Religious Literacy Movement among Madrasah Ibtidaiyah Students

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Abstrak
Literasi keagamaan di kalangan siswa saat ini masih rendah. Penelitian tentang praktik literasi keagamaan di sekolah atau madrasah pun belum banyak dilakukan. Penelitian ini bertujuan untuk menggali praktik gerakan literasi keagamaan di kalangan siswa Madrasah Ibtidaiyah. Penelitian ini tergolong ke dalam kualitatif dan menggunakan studi kasus sebagai desain penelitiannya. Data penelitian dikumpulkan melalui wawancara, observasi dan dokumentasi. Hasil dari penelitian ini menunjukan bahwa optimalisasi gerakan literasi keagamaan di kalangan siswa dapat dibangun melalui program dan regulasi yang jelas, fasilitas yang memadai, dan pembelajaran yang terukur. Kontruksi model pembelajaran sosial Albert Bandura juga nampak diaplikasikan pada gerakan literasi keagamaan siswa di Madrasah Ibtidaiyah ini. Hal ini mencakup pemodelan, stimulasi, belajar dari realitas atau pengalaman, dan juga bersifat dialogis dan tidak menggurui. Gerakan literasi keagamaan siswa dapat dikatakan optimal jika para siswa memiliki karakter "RAPI", yaitu Ramah, Aman, Prestasi, Islami. Penelitian ini berkontribusi memberikan gambaran akan pentingnya memprioritaskan gerakan literasi keagamaan karena hal tersebut diharapkan mampu mencetak siswa-siswi yang cerdas dan generasi yang berkualitas.

Kata Kunci: Gerakan Literasi Keagamaan, Siswa Madrasah Ibtidaiyah, Teori Pembelajaran Sosial Albert Bandura

Abstract
In more recent years, religious literacy among students is assumed to be low. There is also limited amount of research has been conducted on this area. This study aims to find out the practice of religious literacy movements among students of Madrasah Ibtidaiyah. This study belongs to qualitative research and uses case study as its research design. The data were collected through interview, observation, and documentation. The result shows that the optimization of religious literacy movement among students can be built through clear programs and regulations, adequate facilities, and measurable learning. The construction of Albert Bandura's social

learning model also applied in the religious literacy movement among students of Madrasah Ibtidaiyah. It includes modeling, stimulating, learning from reality or experience, as well as being dialogical and not patronizing. The religious literacy movement of students can be categorized into optimal when the students have the character of "RAPI", which consists of Ramah (friendly), Aman (safe), Prestasi (achievement), Islami (Islamic). This study contributes to describe the importance of prioritizing religious literacy movement because it can build intelligent students and quality generations.

Keywords: Religious Literacy Movement, Students of Madrasah Ibtidaiyah, Albert Bandura's social learning model

INTRODUCTION

21st Century learning requires students to have the spirit of literacy. Literacy is important for students as a basic capital in building character and skills, such as reading, writing, and arithmetic skills. These skills can help in understanding information analytically, critically, and reflectively (Faizah et. al., 2016). Unfortunately, the phenomenon exists, the results of the Progress in International Reading Literacy Study (PIRLS) survey on the literacy of grade IV elementary school students in 45 countries ranked Indonesia 41st out of 45 participating countries in 1992. Another survey of literacy conducted by Central Connecticut State University in 2016 in New Britain, Conn, the United States, places Indonesia in a pretty alarming position, which is 60th out of 61 countries. Meanwhile, the results of the 2015 Program for International Student Assessment (PISA) survey announced at the beginning of December 2016 showed results that were not much different. Indonesia ranks 64 out of 72 countries. During 2012-2015, PISA scores for reading only rose by 1 point from 396 to 397, while for science it rose from 382 to 403, and mathematics scores rose from 375 to 386. The test results showed that the ability to understand and the skills to use materials, reading materials, especially document texts in Indonesian children aged 9-14 years are ranked in the bottom ten.

The above case is strengthened by the National Reading Literacy Activity Index (Alibaca) included in the activity category literacy is low, whereas in the provincial index, 9 provinces are in the medium category, 24 provinces are included in the low category, and 1 province is in the very low category. From the provincial Alibaca Index ranking, there are three provinces that have the highest index numbers, i.e. DKI Jakarta, which occupies the first position, followed by D.I.Yogyakarta, and Riau Islands. Even

though, there are three provinces which have low index such as Papua, Papua West and West Kalimantan (Solihin, dkk., 2019: 79).

The survey results above show that the literacy movement of schools is not yet optimal. This problem is suspected by the lack of funds, human resources owned, awareness, and understanding of school residents as well as support from parents on the importance of children's literacy for life. Therefore, Permendikbud No. 23 of 2015 mandates that schools implement literacy movement programs in various activities, one of which is 15 minutes of reading before learning and the obligation of students to go to the library. Besides, there needs to be participatory (Tamrin, 2018: 120)And conducive actions that must be taken to change the weak culture of literacy in the classroom. These actions include the 6M program; observing, creating, communicating, appreciating, posting, and demonstrating(Akbar, 2017: 42).

Yuianika & Suratinah's research (2019: 5017-513) on the Implementation of the School Literacy Movement in Dharma Elementary Schools of UT shows that the School Literacy Movement can be carried out on schedule if students begin to like reading, but book facilities must be adequate to build a reading experience that is good. Likewise, school principals and teachers must commit to the success of the School Literacy Movement activities. Related research from Suyono, Titik Harsiati, and Ika Sari Wulandari (2017: 116-123) on the Implementation of School Literacy Movements in Thematic Learning in Primary Schools shows that school literacy is built through two patterns, namely patterns of literacy activities in thematic books (pre-reading, reading, and post-reading) and patterns of literacy activities in schools (patterns of strategy and implementation of literacy activities, sources of books and literacy environment as well as cooperation in literacy activities).Furthermore, a study conducted by Nur Berlian et al (Puslitjak Dikbud Team) published in 2018 with the title "Evaluation of the Literacy Program: School Literacy Movement". Location of the study was conducted in 4 districts/cities selected based on mapping of INAP/ACTION results and monitoring School Literacy Movement (GLS) online, namely areas considered to be low in literacy, including Palangkaraya City and West Lombok Regency, and areas considered to have high literacy levels including the city of Padang and Malang Regency.

The study also revealed that the implementation of GLS still experienced many obstacles, especially about supporting resources, such as the condition of the school

library, reading room, and the number of books, especially fiction and reference books. Another factor that has been hampered is the level of education and economic ability of parents, which is still largely low, so that school output has not consistently increased, even in some schools it has decreased. Other factors are the level of awareness of students and teachers that are still lacking in the literacy program, socialization of the literacy program that is not optimal and comprehensive, and the lack of support from parents and other parties.

Hidayah's research (2017: 48-58), focuses more on elementary school managers to optimize the movement of primary school literacy through the function of school libraries and non-governmental organizations. While research from Siti Wahyuni and Ahmad Pramudiyanto (n.d.: 938-944) suggests that educators optimize literacy culture through journaling-feedback programs because it can increase children's motivation and literacy levels continuingly.

Different from the results of previous studies, Iswanto's research results show that literacy practices in madrasas do not fully follow the guidelines made by the School Literacy Movement. However, there are specials and creativity, such as religious literacy that stands out through the literacy of the scriptures (Iswanto, 2018: 189). In addition to fostering religious literacy, interest in reading also training students to be able to criticize sources of religion-related knowledge or values that they get in the form of texts (books), oral, visual, and digital (Nurzakiyah, 2018: 20). Other research from Setyawan Andreas (2017: 145), shows that religious education built with religious literacy to students can provide a good understanding of building cognitive, effective, and moderate attitudes.

Religious learning that is normative-sectarianism in nature and learning about religion that is contextual-objective can be portrayed through contemporary situations of religious literacy practices in schools, and mosques in Indonesia (Pranawati, 2019: vii). The strong religious literacy among school/madrasah students in this digital age can increase the accountability of educators in terms of education, teaching, and class management so that public trust can be maintained well.

Implementation of Islamic Education (religious) literacy programs can use several methods, including reading 15 minutes, one book one week, computer literacy, writing the essence of reading, discussing and presenting. The implementation of this religious

literacy program has an impact on students in improving understanding of Islamic Education, Al-Qur'an literacy competence, compulsory worship competence, and the spirit of literacy in Islamic Religious Education subjects (Mufid, 2017: iii).

The implementation of the religious literacy movement among Madrasah Ibtidaiyah students certainly requires exemplary examples from academics. Unfortunately, academicians generally pay attention to literacy in general and pay less attention to religious literacy. Therefore, there needs to be synergy to optimize the religious literacy movement among Madrasah Ibtidaiyah students to produce intelligent students and of superior character. The novelty of this article is the optimizing religious literacy movement of students can be built through a systemic-integrative-constructive approach, both in terms of program synergy and regulations, facilities, and learning activities systems. This research is important to be raised so that policymakers are aware to optimize the literacy movement in schools not only to focus on general scientific literacy, but religious literacy is more prioritized because it can build intelligent students and superior character.

This study uses a qualitative method based on postpositivism or interpretative to examine the condition of objects naturally, where the researcher as a valid main instrument interprets the data according to the facts honestly and as is.Therefore, researchers very depend on information from participants in space scope, explain and appropriate analysis, data collection which is particularly containing the words/text of participants, explaining and approaching the analysis of subjective (John W. Creswel, 2008:46).In this research, an in-depth investigation is carried out in the form of procedures in the form of words or verbally from people, observable behavior and phenomena that appear that emphasize the meaning, reasoning, definition of a particular situation, more research in daily life (Lexy J. Moleong, 2010: 13).While this research model uses a case study, namely research conducted in a particular institution with honesty, accuracy, and depth related to the optimization ofthe religious literacy movement among students of Madrasah Ibtidaiyah Negeri 1 Mataram.Researchers chose the school because it is an elementary school of achievement and favored by parents of students because of the many programs that run effectively so that many achievements of the students, especially in winning the race, both at local and national levels. This accredited A school has a strong commitment to implement the School

Literacy Movement program since 2017 with the characteristics of procedures, program activities, and literacy banners around the school environment.

Data collection techniques carried out by in-depth interviews, observation, and documentation. One very important source of case study information is Interview (Robert K. Yin, 2006: 107-108). In-depth interviews were conducted with key informants, namely school principals, teachers of religious organizations, general teachers, parents, and students, with duration of 2 hours and 7 meetings for 2 months, starting from February-March 2020. This technique used to deepen data related to the optimization of the religious literacy movement in schools. While the observation technique is done by observing literacy activities in the school environment, including posters and banners about invitations to iteration. This technique is used to explore data from data sources in the form of events, places, locations, and objects along with images (Sutopo; Imam Suprayogo and Tobroni, 2003: 167).Furthermore, the documentation technique uses Xiaomi's mobile media for taking photos and recordings with the subject being studied. This technique is used to collect data from sources in the field (Sonhaji; Imron Arifin, 2004: 63). In data analysis, researchers used data analysis techniques with a descriptive-explorative analysis model that involved 3 components, namely: Condensation data, display data, and drawing conclusions-verification (Ahmad Sonhadji, 2016; Imam Suprayogo dan Tobroni, 2001:193-197; Lexy J. Moleong, 2007:190-205; Ariesto Hadi Sutopo & Adrianus Arief, 2010:11-14; Miles dan Huberman, 2009: 16). These three components are interactive and simultaneous, taking place continuously until the data is saturated. Condensation data, carried out with critical discourse analysis of the simplification of the transformation of rough data found in the field. Display data, namely the writer collects information systematically and comprehensively that gives the possibility of concluding. Drawing conclusions and verification, namely the authors verified data from findings in the field with a review of recorded evidence and records, so that accurate data related to the optimization of the religious literacy movement of learners is obtained.

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RELIGIOUS LITERACY IN SCHOOL/MADRASAH

The lack of practice of religious values in schools was allegedly due to the lack of understanding of students towards religious education. Therefore, religious literacy is

important to be improved in schools. As the results of a survey conducted by the Center for Islamic and Community Studies (PPIM), Jakarta State Islamic University (UIN) regarding religious attitudes in schools and universities in Indonesia (PPIM, 2017) shows that there are three main factors that influence a person's religious attitude. These three factors are the teaching given by their religious teacher or mentor, the source of religious knowledge available on the internet, and the government's performance over the past three years (Nur, 2019: 2).Referring to the opinion of Pratiwi Retnaningdyah, et al. (2016: 2), it can be synchronized that religious literacy in the context of the school literacy movement is the ability to seek/access, explore/understand, and use religious references intelligently through various reading, listening, viewing, writing and speaking activities.

Religious literacy is the ability obtained by an individual as a result of the learning process in embracing and implementing the teachings of the religion he believes in, both relating to the dimensions of belief, the dimensions of religious practice, the dimensions of experience and the dimensions of religious knowledge they profess (Wahidin, Unang. Islam, Yahya Muharikul dan Fadillah, Putri, 2017; 128).

Diane L More. Defines religious literacy as one's ability to see, understand and analyze the meeting point of religion with social, political, cultural life, from various points of view. Therefore, religious literacy needs to be trained to provide a better understanding of religion and be able to practice religious traditions in social and cultural contexts(Moore, 2006: 8).As religious literacy offered by the Prophet Muhammad to the people of Makkah at that time was liberating to be able to move their awareness to oppose the social injustices that occur and make them free and independent individuals (Ira M. Lapidus, 1999: 33).

The religious literacy movement is a program of activities to enhance the culture of reading and writing about religious knowledge and understanding the moral values it contains. This movement is important to be optimized in schools because low religious literacy can give way to an absolute attitude in religion, namely an attitude of believing that only his religious views are correct. Absolutism in the religious narrative if left unchecked, can threaten the harmony and peace of a plural society. Therefore, the religious literacy movement needs to be cultivated in daily lives.

Religious literacy is needed to solve practical problems related to expressions of unique religious diversity. Therefore, the level of learning is not only on the cognitive aspect, but it is also assessed by multiple-choice, but must be assessed by written and oral demonstrations.(Fujiwara, 2010: 235). If the assessment of religious literacy uses aspects of students' knowledge and understanding, then the teacher must be able to make a concept map or the main concepts of religious education so that students can communicate well and want to follow the existing religious traditions. As an example of the literacy shown in QS. An-Nisa (4) verse 9 so that educators, both teachers, and parents do not leave their children in a weak condition, but instead provide provisions so that their children can live in prosperity to fear Allah SWT and have an honest character in words and deeds.

OPTIMIZING RELIGIOUS LITERATION OF MIN 1 MATARAM STUDENTS

At present, students need not only literacy, numeracy literacy, scientific literacy, media literacy, information technology literacy, and communication. But it also requires eco-religious literacy, al-Qurán literacy, hadith literacy, and yellow book literacy. Religious literacy is important to be taught so that students have a critical and tolerant attitude (Rawia Hayik, 2015: 92). To that end, the development of student literacy requires an effective learning community, starting from opening, openness, and interactive learning. In this case, the teacher as the chain of transmission of knowledge must have the spirit of literacy (Saefulloh, 2018: 37) and able to prioritize learning in the experience of students (Hemmings & Butcher, 2012:22) with a *systemic-integrative-constructive approach* to enhance creativity, communication, and effective learning collaboration.

Based on facts on the ground, the academics of MIN 1 Mataram have provided many valuable moments for their students to actively titrate in their daily lives. There are three stages used in developing students' religious literacy, including 1) the habituation stage, which includes clear programs and regulations; 2) the development stage, namely building adequate facilities; and 3) measurable learning stages. By the facts, this madrasa has supported the Ministry of Education and Culture (2016: 27) on the School Literacy Movement (GLS).

On the habituation stage, several clear and easy programs and regulations are arranged. Programs and regulations, including 1) Implementation of socialization in each class for cadre, as a coordinator or deliverer in this case the homeroom teacher; 2) Procurement of class library books; 3) Making literacy journals for students in the form of pocketbooks; 4) Reading the Friday 'Amma / al-Qur'an which is carried out every day in the first hour of entering class; 5) Madding procurement in each class; 6) Making slogans or designs of religious literacy posters in every corner of the madrasa area; 7) Training of religious literacy both students and teachers; 8) Performing arts or works of literacy after each flag ceremony or certain days; and 9) the practice of telling stories from the literacy results of the book in front of the teacher and students, especially the moral values contained in the reading books. At this stage of habituation, an important activity to develop is to develop a conducive physical environment by disciplining reading for 15 minutes every day before class begins, both by reading the Koran and general reading with a loud, deep, and heart reading style.

At the development stage, all madrasa programs and facilities are well utilized by the academics as a medium in building student religious literacy, such as the recommendation of proper ablution, dhuhr prayer in congregation in the mosque, and *istiqamah* in maintaining cleanliness. This improvement in literacy skills can be done by practicing and responding to the results of reading enrichment books, both from the results of reading visits in the library as well as from the literacy results of the physical, social affective, and academic environment so that the spiritual personality and religious ways of thinking emerge. (Dinham & Shaw, 2017: 1).

At the measured learning stage, what needs to be done is to improve literacy skills in all subjects by using enrichment books and reading strategies that are appropriate in all subjects. Phenomenon in the field, before learning began, at 07.00-07.30 Academic community MIN 1 Mataram has built a culture of religious literacy in students through the obligation to read the juz 'amma letters in the madrasah grounds. Specifically, on Saturdays, class V and VI students, each representative of two people are given the obligation to display religious lectures or storytelling practices from the literacy results obtained in front of the teachers and other students with a duration of 10 minutes. In learning, to support religious literacy,the teachers agreed to instill discipline in students through the provision of reward and punishment. This is believed to be able

to influence his character and growth and development potential at an age that is still fairly golden. While the learning model used is more directed towards Albert Bandura's social learning, including 1) the stage of attention; 2) the stage of retention in memory; 3) the reproduction stage; 4) motivation stage. Besides, the learning process is inseparable from the stimulation and intervention of the teacher, and students are invited to learn from reality or experience and are dialogues or not patronizing.

The above research findings are supported by the social construction learning model initiated by Albert Bandura, Peter Berger, and Thomas Luckmann. Albert Bandura stated that the success of learning is caused by the factors of attention, retention (memory), motor reproduction, motivation, stimulation and intervention, so that it can form character (Albert Bandura, 1977; 118-123). While the basic assumption of the theory of social construction proposed by Peter Berger and Thomas Luckmann is that there is a continuing correspondence between its meaning and meaning in this world (and) that we have common sense about reality (them). This assumption was developed to explain how reality is constructed socially. Meanwhile, in communication, the assumption of social construction theory is that humans feel experience by forming a model of the social world and how it works. Basically, the theory of the construction of social reality shows ontological assumptions which are the essence of human existence.

The above findings are also corroborated by Abraham Maslow's motivational theory related to physiological needs, security, and safety needs, needs for love, needs to respect, and self actualization. Motivation can be interpreted as the strength (energy) of someone who can cause a level of persistence and enthusiasm in carrying out an activity, both originating from within the individual itself (intrinsic motivation) or from outside the individual (extrinsic motivation). How strong the motivation that an individual has will largely determine the quality of the behavior displayed, both in the context of learning, working, and in other lives (Kompasiana.com). Therefore, the key to the success of the religious literacy program above is the systemic-integrative-constructive approach. Systemic namely the school has a literacy program guideline as a rule that must be followed by the entire school community. Integrative, that is, all literacy programs are linked to other programs according to the supervisor's policy. such as learning that is connected with students' life experiences, religious literacy that is

integrated into the learning curriculum, and others. constructive, namely the process of religious literacy from the beginning to the end in an ongoing evaluation and improvement, as can be seen in Figure 1.
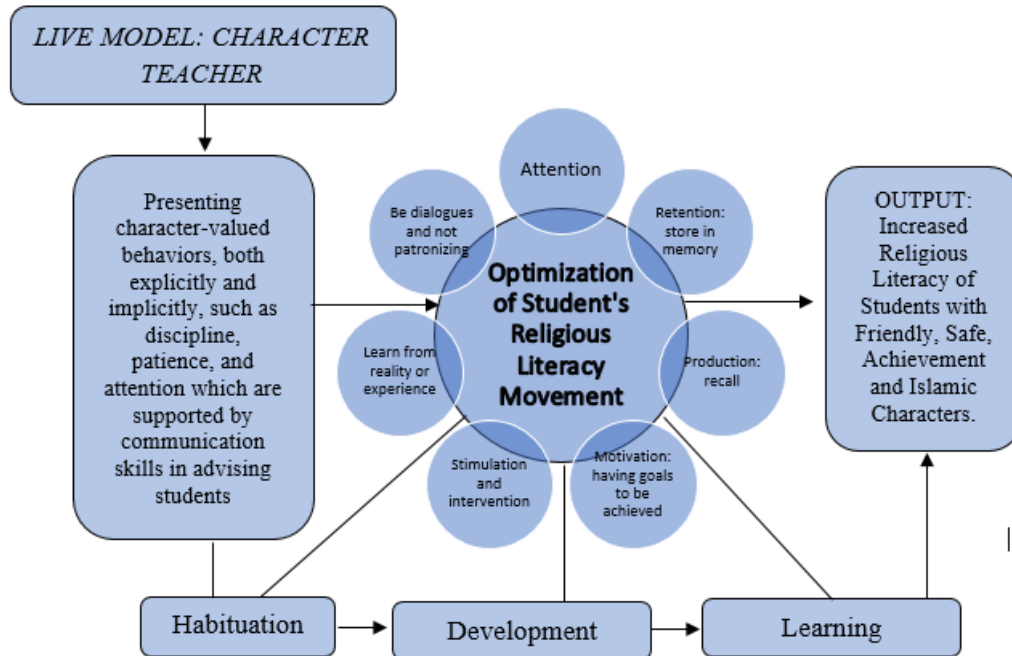

Figure 1. Construction of Albert Bandura's Social Learning

Figure 1 illustrates that to optimize the movement of religious literacy among students needed a character and communicative teacher model, both in providing modeling, in the form of attention (attention), retention (memory), motor reproduction (production) and motivation (motivation). Attention is given related to student interest in the literacy of books or material being studied. Retention relates to the ability of students to store various information or material obtained from literacy. This storage can be in short-term or long-term memory. Production is a form of imitation of the material or information learned. In other words, students produce something from the literacy that has been done. Motivation is more on the strength of students' desire to imitate. In addition to modeling, stimulus and intervention, reality or learning experiences, as well as dialogue and not patronizing also affect the optimal movement of religious literacy among students. With habituation, development, and directed and measurable learning can improve student religious literacy with friendly characters (culture of smile, greetings, greetings, polite, polite), safe (disciplined and orderly),

achievement (five achievements in the field of noble morals, religious science, science and technology, culture and language, as well as sports and art), and Islam (reflecting the values of Islamic teachings, such as fond of reading, maintaining cleanliness and worshiping).

CONCLUSION

Religious Literacy Movement among Madrasah Ibtidaiyah Students is carried out in a structured, massive, and ongoing manner in collaboration between schools, parents, and the community. The goal is for students to familiarize themselves and be motivated to read and write to develop intelligence and character. Optimizing religious literacy movement among students is built through clear programs and regulations (the habituation stage), adequate facilities (the development stage), and measurable learning (the learning phase). The construction of Albert Bandura's social learning model can be seen in the religious literacy movement of students in Madrasah Ibtidaiyah, including 1) Modeling, namely attention, retention, motor reproduction (motivation) and motivation. 2) Stimulation and intervention. 3) Learn from reality or experience. 4) Be dialogical and not patronizing.

The religious literacy movement of students can run optimally with an indication that students have the character of "RAPI", namely *Ramah* (friendly), *Aman* (safe), *Prestasi* (achievement), *Islami* (Islamic). The term of *Ramah* (friendly) covers good habit such as smiles, greetings, greetings, and courtesy. The term "Aman" (safe) refers to discipline, and orderliness. In addition, the term "Prestasi" (achievements) refers to five kinds of achievement, namely noble morals, religious studies, science and technology, culture and language, as well as sports and arts). Furthermore, the term "Islami" (Islamic) reflects the values of Islamic teachings, such as fondness of reading, maintaining cleanliness and observing worship. By having this research, the policymakers are supposed to realize that to optimize the literacy movement in schools; they should prioritize religious literacy because it can build intelligent students and quality generations.

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