

# Teachers' Strategies in Fostering Students' Social Piety at Madrasah Aliyah Negeri Binjai

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## Abstract

This study aims to analyze teachers' strategies in internalizing Islamic educational values within the teaching and learning process as an effort to cultivate students' social piety at Madrasah Aliyah Negeri Binjai. Social piety is understood as the practical manifestation of religious comprehension that goes beyond ritualistic dimensions, emphasizing ethical and social aspects. This research employed a qualitative approach with a field study design. Data were collected through observation, documentation, and in-depth interviews with teachers and students between late June and early August. The findings reveal two main strategies of Islamic education internalization: first, the integration of religious values into the curriculum and daily teaching practices; second, the habituation of social-religious attitudes through teachers' role modeling and extracurricular activities. These strategies have proven effective in fostering students' caring attitudes, discipline, and social empathy.

**Keywords:** *Teachers' Strategies; Islamic Education Internalization; Social Piety; Madrasah Aliyah Negeri Binjai.*

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## Introduction

Islamic education holds a fundamental position in shaping a generation of faithful, pious, and virtuous individuals [1]. The main function of education is not merely to transfer knowledge but also to instill values aligned with religious teachings. Within this context, Islamic education serves as a moral foundation guiding students in navigating social dynamics and contemporary developments [2].

As a formal Islamic educational institution, the madrasah plays a strategic role in the process of internalizing religious values [3]. Particularly, Madrasah Aliyah is expected to integrate knowledge with spirituality [4], enabling students to excel academically while also practicing social piety in their daily lives [5].

Social piety represents a tangible form of religiosity manifested in behavior [6], such as empathy, caring, discipline, and social responsibility [7]. It is not merely a reflection of ritual obedience but also the implementation of Islamic teachings that emphasize balance between vertical worship to Allah and horizontal devotion to fellow humans [8].

However, many students' understanding of religion remains limited to the cognitive dimension without being reflected in social conduct. This has led to various social issues such as low concern for the surrounding environment, weakened solidarity, and lack of responsibility. These challenges require teachers to design appropriate strategies so that religious values are genuinely internalized in students' character.

Teachers serve as the vanguard of education. The success of Islamic education in shaping students' social piety is largely determined by teachers' strategies in internalizing those values [6]. Teachers function not only as instructors but also as educators, mentors, and moral exemplars whose attitudes and behavior are imitated by students.

The internalization of Islamic education can be carried out by linking subject matter with religious values, providing role models, and habituating students to engage in both religious and social practices [9]. This process instills awareness that religion is not only to be understood but also to be practiced in everyday life [10].

Madrasah Aliyah Negeri Binjai is one of the institutions consistently developing teaching strategies based on Islamic values. Teachers strive to ensure that education is not only academically oriented but also strengthens students' social and spiritual character. Thus, students are expected to face global challenges without losing their Islamic identity.

In practice, teachers' strategies at MAN Binjai are not limited to delivering lessons but also emphasize the interconnection between knowledge, faith, and practice. Classroom activities are connected to social experiences, whether through class discussions, extracurricular programs, or community service. This highlights the active role of teachers in nurturing students' social piety.

Research on teachers' strategies in internalizing Islamic education is significant as it provides empirical insights into how religious values are embedded within the school environment. This study contributes to the development of educational models relevant to contemporary needs, where students are expected to be intellectually competent as well as spiritually and socially mature.

Based on this background, this study focuses on analyzing teachers' strategies in internalizing Islamic education to cultivate students' social piety at Madrasah Aliyah Negeri Binjai. It aims to identify effective strategies that may serve as a reference for other madrasahs and similar educational institutions across Indonesia.

## Literature Review

The internalization of Islamic education refers to the process of embedding religious values into students' attitudes, behavior, and character. This process is carried out through formal learning, teachers' role modeling, and socio-religious experiences [11]. Social piety itself is the manifestation of religiosity expressed through empathy, honesty, care, and active engagement in community life. Teachers' strategies are considered a key factor in the success

of Islamic education [12], as teachers serve not only as instructors but also as moral role models and spiritual guides [13]. Accordingly, this study emphasizes how teachers' strategies in internalizing Islamic education contribute to nurturing students' social piety within the madrasah environment.

## Research Methodology

This study employed a qualitative approach with a field study design. The research site was Madrasah Aliyah Negeri Binjai. The participants included Islamic Religious Education (PAI) teachers and students from grades XI and XII. Data were collected through in-depth interviews, classroom observations, and documentation of curriculum and school activities. The interviews were conducted between late June and early August 2025. Thematic analysis was applied through the stages of data reduction, data presentation, and conclusion drawing. Data validity was ensured using source triangulation (teachers, students, documents) and member checking to confirm the accuracy of the information [14].

### 3.1 Integration of Islamic Education in the Teaching and Learning Process at Madrasah Aliyah Negeri Binjai

Teachers at MAN Binjai strive to integrate Islamic educational values into every subject, both religious and general. For instance, in biology lessons, teachers connect topics on the creation of the universe with the greatness of Allah, thereby strengthening students' religious values. This approach conveys the understanding that learning is not only an intellectual pursuit but also a form of worship and gratitude for the blessing of knowledge.

In an interview conducted in July 2025, one of the teachers stated:

"We want students to realize that learning is not only about acquiring worldly knowledge, but also about drawing closer to Allah. Therefore, whenever possible, each subject is connected to religious values."

This statement underscores that the internalization of Islamic education is carried out transdisciplinarily, not limited solely to Islamic Religious Education (PAI).

Classroom observations revealed that teachers frequently employ Qur'anic verses and Hadiths as introductory materials for their lessons. For example, before starting a mathematics class, a teacher might emphasize the importance of honesty in calculations by quoting a Hadith prohibiting fraud in measurement. This practice instills the awareness that religious values permeate everyday life.

Furthermore, teachers encourage students to link academic assignments with religious values. In Indonesian language essay assignments, for example, students are directed to address socio-religious themes such as environmental stewardship, sharing with others, or social justice. This strategy helps students internalize the perspective that knowledge serves as a medium to strengthen Islamic character.

One student, interviewed in early July 2025, explained:

"When we study physics, our teacher often says that all natural laws are signs of Allah's greatness. So, it is not merely about formulas, but there is a lesson of faith behind them."

This testimony demonstrates that the integrative approach adopted by teachers provides deeper meaning to the learning process, enabling students not only to pursue academic achievement but also to gain spiritual enlightenment.

The integration of Islamic education is also evident in reflective learning methods. Teachers often conclude lessons by inviting students to reflect on the moral or spiritual implications of the material studied. For instance, after studying ecosystems, teachers remind students of humanity's responsibility as *khalifah* (stewards) of the earth. Such reflective approaches effectively foster ecological and religious awareness simultaneously.

In addition to classroom strategies, Islamic integration is reinforced through routine school activities, such as reciting prayers before and after lessons. These simple practices instill

spiritual discipline and reinforce the notion that the teaching and learning process is inseparable from worship.

Teachers at MAN Binjai also utilize educational technology to strengthen the integration of Islamic values. For example, in PowerPoint presentations, teachers insert Qur'anic quotations or Islamic motivational phrases. This demonstrates that modernization in education can coexist with the internalization of religious principles.

Interviews with the principal at the end of July 2025 revealed institutional support for this approach:

"We encourage teachers to embed Islamic values into every subject. Our educational aim is not only to produce intelligent students but also students with good character." This statement highlights that the integration of Islamic education is not merely a personal initiative by teachers but also an institutional policy.

Thus, the integration of Islamic education in the teaching and learning process at MAN Binjai is systematically carried out through material association, religious-themed assignments, spiritual reflection, role modeling, and institutional support. This strategy ensures that learning is not solely oriented toward academic achievement but also toward shaping students' socio-religious character, fostering care, discipline, and empathy.

### **3.2 Keteladanan Guru dan Pembiasaan Sosial-Religius**

Teachers at MAN Binjai recognize that role modeling is one of the most effective strategies for shaping students' character. They strive to demonstrate consistency between words and actions, such as punctuality, politeness in speech, and genuine care for students. This reflects the principle that a teacher's behavior embodies Islamic educational values, which are easily emulated by students.

In an interview in early August 2025, a student explained:

"We see how our teachers take part in social activities, even accompanying us directly. That makes us feel the importance of caring for others and motivates us to follow their example." This testimony illustrates that teacher role modeling is not limited to giving instructions but involves real practices that influence student behavior.

Religious social activities, such as community service at orphanages, are routinely organized by the madrasah under teacher supervision. Teachers not only guide students but also actively participate. Students admitted that they would feel ashamed not to take part, since their teachers set an example of social concern. Role modeling is also evident in daily worship practices. Teachers consistently encourage students to perform congregational prayers in the school's mosque, often leading the prayer as imams. Their presence reinforces students' religious habituation, which extends beyond the school environment.

A teacher interviewed in late July 2025 remarked:

"If we merely tell students to pray diligently, the impact may be minimal. But if we join them, students will feel more connected and accustomed to it."

This statement confirms that role modeling is the key to successful internalization of Islamic education. Beyond worship, teachers also instill habits of cleanliness and order. For example, they participate directly in the school's Friday Clean-Up activities, rather than merely supervising. Through such practices, students learn that cleanliness is part of faith, not just a school regulation.

Religious extracurricular activities such as Qur'anic study circles, hadrah (Islamic music ensemble), and short-term Islamic boarding programs (*pesantren kilat*) are also used as means of socio-religious habituation. Teachers serve as mentors, instilling values of togetherness, solidarity, and discipline. These activities have proven effective in strengthening students' sense of brotherhood. Observations of religious programs in July 2025 showed that teachers not only delivered theoretical material but also guided students in practical worship and religious activities, particularly those associated with Ramadan. These efforts foster both a spirit of religiosity and strong social bonds among students.

The principal emphasized in an August 2025 interview:

"Teacher role modeling is our greatest asset. Students find it easier to imitate what they see rather than merely what they hear." This underscores that socio-religious habituation led by teachers is an institutionally recognized strategy.

In conclusion, teacher role modeling and socio-religious habituation at MAN Binjai go hand in hand. Teachers do not merely teach values but embody them in daily life. This strategy has successfully nurtured students' social piety, reflected in their concern for others, active participation in social activities, discipline in worship, and habits of maintaining cleanliness. These findings affirm that the internalization of Islamic education through example and habituation is far more effective than verbal instruction alone.

**Table 1.** Teacher's Role in Modeling and Social-Religious Habituation Related to Students' Social Piety

Teacher's Strategy	Description of Implementation	Impact on Students' Social Piety
<b>Role Modeling in Worship</b>	Teachers consistently perform daily prayers in congregation with students and sometimes act as imams.	Encourages discipline in worship, strengthens students' sense of togetherness and obedience.
<b>Participation in Social Activities</b>	Teachers actively accompany students in social programs such as charity, community service, and visits to orphanages.	Increases students' empathy, solidarity, and willingness to contribute to community welfare.
<b>Guidance in Extracurricular Religious Programs</b>	Teachers supervise Qur'an recitation, hadrah, and Islamic studies clubs.	Builds collective religious identity, fosters cooperation, and develops respect for religious values.
<b>Involvement in Cleanliness Campaigns</b>	Teachers participate directly in "Friday Clean" activities and environmental care projects.	Instills responsibility, care for environment, and discipline as part of faith-based behavior.
<b>Consistency in Moral Conduct</b>	Teachers show politeness, fairness, and punctuality in daily interactions.	Shapes honesty, respect, and responsibility in students' interpersonal relations.
<b>Encouragement of Reflection and Discussion</b>	Teachers close lessons with moral reflections linked to Islamic teachings.	Strengthens moral reasoning, enhances awareness of religious values in social life.
<b>Support for Religious Routines</b>	Teachers habituate students to begin and end classes with prayer.	Develops spiritual discipline and integrates religion into daily learning practices.
<b>Mentoring During Religious Camps</b>	Teachers accompany students in activities such as qiyamul lail and communal Qur'an reading.	Cultivates spiritual maturity, brotherhood, and stronger social-religious bonds.

## Conclusion

This study demonstrates that teachers at Madrasah Aliyah Negeri Binjai internalize Islamic education through two main strategies: the integration of religious values into the teaching and learning process and teacher role modeling reinforced by socio-religious habituation. Both strategies have proven effective in fostering students' social piety, as reflected in their growing sense of care, discipline, and empathy. Thus, teachers hold a vital role as the primary drivers of Islamic education, bridging the cognitive, affective, and social dimensions of student development. The findings affirm the significance of teachers in shaping a generation that is not only intellectually competent but also possesses strong social character, contributing positively to society.

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