

Efforts to Grow Muslim Mahabbah in High Schools Through Islamic Religious Learning

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Abstract

Teachers greatly influence students' religious development, including how Islamic religious education teachers pay attention to students in educating and growing Muslim mahabbah. Mahabbah Muslim here is defined as the love of Allah and His Messenger. Islamic Religion teachers use many ways to motivate students to carry out Islam's teachings. Therefore, the researcher wants to learn more about the teacher's efforts to grow Muslim mahabbah in SMA 2 Bandung. This research aims to describe the efforts of Islamic religious education teachers in cultivating Muslim mahabbah in SMA 2 Bandung. To achieve this goal, this study uses a qualitative descriptive research type. Data collection techniques are carried out through, Observation, interviews, and documentation—determination of informants using a purposive sampling technique. Furthermore, data analysis was carried out using descriptive analysis and data validity techniques using data triangulation. The results of the study concluded that the efforts made by Islamic religious teachers included reading the asmaul husna routinely, tadarus and praying before starting learning, midday prayers in congregation, Duha prayers, Friday prayers, with the routine commemoration of Islamic holidays (PHBI), namely commemorating Maulid Nabi, Isro Mi'raj, Islamic New Year, Eid al-Qurban, Smartren (Ramadan boarding school), and social services.

Keywords

Mahabbah Muslim; Religious Learning; Senior High School

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1. INTRODUCTION

Islamic religious education is a deliberate and planned effort that seeks to prepare students to know, understand, have faith, be pious, have a noble character, and practice Islamic teachings from the primary source of the holy book al-Quran and al-Hadith, through guidance, teaching, training, and experience use (Luth et al., 2010). Therefore, it is intended that students and teachers interact in Islamic religious education to learn, believe, and practice Islamic teachings (Duryat, 2021).

Religious education's primary and first goal is to develop a positive attitude and love of religion (Nabila, 2021). This will make children become adults who live by heeding religious teachings, where their morals or behavior, speech, and manners describe religious teachings. In comparison, Islamic education aims to instill piety and morals and uphold the truth to form human beings with personality and virtuousness according to Islamic teachings (Riyan Nuryadin, 2015). Later, he will be able to keep his distance from worldly temptations against religious teachings because of his attitude.

The quality of religious education offered in these schools significantly impacts the formation of religious attitudes and behavior in educational institutions, mainly formal educational institutions (schools). (Lickona, 2015). This is because, from an Islamic perspective, schools function as a vehicle for the realization of education based on the principles of thought, creed, and sharia in an endeavor to serve and follow Allah so that humans remain true to their nature. (Buddy, 2021). In this regard, extra attention should be paid to education through the school system to develop a devout Muslim personality. This is so students can receive an education consistent, multi-dimensional, and governed by strict guidelines. This encourages the development of a more tolerant Islamic education.

In the educational process, educators have a crucial role in determining the quality of learning and, namely, showing how to gain knowledge (cognitive), attitudes and values (affective), and skills (psychomotor) (Rouf, 2016). In other words, educators' main task and role lies in the learning aspect. Learning is a tool for achieving educational goals (Festist, 2020). In short, it can be said that the quality of the educators strongly influences the quality of education. A teacher, especially an Islamic Religious Education teacher, must be able to bring all his students toward healthy and good personal development. Every teacher must realize that everything in him will become an element of student coaching (Sutarsih & Misbah, 2021). Besides educating and teaching, which the teacher deliberately carries out to his students, the teacher's personality, attitude, and way of getting along and speaking with the teacher also influence the student's behavior and learning (Roqib & Nurfuadi, 2009).

The Arabic word "mahabbah" comes from the verb "ahabba-yuhibbu-mahabbatan," which means very deep, "to love," or "deeply" love (Badrudin, 2015). Mahabbah is characterized as a complete inclination toward anything and concern for it beyond consideration for one's interests, soul, and money. Mahabbah is another name for self-attitude manifested as proof of worship of the owner's essence of all external majesty; spiritually, obey His commands and stay away from His prohibitions (Samud, 2017). Based on the expressions used in the Koran to describe the meaning of mahabbah, it is clear that mahabbah includes much more than praising loved ones; it is also an admirable quality and disposition that attracts God's approval on a personal, social, and societal level. Whereas Muslims or Muslims have the meaning of people who choose to enter Islam (and Allah blesses them), believe in Islam as the authentic way (the only true religion while the others are misguided), surrender and believe in monotheism to Allah (not associating with others). With others), carry out His commands (Hamzah, 2020)

Mahabbah Muslim means the love of a Muslim (Kumalla, 2019). The main love for a Muslim is love for Allah and His Messenger. This Muslim Mahabbah is important for students to have. Because with have the nature of mahabbah to Allah and His Messenger, students will become people who obey the Shari'a and have noble character (Mustafa, 2020). Thus it can be said that the role of the teacher is the creation of a series of interrelated behaviors carried out in a particular situation and are related to the progress of change. student behavior and development as the goal (Setiawan, 2019). In the

learning process, a teacher does not only act as an educator or teacher. But also as a provider of guidance and counseling.

Based on this, the researcher wanted to find out how the efforts of teachers at SMA 2 Bandung grow Muslim mahabbah, which means growing love for Allah. The purpose of this study is that researchers want to know the various efforts of Islamic religious teachers in cultivating a love for Allah in students at SMA 2 Bandung.

2. METHODS

The approach to this research is qualitative, and this type of research is descriptive phenomenological type, namely trying to explain the phenomena that occur or the reality that exists in the field related to the efforts of teachers in cultivating Muslim mahabbah in SMA 2 Bandung. The data collection techniques are carried out by interview, Observation, and documentation methods. Meanwhile, data analysis from the results of this study was carried out based on descriptive analysis, as developed by Mile and Huberman. The analysis consists of three flows of analysis that interact: data reduction, data presentation, and conclusion.

3. FINDINGS AND DISCUSSIONS

Findings

Based on interviews conducted with three Islamic religion teachers at SMA 2 Bandung, namely Mr. 1. Suwandi Widodo, S.Ag., MMPd, Muhammad Zen Hidayat, Ss, Asep Kusno Suseno, S.Pd.I, M.Pd and the school principal Mr. Yanyan Supriatna RS, M.Pd, obtained several statements which the researcher presented in the following interview results;

Table 1.1 Results of interviews with Islamic Religious Education Teachers at SMA 2 Bandung

Question	Answer
1. The importance of Muslim mahabbah in SMAN 2 Bandung Question form: What do you know about the Muslim mahabbah, and how important is it to you?	Mahabbah is a term commonly used in Sufism. Mahabbah means love. Mahabbah Muslim means the love of a Muslim. The main love for a Muslim is love for Allah and His Messenger. Characteristics of people who love someone first, he will always miss him; second, happy to hear the name he loves mentioned; third, do what is liked by the people he loves and leave things that are not liked by the people he loves — likewise a Muslim who loves Allah and His Messenger he will do the same thing. A Muslim's love for Allah and His Messenger manifests as piety. For me, mahabbah to Allah is very important because it motivates and gives spirit in both mahdoh worship and ghair mahdoh. This Muslim Mahabbah is essential for students to have because by having the nature of mahabbah to Allah and His Messenger. Then the students will become people who obey the Shari'a and have noble characters.
2. School profile (related to mahabbah) and activities to support and improve Muslim mahabbah in schools. Note: please link it with religious activities, Isra Miraj, Ramadan preparations, etc.	My role as a PAI teacher is to educate to foster the character of Muslim mahabbah in students. Because PAI teachers are the spearhead in instilling religion in students at school. Educating is done through

Question: What is the academic community's role, whether you, as the principal/teacher/student, in supporting Muslim students in the school environment?

3. Efforts made by the head/teacher/student in supporting mahabbah

Question form: What efforts have been and will be made to support this?

teaching, habituation, motivating, exemplary, and enforcing rules, likewise in educating the nature of this Muslim mahabbah. Students are carried out through these five things. So the teacher here acts as a teacher, motivator, role model, and enforcer of the rules in cultivating the character of Muslim mahabbah.

To grow and strengthen the nature of Muslim mahabbah in PAI learning at this school, it is carried out through curricular, co-curricular, and extracurricular activities.

1. PAI teachers become executors of curricular activities in the form of PAI learning. All material in PAI subjects is essential to growing and strengthening students' Muslim mahabbah.
2. PAI teachers are the driving force behind religious co-curricular activities. Islamic co-curricular activities at SMAN 2 Bandung in the form of reading asmaul husna, tadarus, and praying before starting learning, congregational midday prayers, dhuha prayers, Friday prayers, daughter activities, commemoration of Islamic holidays (PHBI), namely commemorating the Prophet's Birthday, Isro Mi'raj, Islamic New Year, Eid al-Qurban, Smartren (Ramadan Islamic Boarding School), Social Service.
3. PAI teachers guide Rohis extracurricular activities. At SMAN 2 Bandung the name is KRM (Mosque Youth Family) al Ikhlas SMAN 2 Bandung. KRM activities are, of course, to strengthen the nature/character of the Muslim mahabbah to Allah and His Messenger, as well as its manifestations. What students do in support of Muslim mahabbah at school. The role of students, especially OSIS and MPK administrators, as well as extracurricular members of KRM (Mosque Youth Families) in religious co-curricular activities are: as a committee in PHBI activities (Commemoration of Islamic Holidays): Mawlid Nabi, Isro Mi'raj, Islamic New Year, Eid al-Fitr Qurban, Smartren (Ramadan Islamic boarding school, social services, extracurricular members of KRM (Mosque Youth Families) help smooth the implementation of Friday prayers, women's affairs and Duha prayer together; such as providing tools and so on.

4. Know the current conditions

Form of question: What is the role of the teacher in trying to grow mahabbah, and is this following school policy or not?

The role of the teacher is as an educator. Educating is done through teaching, habituation, motivating, exemplary, and enforcing rules, likewise in educating the nature of this Muslim mahabbah. Students are carried out through these five things. So the teacher here acts as a teacher, motivator, role model, and enforcer of the rules in cultivating the character of Muslim mahabbah.

This is according to school policy, following the vision and mission of SMAN 2 Bandung. One of the visions

5. Knowledge of integration with other folders

Form of question: How is the support from teachers in other subjects related to mahabbah, or is it only the PAI teacher who plays a role?

of SMAN 2 Bandung is the formation of religious students. The mission of SMAN 2 Bandung in realizing this vision is to increase students' faith, piety, and noble character.

Other subject teachers have a role in growing and strengthening Muslim mahabbah. The form of their role is in the form of:

1. The teacher who teaches in the first hour of the class guides students to read asmaul husna, tadarus, and pray before studying.
2. The involvement of the homeroom teacher in guiding students in Smartren Ramadhan (Ramadan Islamic Boarding School) activities, Eid al-Qurban, Community Service, and Dhuha prayer together. (note: The homeroom teacher is another subject teacher)
3. The involvement of several other maple teachers as presenters in Smartren Ramadhan activities.
4. In all religious activities at SMAN 2 Bandung, all deputy principals are involved, namely curriculum assistant, student affairs assistant, public relations deputy head, facility assistant teacher, and staff (note: they are teaching teachers of other subjects).
5. Several teachers from other subjects became preachers in Friday prayers and speakers in women's activities.
6. Some teachers from other subjects who have good religion also always insert in their class lessons by giving advice related to mahabbah and its manifestations; some even give students the task of memorizing verses of the Qur'an.

Mahabbah Muslim means the love of a Muslim. The main love for a Muslim is love for Allah and His Messenger. This Muslim Mahabbah is essential for students to have because by having the nature of mahabbah to Allah and His Messenger. Then the students will become people who obey the Shari'a and have noble characters. Among the roles played by the Asama teacher at SMA 2 Bandung is educating to foster Muslim mahabbah in students. This is because the PAI teacher is the spearhead in instilling religion in students at school. Educating carried out by the teacher is carried out through teaching, habituation, motivating, exemplary, and enforcing rules, likewise in educating the nature of this Muslim mahabbah. Students are carried out through these five things. So the teacher here as a teacher,

Discussions

The role of the teacher as an educator is interpreted not only to provide teaching in the form of knowledge that is cognitive, but besides that, the teacher must be able to present learning that can achieve goals, with habituation, motivation, exemplary, enforcement of rules (Zalyana, 2016). Learning objectives indeed refer to school policies that, in this case, follow the vision and mission of SMAN 2 Bandung, one of which is the formation of religious students. The mission of SMAN 2 Bandung in realizing this vision is to increase students' faith, piety, and noble character.

One of the things done by the religion teacher at SMA 2 Bandung was an effort to make students able to love Allah and His Apostle. The teacher made various efforts, including the PAI teacher

becoming the executor of curricular activities, namely PAI learning. All material in PAI subjects is essential to growing and strengthening students' Muslim mahabbah. PAI teachers are the driving force behind religious co-curricular activities. Islamic co-curricular activities at SMAN 2 Bandung in the form of reading asmaul husna, tadarus, and praying before starting learning, congregational midday prayers, duha prayers, Friday prayers, daughter activities, commemoration of Islamic holidays (PHBI), namely commemorating the Prophet's Birthday, Isro Mi'raj, Islamic New Year, Eid al-Qurban, Smartren (Ramadan Islamic Boarding School), Social Service. PAI teachers guide Rohis extracurricular activities. At SMAN 2 Bandung the name is KRM (Mosque Youth Family) al Ikhlas SMAN 2 Bandung. KRM activities are, of course, to strengthen the nature/character of the Muslim mahabbah to Allah and His Messenger, as well as its manifestations.

The involvement of the homeroom teacher in guiding students in Smartren Ramadhan (Ramadan Islamic Boarding School) activities, Eid al-Qurban, Community Service, and Dhuha prayer together. (note: The homeroom teacher is another subject teacher). Involvement of several other subject teachers as presenters in Smartren Ramadhan activities. In all religious activities at SMAN 2 Bandung, all deputy principals are involved, namely deputy principals for curriculum, deputy student affairs, deputy public relations officer, and vice principal for facilities and staff (note: they are teaching teachers of other subjects). Several teachers from other subjects became preachers in Friday prayers and speakers in women's activities. Some teachers from other subjects with good religion also included in their lessons by advising on mahabbah and its manifestations.

4. CONCLUSION

Based on the results and discussion that has been described, researchers can conclude that For can growing mahabbah, Muslim teachers make various efforts, including routinely reading asmaul husna and tadarus and praying before starting learning, congregational midday prayers, Duha prayers, Friday prayers, daughter activities, the commemoration of Islamic holidays (PHBI) namely commemorating the Prophet's Birthday, Isro Mi 'raj, Islamic New Year, Eid al-Qurban, Smartren (Ramadan boarding school), social service. On the other hand, there is also what students do to support Muslim mahabbah at school. The role of students, especially OSIS and MPK administrators as well as members of the KRM (Mosque Youth Family) extracurricular activities in religious co-curricular activities are: as a committee in PHBI (Islamic Holiday Commemoration) activities: Mawlid Nabi, Isro Mi'raj, Islamic New Year, Eid al-Qurban, Smartren (Ramadan Islamic boarding school, social service. KRM (Mosque Youth Family) extracurricular members) help smooth the implementation of Friday prayers, women's affairs and Duha prayers together; such as providing tools and so on, etc.

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