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Interconnection of Teacher Exemplary and Religious Literacy Programme in Shaping the Religious Character of Students

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ABSTRACT

The multidimensional crisis that occurs in the modern era is a serious problem in this country, especially moral and character degradation in the world of education. The purpose of this study is to describe the portrait of exemplary teachers in shaping the religious character of students based on religious literacy programmes. The approach in this research is a phenomenological qualitative approach. Qualitative research methods are applied to obtain information related to the condition of the object as it is as a key instrument, so that through the technique of collecting and studying the data. The results showed that the interconnection of religious literacy activities and teacher exemplary can improve students' understanding of religious values and internalise positive attitudes and behaviours, such as discipline, tolerance, and mutual respect. Exemplary teachers in daily religious practices in the form of exemplary through Tsawab (Punishment), exemplary rewards and supervision, exemplary teachers through responsibility contribute to better changes in student character. These findings show the importance of integrating character education and religious literacy in formulating literacy programme policies. The implication of this research for the development of education is that the character of a student does not have to be through mastery of Islamic religious subject matter, but from culturally habituating character through religious literacy programmes.

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1. INTRODUCTION

The multidimensional crisis that occurs in the modern era is a serious problem in this country, especially moral and character degradation in the world of education. Of course, this cannot be separated from the role of teachers in educating and fostering the religious character of their students. The reason is very clear that the ideal educator figure is one of the main solutions in solving the problem of moral degradation in this nation. The role of teachers as educators becomes very crucial because it has a very important status in giving

birth to the next generation of quality nations and preventing moral poverty (Hasibuan, 2022).

Moral poverty is rampant everywhere, seeing many young men and women students trapped in promiscuity, brawls and other immorality that is very far from the cultural values of the country and Islamic culture (Hasibuan, 2018). This portrait of moral poverty, poverty of faith and poverty of knowledge is a major concern in the world of education because in fact, education is transferring the knowledge that teachers have to their students and then comprehensively paying attention to the behaviour of their students

Examining an incident in society, especially in housing communities that are very far from religious values, not a few are oriented towards worldly desires in satisfying their lust. It is not uncommon for many social deviations such as teenage promiscuity, a culture of free sex, gambling, and a life of hedonism that has been deeply rooted in the community environment (Resky & Suharyat, 2022). events do not fit the paradigm formulated in Indonesian law.

Explicitly formulated in the (Kemdikbud, 2023) Indonesian Law No 20 of 2003 Chapter II Article 3 which reads "National education functions to develop the ability and shape the character and civilisation of a dignified nation in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens." The law on the national education system stipulates that the purpose and function of education is to form a complete Indonesian human being whose keywords are faith and devotion, noble character, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen (Suhendar, 2021).

Problems of religious character in students if not immediately resolved quickly, it will have a negative impact such as increasing bullying and immoral behaviour in students. Zulkarnaen, Wiyono, and Sa'adah, "Strengthening the Religious Character of Students in Preventing Bullying Behaviour at Islamic High School Malang." Many of the students in high school ignore school rules such as the culture of coming late because they are not taught religious values and discipline in the family environment. As a result of the family environment and associations in the community that are less supportive in the education of students so that there are some students who like to skip class and go to the canteen during class hours.² According to ustadz Uus, the unsupportive community and family environment hampers the development of students' character values so that many students come to school late and are late for dhuha and dhuhur congregational prayers or Friday prayers (Liya, 2024).

Some studies that have been conducted by previous researchers are research conducted by Asep Dahliyana. The findings of this study are that the relationship between extracurricular activities and character education is as an embodiment between the knowledge gained in class and the attitudes and skills that must be developed so that students can have in the form of noble character values (Dahliyana, 2017). Research conducted by Isnaini Nur

Azizah shows the results of research on religious literacy movements carried out daily, weekly and incidentally. Daily in the form of praying before and after learning, reading short letters, reading corners, duha prayers and dzuhur prayers (Azizah, 2023). The next research study researched by Cucu Nurzakiya shows the results of her research that religious literacy in addition to fostering interest in reading also trains students to be able to criticise sources of knowledge related to religion or the values they get in the form of text (books), oral, visual, and digital (Nurzakiyah, 2018).

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Previous research studies that have been mentioned, the purpose of this study is to describe the portrait of exemplary teachers in shaping the religious character of students based on religious literacy programs at SMAN 2 Tambun Utara 2. The next goal is to analyse the implementation of religious literacy programs by teachers in fostering the religious character of students at SMAN 2 Tambun Utara and to know the implications of the role of exemplary teachers and religious literacy programs on the formation of students' religious character at SMAN 2 Tambun Utara.

2. RESEARCH METHODS

This research applies a qualitative approach with a phenomenological qualitative approach. This research has the purpose of exploring the planning and implementation of religious literacy activities along with teacher exemplary as the main foundation in fostering character then described through words or sentences. This research was conducted at SMAN 2 Tambun Utara which has demographics in the middle of housing historically multicultural population. Qualitative research requires data analysis, according to Yayat Suharyat, data analysis of research data is a process carried out by researchers after obtaining comprehensive data from all data sources so that processing it so that the data becomes meaningful and interpreted and can provide information (Suharyat, 2022). This study uses data analysis methods of observation, documentation and interviews. Data

analysis techniques by means of data reduction, data presentation, conclusions and verification.

3. RESULTS & DISCUSSION

The goals of national education in Indonesia, as outlined in National Education System Law No. 20 of 2003, are the basis for the government of Indonesia's (2017) policy on enhancing character education. Furthermore, Minister of Education and Culture Regulation No. 75 of 2016 on School Committees provides policy assistance for the development of learning facilities and infrastructure. Strengthening character education for school-age children at all levels of education is part of the National Medium-Term Development Plan, as well as Government Regulation No. 19 of 2017 on teachers and Permendikbud No. 23 of 2017.

Religious character in all its discussions includes two words combined from the terms character and religion. Combining the two will result in a character education paradigm. In Arabic, the word education is often termed *Tarbiyah* and *Ta'lim* with various derivations. While the Qur'an reveals the word education with the title *Rabb* as a form of *masdar* *Tarbiyah* and the word *Allamah* as *masdar* *Ta'lim* (Suharyat et al., 2022). Experts usually use the word *tarbiyah* to mean education. Ahmad Fuad Ahwani, Ali Kholil Abu Ainain, Muhammad Athiyah Al-Abrasyi, Muhammad Munir Mur-syi and others interpret education with *at tarbiyah*. The word *tarbiyah* comes from the etymology of the word '*robah, yarub*', which means 'to grow and develop'. Character education can also be referred to as a deliberate effort to help a person so that he can understand, pay attention to, and practice good ethical values (Zain Abidin, 1992).

According to Ahmad Musthofa, the term character is taken from the Greek which means 'to mark'. The term focuses on behaviour or action. Character has two meanings; first, it shows a person in behaviour. If it is cruel and dishonest, it is a form of bad behaviour, but if it is helpful and honest, it is a form of good behaviour. Second, character is closely related to 'personality' (Mustofa, 2018). People can be called a person of character if their behaviour is in accordance with moral values (Resky & Suharyat, 2022). Character is a person's character, character, character or personality that is formed from the internalisation of various virtues that are believed and used as a basis for perspective, thinking, acting and behaving. Regarding the discussion of the scope of religious character, there are three keywords, namely morals, morals and *adab*.

Akhlak comes from Arabic which means temperament, character, or disposition. In a broader sense, morals are traits inherent in a person that will encourage him to do good or bad deeds. Moral comes from Latin which means habit or custom. In a broader sense, morals are good and bad values adopted by a certain society or group. *Adab* comes from Arabic which means manners, etiquette, or etiquette. In a broader sense, *adab* is good and polite behaviour carried out by a person in everyday life (Taja et al., 2021). Character in the Big Indonesian Dictionary is the psychological traits inherent in a person that will be a distinction between someone else (Indrawan, n.d.). According to Wahyudin, character is a

comprehensive of natural dispositions and dispositions that have been mastered in a stable manner that describes that an individual has a system of psychic behaviour that makes him typical in the way he thinks and behaves.

3.1. Discourse on the Definition of Teacher According to Experts

The exemplary figure used by educators refers to three main foundations, namely QS Al-Isra [17]: 24. Second, the word of Allah Swt. in the Qur'an QS Al-Baqoroh [2]: 30. Third, referring to the hadith of the Apostle of Allah Saw. He said: "I was educated by my Lord, so He gave me the best education." (Mar'ī bin Yūsuf Al-Karmī Al-Maqdisī, 1998: 91-92). This hadith was commented on by some scholars in Mar'ī Ibn Yusuf al-Karmi (d.1033H) رحمه هلا, according to whom Ibn Taymiyyah said: "Its meaning is sahih, but there is no known reliable chain of transmission for it", while Ibn al-Jauzi said: It is not sahih. Abu al-Fadhl ibn Nasir also ruled it sahih.

Teachers indicate that in Islamic education, they are educators who always make every effort to place themselves as heirs of the prophets (Arcanita, 2023). The Qur'an and Hadith describe the figure of educators referring to three main concepts namely tarbiyyah, ta'dib and ta'lim. Etymologically, the term teacher in the context of Islamic education is often referred to as murabbiy, mu'allim, or muaddib. Teachers are often also termed by the title, al-Ustadz or al-syekh.

According to linguists, the word murabbiy comes from the word rabba, yurabbi, which means to guide, take care of, nurture and educate. As Murabbiy in educating the people, three main principles are needed which are put forward by al-Bana so that the messages conveyed seep into the soul of the audience (Hasan al-Bana, 2006). The three principles are: al-Iman al-'amiq (steady faith), al-Takwin al-daqiq (careful coaching) and al-'Amal al-Mutawashil (consistent effort). The word mu'allim is an isim fai'il form of 'allama yu'allimu, which is usually translated "to teach" or "to instruct" as found in the word of Allah.⁵ While the term muaddib comes from the root word addaba, yuaddibu, which is usually translated as "educate"

According to Muhaimin, these three terms have different meanings, although in some cases they are similar (Muhaimin, 1993). This is certainly adjusted to the context of the sentence (syiaqul kalam). According to Quraish Shihab in Syukraini Ahmad, Syiaq is classified based on the function of syiaq, which is divided into two Syiaq Lughawi, Syiaq Ghoiru Lughawy (Ahmad, 2017). Meanwhile, Sri Minarti argues that in Islamic education, educators are characterised by their traits. She revealed that there are basic traits that must be possessed by educators, these traits need to be possessed by educators, especially in relation to the formation of children's personality .

According to him, these traits include: 1) sincerity; 2) piety; 3) knowledge; 4) forgiveness; and 5) a sense of responsibility (Sri Minarti, 2018). In line with the author's findings in the Qur'an related to the characteristics of educators mentioned, an Islamic Religious Education teacher can be called Wa'idh (advisor), Nashiun Amin (trustworthy advisor. See QS. al-A'raf: 68), Mudzakkir (warner. See QS. Adz-Dzariat: 55 and QS. al-A'la: 9), Al-

Muballigh (messenger. See QS.alMaidah: 67), Al-Hadi (guidance giver. See QS. ar-Ra'du: 7), Ad-Da'I (preacher. See QS. al-Ahzab: 46), Al-Rashid (guidance giver. See QS. Hud: 87).

3.2. Definition of Religious Literacy

Along with the development of the era of science is growing very rapidly, these developments can be seen in the field of education. In the field of education, many new sciences have emerged, one of which is in the field of reading and writing skills or called literacy. Literacy is often defined as reading and writing, but in an era like this literacy has many meanings and is associated with other words. Like religious literacy, many argue that religious literacy is a new breakthrough in seeking or studying knowledge in the religious field.

Diane L. More defines religious literacy as the capacity to understand and discern, from a variety of perspectives, how religion intersects with other spheres of life, including political, social, and cultural life. Religious literacy, according to Diane L. More, is the capacity to consider and evaluate how religion and social, political, and cultural life intersect from a range of angles. A person who is religiously literate will have a rudimentary awareness of the founding documents, doctrines, practices, and social, historical, and cultural background of many religious traditions. In order to help individuals understand how to coexist, Kenneth Primrose, chair of religious, moral, and philosophical studies at Robert Gordon's College in Scotland, emphasizes the significance of raising religious literacy (Diane L. Moore, 2007: 89).

Prothero, cited by Maimunatul Habibah, defines religious literacy as the capacity to comprehend and apply religious traditions—such as speech, symbols, doctrine, practice, and narrative—in daily life (Habibah & Wahyuni, 2020). In addition to being proficient in information and fundamental knowledge, religious literacy must also encompass the ability to apply such knowledge to make sense of the world and provide purpose for one's existence. According to Agus Iswanto, religious literacy is the ability to comprehend different religious teachings in a variety of unique cultural situations, including one's daily religious activities (Iswanto Agus et al., 2017). Farid Ahmadi explains another viewpoint as follows: Islamic religious literacy encompasses all reading, writing, and learning activities pertaining to the religious sciences from print, visual, digital, and audio media (Ahmadi & Ibda, 2018).

3.3. Potrait of Teacher Exemplary in Building Students' Religious Character Based on Religious Literacy Programme

Exemplary portraits carried out by teachers are by giving good advice and good examples to through habituation in the religious literacy programme (Baharuddin et al., 2024). This program creates positive habits that have a big role in the internalisation of Islamic values, especially in the behaviour of students. The religious literacy programme in school activities can be implemented by students to always get used to participating in dhuhur

congregational prayer activities, reading the Qur'an, Infaq takziah to school residents who have suffered a disaster, Friday prayers and other religious holidays.

a) Teacher Exemplification Through Responsibility

Imam Al-Ghazali's paradigm that human personality can basically accept all efforts to form through habituation. Habituation is directed at empowering certain activities so that they become systemised activities. Habituation in the religious literacy programme carried out at SMAN 2 Tambun Utara is by intensifying religious activities. Such as activities, praying in congregation, reciting the Qur'an, good prayer procedures, good ablution procedures, reading prayers and short verses before the lesson starts and istighasah. Exemplary teachers in the world of education is the best method in shaping the character of students, because all their behaviour, actions, manners, dress, discipline and speech will always be considered by students. Allah SWT in educating humans uses examples or examples as the best model so that it is easily absorbed and applied by humans (Suharyat et al., 2023). The exemplary example was implemented by the Prophets and Messengers, as Allah Swt said in QS. Al-Ahzab: 21.

So important is exemplary that Allah Swt. uses an approach in educating his people through methods that must and deserve to be emulated. Exemplary is a very powerful educational approach. Exemplary is not just giving uswah in doing something, but also involves various things that can be emulated, including good habits such as the 7 S culture (Smile, Greeting, Greeting, Polite, Polite, Patience, Gratitude). The role models given by teachers to students who are accommodated with the religious literacy programme at SMAN 2 Tambun Utara provide direct examples from ourselves. Exemplary behaviour is not only aimed at religion teachers but at all subject teachers.

The uniqueness of this public school is that with the existence of religious literacy, teachers of different religions live side by side with their students on the basis of very high tolerance values. During the celebration of Islamic holidays, non-Muslim students and teachers are invited by the school to make a series of activities or services in their place of worship. Coexistence without reproaching each other because of differences. When one of the school community is hit by a disaster such as death and others, all students and teachers are compact together together to visit his residence without looking at ethnicity, race and religion (Mahmud, 2019).

b) Model Rewards and Supervision

The world of education is not only teachers who get rewards and supervision. rewards and supervision can be done not only in the classroom but especially outside the classroom. even supervision can also be done outside the school but this cannot be maximised. Supervision must always be carried out so that students do not forget the importance of akhlakul karimah. Rewards and supervision are carried out by SMAN 2 Tambun Utara through the religious literacy programme to prevent and guard against unwanted things. Given that humans are imperfect, it is possible to make mistakes and

deviations, so before the mistakes go further, it is better to always have correction and supervision efforts.

c) Exemplary Through Tsawab (Punishment)

Punishment is given if students do not comply with the rules, both the rules in the classroom and the rules outside the classroom. The exemplary teacher in giving punishment to students who violate is expected that students regret and are aware of the actions that have been done not to repeat them in the future and the emphasis is on morals so that students in their daily lives always do good and stay away from bad actions. The exemplary applied at SMAN 2 Tambun Utara is in the form of a reprimand and then in the form of actions related to moral development.

The punishment in question is not physical but more about educating the spirit. This is in accordance with the theory that states that punishment does not have to be physical, but can use actions, words, and conditions that make them not want to do and really regret their actions (Amin & Muxammil, 2020). Appropriate tsawab can help students to understand their mistakes, learn from them, and become more responsible individuals in life. This finding is in line with Hamka's theory that a teacher must care about his students, as a form of concern, a teacher gives a warning in the form of punishment (Hamka, 2015). In line with the theory put forward by Asy'ari that the exemplary teacher in shaping the character of students must give warnings to stay away from sinful acts and hostility (Hasyim, 2016).

3.4. Implementation of The Religious Literacy Programme in Developing Students' Religious Character

The implementation of religious literacy programmes in educational institutions is manifested by various activities in accordance with the objectives that each institution wants to achieve. SMAN 2 Tambun Utara, the formation of students' religious character by organising religious literacy programmes that must be followed by all students and also PAI teachers as activity supervisors. The form of implementation of religious literacy activities organised varies.

Religious literacy activities at SMAN 2 Tambun Utara as a form of implementation of students' religious character education, including morning dhikr activities, murojaah memorisation, reading prayers before and after activities, BTQ, reading daily prayers, and lazizMu. All such religious literacy activities are none other than the goal of forming religious characters in students. This is a manifestation of the Ministry of Education and Culture's hope that a culture of religious literacy in the basic education process can foster the character of students to become lifelong learners and realise the school environment as a comfortable place to process knowledge well (Dirjen Pendidikan Dasar Menengah, 2016).

In addition, the implementation of religious literacy activities organised by SMAN 2 Tambun Utara is a method of learning religious character that has fulfilled the basic literacy

principles by using habituation strategies, accommodating students' knowledge with the application of mutual respect, and the practice of knowledge in everyday life. This religious literacy programme uses the method of tafaquh which is practiced to understand and explore something that has been learned (Nurzatil Ismah et al., 2021). Tafaquh means understanding, meaning something that emphasises understanding in religious sciences, then the researchers present a table of analysis of the principles of basic literacy according to Imam Ghozali's theory with teacher exemplary through the religious literacy program as a form of implementation of religious character education held by SMAN 2 Tambun Utara.

Table 1.1 Analysis of literacy principles with teacher exemplification

No.	Principles of Literacy	Implementation of Religious Literacy Programme at SMAN 2 Tambun Utara
1.	Implementation of exemplary behaviour as a character building strategy	The implementation of habituation strategy in religious literacy programme has been applied by SMAN 2 Tambun Utara by organising activities that are routine, consistent, and sustainable. These religious literacy activities include a) Reciting the Qur'an and prayers before and after activities. b) Oversight of the Qur'an. c) Organising Istighasah and Seven Minute Lecture (KULTUM). d) Social Care. e) Womanhood f) Review of Fiqh
2.	Accommodate learners' knowledge with the application of mutual respect	The principle in the implementation of religious literacy programme is manifested by SMAN 2 Tambun Utara with the implementation of social care activities. This activity is an infaq and sodaqoh activity carried out by the entire school community. The funds obtained from this activity will be used to help people or environments that need help. This shows that the principle of mutual respect for fellow human beings has been realised and instilled in students through the religious literacy programme.
3.	Knowledge practice in life	The principle of implementing knowledge in daily life has been realised by SMAN 2 Tambun Utara by organising clean Friday activities. This activity is a manifestation of the attitude of caring for the environment as students who have a religious character, reflected in good behaviour as an impact on the religious knowledge they have.

The conclusion that can be drawn from the discussion of the implementation of religious literacy activities in educational institutions based on the description above is the emphasis

that literacy activities are not limited to reading and writing activities. In its development, literacy has touched on aspects of religion which are interpreted as aspects of doctrine, practice, speech, character and religious traditions in everyday life.

3.5. Implications of the Religious Literacy Programme in The Formation of Students' Religious Character

Religious attitude is the response of students to religious activities at school. In this study, the authors conducted interviews and observations to see the extent of the impact of exemplary teachers in shaping the religious character of students based on religious literacy programmes. Based on the results of observations and interviews with several informants, exemplary teachers in the formation of religious characters of students based on religious literacy programmes at SMAN 2 Tambun Utara can form religious characters. As stated by Imam Turmudi

“Yes, graduates are expected to not only excel in academics but also excel in faith and piety and morals because we are a public school that is Christian, please follow their religion but be a devout Christian because no religion teaches bad things even though later the one that is right is Islam but we always teach tolerance to always do good to anyone” (Imam, 2024).

Based on the above statement, the religious attitudes formed will be described in two dimensions, namely the worship aspect and the moral aspect.

a) Aspects of Ibadah

The development of religious attitudes or behaviour carried out at SMAN 2 Tambun Utara through exemplary and school culture has a positive impact on the religious attitudes of students. Among the impacts of the worship dimension that can be observed is when the habituation of reading the Qur'an before learning, students without being told to take the Qur'an, as well as the implementation of dhuhur prayers when the dhuhur adhan is heard, students immediately make ablutions. This is as conveyed by the vice principal to the author through an interview. The following are the results of the author's interview with the vice principal for curriculum Imam, regarding the impact of the religious literacy programme on students who have been interpreted:

“The impact is definitely there, namely that children increasingly understand religious religious values and also religious character and cover the aurat and also pray properly” (Imam, 2024).

The same thing was also conveyed by one of the interpreted teachers:

“Students in this school are accustomed to praying because their teachers always accompany every act of worship, both dhuhur and jum "at prayers, reading the Qur'an

and other activities. Even Hajar in the field of spirituality schedules the muadzin for the dhuhur prayer and Friday prayer” (Husnan, 2024).

b) Aspects Moral

The religious literacy programme and exemplary teachers developed at SMAN 2 Tambun Utara have an impact on religious attitudes in the environment at SMAN 2 Tambun Utara and at home. From the results of observations and interviews, several sources of informants said that the behaviour or attitude of students at SMAN 2 Tambun Utara is polite in speaking, saying greetings when meeting (S5), honest, disciplined, responsible, has a sense of shame and piety to Allah SWT. This is as conveyed by Uus Husnan during an interview with the author interpreted:

“Students in this school have good behaviour, polite in speaking, greeting when meeting both at school and outside school, discipline, responsibility, honesty and have a sense of shame in doing wrong and care for the environment and this is due to the guidance of teachers through advice, mentoring on morals and exemplary” (Husnan, 2024).

Based on the description of the data above, and also supported by the results of observations in the field, it shows that exemplary and school culture at SMAN 2 Tambun Utara have an impact on the formation of religious attitudes of students, this matter can be observed from the habituation of congregational prayers, good Qur'an recitation, 7S culture or courtesy, honesty, discipline, responsibility and clean and healthy living.

c) Aspects of Society Piety

The urgency of public school religious activities towards personal piety and social piety Islam is a universal religion and also contextual. A Muslim is required not only to be personally pious but also socially, namely *hablum minallah* and *hablum minan nas*. When religious activities are systematically practised in schools through religious literacy programmes in public schools, such as SMAN 2 Tambun Utara. Religious character values are well fostered. For example, the school must create an environment conducive to religion, namely the religious side such as teachers and students standing in front of the school gate in order to welcome and greet students and educators who come at the time before entering the school around 6:40 to 07:00 am. Researchers conducted an interview with one of the eleventh grade students who stated that:

“Character with the method of stories and cultums and about the correct prayer procedures because the correct prayer will lead to the right attitude behaviour 'Inna solata tanha anil fahsyai iwal Munkar'. With this religious literacy programme, many of my friends have changed their character and behaviour because the procedures for

praying are correct and how to respect fellow religious people because they are exemplified by teachers in this religious literacy programme” (Fakhri, 2024).

Conducting recitation together in the field or class, making yasinan recitation in the field, Kultum and khataman al-Qur'an and mutual cooperation activities to clean the environment are practised by SMAN 2 Tambun Utara. Therefore, creating pious individuals individually and socially is not only done by Islamic educational institutions such as madrasah or dayah, but also public schools by carrying out religious activities. Religious literacy programmes integrated by school programmes such as (JUMSESIH) will have implications for social piety in students' awareness of environmental care.

4. CONCLUSION & SUGGESTION

Based on the results of research on the Role of Teacher Exemplary in the Formation of Religious Character of Students Based on Religious Literacy Programme at SMAN 2 Tambun Utara, it can be concluded that the teacher exemplary applied at SMAN 2 Tambun Utara is classified as good. This can be seen from the activities of teachers who show commendable behaviour through the example they set every day in the school environment. In addition to exemplary behaviour, the teachers also accompany students in every religious activity carried out. As for some exemplary attitudes of teachers applied at SMAN 2 Tambun Utara are devotion to God, noble character, fairness, honesty, objectivity and discipline. The process of fostering the religious character of students at SMAN 2 Tambun Utara with a religious literacy programme accompanied by PAI teachers, namely: Reading the Qur'an and prayers before and after activities; Praying in congregation dhuhur and Friday prayers; Supervision of the Qur'an; Organising Istighasah and Seven Minute Lectures (KULTUM); Social Care.

The results of religious literacy activities in the implementation of students' religious character education at SMAN 2 Tambun Utara students understand Islamic teachings comprehensively both in terms of fiqh, morals, interpretation of the Qur'an, and social care. The implication of the religious literacy programme in public schools is the development of students with character through religious activities and Sunnah practices in the religious literacy programme. This also provides implications for the development of Islamic education that the character of a student does not have to be through mastery of Islamic religious subject matter, but the most important thing is cultural character habituation.

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