Religious Education and Personal Mentality; As A Practical Existence of Students
(The Analysis of Indonesian Government Regulation No. 55 of 2007)

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Abstract
Religiosity and education are very important in the success of national education targets in Indonesia based on this matter, and religious education provides knowledge. It shapes the attitudes, personalities, and skills of students in practicing their spiritual teachings, which is carried out at least through subjects/lectures on all lines, levels, and types of education. At the same time, religiosity education also prepares students can play a role in mastery of this knowledge of religious teachings or becomes an expert in spiritual experience and practice to the teachings of his religion." Written in government regulation No. 55 of 2007, especially for Indonesian people who have faith and are devoted to God Almighty and have a good character, can maintain peace and harmony between religious and inter-religious relations. While religious education prepares students to become members of the community who understand and practice the values of their spiritual teachings and become experts in religious knowledge.

Keywords: *Religiosity, Education, Mentality*

Introduction

The development of education and modernization makes life power and competition increasingly high, competitive, and fast. Communication and social relations are increasingly intensive. Defeats and competition in education, economics, and politics encourage many people to flee into religion, on the one hand, religion becomes a place of escape, but on the other hand, they also want to be used as bullets of resistance. The first thing gives rise to a society whose views are dominated by previous conditions (deterministic) and subject to domination. (F, 2006)

While the second thing encourages people in the field of tension and conflict, by looking at all problems stemming from differences in ethnicity, religion, and class. The sectarian and segregative nature of this society paved the way for the hegemony of power and educational discrimination. Clearly, with this change, the religious education community does not have solid foundations, which allow it to build a new, formal, and informal foundation for a new place and life of religions. (Halidin, 2018)

Education in schools refers to two terms, learning and teaching. Related to these two terms, education practitioners generally agree on the terms education, not teaching. Associated with the meaning of the vision and mission of PAI subjects in schools, namely to form the personality of students as a whole person, religious education is needed rather than religious teaching. But what happens in the field, in general, the meaning of Islamic education is more directed to the meaning of Islamic teaching, because the teachers of Islamic religion at school are more concerned with the cognitive nuances of students compared to the orientation of the formation of students' characteristics and attitudes whose implementation can be seen in the daily lives of students in the form of morals. (Ali Halidin, 2019)

The problem of the morality of the students today is a common problem and is a problem that has no solution. Why did the participants, since high school, have consumed drugs, committed sexual crimes, were easily angered, emotionally unstable with excessive reactions to their surroundings, and no longer had respect for their parents and teachers? And many other problems. (Halidin, Ta'lim Halaqah in the Establishment of Islamic Discourse and Praxis in Makassar)

This problem has triggered various speculations, among which is that there may have been mal-education, both at school and in the family environment. Or has the school lost its function as an educational institution and applied only to the transfer of knowledge and ignoring the interests of forming the morals of the students. Of the many speculations in the matter, according to the author, is to retool the meaning of the terms of education, especially what is meant by Islamic religious education in schools.

Nuchalis Madjid in Ali Halidin Opinion distinguishes the maintenance of religious education in two aspects. The first is a religious education aimed at printing faithful members. The second is a religious education aimed at fulfilling the obligations of every spiritual person who seeks to understand and implement religious messages. In this second aspect Islamic education is organized in schools from elementary, high school, high school / college and college (as MKDU). (Halidin, Identitas Gender dalam Perspektif Agama Kristen, 2017)

Discussion and opinion

1. Definition of Religious and Religious Education

Experts differ in their opinions in interpreting education. The difference is nothing but only from the point of view. Some of them define by connoting the terminology of language, existence, and the essence of human life in this world, and there are also those who look in terms of the process of activities carried out in education. (H. Abd, 1997). But all these opinions meet in the view that education is a process of preparing young people to carry out life and to fulfill life's goals effectively and efficiently

Therefore, education is truly a physical, mental, and moral exercise for individuals so that they become civilized human beings so that they can fulfill their duties as human beings and become useful citizens. This is what seems to be a view held mostly by leading educational experts throughout the ages. John Dewey, for example, stated; that education

is the process of forming fundamental skills, intellectually and emotionally, towards the nature of fellow human beings. (Hashem, 2008)

While Langeveld, explained that what is meant by education is that every effort, influence, protection, and assistance given to the child is aimed at the child's maturity, or more precisely helps the child to be capable enough to carry out his own life's tasks. (Purwanto, 1994) From the view of the education expert above, it is clear that education is a process of learning and continual adjustment of individuals to the cultural values and ideals of society. Education is a comprehensive process, covering all aspects of life to prepare them to be able to overcome all challenges. (Langeveld, 2014).

As for the meaning of religious education according to PPRI No. 55 of 2007 article 1 paragraph 1 is;

"Religious education is an education that provides knowledge and shapes the attitude, personality, and skills of the learners in practicing their religious teachings, which are implemented at least through the subject/lecture on all pathways, levels, and types of education".. (Nesbitt, 2004)

While religious education according to PPRI No. 55 of 2007 article 1 paragraph 2 is;

"Religious education is an education that prepares learners to take on the role of demanding knowledge of religious teachings and/or becoming religious and practicing their religious beliefs" (Jackson, 2013)

For this reason, the understanding of religious education in schools is a subject that aims to produce students, have a religious spirit, and obey their religious orders. From this understanding, it can be understood that religious knowledge is taught in public schools, and given the name PAI, because the emphasis is on fostering the personality of students, in addition to developing their insight into religion. Therefore all efforts made within the framework of PAI in schools should lead to the development of moral character. (Muhaimin, 2008)

Regarding the scope of religious education in ministerial regulation, number 55 of 2007 can be seen in the classification of the meaning of religion in general. By the scholars, they generally divide Islam with three aspects, namely God, humans, and nature. In the study of Islamic religion, the division is included as the scope of PAI taught in public schools, is an insight into Aqeedah (God), human beings, and nature (social problems). (Halidin, Environment Based Learning (Realization of Intergralistic Ecotology in Higher Education, 2017)

A study on the concept of the Religious Education curriculum in PP No. 55 of 2007 is inseparable from some parts that are integrated into the implementation of the religious education curriculum. The section includes (1) the concept of content and preparation of the religious education curriculum (2) the type and structure of the religious education curriculum, and (3) the structure and characteristics of religious subjects. (Indonesia).

According to Ansar, the contents of the religious education curriculum include three main components, namely (1) knowledge, (2) process and, (3) Value. The value in question can be in the form of ethical, aesthetic, theological, and rational values. Zaiz put

forward various understanding of curriculum, namely: (1) curriculum as a learning program, (2) curriculum as subject matter, (3) curriculum as planned learning experience, (4) curriculum as experience under school responsibility, and (5) curriculum as a written plan to be implemented. In the context of the PAI curriculum is a territorial part of the national curriculum because PAI subjects are one of the units of the teaching program that must exist in the curriculum at each type and level of school education. (UU RI No. 20 tahun 2003 pasal 2 ayat 2.)

In the education system, specifically, the preparation of the religious education curriculum is supervised by two ministries. The Ministry of National Education has established a special curriculum for religious education taught in public schools, such as elementary, junior high, high school, and vocational and general tertiary institutions. While the Ministry of Religion prepares the PAI curriculum for religious schools, such as Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah, Madrasah Aliyah, and Islamic tertiary institutions such as UIN, IAIN, and STAIN. In terms of the content of the religious education curriculum set by the Ministry of National Education, its preparation continues to work with the Ministry of Religion. (Walid, 2012)

Apart from the issue of curriculum policy as a government decision, several aspects need to be considered in the framework of curriculum development and development. In this context, specifically related to the curriculum of religious education, is how to develop the principles of Islamic teachings that are not only of a vertical dimension but a balance with the horizontal size.

Forms of belief and practice of Islam can be classified into three parts, namely aqeedah, sharia, and morals, in the context of communication, the three dimensions can be organized into two communications, namely vertical and horizontal communication. In the Islamic perspective, the meaning of learning is not just an effort to change behavior. The concept of learning in Islam is an ideal learning concept because it is in accordance with the values of Islamic teachings. The goal of learning in Islam is not seeking fortune in this world alone, but to arrive at the nature, strengthen morals, meaning seek or achieve true knowledge and perfect morals. (Tobrani, 2008)

The classification of dimensions of diversity in Islam as mentioned above has been developed into a number of religious disciplines in Islam, for example the science of interpretation, the science of hadith, Hadith / Sufism, and Fiqhi. Islamic disciplines like that become material in the preparation of Islamic religious education curriculum both at the level of religious schools and at the level of public schools at the school level. When the above classification is elaborated in a curriculum, it will give birth to various types of curriculum that are adjusted to the level, type, and development of the morale and trust of curriculum users. (Halidin, Building Harmonization with the Difference of Religion).

From the aspect of the preparation of the Islamic religious education curriculum in ministerial regulation number 55 of 2007 scientifically related to the problem of the maturity stage of thinking, the stage of development, morals, and the stage of development of children's beliefs. According to Fowler the development of a person's level of trust maturity, divided into 7 stages namely; (1) initial and elementary trust stages in the environment, (2) projective intuitive belief, (3) mythical harpiah stage, (4) conventional synthetic stage, (5) reflective individual active trust stage, (6) conjunctive trust stage, and (7)

) the stage of belief in universal orientation. Then the development of moral considerations according to Kohlbrg consists of 7 stages, namely (1) orientation of punishment and obedience, (2) instrumental relativist, (3) orientation of interpersonal agreement, (4) orientation of law and order, (5) orientation social legal contract, (6) orientation of ethical principles, and orientation of universal ethical principles. And the stages of children's intellectual development as stated piaget there are 4 levels (1) the level of sensory-motor (empty up to 2 years), (2) pre-operational level (2 to 7 years), concrete operational levels (7 to 11 years), and (4) formal operational level. (Tohirin, 2008)

The combination of the concept of content or the substance of the values of Islamic teachings with the ordering of content based on the concept of the development of one's maturity will give birth to a curriculum design of Islamic education that is effective and effective in learning.

2. The function and purpose of religious education in Government Regulation No. 55 of 2007 in chapter 2 of chapter 2 are;

"Religious education serves to shape Indonesian people who believe in God and have a dignified and dignified attitude and are able to maintain peace and harmony in inter and inter-religious relationships. And Religious Education aims to develop the ability of learners to understand, appreciate, and practice the religious values that complement their mastery of science, technology and art. "

While the function and purpose of religious education is set out in PPRI No. 55 of 2007 in chapter III of article 8 is:

"Religious education functions to prepare students to become members of the community who understand and practice the values of their religious teachings and/or become religious scholars. Religious education aims to form students who understand and practice the values of their religious teachings and / or become religious experts who are broad-minded, critical, creative, innovative, and dynamic in the context of educating the lives of faithful, devout, and noble people"

The purpose of religious education, must be directed at developing the full potential of a person towards his perfect development, namely physical, intellectual and moral development. In addition it must be directed at efforts to prepare someone to be able to live in the community together by doing the work or skills chosen in accordance with their talents, readiness, tendencies and potential. (Uno, 2010)

The educational objectives are almost in line with the objectives of Islamic education formulated by experts, namely to enhance moral values. The factor of moral glory in Islamic education is considered as the key in determining the success of education, functioning to prepare people who are able to organize a prosperous life in the world and the hereafter. The two main targets to be achieved by Islamic education, namely world happiness and the hereafter welfare, contain important aspects. This section is seen as more value than Islamic education. The added value is seen that the Islamic education system is designed to be able to summarize the purpose of human life as creatures created by God,

which in essence is subject to the nature of its creation. First, the goal of Islamic education is nature, which is to guide people in line with the nature of the event. Second, the goal of Islamic education spans two dimensions, namely the safety of life in the world and the hereafter. Third, it contains universal values that are not limited by geographical scope and certain understandings. (Langgulung)

While the structure of the Islamic religious education curriculum that applies in public schools, namely;

1. Definition of Islamic religious education
2. The function of Islamic education which includes: development, distribution, improvement, prevention, adjustment, sources of values and teaching.
3. The purpose of Islamic education
4. The scope of Islamic Religious Education which includes: human relations with Allah, human relations among humans, human relations with himself, and human relationships with other creatures / environment.
5. The scope of teaching that is elaborated into the main topics, namely: faith, worship, the Koran, Morals, Muamalah, Sharia, and Date.
6. Learning approaches such as experience, habituation, emotional, rational and functional approaches
7. Student competencies after participating in the PAI learning program
8. Time allocation
9. Coaching pattern
10. Learning program. (Jonathan Eaton, 2014).

Taking into account the ten components of GBPP and PPRI no 55 of 2007, it is possible that the curriculum structure of the PAI follows a sequence of syllables with synthesized elements that provide indicators of PAI learning planning. In the context of understanding religious education provides an indicator of the importance of the function of the experience of Islamic teachings. Towards students' personal and social life. Referring to this understanding, in GBPP PAI (2003) it is stated that students at the secondary level of education have a foundation of true faith which is marked by (1) obedience, remembrance, prayer, and being able to become priests; (2) able to read al-Quran and write it correctly, and understand the content of meaning, especially those related to science and technology (science and technology); (3) has a Muslim personality (noble character); (4) understand, appreciate and take advantage of the dates of Islam; and (5) able to apply the principles of *muamalah* and Islamic sharia well in the life of society, nation and state based on Pancasila and the 1945 Constitution. (PAI, 2003)

After understanding the understanding and function of PAI and the expected student capabilities as above, the next step is to formulate an orientation goal and at the same time support the objectives of PAI. PAI's orientative purpose is to increase the students' faith, comprehension and practice of Islam, so that they become people of faith and who are devoted to Allah swt and have good character in their private, social, national and state lives.

To realize this goal, comprehensive concepts are needed. The comprehensive concept includes (1) the ethical dimension, (2) the content dimension. The ethical dimension is related to the code of ethics that must be possessed by religious teachers in

general and specifically Islamic religion teachers. Majid Irsan al-Kailani argued that the code of ethics of religious teachers in general is (1) helping each other on virtue and piety; (2) set an example for students in truth, and try to maintain Islamic morals and values; (3) trying hard to spread their knowledge and not underestimate; and (4) trying to explore and develop knowledge (Irsal, 1986).

In the same context Muhammad Athiyah Al-Abrasyi argued that the qualities that must be possessed by religious teachers are (1) being zuhud, and teaching because they seek the pleasure of Allah; (2) clean or pure, in the sense of being clean of body and limbs, far from sin, pure soul, free from great sin, rage, envy, hostility, disputes and other despicable qualities; (3) sincere at work, in the sense of practicing what is said, in harmony between words and deeds, not feeling ashamed to say "I do not know, if he does not know", feel the need to increase knowledge, and not hesitate to explore knowledge from students; (4) like forgiveness, that is, forgiving of students, able to hold back, hold anger, gracefully, be patient and not easily get angry because of trivial causes; (5) maintaining self-esteem and honor; (6) loves students as they love their own children; (7) understand the interests, interests and habits, feelings and abilities of students; and (8) mastering the field taught, and always deepening so that teaching is not shallow (Al-Abrasyi, 1969).

According to Brikan al Qurasyi that the characteristics of the teacher are (1) in every act of teaching must aim to seek the pleasure of God; (2) applying their knowledge in the form of actions; (3) mandate in transforming knowledge; (4) mastering and experiencing the field of science; (5) has the ability to teach; (6) be gentle and affectionate towards students, and (7) understand the character, abilities and readiness of students. Based on the code of ethics above it can be concluded that a religious teacher must be willing to carry out his duties both as a teacher and educator (al-Qurasyi, 1984). Based on the code of ethics above it can be concluded that a religious teacher must be willing to carry out his duties both as a teacher and educator.

In terms of content developed in the four communications taken from the concepts and principles contained in PAI learning materials that include faith that has transcendental implications that lead to the understanding that, no matter how small students do to good and bad, they will surely get rewards from Allah in the good at God. the world and in the hereafter (QS Al Imran 148) worship as human communication with God also has social social implications, such as zakat and fasting. Likewise with other fields such as morals, muamalah sharia and Islamic history. All have balanced vertical and horizontal dimensions (Halidin, Ta'lim Halaqah in the Establishment of Islamic Discourse and Praxis in Makassar).

Although the problem of the teacher's code of ethics and the breadth of content has been resolved, another factor that usually influences the ineffectiveness of Islamic religious education learning is the conditional dimension factor. One of the condition variables that need to be examined is like the orientation objectives mentioned earlier. These goals have been considered "given" for example setting ideal learning goals and determining the allocation of time which is only 2 X 45 minutes per week. It seems that it is difficult for religious teachers to carry out. However, the description of such conditions has been anticipated with the concept of cross-subject learning integrated with subjects in integrated subjects with religious subjects. (Ali Halidin S. Z., 2018)

Religious learning is intended to enable non-religious subject teachers to be able to integrate the values of Islamic religion while delivering learning other than their religious subjects. But the fact remains that there is an obstacle in integrating this IMTAQ supplement, that is, not all teachers in other fields have the ability to integrate Islamic religious values in explaining their subjects.

As for the characteristics of Islamic religious education subjects fall into the category of cross-disciplinary science. It is evident from the content of the PAI curriculum such as historical and factual topics, Shariah-based topics such as conceptual weddings, topics of worship such as prayer and pilgrimage in the form of principles and principles, faith-based topics such as faith to the last days. in principle.

Thus the subject of religious education is different from other subjects. Not all PAI subjects must be approached with a scientific approach, but there are specific approaches that must be taken. In this context Al Gazali in his book Al-munqidz mi nald dlalal, reveals "such a situation is not achieved by means of argumentation or the structure of conversation, but by the light e mitted by Allah swt into the chest. That light is the key to opening most knowledge. Therefore whoever suspects that the discovery always depends on the arguments, it means that he has narrowed the mercy of God Almighty. (Sulaiman, 1964).

1. In detail, the characteristics of religious subjects according to PP number 55 of 2007 Islamic religious education in public schools are as follows:

2. PAI is a subject developed from Islamic teachings, so PAI is an inseparable part of Islamic teachings.

3. In terms of educational attainment, PAI is a main subject which is a component that cannot be separated from other subjects that aim to develop the morale and personality of students. All subjects that have these objectives must be in line and in line with the objectives to be achieved by the PAI subjects

4. PAI in public schools, aims to the formation of students who believe and fear Allah swt., Virtuous, noble, and have sufficient knowledge about Islam, especially sources of teachings and other Islamic joints, so that it can be used as provisions for study various fields of science without having to be carried away by negative influences that might be caused by the science and the subject.

5. PAI is a subject that not only leads students to master various scientific studies, but PAI emphasizes more on how students are able to master the Islamic studies as well as being able to practice in daily life in the midst of society. Thus PAI does not only emphasize the affective and psychomotor aspects

6. In general, PAI subjects are based on the provisions of the Qur'an and Sunnah and ijtihat which have been developed by scholars in the form of fiqh and other details.

7. The basic principles of PAI are contained in three basic Islamic frameworks, namely, aqidah, sharia and muamalah. From these three basic frameworks then developed other Islamic sciences.

8. The purpose of PAI in public schools is the formation of students who have noble character. This goal is actually the main mission of the apostles of the Prophet Muhammad. In addition, PAI pays attention to other physical aspects.

9. PAI is a compulsory subject that must be attended by every student, especially those who are Muslim. (RI, 2006)

That is a picture of the characteristics of PAI in public schools that has implications for the responsibilities of students with developments as long as they do not come out of these characteristics. However, PAI learning still refers to laws, government regulations, ministerial regulations that are competent in their fields even though the education / school unit has been given the muscle to compile KTSP

Conclusion

Religious and religious education is very important in the success of education in Indonesia based on this matter, it can be concluded as follows:

1. Religious education is education that provides knowledge and shapes the attitudes, personalities and skills of students in practicing their religious teachings, which is carried out at least through subjects / lectures on all lines, levels and types of education while religious education is education that prepares students to can play a role that demands mastery of the knowledge of religious teachings and / or becomes an expert in religious knowledge and practice the teachings of his religion"

2. Religious education functions to form Indonesian people who have faith and are devoted to God Almighty and have good character and are able to maintain peace and harmony between religious and inter religious relations. While religious education prepares students to become members of the community who understand and practice the values of their religious teachings and / or become experts in religious knowledge.

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