Transmission of Islamic Values in Public School: A Study at State Senior High School 5 Yogyakarta

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TRANSMISSION OF ISLAMIC VALUES IN PUBLIC SCHOOL: A STUDY AT STATE SENIOR HIGH SCHOOL 5 YOGYAKARTA

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ABSTRACT

The process of transmitting Islamic values to the younger generation remains an appealing study as Indonesia is a country with the largest Muslim population in the world. Unfortunately, previous studies on this topic focused more on the process of transmitting these values through formal and informal religious based educational institutions. This research took a unique position to study the Islamic values transmission within non-religious based public school. This qualitative research employs the case study approach to examine the process of instilling Islamic values in public schools. Data were collected through in-depth interviews, observation, and study of relevant documentation. The collected data were analyzed using the inductive interactive techniques of the Miles and Huberman models. This study shows that 1) the values of iman-taqwa *(faith-piety) and* akhlaq mulia *(good morals) were an important embodiment of affection-based educational programs in schools. 2) These values were instilled by the school through a habituation process, supported by the function of the principal and teachers as role models and the important role of* Rohis *(Islamic organization). The inculcation of Islamic values was not only carried out by religious education teachers, it was also transmitted by secular subject teachers as well as extracurricular activities. The findings of this study confirmed that public schools in Indonesia were now transformed as important instruments for the transmission of Islamic values to young Muslims. This research suggests important recommendations on the need to develop the capacity of teachers in schools to make them agents of moderation of Islamic values.*

Keywords: *Islamic values, public school, transmission, faith-piety, good morals*

INTRODUCTION

Indonesia is the largest Muslim population country in the World. Indonesia is also a home to the largest Islamic education system in the globe (Hefner, 2016) with an international reputation in the Muslim world (Noor, 2019). Taking the above fats into account, the topic of how Islamic values are transmitted to the younger generation has always been an interesting and crucial issue. The teaching of religion is the key used by the older generation to transmit knowledge, values, and the core teachings of Islam to the future generations. According to Berglund and Gent (2019), without actors and channels to transmit knowledge, values, and core teachings of Islamic religion, the tradition has the ability to lose its value. The inculcation of Islamic values in Indonesia is carried out by various channels, both in the form of education in the community, family, and formal schools. Azra (1999) reported that in the last two decades, there was an interesting shift in the channel of inculcating Islamic values to the younger generation. The initial channels were found out in informal institutions such as religious text recitation in *majelis taklim* (the assembly) and grand *tabligh* in the community. These channels have shifted to formal educational institutions, both public and religious-based schools (Islamic schools and *madrasa*).

Formal education in Indonesia is a very important channel used to instill Islamic values to students. Besides through state schools and madrassas, Islamic education in Indonesia is categorized into three, Islamic education organized by traditionalist (*madrasas* established by the Nahdlatul Ulama), by the modernist (Muhammadiyah schools), and by integrationist schools (incorporated in the network of Indonesian integrated Islamic schools/ JSIT) (Bryner, 2013; Burhani, 2005; Hasan, 2012; Suyatno, 2015; Muttaqin, Wittek, Heyse, & van Duijn, 2019). These three schools have different types of ideologies and strategies for inculcating

Islamic values to their students. Barton (2014) stated that Nahdlatul ulama's Maarif School teaches more traditional Sunni Islamic values and this is imbued with Sufi sensitivity. While the Muhammadiyah's Islamic schools highlight modernism for students to face the demands of life in modern times (Fuad, 2004). In addition, Hasan (2012) stated that the integrated Islamic school focuses on the aspects of piety based on the values of *tawhid* (monotheism).

Several previous studies have examined how Islamic education is conducted in order to instill its values to children. Salim et al. (2011) examined the process of actualizing the values in public schools by Islamic organizations (*Rohis*/ Islamic spirituality group), through ethnographic research in three state senior high schools in Yogyakarta. They found out that public schools became a mean of actualization for *Rohis* members and a channel for disseminating Islamic values to other students. They were able to create an atmosphere that is used as a means of growing Islamic values in schools. Their socialization of Islamic values was carried out through mentoring, *mabit* (activities carried out at night aimed to foster faith and piety), and *khadamul ummah yaumiya* (KUY) programs, also known as "the guardians of public daily life" (Salim et al., 2011).

Islamic organizations or *Rohis* play an important supportive role in inculcating values into students at school. Ahnaf (2012) defined *Rohis* as one of independent organizations in schools, which is recognized by the authorities for offering additional programs outside the classroom. It is increasing significantly, especially since the introduction of the 2003 National Education System Law, which covers the needs to provide religious education in accordance with the student's religion at schools. In effect, the law caused a high demand for Islamic instructors, which led to an increased significance of *Rohis*.

Similarly, various studies have been conducted on Islamic education in countries with Muslims as minority citizens. Berglund (2009) stated that the formulation of Islamic education held in three Muslim schools in Sweden through extracurricular activities carried for one to three hours per week was aimed at building connectivity between students and Islamic traditions. The teaching of the Qur'an and the history of Islam was conveyed through religious explanations and songs. This is in line with the study conducted by García (2019) in public schools in Spain which emphasized more on efforts to fight radicalization. Garcia reported that there were two approaches in the implementation of Islamic education in Spain, through educational activities in public schools and as a cultural fact to a religious experience. This research also emphasized the importance of Muslim youth to have a better understanding of their religion through Islamic education in public schools and its importance on mutual understanding between religions.

The results of previous studies indicated that few researchers paid attention to the inculcation of Islamic values in public schools even though in Indonesia, they were one of the most strategic channels in instilling values in students. Therefore, this research focuses on the inculcation of Islamic values carried out by schools and teachers in public institutions. This study was carried out in Senior High School 5 Yogyakarta which places great emphasis in inculcating religious values, even for the people of Yogyakarta, not a few who call this school as Muhammadiyah 5 Yogyakarta state school, as an illustration that this school places great emphasis on inculcating religious values, as in Muhammadiyah schools, which Muttaqin et al. (2019) called modernist Islamic institution. The results of this research are expected to provide alternative insights and theories related to the process of Islamization of the society which has been focused on informal/formal education through recitation, *majelis aklim*, and madrasas, while ignoring the role of religious education in public schools.

Based on the study background, this investigation aims to answer two important questions. Firstly, what kind of Islamic values are implanted in the schools? Secondly, what is the school's strategy in transmitting Islamic values to students? The research findings are expected to provide new insights on the transmission channels of Islamic values to the young Muslim generation in Indonesia.

LITERATURE REVIEW

Islamic Values and the Spiritual Needs of Modern Societies

Various indicators have shown that the enthusiasm of Muslim communities to practice their religious teachings is increasing (Johannessen & Skeie, 2019; Nashir & Jinan, 2018; Chaplin, 2018). The religion which in the past tended to be a marginal issue was now changing. One of the indicators is the inclusion of religious dimensions in intercultural education (Jackson, 2004). This increase in public awareness

finally aroused many parties to contribute to the development and demands of religious education to society in modern times.

The need to transmit Islamic values has also received adequate attention from various groups in some European countries, including Britain, Russia, and Sweden. Yaakub (2009) reported that the various challenges faced by Islamic society in the modern world resulted in statements on the objectives of Islamic education and Islamic values in accordance with these demands. Educators are also aware of the importance of developing the Islamic values of students who are moderate, polite, and respectful of other religious groups (Yaakub, 2009; Alabdulhadi, 2019; Amin & Mustaffa, 2019). According to Jackson (2004), the European Council made a decision regarding teaching policies and practices in Islamic schools that emphasizes the importance of equipping students to possess skills in communicating and interacting with followers of other religions. Muller's ethnographic study (Müller, 2019) stated that Islamic education in Russia has become a resource for the State, students, as well as their parents. Russia, for example, has made use of official religious institutions to control the Muslim population by promoting traditional Islam that is not contrary to the ideology of the State. In other countries such as Sweden and the United Kingdom, Islamic education appears only as cross-subject elements in schools (Berglund, 2015).

The results of the research indicated that the development of Islamic values, both in the society and formal educational institutions, is the concern, needs, and demands of modern society in Indonesia and other parts of the world. This phenomenon also supported the thesis and the importance of religion for modern society (Cassanova, 2003; Suyatno, 2019a; 2019b). The development of globalization which is supported by rapid technology and information has caused most modern societies to lose value, meaning and spirituality. Therefore, Islamic values are considered a solution to these problems.

The Legal Status of Islamic Education in Indonesia

Religious education has a long history of being a school subject that is influenced by differences in national cultural and religious heritage. However, over the past half-century strategies have been developed to address the issue of religious diversity and world views (Johannessen & Skeie, 2019). Religious education may be the subject where sociocultural differences are most visible and where the challenges of diversity are tested. This poses a series of challenges for curriculum designers and teachers in the classroom. This article, therefore, discusses some of these challenges and suggests ways to advance teacher education and school practice.

Religious education in Indonesia, including Islamic education, is described in various official state documents, such as in the 2003 National Education System Law and provincial and district government regulations. The formulation of Law number 20 of 2003 on the national education system stated that the position of religious education is getting stronger. There are at least two important articles in the National Education System Law which showed the importance of religious education, namely 1) Article 12 stated that "Every student in each unit is entitled to receive religious education in accordance with their religion by educators ", 2) Article 37 paragraph 1 stated that "Religious education shapes students to become human beings that believe and be pious of Allah the Almighty God with good morals".

The purpose of religious education in schools is described in the Republic of Indonesia government regulation No 55 of 2007. According to Chapter 1, paragraph 2, "religious education prepares students to carry out a role that requires mastery of knowledge on the teachings of religion to become experts. Meanwhile, the Minister of Education and Culture Regulation No. 21 of 2016 encompasses the content standards for basic and secondary education, stipulating the core competencies required in each level to include spiritual and social attitudes, as well as knowledge and skills. The purpose of Islamic education is to realize faithful, pious, and knowledgeable Muslims able to devote themselves to their goodness with a unanimous attitude and personality surrendering to Allah in all aspects of life for the sake of taking pleasure. Zahra (2019: 38) also stated that Islamic religious education learning aims to: 1) Maintain students' faith and loyalty, 2) Be the foundation for more diligent study of religious sciences, 3.) Encourage students to be more critical, creative, and innovative, 4.) Be the basis of behavior in everyday life.

Transmission of Islamic Values in Public Schools

The sustainability of a religious value is determined by the means used in transmitting it to the next generation. Berglund and Gent (2019) stated that religious education is one of the most important channels in maintaining the survival of

certain traditions. Without the ability to transmit knowledge, values, and ways of life to the next generation, the teachings of religion become a non-living phenomenon. Berglund and Gent (2019) also stated that religious education learning is an important channel for transmitting its understanding, values, and core meaning from the older to the future generations. In Indonesia, the meanings and teachings of Islam are carried out through Islamic education in public schools. Kosim (2006) stated that historically Islamic education in public schools has a long and complicated journey, depending on social conditions and politics in the country. It has existed in public schools since the Dutch colonial, reformation, and this current era, despite experiencing ups and downs.

In general, the values transmitted to students through Islamic education in schools are divided into five, namely faith, the practice of worship, learning the Qur'an and Hadith, Islamic history, and *akhlaq* (moral). The five values are taught in various forms within the educational institutions. In practice, each school has priority values that are used in branding. For example, Suyatno et al. (2019a) stated that the priority values of Islamic teachings were arranged into two namely, the value of faith-piety and good morals.

A research by Saniati and Othman (2019), on students in private Islamic schools at West Kalimantan, stated that students believe that the transmission of Islamic values in learning is meaningful for their lives. They reported that school policies, teachers, parents, and facilities greatly influenced students' perspectives on the learning of Islamic education. They recommended that Islamic education curriculum needs to be reformed with a student-centered approach and practical classroom activities.

García (2019) stated that the transmission of Islamic knowledge and teachings through public schools occurs in Indonesia, and some European countries, such as Spain. Garcia also stated that Islamic education is very appropriate to be taught in public schools because the government has the ability to control the material and curriculum and teachers' thoughts in order to prevent terrorism and radicalization. In addition, Rissanen (2012) stated that through interpersonal, pedagogical, and ideological competencies, teachers become agents of moderation for students in the transmission of Islamic religion in schools which contributed to the development of Islam in Finland. Transmission of Islamic values needs the teacher to consider individual student

differences, with two-way interactions, used to create a learning environment (Hussin & Tamuri, 2019). According to Pohl (2011), in Indonesia, as an effort to harmonize Muslims with the goals of the State, Islamic education is often taught in a model where the community is able to apply the practice of tolerance by negotiating between Islamic values and nationalism values.

RESEARCH METHOD

Research Types and Approaches

This is a qualitative research with a case study approach. According to Creswell (2013) qualitative case studies are developed to examine experiences of real cases in the form of programs, activities, processes, or groups of individuals that occur in real situations. Qualitative case studies provide a means for researchers to study complex phenomena in their context (Baxter & Jack, 2008; Yin, 2003). State Senior High School 5 Yogyakarta was examined in this study because the school places great emphasis on inculcating Islamic values for Muslim students. Islamic values become one of the values utilized as a basis in student character development programs.

Participants

The subjects of this study consisted of the principal, teachers, students, and *Rohis* administrators in State Senior High School 5 Yogyakarta. The samples of this study were decided using the purposive sampling technique. In addition, the objectives and considerations in terms of samples selection were based on those who understood the topic, actively involved in the program, and had a level of maturity in order that the information conveyed is objective. Starks and Trinidad (2007) stated that qualitative research does not need large samples because a person has the ability to produce many data descriptions and ideas.

Data Collection Techniques and Data Analysis

The semi-structured interviews, observations, and documentation were employed to collect data related to the forms of Islamic values instilled in students, the strategies used, and the impact felt by the school. The results of the interview were written in the field notes and turned into a journal as suggested by (Creswell, 2013). Observations were carried out by analyzing the learning process in the class conducted by teachers, with the religious activities centered on

the mosque. In addition, the documentation was carried out by analyzing the school's vision and mission, lists and schedules of religious activities, as well as other supporting documents relevant to the topic. Data were collected in the form of an interview, observation, and documentation which was developed based on the theoretical framework described in the literature review section. All data collected were analyzed using the inductive interactive techniques of Miles and Huberman (1994), which consisted of data reduction, data display, and conclusions. According to Stake (2006), codes, categories and patterns are determined through data analysis. This is in accordance with the study conducted by Fine et al. (2000) and Simons (2009), in their presentation, some excerpts from the results of interviews were included as illustrative examples of each theme made.

FINDINGS

Presentation of research data was based on themes obtained during and after analyzing the field. The themes were sorted based on the formulation of the problems raised in the research proposal. The main values associated to the forms of Islamic values inculcated in students were oriented towards affection, which contained two codes; the value of faith-piety as a moral foundation, and good morals as a fortress in carrying out the profession in future. However, the themes used to answer the formulation of the second problem were related to the transmission process used by schools in instilling Islamic values. These comprise of Islamic values within the secular subject, with educators as role models, and moral habituation which consists of mentoring and *mabit*, as well as the important role of *Rohis* as a moral guardian of students. The results of data coding are shown in table 1.

Table 1. Data Coding Results

Theme	Code	Description and Keywords
Affection oriented school	Religious value as a moral foundation	Faith as a guide of life Religious value as a foundation for the formation of student character
	Good morals as a fortress in carrying out the profession in the future	Morals to God through obedience in worship by praying on time, reading the scriptures, fasting on Mondays and Thursdays. By behaving well to others by respecting teachers, parents, and mentors with courtesy to fellow students. Not affected by bad things, such as brawls and juvenile delinquency.
Transmission of Islamic values	Principals and teachers as role models	The principal is a role model for teachers and students The teacher acts as *uswah hasanah* (a good role model)
	Habituation of worship rituals	Habituating *Dhuha* Prayers, *Dhuhr* Prayers, *Asr* Prayers in congregation. Habit of Fasting on Mondays and Thursdays. Morning sympathy
	The important role of *Rohis*	Guiding student's moral, religious coaching through mentoring and *mabit*
	Islamic values within secular subject and extra-curricular programs	Teachers and general subjects contribute to instilling Islamic values. Extracurricular oriented to the formation of student character.

Affection-Oriented School

Senior High School 5 Yogyakarta is known by the wider community as a school-oriented to the formation of affection. In the process of learning in the classroom and cultivation in various activities, students are given subjects that are cognitive and affectionate to foster new awareness. Affection-based schools are based on the belief of principals and teachers that a person's success is more influenced by affection factors which come from religious teachings, rather than cognition. For Muslim students, values derived from the Qur'an and Hadith become the main reference in the process of forming the character of students. Data Analysis carried out showed that two important values make up the value of affection namely faith-piety and good morals.

Religious value as a moral foundation of students

Religious values are interpreted to the extent to which people live their divinity and for Muslims, it defines their strong faith-piety to God. Faith is a belief of the existence and omnipotence of God, while piety is a consequence that is manifested in obeying His commandments. The research subjects showed that the value of faith

and piety are the main components in building student affection and in achieving success in this world and hereafter. Therefore, the character of students is formed by instilling religious values, because it is the basis for the formation of other characters. According to Jm, a principal, who stated that:

> "The value of affection formed here is emphasized on religious value, and this institution already has a branch mark as an affectionate school. Students follow the entire learning process in accordance with the provisions. Therefore, we strongly emphasize religious values as a basis for the formation of other characters" (Interview with Jm, March 14, 2019).

The importance of religious values for students results in all programs, learning, and activities in schools being directed towards the achievement of students with religious values. The principal stated further stated that:

> "Several activities were carried out to support the affection school program in building religious characters, which include morning sympathy, *Tadarus Al Quran*, *Dhuha* Prayer, *Tahsin*, *Tahfidz*, *Hadith* Recitation, slide box, *Dhuhr* and *Asr* Prayers. Some of these activities were carried out through *Rohis*, such as mentoring, studies, etc." (Interview with Jm, March 14, 2019).

The educational process which is oriented towards the affective-religious attitude in schools have become an attraction for students and their parents. Armed with Islamic values and religious knowledge, they hope to be avoided from temptations. Au, an 11th-grade student, through an interview stated that:

> "I always wanted to study here, because I feel this school is good and capable of making me stay away from bad behaviors such as brawls and other juvenile delinquency in future. I pay attention to the science of religion" (Interview with Au, an 11th-grade student, August 8, 2019).

The results of interviews with teachers and other students also corroborated with the above data, which stated that religious values are considered as an important aspect in shaping student affection. Observation results also showed that various policies, programs, learning, and activities carried out in schools are based on religious values.

Good morals as a fortress in carrying out the profession in the future

The religiosity of Muslim students is reflected in the faith and piety to God and has an impact on the formation of good morals. Like a tree, faith and piety are the roots, while good morals are the fruit. Strong roots are expected to grow fertile, while its trunks ultimately produce many fruits. The concept of good morals in Senior High School is divided into two namely obedience of worship as a form of good morals to God and good morals to parents, teachers, and fellow students at school. These two forms of good morals were revealed from various results of interviews, observations, and analysis of research documents. This is reflected in various activities held by the school such as *Dhuha*, *Dhuhr* 15 *Asr* prayers, Monday and Thursday fasting, reading the Qur'an, and the habit of prayers before and after learning. According to principal:

> "Students, especially 10th grade, are required to attend the *Dhuha* prayer, while all school members need to take partake in reading the Quran every day. There is also a habit of praying before and after learning, which tends to train students to get used to reciting prayers. In this way, it is hoped that students become true generations of faith, piety, and good morals" (Interview of the Principal, Jm, March 14, 2019).

Analysis of the research document also found that observance of worship also manifested in the form of dress codes. According to the school rules for chapter V article 10 paragraphs 1 on uniform provisions, "Muslim female students wear long sleeves, ties and white hijab bearing the Senior High School 5 Yogyakarta logo." Article 11 stated that "For those that wear the hijab, the end of the tie needs to be extended and not tied to the neck, with the hair covered."

The second form of good morals is associated with behaving well to others such as respecting parents, teachers, seniors, tutors of *tahfidz* etc. The principal stated that:

> "In the school, there is a program called Morning Sympathy, that aims to familiarize students closeness to Teachers/Employees, eliminate jealousy or hurt, foster respect and affection, provide a sense of shade, coolness between school community, accustom greetings, smiles, and politeness to fellow students" (Interview with the Principal, Jm, March 14, 2019).

The Process of Transmitting Islamic Values to Students

The main values used as a foundation in shaping student affection are transmitted by various methods, which include: the principal and teachers as role models, the central role of the *Rohis*, habituation of worship, and Islamic values within secular subjects and extracurricular activities.

Principals and teachers as role models

Transmission of Islamic values requires

figures that are seen as real examples for students. The school principals and teachers are the main role models for students in realizing the needed affection in observance of worship and in behavior. Au, an 11th-grade student, stated that:

> "Mr Principal is usually the first person in the mosque preceded by other teachers. When the principal meets with students along the road, he invites them to the mosque. Sometimes he checks for them in their classes. I am really proud of him" (Interview with Au, an 11th-grade student, August 8, 2019).

In addition to presenting themselves as a role model for teachers and students, the principal is also able to enforce teachers to become role models for students. The principal stated that:

> "Many teachers are role models, for example when they hear the call to prayer, they immediately go to the mosque which is a stimulus for students to comply. Likewise, with employees or education staff, many of them immediately go to the mosque when they hear the call to prayer without being told" (Interview with the Principal, Jm, March 14, 2019).

The observations result also corroborated with the information obtained from interviews. During the *Duha*, *Dhuhr*, and *Asr* prayers on certain days, the Principal, teachers, employees, and students immediately go to the mosque when the call to prayer is heard.

The important role of Rohis as a moral guardian of the school community

The Islamic spirituality section (*Rohis*) plays an important role in the process of transmitting Islamic values in schools.

> "Alhamdulillah, the students, especially the *Rohis* managements, were very eager to help the school in applying the good religious teachings such as the sunnah fasting every Thursday. Students are willing to go home after sunset because they need to get used to breaking their fast together" (Interview with SN, Vice Principal for Student Affairs, March 14, 2019).

Rohis members are tasked by the school to manage and run various mentoring programs and activities in order to build faith of Islam and piety among the students. This includes routine recitation of the Qur'an and other daily mosque-based activities. This makes them reliable cadres to maintain the continuity of Islamic values in schools. In addition, they are equipped and trained through mentoring activities to maintain *Rohis* regeneration in schools.

> "Therefore, the existence of *Rohis* is allowed to maintain Islamic values in schools, with a curriculum created for mentoring activities. Targets are created in the curriculum to achieve more focused activities such as the implementation of

mentoring, regrouping, and competition. For mentoring, managers upgrade their skills" (Interview with ZR / L / 11th-grade students, March 13, 2019).

Malam Bina Iman Taqwa (Mabit)

To foster the Islamic values of students, every Muslim student needs to follow the *Malam Bina Iman Taqwa* (*Mabit*) which provides activities aimed to build the soul into possessing strong spirituality towards God. This process is usually performed at night, therefore the term "Night of *Iman Taqwa* Coaching" is coined. In addition, all participants inhabiting a certain location obtain guidance from the mentors.

According to ZR, an 11th-grade student: "All new Muslim students are required to attend *mabit* as a start for mentoring activities which is carried out every Friday" (Interview with ZR / L / 11th-grade students, March 13, 2019). In line with Zr, Jm, the school principal also stated that:

> "Mentoring is a school activity and program related to religious guidance prepared by *Rohis* members. There is a collaboration between schools and alumni forums in selecting a mentor and material. The school is also responsible for selecting and organizing this mentoring activity which helps to implement its vision and mission, with the realization of graduates with faith, piety, good morals, and religion" (Interview with the Principal, Jm, March 14, 2019).

Mentoring is held to be a means of character building both for the manager and participants. This activity is culturally conducted as a method to maintain *Rohis* regeneration in schools. In addition, alumni and former *Rohis* administrators at State Senior High School 5 Yogyakarta guide the mentoring process, while the teachers assigned by the school principal serve as managers. The process is used as a sharing media for issues related to religious understanding and is aimed at strengthening the students' faith and Islamic knowledge.

The Principal, Jm, through an interview, stated that:

> "Mentoring is a means of character building for managers, mentors, and participants. This is to increase the level of faith and piety, which is a foundation, to complement, and develop students' character in the school" (Interview of the Principal, Jm, March 14, 2019).

According to Bk, a Javanese Language Teacher, mentoring is used as a basis for fostering Islamic education, because through it, students engage in interactive dialogues with mentors to

discuss various religious problems faced daily.

> "As a basis for fostering Islamic Education, mentoring activities are very effective. This is because it brings together mentors and students in an interactive dialogue, to discuss actual problems based on the Qur'an and Hadith. The problems discussed are often related to daily troubles which require a foundation of correct understanding such as adolescent relationships, children's obligations to parents, the use of electronic devices or gadgets, etc. In mentoring activities, the study of the Qur'an and Hadith is usually carried out in a group that discusses a theme, then presents the findings, and makes a simple paper. It fosters religious awareness correctly, guides and offers mutual input and knowledge. It is the basis of mentoring activities" (Interview with Bk, the Javanese language teacher, March 11, 2019).

Habituating of worship practices at school

Sustainability of Islamic values is carried out when there is a habituation process in the form of *Dhuha*, *Dhuhr*, and *Asr* prayers. Other habituation is also carried out in terms of reading the Qur'an, providing alms, and fasting on Monday and Thursday.

> "*Dhuha* prayer every morning carried out by 10th-grade students alternately, according to the schedule to make them accustomed to implementing it later in life. However, for 11th-grade students, *Dhuha* prayer is carried out in accordance with their awareness. Alhamdulillah was also conducted during the *Dhuha* prayers, despite not being scheduled. This is probably because, during the 10th grade, they were forced to always conduct the *Dhuha* prayer. Therefore, currently, teachers, employees, and students always go to the mosque immediately the call to prayer is heard" (Interview with the Principal, Jm, March 14, 2019).

> "The success of the program carried out by the school regarding religious values stated that there is no compulsion to perform prayer on time. When the call to prayer is heard, they immediately go to the mosque, while non-Muslims immediately go to a special worship place. This shows that the students are gradually getting used to the culture in this school" (Interview with the Principal, Jm, March 14, 2019).

Habituation is also carried out through various routine activities of *tahsin* and *tahfidz*. Tahsin activities carried out with students that are able to read the Al Qur'an properly, while *tahfidz* mentoring is conducted by presenting an *ustadz* from outside.

> "*Tahsin* and *Tahfidz* activities are usually carried out before the *Dhuha* prayer. Therefore, children come to school at 6:30 and go directly to the mosque to take ablution water and read the Qur'an, with guidance from their peers. However, for the *tahfidz*, there are several teachers scheduled to assist students and has become extracurricular

activities which are carried out every Wednesday and Friday" (Interview with SN, Vice Principal of Student Affairs, March 14, 2019).

Islamic values within seculars subject and extra-curricular programs

Islamic values are also instilled in students through general subjects and extra-curricular school activities. Teachers are task with the transmission of Islamic teachings to students. Mathematics education teacher, SN, stated that:

> "Students are educated by religious teachers. Many non-religious teachers also play a role and participate in implementing religious values, during teaching and learning activities. For example, as a Math teacher trying to link some mathematics subject matter with religious values. There is a formula for the calculation of alms. Actually, with the *infaq* we give, it makes us feel that 2.5% alms have no significant effect and we tend to give something more to others. These are some of the things that I paste in the learning process, for children to learn about numeracy and religious knowledge" (Interview with SN, March 18, 2019).

The inculcation of Islamic values was also conveyed by the physics teacher and was revealed through an interview with MZ, a student. MZ stated that:

> "When the physics teacher delivered material on natural phenomena, such as the rotation of the earth, the sun, etc., questions are asked for students to determine ways to find verses of the Al Qur'an related to this matter. In addition, in the material on the concept of fluid or Archimedes' Law, the teacher also inserted religious knowledge on miracles in the ocean and gave verses relating to the material" (Interview with MZ, March 13, 2019).

This is in line with the Islamic values which stated that extracurricular activities also help the process of transmitting values.

> "Religious values taught during extracurricular activities in theatre arts, for example, the themes raised or to be staged are stories on the Prophet. According to the MZ, a drama was previously performed on the Prophet's story, and the costumes used covered the *aurat* (private part of the body). When in journalism extracurricular, usually asked to write articles or essays, sometimes also poetry on religious values" (Interview with Au, 11th-grade students, March 13, 2019).

Based on these interviews, the inculcation of Islamic values was confirmed to focus on the monotheism value and observance in worship value, through general and extracurricular subjects. The teachers put in effort to relate the materials about the greatness of God to students. Also, the extracurricular activities were recognized as relevant to Islamic teachings, and the data obtained showed the nonexistence of -any specific

formula on how to instill Islamic values. Therefore, the teachers and extra-curricular mentors implement the context according individual creativity.

DISCUSSION

The general findings of this study confirmed that public schools are one of the important venues in transmitting Islamic values to young Muslim generations in Indonesia. When related to the findings of the research on the predecessors and theories, the process of Islamizing in Indonesia which is currently conducted through informal (recitation and assemblies in society) and formal education (madrasas and Islamic schools), explains another important agent, namely the transmission of Islamic values and teachings through educational activities in the public schools

There are differences in the character of public schools with two other agents such as recitation in the community, assemblies and religious education in madrasas. These characters are transmitted Islamic values in public school students coming from diverse backgrounds. Therefore, the challenges in transmitting Islamic values in public schools are more complex than in other ways. Therefore, the transmission of religious values needs to receive attention, support and assistance from various parties, including education providers, both the central and regional governments.

In addition, this process also allows a new flow in the process of transmitting values, which are usually carried out by elder people, for example, parents to children. Senior high school students in their late teens usually have high motivation and curiosity on new things. The things obtained and learned at school are eventually conveyed to parents at home, because it is possible that they do not have sufficient background in religious knowledge as they might come from the Javanese Muslim community (*abangan*) background.

Faith-piety and good morals are two priorities in transmitting values carried out in schools. This finding is in line with the qualitative study conducted by Suyatno et al. (2019a), on students, teachers, and principals in state and private junior high schools in the Bangka Belitung province to analyze their faith-piety and good morals.

Besides the consideration that faith-piety and good morals are at the core of Islamic teachings, there is no denying that these two values are at the same time used as school branding. This is because in the last decade there has been a shift in parental choice of education where religious knowledge is the main consideration for children. Therefore, in this case, the faith-piety and good morals function as the function of transmission and promotion to schools.

The process of inculcating Islamic values to students is carried out through various strategies such as school principals and teachers as models while optimizing the role of *Rohis* in continuous religious worship activities. This involves the role of teachers in general, class activities, as well as extracurricular activities.

High school students in their teens are psychologically in the period of self-discovery (Hurlock, 2001). During this period, concrete examples of people with authority such as school principals and teachers, are needed and greatly assisted in the success of the process. In Senior High School 5 Yogyakarta, principals and teachers are able to portray themselves as role models for their students in realizing affection-oriented schools. This example is properly conducted in the process of inculcating the values of obedience in worship, in the form of performing congregational prayers, sunnah fasting, and reading the scriptures. Similarly, the example provided by them is related to building good relations with others.

The role of the *Rohis* in transmitting Islamic values is also very significant in schools. In the context of teenager development, *Rohis* is a means for students to understand religious issues, where their intimacy towards parents begins to diminish and shifts with peers. This also reduces the risk of juvenile delinquency, brawls, etc.

The findings on the central role of *Rohis* in the transmission of Islamic values also strengthened the study conducted by Hasan (2012) who stated that it is a process of socializing and transmitting Islamic values and teachings to students in schools. However, researchers tend to disagree when it is stated that the transmission of religion in public schools becomes an arena for the growth of extremism because the values transmitted are mainly the teachings of religion. Inter-cultural education is needed in the transmission process, therefore the awareness of principals, teachers, and students towards others such as religions, cultures, and different backgrounds, increases, therefore religious education has the ability to build bridges and open intercultural dialogue. With this religious

education paradigm, it tends to eliminate prejudice from ignorance and general stereotypes (McCowan, 2017). Therefore, religious education subjects and figures in public schools are agents of Islamic values that are peaceful, democratic, and compatible with human rights (Leirvik, 2004; Berglund & Gent, 2019; García, 2019; Halstead, 2007; Abu-Nimer, et al., 2016). In multicultural societies, religious education needs to exceed the indoctrination of specified values (Balakrishnan, 2017). In Indonesia, it needs to come from a multicultural perspective supported by theological insight (Baidhawy, 2007).

Generally, secular subj 13 teachers and extra-curricular activities also play an important role in the process of transmitting Islamic values and teachings (Muzayanah et al., 2018). This pattern is in line with the principles in the implementation of the 2013 curriculum, which stated that all subjects and activities in schools need to be oriented to the formation of the first core competency (KI-1), namely the spiritual attitude. Religiosity is an embodiment of the competence of students' spiritual attitudes. For a Muslim, it is seen from the knowledge, beliefs, and appreciation of the Islam religion (Nashori et al., 2002). Religiosity is a religious appreciation and depth of belief expressed by performing daily worship, praying, and reading the scriptures. Ancok and Suroso (2001) defined religiosity as diversity in various aspects or dimensions found in ritualistic behavior (worship), and when performing other activities driven by absolute power.

Involvement of extracurricular activities in inculcating Islamic values also occurs in other countries, for example, religious in Sweden (Berglund, 2009). Research findings on the involvement of general subject teachers and extra-curricular activities recommend the importance of government attention in developing teachers' capacity to teach Islamic values because quality education is one of the keys to a successful educational program (Jackson & Everington, 2017; Hayadin et al., 2019). According to Saada (2019), the teacher tends to use competence to combine the aspects of *naql* in the transmission of religious knowledge and rational thinking in a balanced way, therefore the religion is relevant to the life needs of multicultural and multi-religious communities.

CONCLUSION

The increasing enthusiasm and awareness of the Indonesian Islamic community have led to the emergence of new channels in instilling and socializing Islamic values among the young Muslim generations for the last two decades. This was conducted through Islamic schools and *madrasa*. However, public schools are currently an important channel for teachers, with the driven desires and demands of parents in instilling the value of faith-piety and good morals in students. Faith-piety is seen as a basic capital for students. Therefore, they are protected from the temptations and challenges associated with the future development of globalization and information technology. Faith-piety is also seen as an important foundation for students when they carry out their careers and professions in the future with trust, responsibility, and honesty.

Currently, schools utilize teachers and Islamic religious education subjects to instill faith-piety and good morals in students. In addition, teachers are also required to play a part as role models for students. Refracting Islamic values are also carried out through mentoring and *mabit* processes to provide basic understandings of its teachings. This finding recommends the need to develop the capacity of teachers on religious understanding, for religious and general subject teachers. This point is important because the Islamic understanding of teachers on general subjects tend to acquire self-taught religion understanding from clerics on television, by surfing the internet and through a standardized curriculum.

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