

Reaffirmation of Student Religiosity through Religion Teacher Strategies: An Exploratory Study in the Era of Globalization

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Abstract

This study aims to reveal the strategy of religious teachers in strengthening students' religiosity in the era of globalization. To answer this research problem, a qualitative approach is used with the type of literature study. Data collection is done by finding sources and constructing from various sources such as journals and research that has been done. At a later stage, data processing and/ or quoting references are carried out to be displayed as research findings, abstracted to obtain complete information, and interpreted to produce knowledge to conclude. The results of this study show the fragility of the religiosity of students in the era of globalization, the factors that cause the fragility of the religiosity of students in the era of globalization, the solution strategy of religious teachers to strengthen the religiosity of students in the era of globalization, and the constancy of the religiosity of students in the era of globalization by making religious teachers as driving teachers.

Keywords

Globalization; Religion Teacher Strategies; Student Religiosity

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1. INTRODUCTION

Religiosity plays a strategic role in the identity of people's lives. It fulfills various important needs in Indonesia, including the maintenance of moral values and the development of quality religious education. Religiosity is a concept that is always interesting to study, especially when it is associated with the strategies of religious teachers and students in the era of globalization. Religion teacher is a term used to refer to teachers who teach religious subjects, especially Islam (Daulay, 2016; Duryat, 2021; R. A. Suryadi, 2018). But actually, religious teacher is a term that can refer to various figures or spiritual leaders in various religions (Yulianingsih & Lumban Gaol, 2019). Therefore, the identity of religious teachers depends on the particular religion being discussed; including in this study, the religious teachers highlighted are not only Islamic religious teachers but all religions recognized in Indonesia based on Law Number 01/PNPS/1965. There are 6 (six) recognized religions, and even the state is obliged to respect and guarantee the right to freedom of religion for adherents of each religion, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Devi, 2020; Michael, 2016; Mustaniruddin et al., 2022).

Religious teachers are role models who are digugu and imitated. Many great hopes are directed to them to carry the progress of the nation through the development of human resources (HR) resulting



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from the educational process through the position of teachers as the front guard in charge of guiding students in the learning process (Salman, 2018). Despite the rapid development of information technology, the main duties of teachers are still maintained and carried out optimally. These tasks are related to the 5M process (planning, implementing, assessing, guiding, and carrying out additional tasks attached to implementing basic activities by the teacher's workload) (Lailatussaadah, 2015). This means that the teacher's obligation is not limited to just transferring knowledge but also to his educational role as a characteristic inherent in the identity of religious teachers in fostering the integrity of students' personality based on character education.

The position of religious teachers is very strategic in preparing Indonesian human resources who are faithful, pious, noble, healthy, knowledgeable, capable, creative, independent, democratic, and responsible citizens, as mandated in the national education goals. Various policy breakthroughs in the form of rewards, welfare, and legal protection for improving the dignity of teachers are consistently rolled out (Mulyasa, 2021). Among them are Law No. 20/2003 on the National Education System, Law No. 14/2005 on Teachers and Lecturers, and various other regulations. The responsibility of religious teachers is very large in fostering the birth of intellectuals with character, cognitive, affective, and psychomotor intelligence (Leany & Subaidi, 2022). These individuals are expected to bring Indonesia to an advanced, independent nation and equal to other great nations worldwide (Zainiyati et al., 2021).

The era of globalization opens wider access to information and culture from various parts of the world (Liu & Zang, 2023). Today have easy access to the internet and social media which allows them to connect with diverse religious thought and practice (Tkacová et al., 2022). In this increasingly connected environment, learners can expand their knowledge of other religions and see the differences and similarities between them, which can influence how they view and understand their religion. Learners today often have the opportunity to interact with people from different religious backgrounds in educational, work, or social settings (Sapkota et al., 2023). Such interactions can enrich their understanding of religion and enhance tolerance and interfaith understanding. In an increasingly multicultural context, learners can explore the universal values of religions and discover the commonalities underlying different faiths (Tambak et al., 2022).

However, globalization can also trigger challenges and dilemmas in students' religiosity. In an increasingly secularized and diverse world, students can face pressure to adjust or even reject their religious practices (Lindsey et al., 2023). The influence of global popular culture, strong individualism, and technological advances can affect students' perceptions and priorities regarding religion, they may feel attracted to secular lifestyles or encouraged to ignore religious teachings that are considered outdated or irrelevant (Fischer & Schwartz, 2010). However, globalization also provides opportunities for students to develop an inclusive and critical religiosity. Greater access to religious information and thought allows them to reflect more deeply on their religious beliefs and practices. Students can explore aspects of religion deemed relevant to the global context and reinterpret religious values according to the challenges of the times. They can develop an inclusive and respectful attitude towards other religions while still maintaining their own religious identity (Leka, 2023; Susilawati et al., 2023).

Religiosity is the level of a person's beliefs and attitudes towards the religious teachings he adheres to and ritual practices both in the context of relationships with God vertically and with humans horizontally as an effort to find the meaning of life and happiness (B. Suryadi & Hayat, 2021). Religiosity as a condition, understanding, and obedience of a person to believe in a religion is manifested in the experience of values, rules, and obligations in a way that encourages the person to live, behave, and act by his religion in everyday life (Ahmad, 2020).

Various studies have discussed religiosity, such as research conducted by Lavenda Azalia, Leli Nailul Muna, and Ahmad Rusdi who found that there is a positive relationship between religiosity and psychological well-being. The aspects of religiosity that have a positive relationship with psychological well-being are aspects of worship, morals, and experience. In contrast, hypothesis testing between

hubbub dunya and psychological well-being shows that there is no significant relationship between the two (Azalia et al., 2018). Religiosity and anti-corruption intentions by looking at the moderating role of gratitude have also been studied by Humaira Mumtazah, Agus Abdul Rahman, and Sarbini found that religiosity and anti-corruption intentions are positively correlated ($F= 154.1$, $p = .001$, $R^2= .631$), and gratitude as a moderator can increase the relationship between the two ($R^2= .668$). This means that gratitude can increase the relationship between religiosity and anti-corruption intentions by 3,7% (Mumtazah et al., 2020).

A literature review on religiosity in psychology research in Indonesia, which looks at current conditions and future directions, has also been researched by Subhan El Hafiz who, in his research, has analyzed trends in the theme of religiosity studies in Indonesia in the last ten years. The results of his research show that religiosity studies in Indonesia are mostly related to morality and well-being (Hafiz, 2020). In addition, research on the religiosity of Muslim elderly people at UPTD Griya Werdha Surabaya has also been conducted by Triana Rosalina Noor, who in her research revealed that the religiosity dimensions of male and female Muslim elderly people have increased since living in UPTD Griya Werdha Surabaya. The elderly strengthen their faith in their religion by carrying out religious worship that has been taught before and improving its quality to be better than their current abilities. This religious deepening is obtained through religious knowledge study activities provided by Griya Werdha through ustadz, who always help and assist the learning process. In addition, the elderly become more mature in accepting their existence to continue prioritizing closeness to God without forgetting to continue socializing with other older adults. The hope is that they can feel comfortable living the rest of their lives in Griya Werdha and can face death in a *husnul khātimah* condition (Noor, 2021).

The limited research that discusses the strategy of religious teachers in strengthening students' religiosity makes this research focus on the religiosity of students in the era of globalization. Research questions from this study question the fragility of the religiosity of students in the era of globalization, the factors that cause the fragility of the religiosity of students in the era of globalization, the solution strategy of religious teachers to strengthen the religiosity of students in the era of globalization, and the constancy of the religiosity of students in the era of globalization by making religious teachers as driving teachers.

2. METHODS

The approach in this research uses a qualitative approach with a type of library research. Data collection is done by understanding and studying theories from various references/literature related to the strategy of religious teachers in strengthening students' religiosity in the era of globalization. The data collection uses a way of finding sources and constructing from various sources such as journals and research that has been done. Literature materials obtained from various references are analyzed critically and in-depth to support propositions and ideas related to the strategy of religious teachers in strengthening the religiosity of students in the era of globalization.

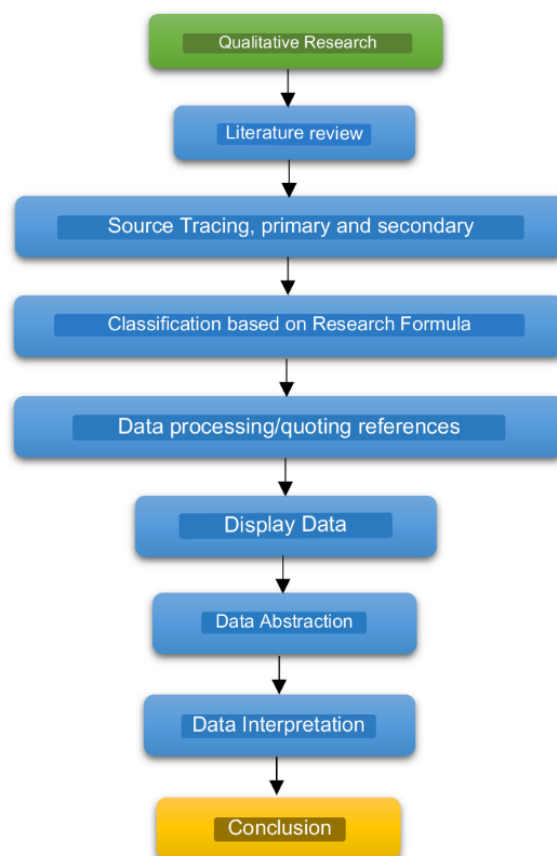


Figure 1. Chart of Research with Qualitative Approach of Literature Study Type (Darmalaksana, 2020)

At an advanced stage, data processing and/ or reference citations are carried out to be displayed as research findings, abstracted to obtain complete information, and interpreted to produce knowledge to conclude (Creswell & Poth, 2016).

3. FINDINGS AND DISCUSSIONS

Fragility of Students' Religiosity in the Era of Globalization

The fragility of the religiosity of students can be interpreted as one of the problems related to the religion of students who begin to retreat or decline. The decline in the religiosity of students is a form of weak religious values in a student, this causes students to not have special attention related to religion (Zuckerman et al., 2013). Religion is seen as not too important in his life, resulting in laziness to study and discuss religion-related matters (Ulya, 2021). The laziness of students in understanding religion makes their characters become non-religious; if asked about things about religion, they will become confused due to lack of knowledge (Karunia & Ninin, 2022; Muchtar, 2014). It is unfortunate when children are asked the names of great figures in history but they do not know, when asked the name of the prophet for example, who is the mother and father of the prophet they also shake their heads, but when asked about the names of famous artists, actors, and singers, they spontaneously answer correctly.

The values of politeness usually taught in religious lessons are absent in students, causing many students to have less respect for teachers, less respect for parents, and less respect for people older than them (Lickona, 2009). When students are ordered something by their parents or teachers, instead of doing it happily, they ignore it and do not want to heed it (Ulum, 2009). It is very concerning when parents need the help of a child who should be devoted and obedient to him, but the child just ignores

him. In addition, students who have religiosity fragility tend not to care about the teachings of their religion. Many religious commands are not carried out (Tietjen, 2023), in Islam, for example, such as not praying and fasting, or in Christianity, such as not performing the sacraments, or in Catholicism such as not performing mass and eucharist, or in Hinduism such as not performing samskara, or in Buddhism such as not performing Buddhist worship, or in Confucianism such as not performing family rites. Such obligations are ignored by students who do not understand religion (Marcoes, 2023).

The religiosity of students is very necessary for every individual, especially in schools, because the impact of the fragility of children's religiosity will greatly affect the teaching and learning process in the school environment. The school environment becomes less comfortable, and students become less responsible individuals, even when given school assignments by their teachers are not carried out and ignored. A very aggressive attitude towards friends at school also causes many fights between students at school, even taking goods such as pocket money and extortion of other friends, wasting money on things that should not be done because of less important things, relationships with the opposite sex (Apri & Yakin, 2021), even the relationship between male and female friends who are quite free makes things like dating no longer a foreign thing among students. Most students at school even from junior high school already understand and some have had relationships with the opposite sex such as dating (Tandrianti & Darminto, 2018), although dating is considered a normal thing, it is no longer considered to be something that violates school and religious regulations (Mashuri, 2020).

Globalization is a challenge in the world of education, especially for students. It is undeniable that all this happens because of the progress of the times and the lack of religiosity of students as an antidote to doing things that are prohibited by religion (Marcoes, 2023; Tietjen, 2023). Therefore, the fragility of the religiosity of students is a problem that is quite concerning, especially in this era of globalization. The development of changing times also makes the religiosity of students increasingly degenerate, so it is very necessary for a teacher or mentor in schools, especially religious teachers, because everything that becomes a form of the fragility of the religiosity of students has been regulated in religion (Pollefeyt, 2020). All religions are against such immoral acts.

Factors Causing the Fragility of Students' Religiosity in the Era of Globalization

Globalization seems necessary, something that cannot be rejected and inevitably must be accepted. Globalization is the only discourse and the best choice to be applied as a world social order, so there is no more room to look for other possible spaces (Fakih, 2002). Students' religiosity refers to their involvement and commitment to religious values and practices. The fragility of students' religiosity can be caused by internal and external factors.

Internal factors include all aspects that come from within the individual by involving the individual student's personal, psychological, and social aspects. Internal factors consist of 9 sub-factors (Aisyah, 2015; Sopandi & Sopandi, 2021; Sumanto et al., 2020; Yuhana & Aminy, 2019), these are as follows: *First*, personal identity. Students may experience changes in personal identity as they grow up. They may search for identity and explore different values, which may cause doubts in their own religious beliefs. *Second* is cognitive development. Students may develop more critical and analytical thinking while growing up. They may question their religious beliefs and seek a broader understanding of the world and religious diversity. *Thei third* is social pressure. Peer, school, and community pressures can influence students to follow trends or norms that conflict with their religious values. This can trigger uncertainty and doubt in practicing religious teachings. *Fourth*, traumatic experiences. Traumatic experiences such as family deaths, violence, or conflict in the neighborhood can also affect students' belief in religion. They may feel alienated, angry, or disappointed with their religion because it cannot answer the difficult questions raised by these experiences. *The Fifth is* , spiritual crisis. Students in transitional periods, such as adolescence or early adulthood, often face spiritual crises. They may be searching for a deeper meaning of life, purpose, and truth and may experience religious doubts as part of this exploration. *The sixth* family is disagreements. Conflict or disagreement in the family over

religious beliefs can affect students negatively. If there are frequent disagreements or tensions within the family over religious practices or beliefs, students may feel confused and affected by the disharmony. *Seventh*, lack of deep understanding. Some students may not have a deep understanding of their religion. They may follow religious practices without understanding the reasons or meanings behind them. This lack of deep understanding makes them more vulnerable to negative influences and doubts arising from external factors. *Eighth*, having negative experiences with religious leaders. Students who have had negative experiences with religious figures, such as perhaps deception, abuse, or other unethical behavior, can experience a loss of faith in their religion. Such experiences can affect their relationship with religion and cause fragility in religiosity – *the ninth*, is peer influence. The peer environment can have a significant influence on students. If their peers have a lackadaisical attitude towards religion or hold views that contradict their religion, students may feel compelled to follow that mindset to feel accepted or fit in.

External factors, including all aspects that come from outside the individual by involving the influence of the physical, social, cultural, political, economic, and technological environment can affect individual students themselves. External factors consist of 6 sub-factors (Aisyah, 2015; Sopandi & Sopandi, 2021; Sumanto et al., 2020; Yuhana & Aminy, 2019). These are as follows: *First*, the influence of media and technology. The era of globalization has a strong influence on media and technology. Students are exposed to information from various sources that may not align with their religious teachings. Social media, the internet, and television can be a means of spreading ideologies that are contrary to religious values. *Second*, multiculturalism. Globalization also brings cultural and religious diversity. Students may be exposed to new views and different religions. This can lead to doubts and confusion about the truth of their religion. *The third is* secular education. Secular education systems such as in some developed countries can lead to a greater emphasis on science than on religious values. Students may tend to ignore or minimize the importance of religion in their lives. *The fourth are* modernization and materialism. The era of globalization is often associated with modernization and increased materialism. Students may be influenced by a consumptive culture and focus on material achievements, which may go against religious teachings that emphasize spiritual values and togetherness. *The fifth are* social conflict and injustice. The existence of social conflict, injustice, and social problems in society can also affect the fragility of students' religiosity. Students who experience or see injustice in the name of religion or religious activities may doubt their religious values. *Sixth*, there is a lack of adequate religious education. The lack of comprehensive and in-depth religious education in the education system can cause students to have a superficial understanding of their religion. This can make them more vulnerable to negative influences from external factors that conflict with their religion.

Internal and external factors interact and influence students' religiosity. Therefore, students need to be aware of these factors and take appropriate steps to strengthen and support the sustainability of religiosity in this era of globalization.

Solutive Strategy of Religious Teachers to Affirm the Religiosity of Students in the Era of Globalization

Although globalization has established a hegemony that is real and then presented with the aroma of inevitability that dismantles human imagination and prevents thought and action to create a systematic alternative (Petras & Veltmeyer, 2001), however, religious teachers continue to try to stem it in various ways. They have a myriad of solution strategies to strengthen the religiosity of students.

The educational environment, which is also the learning environment, is certainly interdependent. Not only that, but other components must also exist in it such as students, teachers, learning methods, teaching materials, and situations, all of which are believed to be the cause of achieving learning goals (Karim, 2020; Zainiyati, 2007). Teachers are people who act as spiritual fathers for students. Teachers become spiritual feeders with knowledge, instill noble character, and as people who function to straighten out the actions of students when doing things that are not good (Bagherpur et al., 2021; Gultom et al., 2022). Religious teachers are also an enhancer and perfectors to purify students' hearts to

make people closer to their creator (Yount, 2010).

The tasks of religious teachers include instilling faith and faith in the souls of students, how to educate children to always be obedient in carrying out religious duties, and most importantly thing is how a religious teacher educate children to have noble character and morals. To become a professional religious teacher, a religious teacher must have 2 (two) teacher competencies, namely: First, religious personal competence. This basic component for educators must be owned because it involves a religious personality, an added value that exists in educators or teachers. This religious value will be transferred to students, such as behaving honestly, carrying out mandates, not lying, being responsible, and so on. This attitude needs to be owned by educators so that there will be a process of internalization between educators and students, both directly and indirectly, both in a short and long time. Second, the competence of being socially religious means that teachers have basic abilities that lead to concern for social problems that can be resolved and in line with the teachings of each religion (Nadzir & Wulandari, 2013).

The two teacher competencies illustrate that the solution strategies that religion teachers can use to strengthen students' religiosity are by being a good example in carrying out religious practices and showing attitudes that reflect religious values regularly and showing seriousness in carrying them out, connecting academic concepts with moral and ethical values taught by religion (can be done through discussions, stories, or case studies that show the application of religious values in daily life), paying special attention to shaping students' positive attitudes (such as honesty, tolerance, cooperation, and empathy), creating an inclusive and respectful classroom environment where students feel safe and comfortable sharing and interacting tolerance, cooperation, and empathy), creating an inclusive and respectful classroom environment where students feel safe and comfortable to share and interact with each other, establishing open communication with students and parents to understand their needs and religious backgrounds, engaging students in discussions that encourage them to think critically about moral and ethical issues related to religion, and providing tasks and challenges that encourage students to develop religious values in their behavior.

Some other solution strategies that religious teachers can do to strengthen the religiosity of students are as follows: 1) Approach students, which is an effective way in the learning process, for example, when there are students who are too lazy to worship, then the teacher approaches the students in a good way and asks the students what is the reason for not doing their obligations. Teachers can also visit or hold meetings with guardians or parents of students because usually, the attitude of students is different when at home and when at school. When a teacher better understands the character of his students, it will be easier for him to instill lessons and character education in students (Suprayitno & Wahyudi, 2020). 2) Establish a good relationship with students' parents; character building in a student is not only an obligation for a teacher but also an obligation for parents. Therefore, teachers need to establish a good relationship with the parents or guardians of students so that they can easily control the progress of the development of the students themselves (Walad, 2021). 3) Providing learning motivation to students, with the motivation to learn, students in learning religious sciences will positively impact students so that they will feel excited about learning and carrying out their religious duties (Rahayu et al., 2020). 4) Providing sanctions or punishments, humans have different natures, some are quick with ease of heart and can do something, and some will not do something without other encouragement such as punishment that will be obtained when the ordered thing is not carried out, so punishment also needs to be given to students when not carrying out their religious orders so that it will increase the religiosity of students. 5) Providing religious lessons in a simple and fun way, a pleasant learning atmosphere will easily attract students' interest in learning a lesson. Therefore, the learning process is a fairly effective solution to improve students' religiosity. There are several ways a teacher can create a pleasant learning atmosphere including starting the lesson with prayer, because prayer will help humans so that all their affairs are facilitated by God Almighty. By praying, it will make one's heart spacious and present a calm mood. Then, changing the mindset of students, teachers must instill in students that learning is not just

a formality, but something that is a necessity for humans as well as the need to eat, drink, and so on. Then, the learning process is carried out in a comfortable place. The learning process will feel more enjoyable when carried out in a comfortable place, such as a place that is kept clean and tidy. Then, decorate the school's walls with words that can inspire and motivate students to learn. In addition, putting pictures or photos of influential people in the world has a positive impact on students to be enthusiastic in learning. Then, understand the things that students like which are then used as one of the supports in carrying out the learning process, can be by playing music so that students feel happy and relaxed in doing learning. And then, when the learning process feels like it's getting boring, the teacher must be sensitive to the situation so that the teacher will change the learning model which previously the material was delivered by lecturing by a teacher to then be able to use a group discussion system (Al-Tabany, 2017).

In addition, the solution strategies that can be carried out by all religious teachers to strengthen the religiosity of students in the era of globalization that researchers summarize from various sources are as follows:

Table 1. Solutive Strategies for Religious Teachers to Affirm the Religiosity of Students

Teacher of Religion	Religion Teacher Strategies
Islamic Religious Education Teacher	<ol style="list-style-type: none"> 1. Teaching the Qur'an and Hadith 2. Worship activities and Islamic ritual practices 3. Islamic moral and ethical education 4. Islamic history and culture 5. Islamic reflection and discussion 6. Involvement in the Muslim community
Christian Religious Education Teacher	<ol style="list-style-type: none"> 1. Teaching the Bible and Christian teachings 2. Prayer and prayer life 3. Worship and service activities 4. Faith community development 5. Theological discussion and spiritual reflection
Catholic Religious Education Teacher	<ol style="list-style-type: none"> 1. Teaching of Catholic doctrine and Church teachings 2. Catholic sacraments and liturgy 3. Development of devotions and spiritual experiences 4. Study of scriptures and other Catholic sources 5. Involvement in the community and ministry of the Church
Hindu Religious Education Teacher	<ol style="list-style-type: none"> 1. Teaching about Hinduism and its philosophy 2. Learning through Hindu epics and mythology 3. Practice of Hindu rituals, pujas and festivals 4. Introduction and practice of yoga and meditation 5. Involvement in the Hindu community and charity work
Buddhist Religious Education Teacher	<ol style="list-style-type: none"> 1. Teaching about Buddhism and its concepts 2. Practice of meditation and cultivation of consciousness 3. Understanding of suffering and liberation 4. Study of sutra texts and Buddhist teachings 5. Practice of sharing and social service
Khonghucu Religious Education Teacher	<ol style="list-style-type: none"> 1. Instruction on Confucian teachings and Kongzi ethics 2. Learning through Confucian stories and allegories 3. Study of Confucian ethics and ancestor veneration 4. Leadership development based on the teachings of Khonghucu 5. Cultivation of ethics and a humble attitude

¹Source: (Abbasi et al., 2023; Ballano, 2022; Kelly, 2022; Luo, 2023; Manullang et al., 2022; Nuthongkaew et al., 2022; Putri et al., 2020; Rodrigues, 2023; Subagiast, 2022; Suryani & Oktavia, 2021; Szymczak et al., 2022; Toam, 2022; Zainiyati et al., 2020)

Firmness of Students' Religiosity in the Era of Globalization: Religious Teachers as Guru Penggerak

Guru Penggerak is a nickname for a teacher who has an important role in inspiring, motivating, and advancing the world of education in Indonesia. The concept of *Guru Penggerak* is part of the Indonesian National Education Movement launched by the Ministry of Education and Culture of the Republic of Indonesia. *Guru Penggerak* aims to improve the quality of education in Indonesia by involving teachers who have high competence and strong dedication in carrying out educational tasks, they are expected to be able to mobilize and motivate other teachers in their schools and the surrounding environment (Riowati & Yoenanto, 2022; Sholeh et al., 2023).

Religion teachers are also needed as *Guru Penggerak* to prepare a generation with noble character by the profile of Pancasila students who have six main characteristics, namely faith, devotion to God Almighty, noble character, global diversity, cooperation, independence, critical reasoning, and creativity (Qulsum & Hermanto, 2022). Religion teachers are the spearhead in affirming religiosity and fostering the religious life of students. To fulfill this task, religious teachers who meet the qualifications and competencies are needed (Suhadi et al., 2014). Minister of National Education Regulation No. 16/2007 on Academic Qualification Standards and Teacher Competencies explains that teachers must have pedagogical, personality, social, and professional competencies.

In addition to being the spearhead in affirming religiosity and fostering the religious life of students, religion teachers are also expected to be the pioneers of the development of religious life in schools and their social environment, hence the need for additional competencies of religion teachers, namely leadership and spirituality in addition to the competencies that have been determined in the Minister of National Education No. 16 of 2007. In the future, religious teachers who participate in the teacher mobilizer program must implement one of the competencies of religious teachers, namely leadership. The leadership competency comprises 6 sub-competencies (Baharun, 2017; Riowati & Yoenanto, 2022; Sholeh et al., 2023). They are as follows: *First*, religion teachers must have an attitude of full responsibility in learning religion in education units, among other things, involving themselves in a team of religious teachers at school to develop more creative and interesting learning models and media and integrate religious values in every subject at school. *Second*, religious teachers can organize the environment of the education unit for the realization of a culture rooted in religious value systems, namely creating a physical and social environment that has religious nuances in schools, fostering social interaction in the school environment for the creation of a religious culture, and implementing habits in the implementation of worship practices in schools. *Third*, religious teachers can take the initiative in developing the potential of education units, namely playing an active role in determining the vision and mission of schools with religious nuances and thinking creatively in creating a religious school organizational culture. *Fourth*, religious teachers should collaborate with all elements in the education unit environment. In this position, religious teachers are required to play an active role in building cooperation with school members to achieve the goals stated in the school's vision and mission and play an active role in fostering friendly relations by synergizing all school members to create a religious education unit climate. *Fifth*, religious teachers must actively participate in decision-making in the education unit environment by involving themselves in every decision-making process at school so that every decision taken is in line with religious values and takes a leading role in decision-making related to the religious domain in the school environment. *Sixth*, religion teachers also serve in religious and social consultations by functioning as religious counselors in schools to overcome students' problems through religious approaches and educational and social problems through religious approaches.

Religion teachers such as *Guru Penggerak* have a variety of fundamental values, including independent, reflective, collaborative, innovative, and in favor of students. In such a relationship, the values formed in the figure of the driving teacher are forged through programmatic and sustainable habituation. *Guru Penggerak* must be able to independently train and plan a program to strengthen the values of the *Guru Penggerak* (Mulyasa, 2021).

In the context of independent values, for example, *Guru Penggerak* must be able to generate motivation to discover the things needed to develop the Pancasila learner profile. Because of the relationship between the Pancasila learner profile and students' religiosity, one of which lies in religious freedom. In the context of the Pancasila learner profile, this means that students have the freedom to practice their religion or belief without discrimination or coercion from other parties (Qulsum & Hermanto, 2022). Thus, students' religiosity is respected and recognized as part of human rights that must be protected. In addition, the Pancasila learner profile emphasizes the importance of strong character-building and integrity. In the context of religiosity, students can explore religious values learned in their religion to form good character. Religion often provides deep moral and ethical guidelines that can be a source of inspiration for students to develop good attitudes and behavior.

Other self-development techniques related to the task as a mobilizing teacher can also be explored through brainstorming with other *Guru Penggerak* or through real experiences from other teachers in instilling the Pancasila learner profile and other related activities (Mulyasa, 2021). Supported by self-attitude and innovative spirit, leadership competence can be the motor of change in providing the best and efficient program because change is the key to implementing an innovation.

4. CONCLUSION

Globalization has a complex influence on learners' religiosity and opens the door to exploring wider religious knowledge, cross-cultural interaction, and more critical reflection, while also causing challenges for learners in maintaining and developing their religious identity. It is therefore important for religious teachers and communities to support learners in dealing with these changes by providing inclusive religious education, open interfaith dialogue, and space for personal exploration and reflection. The fragility of learners' religiosity can be interpreted as one of the problems related to learners' religiosity that begins to retreat or decline. The retreat of learners' religiosity is a form of weak religious values in a learner. This causes students to not have special attention related to religion. Religion is seen as not too important in his life, resulting in lazy learning and discussing matters related to religion. Internal and external factors actually interact and influence each other in influencing the religiosity of students. A religious teacher must have at least two teacher competencies, namely religious personal competence and religious social competence. First, religious personal competence, this basic component for educators must be owned because it involves a religious personality, which is an added value that exists in educators or teachers, this religious value will be transferred to students such as behaving honestly, carrying out mandates, not lying, being responsible, and so forth. Second, the competence of being socially religious, means that teachers have basic abilities that lead to concern for social problems that can be resolved and in line with the teachings of each religion. Religion teachers as the spearhead in affirming religiosity and fostering the religious life of students. Therefore, religious teachers are expected to be able to pioneer the development of religious life in schools and their social environment. In the future, religious teachers who are involved in the mobilizing teacher program should implement one of the competencies of religious teachers, namely leadership.

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