



LA (LABORATE AGAMA): PILLAR OF MODERNIZATION OF ISLAMIC RELIGIOUS EDUCATION TRADITION AT MA PUTRI NURUL MASYITHOH LUMAJANG

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Abstract:

Modernization of religious education is a challenge as well as an opportunity for Islamic educational institutions to respond to the dynamics of the times. This article examines the Religious Laboratory (LA) program as a pillar of the modernization of religious traditions and learning at Madrasah Aliyah (MA) Putri Nurul Masyithoh, Lumajang. The LA (Religious Laboratory) program is designed as an innovative approach that combines Islamic boarding school traditions with modern learning methods based on religious laboratories. This program integrates Islamic values with 21st-century skills, such as critical thinking, collaboration, and technological literacy. Through a descriptive qualitative study, this study analyzes the implementation of the program, learning strategies, and their impact on the intellectual and spiritual development of students. The study shows that the LA Program is expected to be able to strengthen religious understanding and also create an interactive, contextual, and relevant learning environment for the needs of the current generation. Thus, this program becomes an adaptive and progressive model of religious learning, contributing to the transformation of Islamic education in the modern era.

Keywords: *Laborate Agama, Religious Laboratory, Modernization Of Tradition, Religious Learning, Islamic Education, MA Putri Nurul Masyithoh.*

INTRODUCTION

Islamic religious education is a conscious and planned effort to prepare students to know, understand, appreciate, believe in, be devout and have good morals in practicing the teachings of the Islamic religion which are based on the Al-Quran and Hadith. Islamic religious education is very important because with Islamic education, parents or teachers try to consciously lead and educate children to be directed towards physical and spiritual development so that they are able to form a personality that is in accordance with the teachings of the Islamic religion.

Islamic Religious Education (PAI) as a subject included in the mandatory curriculum content at all levels of formal education, has an important role in raising awareness of the values of Islamic teachings. As a subject which aims for students to understand, appreciate and practice Islamic teachings so that they become people who believe, are devout and have noble character.

The increasingly advanced development of science and technology has resulted in innovation in various fields. The development of innovation in the economic, social and cultural fields is felt to be more rapid than innovation in the field of education. So innovation in the field of education must be taken seriously

in the issue of education in our country. Improving the quality of education cannot occur without educational innovation. Basically, the things to be achieved through educational innovation are efforts to change the learning process, changes in learning situations relating to the curriculum, improving facilities, increasing teacher professionalism, overall education administration and management systems and their relationship with education policy. (Thanks, 2021)

Islamic religious education in schools or madrasas has the aim of increasing the potential for faith by providing knowledge, appreciation and practice to students about the Islamic religion so that they become human beings who can develop faith and devotion to Allah. For this reason, in achieving the success of the goals of Islamic religious education, the role of all parties such as teachers, parents and the community is really needed, especially the role of an educator where an educator is expected to be able to develop learning strategies and methods.

In general, the term modernization is also related to improvements which specifically include several aspects of sustainable innovation. According to Muhammad Abdul Jawad, innovation can be defined as a certain process carried out by a person through the use of thinking, imagination abilities, and various stimulants and individuals who surround him, who try to produce new products, either for himself or for the environment (Fathi, 2002). The definition of modernization or educational renewal, according to Santoso S. Harjoyo as quoted by Cece Wijaya, is new changes and different qualities from things that have existed before, and deliberately sought to improve abilities for certain purposes in the world of education. (Cece, 1992)

Therefore, innovation in the field of education must be taken seriously in the issue of education in our country. Improving the quality of education cannot occur without educational innovation. Innovation in Islamic religious education is something that is very important in the world of education and must be implemented as fully as possible for Islamic religious education. Innovation is a result of thought in the form of a product of thought that is applied through a certain stage with the aim of overcoming a problem that arises in a person or society which is used to achieve educational goals or to overcome educational problems.

Innovation and modernization are two words that are synonymous, but have differences. Both are often associated with the process and results of changes in a condition. Currently, innovation and modernization have become a general trend in all aspects of life, including political, economic, social, educational and even religious. One aspect that is clearly visible is in the world of education, as an aspect that is closely related to innovation and modernization. Islamic education, especially in the institutional context of its history in Indonesia, has always experienced changes, both in curriculum, learning, leadership, managerial, media and other aspects.

In the education system in Indonesia, education has undergone curriculum changes eleven times, starting in 1947, with a very simple curriculum then until the most recent is the independent learning curriculum. Even though the curriculum changes, the goal is no other than improving the previous curriculum. Every change that occurs is the policy of the parties responsible for handling education in Indonesia, in this case, the Ministry of Education and Culture. After the inauguration of Nadiem Makarim on 23 October 2019 as Minister of Education, Culture, Research and Technology of Indonesia, Nadiem

Makarim has made several policies and various superior programs related to education in Indonesia. One of the flagships is the Driving School. The Driving School Program was launched by the Minister of Education, Culture, Research and Technology on February 1 2021. The Driving School Program starts in the 2021/2222 academic year.

The problems faced by PAI teachers in the Merdeka Belajar curriculum are:

1. Have no experience with freedom of learning.
2. Limited references.
3. Insufficient skill competency in the field of technology.
4. Not yet understanding the nature of the curriculum.

By understanding the curriculum, educators can choose and determine appropriate and appropriate learning objectives, methods, techniques, teaching media and teaching evaluation tools. According to the Minister of Education and Culture, the Independent Learning Program will be a direction for future learning that focuses on improving the quality of human resources. So far, learning activities in Indonesia have been dominated by teachers.

From the description above, this article will discuss the role of the LA (Religion Laboratory) at MA Putri Nurul Masyithoh Lumajang as a pillar of modernization of Islamic Religious Education learning traditions.

RESEARCH METHODS

The type of research used by researchers is field research, where in collecting data the researcher goes directly into the field. The research method used is descriptive qualitative, where the results of this research are described using words or narrative sentences. (Nurul, 2016) According to Lexy J. Moleong, testing research credibility can be carried out using one of the triangulation validity tests, namely by researchers examining data from various sources, various methods and distribution times. (Lexy, 2018) Researchers observed phenomena that occurred regarding the learning process of the LA (Laborate of Religion) program. Apart from that, researchers also use interviews operationally, and this technique is used in conjunction with free dialogue. Researchers also use documentation techniques, namely providing documents related to the research topic. Data obtained through observation, interviews and documentation was then analyzed comprehensively to obtain complete data.

HASIL DAN PEMBAHASAN

Background to LA Activities

In order to return the madrasah to its khittoh, the madrasah launched a program, namely GEFA (Furudhul Ainiyah Movement). This program is an intelligent breakthrough as a basis for the hope of the people to form a spirit of morality, as well as a bulwark against moral collapse due to the rapid development of the times. Through GEFA, madrasas form students as individuals with Islamic character and personality.

GEFA is divided into three basic groups; class-based, madrasa culture-based and community-based. These three bases have the main objective, namely to build and shape madrasah students as Indonesia's Golden Generation 2045 who are able to face the dynamics of change in the future with 21st century skills and the values of Furudhul Ainiyah. Furudhul Ainiyah values act as the spirit and foundation of education through harmonization of heart (ethics and spiritual), sense (aesthetics), thought (literacy and numeracy), and sports (kinesthetic).

One of the activities that must be fulfilled in this program is holding small scientific halaqahs with the assistance of a companion. The aim is to share and act among its members, by listening to the results of the muhafadzoh that each member has successfully carried out. This of course gives rise to interactions and reactions that will result in closer Islamic emotional, social and familial relationships. This is very important, because these Islamic values are gradually starting to fade in the global era due to the influence of gadgets or cellphones. In other words, this program will be able to minimize individualism as a result or side effect of technological progress.

Following up on the GEFA program, Madrasah Aliyah Putri Nurul Masyithoh strives to continue implementing it in every madrasah activity by realizing it in the Religious Laboratory (LA) Flagship Program.

The Religion Laboratory (LA) Flagship Program is one of the programs at MA Putri Nurul Masyithoh Lumajang. This Religious Laboratories (LA) Flagship Program has been around since 2009, every year the Religious Laboratories (LA) Flagship Program adds innovations that are tailored to the needs of the institution and in accordance with the Madrasah's Vision and Mission. In the 2023/2024 Academic Year, Madrasah Aliyah Putri Nurul Masyithoh with a vision that is relevant to the needs of the times, namely "The Realization of Students with the Aswaja Annahdiyah Faith Who Are Polite, Inspirational and Skilled." the quality of reading and tahfidz of the Koran, improving the quality of the aswaja annahdiyyah aqidah, improving akhlaqul karimah and can produce female students who are ready to become TPQ or TPQ level teaching staff, and put more effort into improving the quality of learning, especially in religious habits in the Aswaja AnNahdliyah style. (Madrasah Aliyah Putri Nurul Masyithoh, 2024).

Aims and Objectives of LA Activities

- a) Improving female students' ability to read the Koran for underprivileged female students through I'dad/Development classes using the Tilawati Method.
- b) Producing female students who are diligent in reading the Koran
- c) Printing Hafidzah Al-Quran through Tahfidz and Ulya Classe
- d) Producing female students who are able to interpret, read, understand the meaning of certain classical books through the Tadrisul Kutb class.
- e) Printing TPQ or TPQ level teaching staff

LA Activity Implementation Time

No	Day	Time	Activity	Location
1	Monday-Thursday	06:30 – 07:45	1. Attend Central	LA Class (Each Class)
			2. LA Learning	
		07:45 – 07:55	SQ (Central)	Hall / Prayer Room
		07:55 – 08:05	Dhuha Prayer	Prayer Room
2	Friday	06:30 – 07:30	Istighotsah + Dhuha Prayer	Prayer Room
		07:40 – 08:15	Rotating Tasmi'	Prayer Room
3	Saturday	06:30 – 07:45	1. Attend Central	Prayer Room
			2. LA Learning (Book)	
		07:45 – 08:00	Dhuha Prayer	Prayer Room
		08:10 – 10:10	Class XII Strengthening	Class

Religion Laboratory Curriculum (LA)

No	Core Competency	Basic Competency	Description
1	Daily Worship Habits	- Memorize daily prayers and worship habits of Aswaja	- Apply worship activities in specific conditions
2	Quran Recitation with Fluency	- Correctly pronounce Makhorijul letters	- Understand the rules of reading the Quran with tajwid knowledge
3	Memorization of Short Surahs from Juz Amma	- Able to memorize Surah Ad-Duha to Surah An-Nas	For students who have reached Tilawati level 4, 5, and 6
4	Ethics Book	- Read the book well	- Understand the contents of the book
5	Creed Book	- Memorize the poem	- Read the poem and understand its meaning
6	SQ (Servis Quran)	- Develop character by reading the Quran correctly and well	After LA lessons

Tahfidz Class

No	Core Competency	Basic Competency	Description
1	Daily Worship Habits	- Memorize daily prayers and worship habits of Aswaja	- Apply worship activities in specific conditions
2	Memorization of Juz Amma	- Able to memorize Surah An-Naba' to Surah An-Nas	
3	Memorization of Selected Surahs	- Able to memorize Surah Yasin, Al-Waqi'ah, Al-Mulk	
4	Ethics Book	- Read the book well	- Understand the contents of the book
5	Creed Book	- Memorize the poem	- Read the poem and understand its meaning
6	Tasmi'	- Be brave to memorize Juz Amma in front of a forum	- Be brave to memorize Selected Surahs in front of a forum
7	SQ (Servis Quran)	- Develop character by reading the Quran correctly and well	After LA lessons

Ulya's class

No	Core Competency	Basic Competency	Description
1	Daily Worship Habits	- Memorize daily prayers and worship habits of Aswaja	- Apply worship activities in specific conditions
2	Memorization of the Quran (30 Juz)	- Able to memorize at least 2 Juz of the Quran	
3	Ethics Book	- Read the book well	- Understand the contents of the book
4	Creed Book	- Memorize the poem	- Read the poem and understand its meaning
5	Tasmi'	- Be brave to memorize the achievements in front of a forum	Every Friday after Tahliil/Istighotsah
6	SQ (Servis Quran)	- Develop character by reading the Quran correctly and well	After LA lessons

Pole Tadrisul Class

No	Core Competency	Basic Competency	Description
1	Daily Worship Habits	- Memorize daily prayers and worship habits of Aswaja	- Apply worship activities in specific conditions
2	Arabic Grammar	- Understand the basic principles of Nahwu and Shorrof	- Memorize the basic principles of Nahwu and Shorrof
3	Reading Books	- Analyze each sentence in the text (i'rob and position in the sentence)	- Read the book and understand its meaning accurately
4	Ethics Book	- Read the book well	- Understand the contents of the book
5	Creed Book	- Memorize the poem	- Read the poem and understand its meaning
6	Tasmi'	- Be brave to read, analyze, and explain the meaning of the book in front of a forum	Every Friday after Tahlil/Istighotsah
7	SQ (Servis Quran)	- Develop character by reading the Quran correctly and well	After LA lessons

Division of Religion Laboratory Class Groups (LA)

By paying attention to the curriculum and the quality of female students, religious laboratories are grouped into:

- a. Coaching Class 1, focuses on coaching female students to read the Koran using tilawati volumes 1-4
- b. Coaching Class 2, focuses on coaching female students to read the Koran using tilawati volumes 5-6
- c. Tahfidz 1 and 2 classes focus on memorizing juz amma and selected letters
- d. Ulya class, focuses on memorizing the Koran starting from Juz 1
- e. The Tadris class focuses on learning the basics of how to read classical books

Modernization of Islamic Religious Education Traditions

Linguistically, Tom Jacob defines modern as newest, cutting edge; Modern is also defined as "attitudes, ways of thinking and ways of acting according to the demands of the times". Kant defines modern as transcendental achievement that is far from subjectivity. This ability of rationality is the key to modern culture and the truth of knowledge. (Ahmed, 1995). Modernization is often coupled with the meaning of rationalization, which changes old thought patterns and work patterns into new thought patterns and work procedures that function to obtain effectiveness and efficiency in performance with maximum results. (Nurcholish, 1987)

Toto Suharto in Abd. Haris said that in fact Islam, in a historical context, has not been able to play an ideal role in overseeing the development of Muslims. Muslims will continue to experience historical struggles between Islamic teachings and traditions and developments over time. (Nurcholish, 1987) This struggle will eventually result in religious, social and intellectual conflict for Muslims as a whole. This inevitability is the background for the Islamic modernization movement, including educational institutions. (Toto, 2006)

Modernization means the process of becoming modern. Modern itself is a term used to justify the new age which is used as a differentiator from the old era. (Ali, 2004) Modernization or renewal is a translation of the Arabic term tajdid.

Toto Suharto discusses the thoughts of four thinkers in Indonesia regarding this reform. First, Azyumardi Azra, expressed the opinion that modernization is an effort to actualize Islamic values so that they are in harmony with socio-cultural developments in society. (Azyumardi, 1996) So, since Islam arrived, that is where modernization occurred, the peak of its success according to Toto Suharto, namely when there was a large-scale actualization of Islam in many lines of socio-cultural life carried out by Muslims during the golden age of Islam in Baghdad (Abbasid). and in Andalusia (Umayyad). (Toto, 2006).

Harun Nasution, menyebut modernisasi sebagai segala upaya yang lahir dari pikiran, aliran, gerakan untuk mengubah paham, kebiasaan, lembaga lama agar sesuai dengan perkembangan yang muncul akibat kemajuan ilmu pengetahuan & teknologi modern. (Harun, 1991) Yang demikian memberikan arahan bahwa modernisasi dalam batang tubuh Islam dimulai sejak adanya hubungan antara Islam dan Barat (yang melakukan pembaruan dalam bidang teknologi industri).

CONCLUSION

Research shows that the LA Program is expected to be able to strengthen understanding of religion and also create a learning environment that is interactive, contextual, and relevant to the needs of the current generation. In this way, this program becomes an adaptive and progressive model of religious learning, while still preserving existing learning traditions.

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