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**Implementation of Religious Moderation in Habituation
Greetings as Formation of Students' Religious Character
in Review of the Philosophy of Islamic Education**

***Implementasi Moderasi Beragama dalam Pembiasaan
Ucapan Salam sebagai Pembentukan Karakter Religius Siswa
dalam Tinjauan Filsafat Pendidikan Islam***

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Abstract

The goal of Islamic education is the formation of religious character in students. One form of religious character is the pronunciation of greetings by students, especially to those who have contributed to them. Consistent pronunciation of greetings can be done with various methods, one of which is the habituation method. This research uses library research sourced from books and scientific journals related to the implementation of the habituation of greetings in the review of Islamic education philosophy. The results of this study indicate that ideas and concepts are needed in the form of programs, so that the habituation method in the pronunciation of greetings can be carried out in a structured and systematic manner. The program certainly starts from educators or teachers who always say greetings to students, either when entering the classroom, or when meeting outside the school. This provides a positive stimulus to students, because they actually observe and imitate what educators do at school.

Keywords: Islamic Education, Habituation, Greetings salam.

Abstrak

Tujuan dari pendidikan Islam adalah adanya pembentukan karakter religius dalam diri peserta didik. Salah satu bentuk karakter religius adalah pengucapan salam oleh peserta didik, khususnya kepada mereka yang telah berjasa bagi dirinya. Pengucapan salam secara konsisten dapat dilakukan dengan berbagai macam metode, salah satunya adalah metode pembiasaan. Penelitian ini menggunakan studi pustaka atau library research yang bersumber dari buku dan jurnal ilmiah yang berkaitan dengan implementasi dalam pembiasaan pengucapan salam tinjauan filsafat pendidikan Islam. Hasil penelitian ini menunjukkan bahwa dibutuhkan ide serta konsep dalam bentuk program, agar metode pembiasaan dalam pengucapan salam dapat terlaksana secara terstruktur dan sistematis. Program tersebut tentunya dimulai dari para pendidik atau guru yang senantiasa mengucapkan salam kepada para siswa/peserta didik, baik ketika masuk ke dalam ruangan kelas, ataupun ketika berjumpa di luar sekolah. Hal ini memberikan stimulus yang positif kepada peserta didik, karena sejatinya mereka mengamatai serta mencontoh apa saja yang dilakukan oleh para pendidik di sekolah.

Kata Kunci: Pendidikan Islam, Pembiasaan, Pengucapan salam,

INTRODUCTION

Character formation is an important instrument in Islamic education, and is even an indicator of success in educating students in an educational institution. Experts explain that one aspect of character formation is the environment, which has a significant influence on students (Muhamad, 2022).

Furthermore, Muhammad explained that character formation is only a theory, because current education, especially Islamic education, is not able to meet society's expectations (Muhamad, 2022). One of them can be seen in the lack of greetings to teachers, parents, fellow students and so on. Researchers are of the view that greetings are vital in assessing the success of an educational institution in producing a useful generation for society.

In producing a useful generation or one could also say that they become role models, they must go through a process, namely character formation, which can be realized using the habituation method. Saying greetings is one of the most important parts in forming religious character, so that students can practice etiquette above all else.

The background of this article is to analyze how to apply it so that students do not only focus on knowledge, but are able to apply etiquette in everyday life. One form of etiquette is saying greetings (Assalamualaikum Warahmatullahi Wabarakatuh), apart from being part of practicing Islamic teachings, saying greetings is also a form of respect for teachers, older people, or others, so that the knowledge gained can flow in blessings.

The habituation method is a form of Islamic religious education learning, by implementing several programs consistently, so that what is conveyed in schools or educational institutions is not just mere rhetoric.

Based on the above, the researcher is of the view that it is important to conduct research on how students in Islamic educational institutions have habits, especially in saying hello to anyone, especially educators/teachers. This is to make manners important in everyday life so that students can become role models in society.

WRITING METHOD

The type of research used in this research is library research with descriptive qualitative research methods in an effort to reveal the problem being studied as it really is. The research approach used in this research is a descriptive approach, namely an approach that reveals a social situation, namely the implementation of the habit of greetings in Islamic education which is researched comprehensively and in depth.

The data sources used in this research are books and scientific journals that are relevant to discussions related to Islamic educational philosophy. Data collection was carried out in three ways, including data collection, data reduction and drawing conclusions.

RESULTS AND DISCUSSION

A. Understanding Implementation

Implementation is a scientific term that is very familiar, especially for academics. Implementation can be interpreted as a process of carrying out an idea, program with one goal, namely change (Nurjanah & Sholeh, 2020). Another definition can be explained that implementation is a form of application of ideas/concepts, policies, and innovation in

making practical changes, thereby providing a meaningful impact, especially for students (Nurjanah & Sholeh, 2020).

It can be concluded that what is meant by implementation is a collection of ideas, concepts, policies resulting from reflection or team deliberation to bring about a change or innovation so that it can be useful for educators and students. In carrying out implementation, there is a program that must be stated or detailed so that it can run as planned.

The definition of program in the Big Indonesian Dictionary or known as KBBI explains that a program is a design for an activity so that it can run systematically and structured (Nurjanah & Sholeh, 2020). Implementation and program are an inseparable unit, implementation cannot run without a designed program.

Implementation is really needed, especially in Islamic educational institutions, which are always faced with various kinds of challenges, both in terms of thinking, character, and so on. Therefore, educators or policy makers in an Islamic educational institution hope to broaden their horizons, especially in the field of Islamic education management.

B. Habituation Method as Religious Character Formation

Getting used to saying greetings is one of the important aspects of religious character that students must have, as a form of practicing the teachings of the Islamic religion. It can be an example of how when a student meets anyone he knows, or has contributed to his scientific journey, he is obliged to say hello, so that his knowledge can flow into blessings.

Nuril Ayni in her article entitled *The Influence of Habitual Activities on the Formation of Disciplined Character*, citing Fadillah's views, explains that what is meant by the habituation method is a learning method that accustoms students to be able to carry out positive activities, so that these activities can be reflected in their daily lives. days (Ayni et al., 2022).

As for the definition of character as written in John Echols and Hassan Shadily's English dictionary, it is stated that character comes from English, namely character, namely disposition, nature and character (Ahsanulhaq, 2019). In terms of terminology, it can be interpreted that character is a human characteristic that influences his thoughts and actions (Ahsanulhaq, 2019). In this understanding, it can be seen that the environment plays an important role in influencing a person's disposition or character, and here it is also important for Islamic educational institutions or schools to create an environment that is based on Islamic values.

The Islamic environment, of course, starts with educators or teachers as those who are emulated by students, but the role of parents at home also plays a central role. In this case, parents cannot hand over 100 percent to educational institutions, but the home environment by using role models has a big influence on the child's development.

Moh. Ahsanulhaq stated that one of the important factors in cultivating religious character in oneself is to apply the habituation method (Ahsanulhaq, 2019). In Islamic education, the habituation method is an effective method that can be applied to develop religious character, namely by being trained and accustomed to doing it every day (Ahsanulhaq, 2019).

In this case, students are required in their daily lives to always say hello to educators, or anyone who is above their age, and it must be acknowledged that the habituation method

can encourage and provide space for students to be able to practice whatever they learn in the classroom, so that Lessons that are considered difficult will become easier if you can get used to them every day (AhsanulKhaq, 2019).

C. Understanding Greetings

The term salam comes from Arabic, namely al-salam which can be interpreted as freedom or purity, and tasallama minhu, namely freedom from it (Wafirah et al., 2020). In Islamic teachings, greetings can be categorized as sacred sentences that are always repeated by every Muslim and Muslimat, even greetings are also practiced at the end of prayers, both obligatory and sunnah, namely Assalamualaikum warahmatullah (Wafirah et al., 2020).

Muhammad Quraish Shihah in explaining the meaning of greetings, he classifies greetings as being divided into two forms, namely passive greetings and positive greetings (Shihab, 2002). The definition of a passive greeting is a word or utterance that is expressed if something undesirable happens, but does not result in an accident, in this case a passive greeting can be seen as a prayer (Shihab, 2002). Meanwhile, the meaning of positive greetings is congratulations from someone who has achieved something in the form of success in their career or business (Shihab, 2002).

The two models or forms of greetings explained by M. Quraish Shihah globally can be ascertained that greetings are a prayer from one believer to another believer, as stated by Musa Syahrin that Assalamu alaykum has two meanings, namely as a prayer for someone's safety, so that they are always protected. by Allah SWT, and a message to someone that he wants peace, not war (Wafirah et al., 2020).

Apart from that, saying greetings is a command recommended by Rasulullah SAW, as narrated by Ibn Umar RA, namely Abdullah Ibn Yusuf told us, Al-Laith told us, he said Yazid told me from Abi al-Khair from Abdullah Ibn Umar, that a man asked Rasulullah SAW, what is the good of Islam? Rasulullah SAW answered, the goodness of Islam is giving food and saying hello to people you don't know (Wafirah et al., 2020).

It is important to understand, as today it is quite common, inter-religious greetings as practiced by high-ranking officials of the Republic of Indonesia. This research does not enter into that realm, it is focused on greetings in the teachings of the Islamic religion, namely Assalamualaikum Warahmatullahi Wabarakatuh as a form of strengthening aqidah or monotheism in students, so that in the future they will not be influenced by the many forms of thought that are contrary to the values of Islamic teachings.

D. Implementation of Greeting Habits

Muhammad in his research entitled Implementation of Greeting Culture through Islamic Religious Education (PAI) Learning to Strengthen Students' Habits in Schools stated that students' habituation in saying Salam goes through two processes, namely First, the learning process, and Second, extracurricular (Muhamad, 2022) . The form of implementation of habit implementation is divided into several parts, including, First. Halaqoh Tarbawiyah; Second, Tahsin and Tahfidz al-Quran; Third, Arabic Language Development; Fourth. Muhadharah; Fifth, Muhadatsah (Muhamad, 2022).

The five parts of the implementation of the habit of saying greetings show that educational institutions, whether boarding or not, have to form a positive activity, because students can get used to it if there is a routine program that takes place, so that without

realizing it, the greeting will manifest itself in them.

Ida Nurjanah and Abdul Halim Sholeh in their research entitled Implementation of the 5S School Culture Program (Smile, Greeting, Greeting, Polite and Polite) in instilling Religious Attitudes in Students stated that the habituation method can be realized if there are routine activities implemented by educational institutions, which can be exemplified. namely First, every morning students are accustomed to shaking hands with teachers, and saying hello, this can foster a spirit of good manners in students; Second, when educators enter the classroom, they are required to say hello, this teaches students a form of friendly, polite and respectful attitude towards each other; Third, every day, students are required to shake hands and say greetings, as a form of practicing the teachings of the Islamic religion (Nurjanah & Sholeh, 2020).

Furthermore, Abdul Halim and Ida Nurjanah stated that the implementation of the habituation method can take place if educators or teachers consistently implement programs that have become a mutual agreement, namely educators always say hello to other teachers first when they arrive at school (Nurjanah & Sholeh, 2020). If students see this situation, it can provide positive energy for them, because students actually always see and observe all the movements of educators, and without realizing it they will do this when they are outside school.

Educational institutions or schools have an important role in forming the character of children/students in implementing greeting habituation programs, as it is known that the habituation method is a means for students to recognize, know, understand and apply behavior that is in accordance with Islamic teachings (Dewi, 2020).

Of course, everyone certainly agrees that the main goal expected from students is to become role models in society, and the researcher is of the view that role models can be achieved if there is a program of habituation methods that is carried out consistently so that it leaves an impression on the self and soul of a participant. educate.

E. Philosophy of Islamic Education An Analysis

Sutan Zanti Arbi explained that the scope of the study of Islamic educational philosophy is divided into four forms, namely First, inspiration, namely Islamic educational philosophy provides inspiration in the form of ideas to educators, so that they are aware of the direction and goals of Islamic education; Second, analysis, namely the philosophy of Islamic education, in detail and in depth, examining which parts are no longer in line with the direction and objectives of Islamic education; Third, the expression, namely the philosophy of Islamic education, directs and maps to educators how to actually determine the direction and targets of Islamic education, and Fourth. investigation, namely the philosophy of Islamic education, examines and observes the truth of the educational theories used or used as guidelines by Islamic educational institutions so that if they deviate from Islamic values, constructive input and suggestions must be given (Harisah, 2018).

This is what differentiates general education which is oriented towards the values promoted by Western civilization, and Islamic education which is oriented towards Islamic teachings. It can be said that Islamic education is not only limited to the transfer of knowledge or transfer of training, but rather an education system that is based on faith, namely monotheism, as well as piety which is directly related to Allah SWT and His Messenger (Harisah, 2018).

The need for Islamic educational philosophy is very central in observing and studying the implementation of Islamic education, so that what is already underway can be evaluated in such a way, so as not to deviate from the values of Islamic religious teachings. There are four things about the importance of the philosophy of Islamic education, including First, the introduction of the basic problems of Islamic education; Second, there is thinking about evaluating proposals for improvements to the problems faced; Third, there is an effort to think about the goals of life and Islamic education; Fourth, develop every emerging view related to Islamic education (Harisah, 2018).

The philosophy of Islamic education provides direction and guidance to all or those who are concerned about Islamic education, as it is known that carrying out Islamic education certainly requires a critical and in-depth evaluation of the implementation that has been running so far. Islamic education does not only rely on profits, if this happens then the blessings are lost and the values of Islamic teachings are gone.

CONCLUSION

The implementation of Islamic education is a special hope of parents, so that in the future their children can become useful people or role models in society. This hope requires a fairly long process, because one of the goals of Islamic education is religious character education.

Religious character education consists of various forms, one of which is the habit of saying greetings, both to teachers, parents, colleagues, and others. This can be realized one way by applying the habituation method, which is a method that is done repeatedly consistently, so that students without realizing it will do what the teacher has ordered.

Academics say that the implementation of the habit of saying hello can be realized if schools or educational institutions implement programs in a structured and systematic manner, because without a clear program, this idea (the habit of saying hello) is just a theory.

One form of program that can be carried out is for students or learners to always say hello when they arrive at school, when they enter class, or when they meet anyone and this is one form of simple program that can be carried out so that this habit can be embedded in the participants' souls. educate. The habituation method can of course be evaluated and studied in depth and critically through the discipline of Islamic educational philosophy, which aims to obtain the ideal formulation for each program that has been agreed and implemented.

The philosophy of Islamic education has an important role in observing and evaluating the implementation of Islamic education, because in the midst of the rise of Western civilization values entering Islamic education, it is not surprising that much Islamic education is only in name, but in practice it is no longer based on values. -values of Islamic teachings.

It is hoped that this study can be continued with other scientific disciplines, so that research related to Islamic values can continue to be developed. Constructive suggestions are really needed in this research, because currently applying etiquette to students is very important, and also to emphasize that knowledge is not everything, there is something that is above knowledge, namely adab.

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