



Education of Islamic Religious Values through The Nahdlatul Ulama Student Association Organization Group

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Abstract:

The case of terrorism in Indonesia made the younger generation the target of the dogma of religious radicalism, so the younger generation made it a tool for the success of the terrorist movement. Religion-based community organizations are very significant in preventing the dogma of radical movements for students. This study aims to analyze the Nahdlatul Ulama Student Association/Nahdlatul Ulama Women's Association (IPNU/IPPNU) movement's efforts in Banjardowo Village to provide education on Islamic religious values to youth members and the surrounding community. This study uses descriptive qualitative research methods with interviews, observations, and documentation. The research analysis used is descriptive inductive/qualitative. Informants selected for interviews were core management and members of the organization. The results showed that; Analysis of the description of the IPNU/IPPNU student organization in Banjardowo village and the forms of activities of the IPNU/IPPNU student organization in Banjardowo village in providing education on religious values to members and the community was carried out in a planned and systematic manner.

Key Words: IPNU/IPPNU, Religious Education, Radical

Abstrak:

Kasus terorisme yang terjadi di Indonesia menjadikan generasi muda sasaran dari dogma radikalisme agama, sehingga generasi muda menjadikannya sebagai alat keberhasilan gerakan teroris. Organisasi masyarakat berbasis agama sangat signifikan dalam mencegah dogma gerakan radikal bagi mahasiswa. Penelitian ini bertujuan untuk menganalisis upaya gerakan Ikatan Pelajar Nahdlatul Ulama/Ikatan Pelajar Putri Nahdlatul Ulama (IPNU/IPPNU) di Desa Banjardowo dalam memberikan pendidikan nilai-nilai agama Islam kepada anggota karang taruna dan masyarakat sekitar. Penelitian ini menggunakan metode penelitian deskriptif kualitatif dengan wawancara, observasi, dan dokumentasi. Analisis penelitian yang digunakan adalah deskriptif induktif/kualitatif. Informan yang dipilih untuk wawancara adalah manajemen inti dan anggota organisasi. Hasil penelitian menunjukkan bahwa; Analisis gambaran organisasi kemahasiswaan IPNU/IPPNU di desa Banjardowo dan bentuk kegiatan organisasi mahasiswa IPNU/IPPNU di desa Banjardowo dalam memberikan pendidikan nilai-nilai agama kepada anggota dan masyarakat dilakukan secara terencana dan sistematis.

Kata Kunci: IPNU/IPPNU, Pendidikan Agama, Radikal

INTRODUCTION

Religion has become one of the foundations for the stability of the Indonesian nation. Religious education has been taught by each religious figure and has made its adherents understand and practice religious knowledge correctly and consistently. Islam is the religion most widely embraced by the Indonesian people (Hidayatullah, 2019). Data from the Central Statistics Agency (BPS) in 2010 explains that the total population of Indonesia embracing Islam is 207,176.162 people, or the percentage value

is 87.18% of the total Indonesian population of 237,641,326 people (BPS, 2010). A large number of Muslims in Indonesia should make people live peacefully and with good morals because Islam teaches the values of kindness and love of peace, but in fact, many Muslims from the younger generation of students are affected by radical dogma under the pretext of religion. Religion functions as a psychologically intrinsic (internal) valuable motive for mental and extrinsic reflection or outside of humans in preventing the entry of dangers containing harmful elements carried by the currents of the globalization era (Mulyadi, 2016). Radicalism is an understanding or belief developed in the community to demand change using terror or violence. From a religious perspective, radicalism can mean very high fanaticism or attitude towards religion which has implications for the attitude or behavior of its adherents who use violence to invite people of different beliefs or understandings to be in line with their beliefs. The increase in cases of radicalism in religion in Indonesia is clear evidence that cannot be underestimated or eliminated. Radicalism in religion is increasing in Indonesia, with evidence of acts of terror and violence in the life of the nation and state (Najiburrahman & Muali, 2020; Marzuki et al., 2020).

Examples of radicalism movements that exist in society are the issue of the rise of the Indonesian Communist Party (PKI), which carried out a coup attempt against the Unitary State of the Republic of Indonesia in 1948 and 1965, the movement aimed at the establishment of a caliphate state Hizbut Tahrir Indonesia (HTI), the birth of the Hizb ut-Tahrir Indonesia (HTI) movement ISIS radicals in Indonesia, insults to the symbols and values of Pancasila, insults to religious values, and so on (Satriawan et al., 2019). Religious radicalism in Indonesia, which is proliferating, can result in disequilibrium in the communication process between people. Ironically, the cause of this interaction is always identified with the Islamic group because there are Muslims who are members of radical networks to become terrorists. This has implications for Islamic identity, which is considered to be in the category of deviant religion. Efforts to prevent and overcome religious radicalism are carried out by spreading moderate and tolerant Islamic understanding. Organizations from the Nahdlatul Ulama group make Islam Nusantara part of their Islamic understanding. Islam Nusantara aims so that the face of Islam is not harsh, haunted, radical, or containing terror, but Islam is a moderate religion that adapts to the needs of society and is tolerant of the differences that exist in Indonesia (Hamzah, 2018).

The current radicalism movement has attacked the younger generation, who are still vulnerable to the influence of radical ideologies. The period of the younger generation is the age of a person in finding his identity. The period of the younger generation is a period that can be considered sensitive because it has enormous implications for a person because it is a time for a person to grow up. The younger generation must be guided based on religious values to become the nation's successors with good character or morals and will not waver in deviant social flows in the future. Islam has described the correct way to shape one's personality, heart, logical mind, healthy mind, and behavior in order to become a physically and spiritually healthy human being (Lubis & Siregar, 2020). Based on the demographic and anthropological context, the younger generation is divided into middle school and college-age, as well as the age of preparation for entering the workforce or productive age between 15-40 years. Currently, 40,234,823 people in Indonesia fall into the category of the younger generation; in addition, based on a socio-cultural point of view, it is said that the young

generation has a pluralistic nature with various ethnicities, religions, economies, domiciles, and languages (Elisken, 2015). Some of the characteristics of the younger generation, among others: Are openness and courage in absorbing new values and ideas, attitudes and actions according to reality when they are experienced, purity in understanding idealism, strong desire to achieve ideas even with experience. Minimal and ambitious to be able to express opinions. The younger generation must be directed and fostered so that their lifestyle is by religious values (Rahayu, 2020).

The pattern of life based on Islam is about fundamental beliefs such as Allah SWT as God, revelation, namely the Koran, and Muhammad SAW as the Messenger of God. The view of life that is by Islamic religious guidance is based on the guidance of Allah SWT as God and the Prophet Muhammad SAW and focuses on worldly affairs and the hereafter. Muslims should implement the values of Islamic life, obey Allah SWT's provisions, and make Rasulullah SAW an example or role model in life (Jamal, 2011). Islam is a shari'ah that has been revealed to humans worldwide so that humans worship and worship Him. Cultivation and formation of belief in Allah SWT as God can be done through stages or educational processes that start at home, school, or in the community. Education of Islamic religious values is a human need to develop human potential to become caliphs worldwide and support and control culture (Jannah, 2017). Education of Islamic religious values must be based on social individual and group freedom and on correct knowledge of the Islamic religion, the culture of living in a community that coexists with each other, and education of moral values (Genç, 2018). Education of Islamic religious values can be done through Islamic organizations in the community. Youth Islamic organization is a forum or association of teenagers or not yet adults formed based on a concern to protect the community and religious environment and aim to make it more conducive and orderly so that it is well organized in every activity (Hamzah, 2018).

In the current era, various organizations have been established based on secular-nationalism and religious-nationalism (religious). The number of community organizations in a country has positive and negative impacts. One form of negative impact is community organizations that threaten the collapse of the Unitary State of the Republic of Indonesia (NKRI) and contradict or deviate from the values of Pancasila; meanwhile, positive impacts are continuously developed on a large scale. The Government's efforts to develop optimistic impacts and prevent negative impacts are until July 2017; the Government issued and decided on a Government Regulation instead of a Law regarding community organizations (Ormas) in preventing and overcoming these threats, even though it has been some laws previously existed to regulate it. Most community organizations in Indonesia have accepted this change in regulations regarding community organizations, including community organizations with Islamic values. Community organizations that breathe Islamic values consider the organization as an intermediary or one of the ways of Islamic da'wah so that Islam can be more widespread, equitable, and accepted by the Indonesian people (Azis, 2018).

The development of cases of religious radicalism that occurred in society, especially among young citizens, encouraged this research to be carried out to provide an illustration or example of how the application or strengthening of Islamic religious values education was developed through youth organizations in the community. This study forms activities based on Islamic religious values education in the community through the IPNU/IPPNU representative branch of Banjardowo Branch, Kabuh district,

and Jombang district. The IPNU/IPPNU student organization conducts regeneration in the student, santri, and adolescent segments. As a student organization, the IPNU/IPPNU organization is obliged to carry out its role as a student organization that is part of the student organization movement in Indonesia (Andriyansa, 2021). IPNU/IPPNU organization has definite goals, a clear vision and mission, principles, and noble ideals. The IPNU/IPPNU organizational movement is carried out according to the direction of development and technological progress in various fields, especially in the religious field. The core content of the goals or visions and missions of IPNU/IPPNU is based on the values of the Islamic teachings of *ahlussunnah wal jama'ah* by the 1945 Constitution and Pancasila, as well as mobilizing youth to develop their potential and to have the awareness to solve problems that exist in society (Ulama et al., 2018). This study focuses on the activities of IPNU/IPPNU youth organizations in the community that seeks to provide education on Islamic religious values for members and the surrounding community. This study presents the results of a description of the efforts to implement Islamic religious values education in the community through the IPNU/IPPNU representative branch of Banjardowo Branch, Kabuh district, Jombang district in its program of activities. It presents supporting documentation for the activity program.

RESEARCH METHODS

This research method uses qualitative research methods with a descriptive type. Qualitative methods are used to naturally examine the state or condition of the object of research in the field, which places the researcher as the vital instrument. Data collection techniques are carried out by triangulation with the interview, observation, and documentation techniques in photos of activities. The data obtained is the result of research in the field, which is then analyzed on an inductive/qualitative basis. The research results are interpreted as meaning, uniqueness, phenomenon construction, and making conclusions (Sugiyono, 2017). The data analysis used in this research is inductive/qualitative analysis with data in the form of observations and interviews in the field, which are then interpreted based on themes that are by Islamic religious values education. The results of this study were obtained from the findings in the field with informants or resource persons, namely the Core Management of the Chair, Deputy Chair, Secretary, Treasurer, and members of the IPNU/IPPNU organization representing the Banjardowo Branch, Kabuh district, Jombang district and describing and analyzing the results of values education activities. Islam was carried out by the IPNU/IPPNU representative branch of the Banjardowo Branch, Kabuh district, and Jombang district from interviews with selected sources, observations, and documentation.

RESULTS AND DISCUSSION

Education of Islamic Religious Values in IPNU/IPPNU Organizations

Religion can affect human motivation to carry out actions that are carried out based on the background of religious beliefs, which are considered to contain purity and obedience. This is what drives someone to take action. Religious values in a person can direct a person's behavior in the direction of positive or good activities (Mulyadi, 2016). Religion aims to build intelligent and skilled human personalities in the affairs of life in society in this world and as a bridge or intermediary to eternal life in the

hereafter. Religion contains spiritual values that are included in the primary needs of human life. Human life is born without spiritual guidance, namely religion; then humanity cannot achieve a balance of life between two opposing forces, namely sound and evil. The values in Islam have a significant impact on social life, and without these religious values, humanity will descend to a low degree of animal life because religion contains a curative meaning for social ills (Jempa, 2017).

Cases of religious radicalism that often occur in society impact the threat to the nation, especially the younger generation who have the potential to be far from actual religious values. The history of violent behavior or religious terror, especially in Islam, generally intersects with political issues and then affects religion as a terrorist symbol. This is a historical fact, even though the assassination of the caliph had occurred during the reign of Caliph Umar, the structured, organized radicalism movement only started after the birth of a radical theological movement with the term "Khawarij," which epistemologically means "Khawarij," is from Arabic, namely Arabic. "kharaja" means to go out or rebel. It can be concluded that the khawarij or "kharajas are Muslims who come out of the unity of Muslims (Abdullah, 2016).

The perfection of Islam as the religion of humanity has been proven from various perspectives and with the support of various arguments, namely hujjah or arguments, both naqli arguments, namely the Qur'an and al-sunnah or 'aqli, namely common sense or logic. Al-Sayyid Sabiq has explained that Allah sent the Prophet Muhammad as an apostle with alhanifiyyah al-samhah, which means that Islam is a straight and tolerant religion al-shari'ah al-jami'ah, which means comprehensive sharia and becomes a guide to guide people. Humans to noble and virtuous life will lead humanity to progress and perfection (Abdullah & Syahri, 2018). The environment in educational institutions today cannot be free from secular, materialist, and capitalist values. Values contrary to the value of Islamic goodness have attacked and continue to enter educational institutions from family institutions, schools, and communities. Values contrary to good Islamic values can destroy aqidah, morals, reason, and economy and systematically kill through theoretical threats of war (Wasik, 2016).

Islam that has developed in Indonesia can absorb culture or cultural values as a philosophy of religious values; this is evidenced by the existence of several ceremonies or various religious activities that are very close and closely related to the existing culture in society. This has implications for the strength of pure religious values because culture can provide color and as a reinforcement for Muslims; however, efforts to educate Islamic values must continue to be carried out consistently (Hanipudin, 2019). Efforts that the community can make to improve the education of Islamic values can be done in the following ways: First, improving the empowerment process in developing the management of fund contributions through organizations so that they can make changes and face the challenges of the times. Second, the improvement and role played by the community for the management of quality and superior educational organizations, such as madrasas and other Islamic educational institutions or organizations. Third, managing learning resources or learning society in the community in Islamic institutions or organizations so that the community, especially youth youth, can have behavior that reflects Islamic values (Sada, 2017).

The student organization of the Nahdlatul Ulama Student Association for male and female groups (IPNU/IPPPNU) is an organization whose members are students or productive youth and one of the organizations of the Nahdlatul Ulama autonomous

body. Some of Nahdlatul Ulama's efforts in the field of education are as one of the largest socio-religious-based organizations in Indonesia to carry out one of the four schools of Imams, namely; Hanafi, Syafi'i, Maliki, and Hambali, by doing and doing everything for the benefit and progress of the Islamic religion and this statement is contained in the Articles of Association of Nahdlatul Ulama in 1926 (Choirunniswah, 2013). The IPNU/IPPNU organizational movement will positively impact the world of education, mainly Islamic religious education. The culture within the IPNU/IPPNU organization will specifically bring students into the world of education in terms of mindset, science, and technology according to the times (Nudin et al., 2017).

The education of Islamic values is a gradual process. It requires no short time to form several elements of humanity, namely the physical and spiritual elements of humans, to achieve meaning in life by implementing the noble values of Islamic teachings as a guide or foundation of life. The meaning of life is the estuary of education, both meaningfulness for the individual himself and the meaningfulness spread in the environment in which he lives. Education of Islamic religious values is a systematic conscious effort to prepare people to understand Islamic teachings as a whole by fostering, guiding, nurturing, and teaching as basic activities and as members of society (Nurhakiky & Mubarak, 2019).

Some characteristics of Islamic education, namely: First, Robbaniyah comes with absolute clarity in sources based on Islamic law, and there is no falsehood or deviation in or behind it. Second, faith education is meaningful if the education of Islamic values stands firmly on the foundation of pure faith, actual truth, and perfect belief in everything that comes from the side of Allah, whether truth relating to the unseen world (Al-Mughibat) or The real world is matter, events that are seen and felt. Islamic values education contains faith and truth values with everything about the two realms (unseen and natural). Fourth, comprehensive Islamic education for humans with various sides, all in terms of spiritual, intellectual, physical, and other aspects, and there is perfect evidence that focuses on the personality of humanity and their lives.

Education of Islamic religious values can be carried out with a routine program of activities and is included in the culture of the community through cultivation or habituation. Cultivation or habituation refers to all human efforts and ways to perfect their humanity and to form a more human life, compared to all forms of human behavior and society, which are more influenced by instincts or low instincts (Sudrajat et al., 2020). The form of civilizing or habituation for the education of Islamic religious values can be done by making several Islamic activities such as recitation, diba'an, birthday of the prophet, isra' mi'raj, yasinan, or sholawat prophet that can attract people to come and participate in activities (Mursalaat, 2017).

The Form of Organizational Culture of IPNU/IPPNU Branch Representatives in the Education of Islamic Religious Values

Religious education is a series of processes of inculcating several religious values that can be carried out in the community, educational institutions, and families that aim to develop the religious spirit of the community that has previously been contaminated with a culture which, in this case, culture can bring people into good human beings and vice versa (Fahmy, 2020). Religious education can play a role in improving youth's mental health and, in particular, can also help develop healthier reactions to stimuli through internalizing religious morality (Estrada et al., 2019).

Currently, the Muslim community is also faced with social problems, namely problems due to rapid social changes, both directly and indirectly, that affect the way of life. For example, parents do not have time to teach and train children closely, and even youth who are not interested in religious activities and organizational or community leaders ignore youth and allow many crimes to occur (Laeheem, 2018).

Forming a religious culture or habituation in a substantial organization requires a strong leader with a strong vision and personality. The leader in the organization is the first person who forms the vision and mission of the organization; besides that, the leader also acts as a motor of movement or behavior in the organization. Leaders have a vast and robust implication in inculcating the values that have been built and believed in, and leaders are required to be able to set an example or example to all members of the organization so that all members of the organization can carry out their duties and responsibilities correctly (Syihabuddin, 2019). A good leader is a leader who has high commitment and loyalty to the organization as Islam obliges its people to believe in Allah SWT by believing and worshiping correctly so that humanity can achieve its goals (Tumwesigye et al., 2020; Kausar et al., 2020).

The IPNU/IPPNU organization representing the Banjardowo Branch, Kabuh sub-district, Jombang district has an organizational leader called the chairman. The latter is responsible for directing and succeeding the program of activities for members and the participation and activity of members in activities. Education of Islamic values, in particular, can be done by example as the closest medium to success and the most efficacious method or strategy in delivering educational efforts. Exemplary that exists in the IPNU/IPPNU organization, Representatives of the Banjardowo Branch, Kabuh district, Jombang Regency, is not only shown by the head of the organization, but all administrators and members are also active in participating in the implementation of religious activity programs at mosques or members' homes as well as residents' homes who are willing to provide a place for worship.

Islamic religious education will become enduring value if there is a series of internalizations of religious culture. Internalization means a process of developing values/cultures that are part of the human self. At the level of values that are believed and adhered to, agreed-upon religious values are needed. They must be cultivated in educational institutions or organizations, fostering organizational commitment and loyalty among all humans towards several agreed values (Cilek, 2019). Religious culture carried out in organizational culture is getting used to a religious atmosphere and nuance and incorporating religious values in various community activities in daily life. The result of forming religious values and habituating religious nuances are in the form of religious culture in the organization. Namely, religious behavior or habits carried out by organization members sustainably and consistently. If it can be used in humans, religious culture can unite thought and dhikr (Sameena, 2020; Kuswanto & Anderson, 2021).

Cultivation or habituation of Islamic religious values education carried out by the IPNU/IPPNU Branch Banjardowo Representative Office, Kabuh district, Jombang district from the results of interviews with resource persons, namely the IPNU/IPPNU chairman and several members of the Banjardowo village branch, it is known that habits are in the form of religious-based activities that contain education. Islamic religious values are carried out with a program of shalawat prophet and diba'an activities, which are carried out on Thursdays or Fridays. When the activities occur, the

surrounding community also supports and provides food or drinks for members of IPNU/IPPNU Banjardowo Branch Representatives Kabuh sub-district, Jombang district, and the surrounding village youth who participated in the program of religious activities.

Based on the results of direct observations and documentation in the field, members of the IPNU/IPPNU representative branch of the Banjardowo Branch, Kabuh district, Jombang district, and local village youth who attended the activity were mostly youths between the ages of 14 and 23 years. Adolescence is a stage in human life with an individual age range of 13-21 years. This period is the most sensitive and critical because it is included in the category of transition or transition from childhood to mature adulthood in the formation of self-personality. During adolescence, many self-temptations exist to do bad things outside of ethics and rules. Efforts to save or prevent the younger generation from falling into deviant behavior are to strengthen the foundation of the Islamic faith in adolescents so that religious values education for adolescents is carried out by moral development in order to prepare young people who have good morals and are advanced and have achievements, and build a great and healthy identity and correct in behavior and morals (Hartati, 2016).

Based on the results of direct observations and documentation in the field, it is known that most of the youth who are members of the IPNU/IPPNU Branch Banjardowo Representative Office, Kabuh district, Jombang district, both IPNU members in the male group and IPPNU members in the female group, look solemn and lively during religious recitation activities, brought an, or the prophet's prayer and the process of carrying out activities are also equipped with a tambourine to accompany the prophet's prayer activities. Implementing some of these activities was also orderly, and IPNU members in the male group and IPPNU members in the female group sat separately with a distance limit, but still in one place, namely the mosque in Banjardowo village, Kabuh district, Jombang district.

Results of the Efforts to Educate Islamic Religious Values Carried Out by Representatives of the IPNU/IPPNU

Some Islamic values education in building the mentality of Muslims in organizational activities are sincerity, kinship in the congregation, and trustworthiness or trustworthy. The concept of sincerity is the core of all kinds of actions by Muslims, including in working and contributing to the organization's success. The meaning of a sense of kinship in the congregation is the attitude or dedication of oneself to taking time to participate in organizational activities. A trustworthy or trustworthy attitude is the action of organizational members who carry out responsibilities in an activity program that has been mandated (Husni & Puadi, 2018). Based on the results of interviews and observations, it is known that all administrators and members of the IPNU/IPPNU Branch Banjardowo Representative Office, Kabuh district, and Jombang district carry out the responsibilities of the activity program sincerely, and a sense of kinship also lives in the implementation of activities. All administrators and members of the IPNU/IPPNU Branch Representatives of the Banjardowo Branch, Kabuh district, and Jombang district always take the time to attend religious recitation activities, diba'an, or salawat to the prophet so that these activities run smoothly and successfully and all administrators and members of the organization also contribute workforce to clean the place of activity as well as the contribution of funds for the consumption of

the congregation for religious activities of recitation, diba'an, or shalawat of the prophet. Harmony and kinship are also created and live in the implementation of activities when all administrators and members of the IPNU/IPPNU Branch Banjardowo Representative Office, Kabuh sub-district, Jombang district, together with the community, especially teenagers or local village youths, mingle with each other in religious activities such as recitation, diba'an, or shalawat to the prophet.

Some of the values of Islamic religious education are i'tiqodiyah containing the value of faith, commonly referred to as the pillars of faith about faith in Allah SWT as God, angels, and apostles as messengers of Allah SWT, the apocalypse, and destiny. Furthermore, Khuluqiyah is moral, moral, and ethical values related to something good from evil and about the actions or behavior of humanity, and finally, Amaliyah is the value of goodness that is done for the benefit of society (Taufiq, 2017). Some indicators of religious values in a person are knowing or believing and believing in Allah SWT as God Almighty, being grateful or accepting all circumstances, and being happy to help (Nadhif, 2016). The faith embedded in the hearts of believers will produce excellent and commendable words and deeds (Bafadhol, 2017). This is because faith is a belief that is anchored in the heart, made verbally and proven by deeds. The indicators of religious values that exist in the management and members of the IPNU/IPPNU Branch Banjardowo Branch, Kabuh District, Jombang Regency, it is known from the observations that the attitude reflects the faith that believes in the existence of Allah SWT as God Almighty, seen from the management and members of the organization who are solemn and devoted. Routinely in carrying out worship in the mosque and during recitation activities, in the diba'an or the prophet's prayer. This proves that the religious attitude in the management and members of the IPNU/IPPNU Branch Banjardowo Representative Office, Kabuh district, Jombang district has been formed and embedded in each individual. The form of a happy attitude that is known from the observations is an attitude of cooperation and mutual assistance in preparing facilities and needs for recitation activities, diba'an or shalawat of the prophet and without having to be jealous of each other. The facilities and needs for recitation activities, diba'an or shalawat prophet are usually the place of events or activities in the mosque or the homes of residents or members of the organization, consumption of congregational activities, microphones or loudspeakers, and tambourines or banjari.

CONCLUSION

Education of Islamic religious values is critical to be carried out in every community life, especially students or youth, either in school or through organizational institutions in the community. The young generation, still at a student and productive age, is very vulnerable to the influence of radical dogma. Thus it is necessary to foster and guide the values of Islamic religious education for the younger generation so that they are not easily trapped by radical ideologies contrary to the true religion's pure values. One of the forums for fostering the younger generation in understanding and practicing good and correct Islamic religious values can be done through socio-religious-based student organizations in the community. This paper reviews the results of research in the field on efforts to implement Islamic religious values education in the community through the IPNU/IPPNU representative branch of Banjardowo Branch, Kabuh district, Jombang district in its program of activities and presents supporting documentation for the activity program. Student organization Nahdlatul Ulama

Student Association male and female group (IPNU/IPPNU) Representatives of the Banjardowo Branch, Kabuh district, Jombang district is an organization in which members are students or productive youth and one of the organizations of the Nahdlatul Ulama autonomous body. The education of Islamic educational values carried out by the IPNU/IPPNU representative branch of the Banjardowo sub-district, Kabuh district, and Jombang district is through civilizing or habituation within the community.

Cultivation or habituation of Islamic religious values education carried out by the IPNU/IPPNU Branch Banjardowo Representative Office, Kabuh district, Jombang district from the results of interviews with resource persons, namely the IPNU/IPPNU chairman and several members of the Banjardowo village branch, it is known that habits are in the form of religious-based activities that contain education. Islamic religious values are carried out with a program of shalawat prophet and diba'an activities, which are carried out on Thursdays or Fridays. When the activities occur, the surrounding community also supports and provides food or drinks for members of IPNU/IPPNU Banjardowo Branch Representatives Kabuh sub-district, Jombang district, and the surrounding village youth who participated in the program of religious activities. The attitude of a reflection of faith that believes in the existence of Allah SWT as God Almighty is seen by the administrators and members of the organization who are solemn and routine in carrying out worship at the mosque and during recitation activities diba'an or shalawat to the prophet. This proves that the religious attitude in the management and members of the IPNU/IPPNU Branch Banjardowo Representative Office, Kabuh district, Jombang district has been formed and embedded in each individual. A happy attitude known from the observations is an attitude of cooperation and mutual assistance in preparing facilities and needs for recitation activities, diba'an, or shalawat of the prophet without having to be jealous of each other. Education of Islamic religious values must continue to be carried out and developed in every component of people's lives, including through social organizations in the community because social organizations in the community are a forum for self-development that are closest to the community and social organizations in society must also be supported by all parties, both parties. Local government and central government so that the future sustainability of community social organizations can be controlled and have a positive impact on society in the life of the nation and state.

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