

## Strategy for Islamic Religious Education Teachers in Growing Aqidah Towards Students in Batanghari, Lampung Timur

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**Abstract:** This study aims to analyze (1) Strategies for planting creeds in students. (2) Know the factors that support and inhibit the cultivation of creed in students. This research is limited by place, as the object of study has been carried out at SMP Islam Qur'ani Batanghari, East Lampung. This type of research is Field Research, or called field research with qualitative analysis. Data collection methods through observation, interviews, and documentation. Data analysis techniques can be done through data education, presenting data, and drawing conclusions. The data acquisition in this study is teachers as examples, habituation, advice, supervision, conversations, stories, lectures, demonstrations, Targhib, and Tarhib. The overall strategy that PAI teachers have carried out has been running optimally, this aims to increase aqidah in students to be better.

**Keywords:** Aqidah; Teacher Strategy; Islamic Religious Education

### I. INTRODUCTION

Nowadays, there are often various things that deviate from the Islamic creed in schools, such as disrespecting teachers, cheating, plagiarism of other people's assignments, brawls, and the like (N. Sari, Januar, and Anizar 2023). What often happens among teenagers, namely brawls between sharply armed students, of course, is a problem that must be followed up immediately (Triandiva 2023). It is assumed that less solid creeds cause deviant behaviors (Hermawan 2019) Because creed is the source or core of Islamic teachings, when a person's creed is not solid, it can lead to bad behavior (Usilo, Tamam, and Alim 2023). Therefore, the creed must be instilled from an early age to form a character that has an Islamic personality that is, the foundation in the life of both thinking and behaving is the Islamic creed (Febrianto 2022). The goal is to strengthen beliefs and form behaviors with noble morals (Zhou and Yang 2022).

Each individual must have a strong creed foundation so that all his activities do not lead to wrong understanding. A good knowledge of the Islamic creed will lead a person to avoid actions that are not liked by the religion (Adib 2022). With a strong foundation of understanding creed, a person can have a character that will make a person have behavioral values to lead to the goodness inherent in faith and holiness (Khotimah et al. 2023). When teachers form the right strategy, students instill a good creed in themselves. Through the procedures conveyed by teachers in learning not only in the context of providing material, but spiritual attitudes embedded in students also



need to be considered (Finefter-Rosenbluh 2022). Because this can foster students' awareness in the heart and soul and be able to show good behavior to encourage themselves to do good, thus, students can practice the teachings of Islam correctly and obediently in everyday life (D. I. Sari 2022).

## **II. LITERATURE REVIEW**

### **a. Islamic Education**

Islamic Religious Education (PAI) is a curriculum taught as a subject at the primary, junior high, and high school levels (Z. Zakariyah, Muhamad Arif, and Nurotul Faidah 2022). Where, Islamic religious education lessons are an effort to educate or teach about the values of Islamic teachings so that they become a person's view and attitude to life (Umam 2022). Development of Islamic Religious Education curriculum part of the product, elaboration, expansion, and refinement. Some of the basic materials delivered to students become an effort the school has planned to help develop students' potential through learning experiences (Miswar Saputra 2021). The goal achieved in Islamic religious education lessons in Indonesia is to strengthen faith and piety (Muhammad 2019). In addition, more specifically, Islamic religious education aims to cultivate and develop creed through giving, fertilizing, and developing knowledge, appreciation, practice, habituation, and experience of students about Islam (Wahidi 2020).

### **b. Akidah Learning**

Aqidah is a belief that is the basis of all actions or charities. The Islamic creed is attached to the Muslim person, so he is bound by all the rules of law from Islamic teachings (Ramli 2023). According to Nawawi, "Aqidah" is an opinion or role that affects the human soul, then becomes a tribe of humans themselves that must be defended and defended (Nawawi 2017). The level of belief in a person's aqidah will depend greatly on the level of understanding of the proposition. Everyone has a different foundation of creed, but someone with good aqidah will always show noble behavior or practices and respect others (Gholib 2016). The main purpose of aqidah education is to integrate the concept and implementation of a relationship with humans and a relationship with the Creator that is good and balanced (K. S. Harahap, Husti, and Nurhadi 2022). Instilling creed in individual students requires a method that takes work. Teachers must have ways that can be done to shape student behavior so as not to do deviant things (Fatmawati and Hammam 2020).

### **c. Teacher Strategy**

Strategy is an effort to achieve success in achieving the goals of learning outcomes (Wekke 2018). According to Aarde, learning strategy is a process where a teacher takes initiative in diagnosing student learning needs, formulating learning goals, selecting and assigning, and identifying material for the learning process (Aarde 2020). This teaching strategy helps all teachers acquire the fundamentals of professional knowledge indispensable to facilitating student learning (Orlich et al. 2010). Teachers do not only deliver material when dealing with problems about students' routine attitudes at school. But also strive to implement the strategies that have been implemented (Rofiki et al. 2020). In implementing the strategy, teachers need to apply the right variant of the creed planting strategy. So that it can guide students to have a strong creed that can be practiced in life in the community (Wahyuni and Bhattacharya

2021). According to Hasanah, the strategy that teachers can use is through methods. Some of these methods include example, habituation, advice, and supervision (Hasanah 2021). Meanwhile, Sutikno emphasized that 21 techniques can be used, including lectures, questions and answers, group discussions, demos, stories/stories, games, and so on (Sutikno 2019).

This study aims to analyze (1) Strategies for planting creeds in students. (2) Know the factors that support and inhibit the cultivation of creed in students. This research is limited by place, as for the object of study that has been carried out in SMP Islam Qur'ani Batanghari, Lampung Timur. Researchers are very interested in conducting research in junior high schools because of the combination of curricula used by various pesantren students. This research cannot be separated from previous research, but this study seeks to find a novelty so that this research produces originality. There are several relevant studies related to the theme, namely: (Afifah and Mashuri 2019; Basuki and Febriansyah 2020; Hartini, Muhammad, and Susandi 2021; Uccang, Buhaerah, and Andi Aras 2022; Ramadani and Ependi 2023). Some of these studies have a different style and purpose from the research titled "strategies of religious education teachers Islam in cultivating creed towards students."

### **III. METHOD**

This type of research is Field Research, or called field research. Based on this information, field research was conducted at SMP Islam Qur'ani Batanghari, East Lampung. The nature of the research that researchers use is descriptive. Namely, research is carried out to provide an overview of an event. Data sources in the study include (1) Primary data obtained directly from Islamic religious education teachers. (2) Secondary data are obtained from supporting sources to complement and clarify primary sources, namely principals, curriculum waka, and students related to instilling creeds towards students.

Data collection methods. (1) The interview method is carried out with the principal, PAI teachers, head of curriculum, and students. (2) The observation is by looking at the condition of the supporting and inhibiting factors for cultivating creed in students. (3) Documentation is used to collect supporting data in cultivating creed in students. General documents in this study are taken from RPP, Syllabus, Books, and researchers also strengthened with research results from journals, articles, and so on.

Data analysis techniques through the analysis process can be done: (1) Data reduction, data presentation, and concluding (Julhadi 2022). First, data reduction is done by simplifying and summarizing the main things from the data obtained by researchers, namely from principals, PAI teachers, students, and other data sources. Second, the presentation of data is an effort to assemble organized and arranged information to provide an overview of the possibility of existence after taking action. Researchers briefly describe, charts and relationships between categories to facilitate and understand what happens in the social situation of the environment. Third, concluding becomes the last activity after the researcher obtains the data obtained then verifies the statement briefly as well as the answer to the problem raised.

#### **IV. Research Results and discussion**

##### **a. Strategies to Instill Faith in Students at SMP Islam Qur'ani Batanghari, Lampung Timur**

The Akidah Planting Strategy is a form of effort to foster creed for students that is prepared in a planned manner in preparing students to provide understanding, develop the basis of divinity, preserve someone from polytheism, avoid the influence of misleading thoughts, and believe in the teachings of Islam correctly derived from the Qur'an and Hadith. The function of the creed planting strategy at SMP Islam Qur'ani Batanghari, East Lampung, is the development of aspects of faith and devotion that make creed a basis for thinking and charity to obtain happiness in life in the world and the hereafter. A teacher of Islamic religious education must be obligated to teach Islamic religious education to students while at school. Every time the teacher provides teaching materials, he has prepared an active learning process and the teaching components needed to increase student achievement in Islamic religious education subjects. The visualization of the nine members of the creed planting strategy is as follows:

##### **1. Exemplary Strategies in Students**

The Head of the curriculum strongly emphasizes exemplary strategies by teachers for students. Because the teacher example strategy is an effective strategy emphasized to all teachers, especially PAI teachers, in carrying out learning activities. Usually, examples are carried out inside and outside the classroom, such as examples in speaking politely and smoothly of speaking words that are not rude in the school environment, encouraging students to use good and correct Indonesian, staying away from lying words, and teachers always showing mutual respect and respect for the conversations of others, including students. Furthermore, exemplary in the teacher's actions always make it a habit to train students to be patient in learning activities and honest in action. The teacher always invites students to pray in the congregation on time to get used to it before entering the room and knocking on the door and greetings first because greetings include prayer. Get used to smiling, greeting, and greeting, and get used to helping each other.

The exemplary strategy Islamic religious education teachers apply is to set a good example of their creed and encourage students to be exemplary in school. According to Hadirman, forming student character through habituation and modeling can be the basic capital for character building in Islamic educational institutions. With this habituation and model, students get real examples of where they study (Hadirman 2022). In terms of action, it also teaches patience, such as imitating the morals of the Prophet Muhammad (saw), Prophet Noah (as), Prophet Moses (as), Prophet Ismail (as), steadfastness and patience in facing trials through the story of Bilal bin Rabah, firm stance, generosity, and tawakkal through the story of Prophet Ibrahim (as.), patience and repentance exemplified by Prophet Ayyub (as). Achieving disobedience to parents through the story of Kan'an, miserliness and kufr favors through Tsa'labah, and greed and miserliness through the story of Qarun (Solihin 2020). In addition, cultivating the value of honesty through example is good because several indicators have been implemented, namely, students who are honest in word, honest in deed, and honest in their stance. PAI teachers should continue to guide children to have a better religious character (Ahsanul Khaq 2019).

## 2. Habituation Strategies in Students

The habituation strategy is a strategy that has a role in educating and nurturing students to have the habit of practicing Islamic teachings in their daily lives. Habituation strategies can be done in schools to instill creed in students, including the habit of scheduling adhan and iqamah activities in students and explaining the importance of getting used to saying tawhid sentences to students. Getting used to tawhid sentences will be encouraged by faith that students always remember. The teacher always familiarizes and invites students to pray in congregation at the beginning of the time, dress neatly at the time of prayer, make remembrance, and pray after prayer. With this habituation, it is intended that students can be orderly in prayer as a form of Allah's command that must be carried out immediately when hearing the sound of adhan and iqamah. And the habit of praying practice in every activity, such as reading bismillah before eating and drinking, saying Alhamdulillah after finishing, or when given something by others.

In this case, teachers often show habituation to students and encourage them, namely always saying daily prayers, toyyibah sentences, and yawning *astaghfirullah*. According to Fatmawati and Hammam, the formation of Akidah through habituation carried out by PAI teachers is a learning for students that is carried out repeatedly to become accustomed to it. This habituation is carried out to cultivate certain activities so that it becomes an activity that can be done correctly (Fatmawati and Hammam 2020). Then, the teacher can encourage students to use religious coping such as praying, dhikr, reading the Qur'an, and so on; this will positively impact reducing physical complaints, overcoming psychological problems, and increasing calmness (Bukhori, Hidayanti, and Situmorang 2022). Efforts to habitually read prayers that take place before and after learning repeated efforts made by all class activities are things that must exist because repeated things will imprint on each student so that they can form religious character (Ahsanulhaq 2019). With this habituation, it is hoped that it can foster habituation about faith in students and become a responsibility that must be practiced.

## 3. Advice Strategies for Students

The advice strategy is cultivating creed by advising students to encourage students to do good fights. Counsels are given about the construction of creeds. I usually give this advice when in class at the beginning of learning, for example, advising about the importance of praying five times, prohibition lying, prohibition stealing, prohibition eating food that is haram to eat, having strong faith, especially when fasting, and habituating praiseworthy behavior. The form of advice that researchers found when making observations is that PAI teachers always give advice before starting learning and give lessons about believing that Allah Almighty is All-Knowing, All-Alert, All-Hearing, and All-Seeing. Often insert moral messages such as helping each other in kindness, respecting the opinions of others, being honest, and doing good to others.

The advice strategy carried out by PAI teachers to instill a creed in their students is to provide messages that are warning to students so that students can understand what they have experienced. According to Anisah et al., the provision of advice by PAI teachers to students is good because it will encourage students' enthusiasm to study diligently so that students can improve themselves. They are also taught to respect the opinions of others, especially in the aspect of creed (Siti Anisah et al. 2022). The

teacher should also create such a model of positive reflection given to students. Consciously, students will feel directly from what is conveyed by the teacher. This kind of plan can be implemented in educational activities for the learning life of students when delving into daily experiences (Silseth and Erstad 2022). Forms of advice about the importance of congregational prayer, prohibition of lying, prohibition of stealing, prohibition of eating food that is haram to eat, and the importance of building strong faith, especially during fasting. All advice forms are linked to creed aspects (Faridayanti, Joni, and Permatasari 2020). This advice strategy can be used to educate students, including preparing both morally, emotionally and socially.

#### 4. Supervision Strategies in Students

The supervision strategy is cultivating creed by supervising students in the learning environment. Supervision that teachers on students at school often carry out is the first supervision when in class when given a learning evaluation carried out by PAI teachers, the second supervision of student associations while at school is carried out by PAI Teachers and BK Teachers, namely about student behavior when outside the classroom, the third supervision on mobile communication devices, when brought to school, is carried out by all teacher councils, and finally the fourth supervision of supervision during worship such as congregational dhuhr prayer and dhuha prayer at Al-Qolam mosque is carried out by PAI teachers, BK teachers, and student council. That way, the form of supervision carried out by PAI teachers on students is not only supervision in terms of worship but also supervision in using communication tools, supervision during the learning process in the classroom, and when students hang out with friends during break time.

The supervision strategy carried out by Islamic religious education teachers is to provide control to students through supervision so that students can be guided optimally through their daily activities while at school. According to Taib, the supervision carried out by PAI teachers on students is not only supervision in terms of worship, but also supervision in using communication tools, supervision during the learning process in the classroom and when students hang out with friends outside class hours (Bun, Taib, and Mufidatul Ummah 2020). Then, supervision on *gadget* communication devices or *Android mobile phones* is usually in the form of photos and videos, teachers always provide control in their use. So that students do not do things that deviate from the rules set in school (Fernandes 2020). Therefore, at the age of adolescence it is necessary to have proper supervision and more instilled strong religious creeds.

#### 5. *Hiwar* (Conversation) Strategies in Students

The *Hiwar* (conversation) strategy is used by teachers when in class by providing an understanding of creed related to the material of the pillars of Faith. When in class, teachers often give students conversations, providing stimulus to ask questions about material that has been delivered. The war strategy (Conversation) on the material of creed exemplifies the glory and honesty of the apostles of Allah Almighty. The teacher initiates a conversation with the students: what if there are no role models in this world? Many people responded to the question. Then the students asked how humans can get a role model, sir? Then I explained by understanding the word Faith in the apostle of Allah SWT. Then the students asked again who the apostle was, sir, is it the same as us? Then I said yes, the apostle was also a human like us. They ate, drank, and slept. However, the difference is the inherent qualities of an apostle of Allah Almighty,

which are obligatory. All the apostle's teachings are noble role models that we must emulate, such as upholding honesty and trustworthiness, avoiding lying, lawlessness, and disobedience, having an attitude that does not give up easily, having patience and steadfastness, and having a leadership spirit. If we do not follow His instructions, then we will go astray and fight over each other's truth.

The *Hiwar* (conversation) strategy is carried out by PAI teachers by conducting dialogues with students related to the problems they experience, especially creed problems. From these conversations, it is expected to find out further student development. According to Boheim et al., in practice dialogue that is carried out openly certainly encourages students to actively participate in productive classroom discourse. Teachers who always provide open leisure certainly get a lot of information from what students feel. Through this activity students will also be more motivated to get positive direction (Böheim et al. 2021). By giving open conversations to students means providing a stimulus to ask questions about the nature of Allah SWT. The teacher gives time to his students to ask questions and respond to the learning theme then the teacher is tasked with providing a correct explanation based on the source of Islamic teachings (Lita Dwi Ariyanti 2017). This strategy provides an opportunity for students to ask questions related to the material presented by paying attention to the thinking process among students.

#### 6. *Qishah* (Story) Strategies in Students

The teacher's strategy in instilling creed in students is by using the *qishah* (story) strategy. This strategy is applied by conveying in class the teacher explains the stories during the material discussing the life journey of the Prophet and Messenger of Allah SWT, the companions of the apostle, and the stories of those who shower, and so on. By applying the *qishah* (story) strategy as exemplified in the PAI lesson in grade 8 in chapter 8 with the theme of exemplifying the noble qualities of the apostles of Allah Almighty, I told the story of the da'wah of 25 apostles and apostles all azmi to the students, from the story conveyed students noticed and were very interested in the story told. The delivery of this story is so that students can believe that Allah Almighty sent the chosen men, namely apostles, to deliver the revelation or treatise he had received to his people. If only delivered with a lecture strategy, it will feel boring for students and cause students to fall asleep. The benefits of this strategy are that students can internalize the messages contained in the story. Especially if this strategy is delivered with good intonation, students will be more interested.

The *Qishah* (story) method used by Islamic religious education teachers by conveying the stories of Prophets and Apostles as well as those who pray. According to Aliyah, the story method can provide stimulation to students in order to increase their faith and encourage them to do good and can form noble morals (Aliyah 2017). The story method is expected to increase student motivation, so it can make it easier to understand the material presented, this method is usually delivered should be accompanied by learning media, as well as using image media. (Azizeh 2021). In addition to being able to attract students' attention, this strategy can also be a transfer of moral messages and creeds conveyed to students. This strategy is carried out by presenting stories so that listeners and readers can imitate good deeds and leave bad deeds, and become readers and listeners who always have faith and godly deeds (Falah 2018).

## 7. *Tarhib* and *Tarhib* Strategies in Students

*The Tarhib* and *Tarhib* strategies are for cultivating creeds by providing special motivation and reinforcement to students always to practice good things. This strategy is applied in class by asking students to count how much good has been done each day; the teacher also emphasizes that in return for people who do many good deeds, Allah Almighty has promised he will enter heaven. In addition, it calculates how much bad he has done daily. If more and more harm is done, then the gates of hell are wide open, as well as convincing students that there is a great sin that Allah Almighty will not forgive, namely the sin of a polytheist or associating Allah Almighty with what He has created.

Islamic religious education teachers have used *the tarhib* and *tarhib* methods in instilling creed in students. With this strategy, students feel more careful in their attitudes and actions because they are always under the supervision of Allah SWT. According to Nur and Hasnawati, this method of *tarhib* and *tarhib* is a human obligation to instill faith and shahih creed in students so that they easily understand the requirements for entering heaven and avoid things that can plunge humans into the doom of Allah (Nur and Hasnawati 2020). That way, teachers can grow their learning motivation to optimize the learning process well (Tabroni and Qutbiyah 2022). Because the form of this method is done by providing lessons by providing encouragement or motivation to get joy if you get success in doing good, while if you are not successful because you do not want to follow the instructions of the truth, you will get trouble (Ahmad Fauzi Muttaqin 2023).

## 8. Student *Lecture* Strategies

In lecture activities in class, when delivering material, teachers also convey postulates sourced from the Qur'an and hadith as instructions in delivering creed material. By convincing students that everything sourced in the Qur'an and hadith is a guide to life in creed. Teachers often convey both in class before learning begins and after the *dhuhr* prayer in congregation in the mosque by telling students about the importance of faith in a person for life. This delivery is the foundation of the Islamic creed to be practiced. If a person's faith is good, his deeds will also be good, and vice versa. If a person's faith is bad, then his deeds are also bad, and we assure students that everything we do in this world will be held accountable by Allah Almighty. Invite students to diligently read the Qur'an as proof of their love for the holy book and encourage students always to do good.

The motto of lectures carried out by Islamic religious education teachers is to deliver lectures about the importance of faith in a person for life. The content of the lecture contains explanations about faith in the holy book of Allah Almighty, and motivates students to love the Qur'an by diligently reading it every day. According to Fardilah, Ariza, and Sufyan, the lecture method is the delivery of lessons carried out by teachers with oral narration or explanation directly in front of students. The lecture begins by explaining the goals to be achieved, revealing the outlines to be discussed, and connecting the material to be presented with the material that has been presented (Fardilah, Ariza, and Sufyan 2022). This lecture strategy becomes a way of delivering learning by oral narration carried out by teachers to their students, a way of delivering learning by oral narration carried out by teachers to their students in the classroom (A. S. Harahap 2018). In its application, adjust the situation and conditions that occur in the school based on the learning objectives to be achieved.



## 9. Demonstration Strategies in Students

The demonstration strategy is used by teachers when the teaching and learning process begins. When the teacher demonstrates to students using a PowerPoint display and accompanied by explanations, in the teaching and learning process in class, the teacher has also used media to display to students, using power points and video displays of material exemplifying the glory and honesty of the apostles of Allah which contains creed material. With this strategy, it can make it easier to deliver material, especially about creed. It would be more interesting if examples in educational videos accompany the PowerPoint. In the situation of learning activities in class, the teacher has displayed PowerPoint points and videos related to the subject matter, exemplifying the glory and honesty of the apostles of Allah. the slides that are displayed are easy to remember and record the explanations, and the videos displayed can attract students' attention, especially the exemplary stories of the apostles of Allah.

The demonstration method by Islamic religious education teachers is to use tools, namely laptops, and projectors, to display power points and learning videos about the creed. According to Rizza et al., LCD projector media displays video or images on a screen. LCD projector media is very important in learning because, with LCD projector media, children can clearly understand and understand what we convey. Students not only hear, but through LCD projector media, children can observe, ask, collect information, reason, and communicate (Rizza et al. 2022). Applying these strategies can make it easier for teachers to cultivate creeds, motivate students to have the right creed, and provide examples in everyday life. The development of this demonstration strategy can be done by demonstrating goods, events, rules, and sequences of carrying out an activity, either directly or through teaching media relevant to the subject matter or material being presented (Alifah 2019).

### **b. Supporting and Inhibiting Factors for Akidah Cultivation of Students in SMP Islam Qur'ani Batanghari, Kabupaten Lampung Timur**

#### 1. Supporting Factors

First, School Rules and Programs. This regulation can be useful for PAI teachers and students to improve religious values because forming, fostering, and improving students' creed is not enough to teach creed material alone. However, there needs to be rules that bind both PAI teachers and students to succeed in understanding the creed. The form of discipline and discipline and school program is that there is an order between PAI teachers and students, which is then read out in every ceremonial activity. With regulations and school programs, it is easier for teachers to condition students and support to grow of students' creeds in the school environment. So that the rules and programs of this school, teachers optimize well against the rules that have been set, and students who do not implement the rules and programs are subject to applicable sanctions.

According to Zendrato & Lase, teachers as mentors who educate students to become individuals who obey school rules. This is, for teachers who face challenges in cultivating students' self-awareness due to the different traits and characteristics of students, who sometimes neglect the teacher's direction and guidance. So to overcome this probematics, teachers must constantly remind students of discipline, be role models for students, and take action against students who violate school rules (Zendrato and Lase 2022). Then, positive programs in schools have an important role to play in shaping

inclusive and impactful learning environments. A good program in school can certainly improve students' mental well-being, teach social values, and stimulate academic development and positive character towards them (Fanny 2022).

Second, cooperation and cohesiveness of PAI teachers with school workers. The synergy between the principal, PAI teachers, and other teachers to direct students to have a strong creed will be realized optimally. Such as tadarus al-Qur'an activities during pesantren kilat and routine activities of congregational dzuhur prayers. The cooperation of Islamic religious education teachers with all teachers in the cultivation of the creed must be cooperation between PAI teachers and other teachers; without with good cooperation, the cultivation of the creed will be realized optimally. In addition to the observance of worship, namely working together to provide supervision to students during activities at school.

With the synergy between Islamic religious education teachers and all school parties, teachers have the convenience of directing students to instill good Islamic creed in the school environment. According to Sun'yah, the synergy between Islamic religious education teachers and all school parties plays a central role in creating a holistic learning approach. This collaboration ensures the delivery of religious values is in line with the school's vision, creating an inclusive environment that supports the growth of students' character and overall understanding of religion (Sun'iyah 2020). In addition, teachers can also educate and guide our students in the school environment so that they will become someone who has the ability to control their passions and has high encouragement and motivation to always do shaleh charity. Student worship motivation that teachers can do through the pesantren kilat program to increase experience, appreciation, and practice in everyday life (Lisa, Mardiah, and Napratilora 2020).

Third, Self-awareness of the learners themselves. Self-awareness of students includes a part that supports the cultivation of creed; with self-awareness arising, teachers easily guide Islamic teachings. On the positive side, students have run independently without being told. Without self-awareness, everything Islamic teachers give and instill in their students will not go well. Therefore, it is necessary to cultivate self-awareness in students so that what is instilled by the teacher can be responded positively by students and not make it a burden for them.

According to Nugraha & Azizah, self-awareness is the most important factor to support teachers to transform science, especially in the cultivation of creeds. Students who are aware of the importance of creed in their lives will always behave well in the school environment and social environment. For example, in school it is accustomed to being honest, respecting each other's beliefs, performing congregational prayers without being asked, and carrying out other obligations contained in the pillars of faith and the pillars of Islam without coercion (Nugraha and Azizah 2019). With the self-awareness of students, everything the teacher says is a truth that must be carried out without any compulsion, and makes students easier to direct properly without any students opposing the guidance and direction of the teacher (Esmiati, Prihartanti, and Partini 2020).

## 2. Inhibiting Factors

First, the family background of the learners. The family background of students is indeed an inhibiting factor. Suppose the family experiences broken home problems, domestic violence (domestic violence), and parental indifference to children's association outside the home is out of control. In that case, it will free students in their

association because their creed is weak, so they can do things that deviate from the applicable norms. For example, getting into fights, joining in making a bunch of gangs, and drinking. We as teachers also do not know what the background of students when at home, whether the background of students from their parents' group who do not have family problems or even many problems such as broken home problems, domestic violence (domestic violence), and parental indifference to children's associations outside the home. If the family background of students experiences such problems, it will certainly be an obstacle in the cultivation of creed.

According to Darawshy et al., in the school environment it is entirely the responsibility of the teacher to educate and guide students in, but if the student is at home the control and supervision is in the family, namely both parents of the student (Darawshy et al. 2023). Therefore, as parents must also set a good example for their children, especially in religious matters (A. Zakariyah and Hamid 2020). The family background of students is an inhibiting factor in the cultivation of creed if the influences of both parents do not reflect good creed. Problems that exist in the family can be in the form of interactions between family members that are less harmonious, divisions in the household, economic conditions that are less able to meet the needs of life, lack of parental attention to learning achievements in their children at school such as lack of learning motivation and so on (Adristi 2023).

Second, the allocation of lesson hours needs to be improved. The allocation of fewer lesson hours is an obstacle because religious material, especially in creed, is important and broad, especially if you want to deepen the material. The special class hours of Islamic religious education were originally 2 hours now, it is 3 hours of lessons. Although the hours used are insufficient to foster students' religious values in creed further, we have maximized practicing creed in students' lives. That way, the scheduled time from school can be used effectively.

According to Tsalitsa et al., the limited allocation of lesson hours is a challenge for teachers. Lack of time hinders the development of more in-depth material and intense interaction with students. Teachers must overcome these limitations with creativity, focus on key concepts, and use effective methods (Tsalitsa et al. 2020). With limited time allocation, it is important for teachers to design efficient learning, maximize student engagement, and ensure that learning objectives are achieved. Solutions can involve flexible approaches, use of technology, and collaboration among teachers to address the challenge of under-allocating lesson hours (Khoiri 2020).

Third, the impact of science and technology progress. With the development of technology, as it is today, it becomes an obstacle if students use it only to look for negative things such as or less useful. The media should be used well, but some students use it only for bad things. If in school there is still supervision carried out by the teacher, but if it is at home, regardless of the teacher's responsibility. This means that parents are fully responsible and can supervise the condition and personality of their children. Therefore, technological development is one factor that inhibits teachers from instilling creeds in students.

According to Zhao, the impact of technological advances can hinder teachers in cultivating creeds can damage the adolescent generation, because there are many negative influences caused in it including students often updating things that are not useful, and often using to play such as social media (Zhao 2021). If at school student

supervision is easy to control by the teacher, but when at home the teacher cannot know about what activities students do during their time at home (Ultra, Hawi, and Suryana 2020). The greater the challenges faced by teachers in the field of education, the impact caused can have a positive or negative effect. If students look for things that are negative in nature, of course this will hinder teachers in instilling creed values. Because students prefer mobile phones over what the teacher teaches. This is what is an obstacle for teachers to instill creed (Ahyar Rusdi, Muh Zulkifli 2022). Teachers should work with parents to guide and supervise children so that they do not fall into negative actions.

## V. CONCLUSION

The strategy of Islamic religious education teachers in cultivating creed in students has gained significant success. Through various comprehensive approaches, the use of technology, and methods carried out, PAI teachers can present learning that can produce a better way to add creed values to students. Teachers have engaged students in discussing and applying religious values in daily life to create sustainable understanding. Then, supporting factors, namely the existence of school regulations and programs, energy between teachers and the school environment, and consistent teacher behavior models, strengthen the formation of strong character. This strategy leads to the development of individuals who have a deep understanding of the creed and the ability to apply religious values in every aspect of life. However, the inhibiting factors are due to various parental backgrounds, the number of hours allotted used in PAI learning, and the impact of technological developments are problematic to crush aqidah on students. Of course, this is not a fatal problem because teachers have optimized as well as possible to improve aqidah in students to be better.

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