there are also various experiences, perspectives, paradigms and various factors behind it. So the implications for the development of learning materials in the center based on religious values will have an impact on society. This will refer to the historical reality of Islamic civilization which was accommodating and polite towards differences. Lesson material should also discuss matters related to social and humanitarian issues

Meanwhile, the inhibiting factors are that students do not make maximum use of some physical objects. This can be seen from several students' activities when using physical objects at school for their activities. For example, the availability of cutlery racks is not used by all classes and students still use the faucet in front of the class to perform ablution even though ablution places have been provided. In the development of faith, elementary school age children are at the end of the Intuitive-Projective Faith Stage and the Literal Mythical Faith Stage and the beginning of the Synthetic-Conventional Faith Stage. At this stage, children's thinking patterns are still unstable. This is normal, because children outside encounter a lot of new knowledge, while children do not yet have a strong knowledge of faith. With faith that is still a little lacking, students are not optimal in using physical objects that support religious character education. at school.

The obstacles faced in instilling a religious attitude in students are students who are difficult to manage and stubborn due to the influence of an unfavorable environment. Therefore, there are still some students who are difficult to manage to maximize the use of physical objects that have been provided by the school. Lack of awareness of students in utilizing them. Physical objects provided by the school can cause the results achieved to be less than optimal. On the other hand, the awareness of some students in implementing the culture of behavior at school is still slightly lacking. Especially for lower class students. Upper class students themselves already have the awareness to carry out all activities at school seriously. The obstacles faced in instilling a religious attitude in students are students who are difficult to manage and stubborn due to the influence of an unfavorable environment. Especially lower class students who still have the characteristics of when they were still students in kindergarten and don't really understand the concept of God completely. Barriers to the implementation of this behavioral culture are also influenced by the development of faith. Children's awareness is still lacking because children do not yet have a strong knowledge of faith, especially for lower grade students.

Contextually, education is a fundamental act in the form of interpersonal communication, in this communication there is a process of humanization or it could be said that education is a process of humanization to appreciate all the potential possessed by humans. Thus, education is expected to be able to develop humans as creatures who grow and develop with all the potential (fitrah) they have. With the socio-cultural context that society has, education will face more diverse and varied participants. Therefore, education is expected to be able to instill an attitude of openness in facing differences in a society. So in this case, an open character and a willingness to dialogue between religious leaders and culture is a separate perspective in an effort to internalize Islamic values in a plural society with all its aspects. diverse backgrounds. Meanwhile, the learning process in Islam requires the creation of students who are able to understand all aspects, not just from a cognitive perspective, but who are able to realize or reflect it in real actions. This, in the implementation process, will influence the pace of educational development.

CONCLUSION

Based on the results of the research and discussion previously described, it can be concluded as follows: Implementation of teacher behavior through learning based on religious values at SMP IT Nurul Ilmi Medan Estate that the physical components of education support the implementation of learning based on religious values at SMP IT Nurul Ilmi Medan Estate . Cultural artifacts in the form of physical objects include room names in three languages, historical maps of the Prophet's journey, school hallways designed to resemble the Kaaba building, Islamic genre books available in libraries and classroom reading corners as well as wall decorations in classrooms that have Islamic nuances of value. creed teachings that are used to strengthen the atmosphere of a religious environment. Apart from that, physical objects were found in the form of shoe racks, cutlery racks, trash cans, bathrooms, slogans such as 5S, respecting parents and Muslim dress, as well as class rules which were also used to support the implementation of religious character education with moral teaching values through school culture. The existence of these physical objects strengthens the physical environment so that it adds to the school atmosphere and builds the values of worship.

Supporting and inhibiting factors, in artifact culture the supporting factors include adequate capacity of places of worship and for the inhibiting factors themselves, physical objects are not utilized optimally. Apart from artifact culture which has supporting and inhibiting factors, behavioral culture also has these two things. The supporting factors for behavioral culture include that all school members have a role in implementing religious character education through behavioral culture, while the inhibiting factors are that there are still some students who have a low level of awareness in implementing behavioral culture at school.

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