



ISLAMIC RELIGIOUS LEARNING MANAGEMENT IN REALIZING STUDENTS' RELIGIOUS CULTURE (MIN 1 PALI CASE STUDY)

Nikentari rizki¹, Nur'Aini², Saipul Annur³, Nurul Arifin⁴

^{1,2,3,4} Universitas Raden Fatah Palembang, Indonesia

Email: 2230212007@radenfatah.ac.id¹ ainianindita4@gmail.com²,

Saipulannur_uin@radenfatah.ac.id³, nurularifin78@gmail.com⁴

Abstract:

Learning Islamic religious education requires good educational management in the process. Madrasahs as schools have religious characteristics as seen from the learning that carries out the process of moral and mental development which is also supported by the process of cultivating a religious atmosphere in madrasah institutions. Religious culture at school also needs to be supported by the religious culture of the family at home. The existence of religious culture at home is a synchronization of religious culture at school. Which means that instilling religious values in students needs to be supported by the family environment. An example is instilling awareness of the five daily prayers which are carried out by habit at home. Therefore, the role of the family is very important in realizing the religious culture of students at school. This article uses a qualitative descriptive method to describe the religious culture at MIN 1 Pali. The techniques used by researchers to collect data in this research are as follows: in-depth interviews, participant observation, and documentation. This article uses Miles Huberman's flow analysis model, that activities in descriptive data analysis take place in three ways, namely: (1) data reduction, (2) data presentation and (3) conclusion drawing or verification.

Keywords: *Religious culture, Islamic religious education*

INTRODUCTION

Islamic religious education is a process of interaction between individuals with the aim of developing a view of life based on religious values (Bahrudin, 2021). Islamic religious education is guidance for someone to become a Muslim as fully as possible by providing knowledge, forming attitudes, personality and skills of students in practicing Islamic teachings which are implemented at least through subjects at all levels of education (Sunhaji, 2022). Islamic religious education has a very basic importance in developing children's personalities. This interest is absolute because the soul of Islamic religious education is character education.

The role of Islamic religious education is very urgent in developing children's personalities because it cannot be separated from the western education system obtained from school. Those who only focus on achieving material needs ultimately fail to save children from moral destruction. From this situation, Islamic religious education is based on the principle of a dichotomy between general education and religious education (Sarwo, 2022). According to PP RI No. 55 article 2 of 2007 concerning religious and religious

education, religious education aims to develop students' abilities to understand and appreciate, and practice religious values that harmonize their mastery of science, technology and art.

Learning Islamic religious education requires good educational management in the process. Educational management is a study that emphasizes the implementation of educational institutions. Education management is a process for optimizing, aligning, empowering and improving all the resources contained in education so that they can be managed productively, effectively and efficiently in achieving educational goals which ultimately leads to improving the quality of education (Mukhtar, 2018). Learning opportunities to be responsible, recognize, appreciate and implement moral values need to always be developed in education. Therefore, it is necessary to create a religious culture in schools.

Religiosity can be understood not only from the formal-normative aspects of religion, but more from the individual's understanding and practice of religious teachings. Religiosity is manifested in various aspects of humans. Religious activities not only occur when someone carries out worship activities, but also when someone carries out activities in various aspects of life that are driven by supernatural forces. (Hendro, 2019) Religious culture in schools also needs to be supported by the religious culture of the family at home. The existence of religious culture at home is a synchronization of religious culture at school. Which means that instilling religious values in students needs to be supported by the family environment. For example, it instills awareness of the five daily prayers which are done habitually at home. Therefore, the role of the family is very important in realizing the religious culture of students at school.

Madrasas as schools have religious characteristics as seen from the learning that carries out the process of moral and mental development which is also supported by the process of cultivating a religious atmosphere in madrasa institutions. If these religious values have been embedded in students and are properly nurtured, then their students will grow into students with religious character, intelligence and insight. (Imam, 2019)

Madrasas are institutions that instill many religious values in their students. This is reflected in the narrative of a MIN 1 Pali student who said that learning Islamic religious education is learning that can improve character in accordance with religious values. So it can be a foundation in improving the ability to understand other lessons. There is a narrative from an Islamic religious teacher who said that the Islamic religious education learning that has been implemented so far can provide strengthening and instilling students' religious values which are reflected in the daily learning process and attitudes towards teachers and school residents.

Based on the background above, researchers are interested in researching Islamic religious education learning management in forming students' religious culture (MIN 1 Pali case study). Where this school has strikingly different characteristics and is an attractive aspect to become a research object, which has different characteristics, both in terms of vision, mission, goals and values built by the school administrators. Apart from that, it is proven by the good achievements and the interest of so many students who want to enter the school. The aim of this research is: To determine the planning, implementation and evaluation of the management of Islamic religious education learning in forming a religious culture at MIN 1 Pali.

RESEARCH METHODS

Based on the focus and objectives of the research, this research is an in-depth study to obtain complete and detailed data. For this reason, this research uses a qualitative descriptive approach. According to Fitria Widiyani et al, qualitative descriptive research is a research method that focuses on in-depth observations of the research object which will produce more comprehensive phenomena. (Fitria, 2010) In this research, the researcher took the location, namely MIN 1 Pali. Of all the aspects above, the most important thing is that this location was chosen as a research location based on the consideration that the school has Islamic religious education programs that can increase students' religious beliefs.

So that it can realize the goals of Islamic education with noble morals. In this research, the researcher acts as a participatory observer or participating observer so that the researcher can observe the informants and data sources directly so that the data collected is truly complete because it is obtained from intensive social interaction between the researcher and the data sources in the field, namely the Head Schools, teachers and so on. In this research there are two types of data sources, namely the main data sources in the form of words and behavior. Meanwhile, additional data sources are documentation. The techniques used by researchers to collect data in this research are as follows: in-depth interviews, participant observation, and documentation. This research uses Miles Huberman's flow model analysis, where activities in descriptive data analysis take place in three ways, namely: (1) data reduction, (2) data presentation and (3) drawing conclusions or verification

RESULTS AND DISCUSSION

Management

Management is a scientific discipline that can be implemented and adapted in various fields and contexts and is able to keep pace with the needs and developments of the times. So as a science, management is universal and uses a systematic scientific framework that includes rules, principles and concepts that tend to be true in all managerial situations. (June, 2017) Management comes from the Latin manus, which means hand, and agere which means to do. These words are combined into managere which means to handle. Managere is translated into English to manage (verb), management (noun) and manager for the person who does it. Management is translated into Indonesian as manajemen which means management. (Husnaini, 2014).

According to George R Terry, management is a process or framework that involves guiding or directing a group of people towards organizational goals or real purposes. Management is an activity, the implementation of which is managing, while the implementer is called a manager or administrator. (George, 2013) Management is defined as the science and art of managing the use of human resources and other resources effectively and efficiently to achieve certain goals. (Ahmad, 2019)

Based on the definitions above, it can be concluded that management is a process that runs from planning, implementing, organizing, achieving goals carried out by utilizing management people, namely the process of obtaining action through the efforts of other people. It is the main force in the organization that accommodates various activities of parts (sub systems) and is related to the environment. Management has elements which include human elements (member managers), materials, money, time, procedures and markets

so that management is a process carried out by organizational managers to move towards achieving goals effectively and efficiently.

Learning Islamic Religious Education

Learning is interaction that is built by contact and communication between learning implementers, namely students and educators who send and receive messages. (Nofrion, 2016) Learning is the process of interaction between students and teachers as well as learning resources in a learning environment. Learning is an activity carried out by teachers in a programmed and systematic manner where teachers interact with students using learning resources.

Islamic religious education as moral education aims to create the character of students who understand, believe in and live up to Islamic values, and have a commitment to behave and act consistently with these values, in their lives as individuals, family members, communities and countries. Education Islamic religion is education that provides knowledge and shapes the attitudes, personalities and skills of students in practicing the teachings of the Islamic religion, which is implemented at least through subjects at all levels of education. (Mulkiy, 2023)

Basically, religious education material can be classified into three main elements, namely monotheism, worship and morals. Thus, Islamic Religious Education contains the procedures for life in this world and the afterlife. The scope of Islamic Religious Education learning in schools in accordance with Minister of Education and Culture Regulation Number 37 of 2018 is: Al-Quran, faith, worship, morals, muamalah, sharia, and dates (History of Islamic Culture).

Religious Culture

Religious culture in an educational institution, according to Asma'un Sahlan, as quoted by Muhammad Fathurrahman, is an effort to realize the values of religious teachings as a tradition in behavior and organizational culture which is followed by all residents in the educational institution. By making religion a tradition in educational institutions, consciously or not, when the members of the institution follow the traditions that have been embedded, the members of the educational institution are actually practicing religious teachings.

Religious culture or religious culture in schools is a way of thinking and a way of acting for school members that is based on religious values (religiousness). (Nawa, 2019) From the statements above, it can be concluded that religious culture in schools is a collection of religious teachings and values that underlie behavior, traditions, daily habits and symbols practiced by school principals, teachers, administrative officers, students and the entire community. within educational institutions.

The development of religious culture in schools is actually acculturation or familiarization with the values of Islamic religious education in school life. Because school is formal education whose job is to influence and create conditions that allow children to develop optimally. Founding and actualized into reality through attitudes and behavior. Religious culture plays a role in developing the learning process and learning environment. Because in principle religious culture can implement a learning environment that is conducive to implementing a constructivist learning approach. Where the surrounding environment can be manipulated and explored to become a source of learning, so that teachers are not the only source of learning. (Rahmadi, 2023)

The Urgency of Religious Culture in Schools

Religious culture is urgent and must be realized in educational institutions in order to improve the quality of education. One of the functions of religious culture is that it is a vehicle for transferring values to students. Without a religious culture, educators will have difficulty transferring values to students and this transfer of values is not enough just to rely on learning in the classroom. The development of religious culture in schools is part of getting used to applying religious values in life at school and in society. The following are several things that can be done to develop a religious culture in schools (Fadriati, 2023)

(1.) School leadership policy.

School leaders can create policies that support the development of religious culture in schools. This can be done by strengthening religious teaching, holding Islamic activities, and strengthening interfaith harmony in the school environment. (2.) Habituation Getting used to applying religious values in life at school and in society can help develop a religious culture at school. This can be done by holding congregational prayers, dhikr, tadarus, and other Islamic activities. (3.) Religious education

Quality religious education can help develop a religious culture in schools. This can be done by strengthening religious teaching, holding Islamic activities, and strengthening interfaith harmony in the school environment. (4.) Parental support

Parental support is also very important in developing a religious culture at school. Apart from that, religious culture also functions and plays a direct role in the development of religious education learning or religiosity. Religious education or religiosity should not only focus on cognitive aspects, but should also focus on affective ones.

The school principal is one of the educational components that plays the most role in improving the quality of education. As stated by Supriadi, "There is a close relationship between the quality of the school principal and various aspects of school life such as school discipline, school cultural climate, and the reduction in naughty behavior of students." (Sukatin, 2023) The school principal is responsible for micro-management of education, which is directly related to the learning process at school.

In essence, school religious culture is the realization of religious teaching values as a tradition in behavior and organizational culture which is followed by all school members. By making religious teachings a tradition within the school environment, this will be ingrained consciously or unconsciously when the entire school community follows these embedded traditions, in fact the school community is already practicing religious teachings.

Basically, the quality of an educational institution can be seen from the extent of its success in improving quality starting from the culture of the organization or institution. Especially in formal educational institutions such as schools, the culture that is built is the values or norms that are adhered to from generation to generation. The role of culture in schools will greatly influence changes in attitudes and behavior of school residents. (sukatin, 174) A positive religious culture in schools will create a conducive atmosphere for achieving the school's vision and mission, and conversely a negative culture will make the achievement of the school's vision and mission suffer. many obstacles. A good school culture includes a willingness to appreciate the work of others, seriousness in carrying out duties and obligations, motivation to continue to excel, commitment and dedication to responsibility. Meanwhile, a negative

culture, for example, lack of respect for other people's work, lack of respect for differences, lack of commitment, and lack of achievement motivation among school members.

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Islamic Religious Education Learning Planning in an Effort to Form Religious Culture of MIN 1 Pali Students

Planning for learning Islamic religious education at MIN 1Pali includes many things, including making learning implementation plans, academic calendars, promissory notes, prota and so on. What is not forgotten by Islamic religious education teachers is that preparing the learning methods used in delivering the material is also carried out by the teacher concerned. Planning learning methods is important so that there is no repetition of methods and students do not get bored. This is one of the teacher's strategies so that the learning process runs effectively and efficiently.

Planning is really needed by every Islamic religious education teacher, because this learning planning can help encourage students to carry out religious activities. Not only that, with this learning planning students become more active and enjoy carrying out religious activities in educational institutions. This is proven by the existence of dhuhā prayers, reading the Koran, jumah prayers, rebbana, memorizing "amma juice" and so on. In planning learning, not only the scope of methods and strategies but also material is very necessary. Material is prepared by digging from primary sources and other supporting sources. In preparing learning methods, Islamic religious education teachers adapt them to the material that will be explained. At the beginning of the year, Islamic religious education teachers prepare a syllabus to be implemented, the basis for making the syllabus of course departs from an evaluation of yesterday's annual teaching syllabus, making several improvements and of course in accordance with the teaching material. which has been recommended by the local UPDT.

Planning at the beginning of the year is more of a general overview as well as a guide to the learning that will be carried out. Because every time they are going to carry out learning, Islamic religious education teachers also plan in advance. Because Islamic religious education does not only refer to the cognitive domain but also the affective and psychomotor domain of students. So in this case religion includes the totality of human behavior in everyday life which is based on faith in Allah, so that all behavior is based on faith and will form akhlak karimah or religious character which is reflected in the person and his daily behavior.

Implementation of Islamic Religious Education Learning in Efforts to Form Students' Religious Culture at MIN1 Pali

Learning Islamic religious education at MIN 1 Pali applies the PAKEM method (Active Creative Effective fun learning) and the lecture method as well as a variety of methods. The PAKEM method is used to encourage students' interest in knowing and loving Islamic religious education learning, the lecture method is sometimes used, which is a variation of the storytelling method. This Islamic religious education subject is very closely related to the dogma and teachings of Islamic values which must be able to penetrate the students' souls. With the internalization of Islam that has been embedded in students without realizing it, students will behave religiously or can be said to form a religious culture in their daily lives.

Because religion is often understood as part of a cultural system, the level of effective function of its teachings is no less than that of formal religion. Islamic religious education teachers in learning create small groups which will be given assignments in the hope that each group understands the problems it is facing. The existence of this group will strengthen the ties of brotherhood between students, where students will work together with their friends without making any distinctions. Apart from that, smarter students will help and motivate less capable students to absorb material quickly so that they can catch up.

With this group method, it can have a big influence on students, where students will be encouraged to work with other students in carrying out the tasks or responsibilities they carry out. This trains students in interaction and responsibility. Not only group methods but also a variety of methods are very necessary in learning, which on the one hand can provide student activity so that learning is not boring and on the other hand it can be complementary. Because basically every method has advantages and disadvantages.

Islamic religious education teachers also use media as a means to support the learning process. The use of media is done by adjusting the material being explained. So by using media it is hoped that it will make it easier for students to capture and absorb the material being

Evaluation of Islamic Religious Education Learning in Efforts to Form Students' Religious Culture at MIN 1Pali

Evaluation of Islamic religious education learning at MIN 1 Pali is carried out in various ways, the first is by daily evaluation. Daily evaluation to assess the extent of success of teachers, especially Islamic religious education teachers, in delivering material. This can also be used to determine the competency standards for the material . Whether students can absorb it well or not, it can become a reference for moving on to the next material that will be presented. If

it turns out that there is still a lot that has not been done, the teacher explains again in a way or method that is better and easier for students to understand. Daily evaluations are carried out while the material delivery process is in progress. Home assignments and group assignments are used as evaluation material in learning Islamic religious education. By giving homework assignments and group assignments, teachers can assess students' cognitive and psychomotor aspects.

Apart from daily tests, there are also other evaluations, namely homework assignments that have been given, mid-semester tests and also final semester exams. This evaluation is a format which is more of an academic formality, but is an important consideration in making recommendation notes for implementing future learning planning. Daily tests, assignments, semesters and also final semester exams can be used to measure the level of success of learning that has been carried out in several periods and draw several references as a way to ensure that the learning method used by Kedo can be successful. This evaluation covers three domains, namely cognitive, affective and psychomotor.

CONCLUSION

Religious culture or religious culture at school is a way of thinking and a way of acting for school members that is based on religious values (religiousness). The development of religious culture in schools is actually acculturation or familiarization with the values of Islamic religious education in school life. Because school is formal education whose job is to influence and create conditions that allow children to develop optimally. One way to develop religious culture at MIN 1 Pali is through learning Islamic education. Learning Islamic religious education at MIN 1 Pali applies the PAKEM method (Active Creative Effective fun learning) and the lecture method as well as a variety of methods. The PAKEM method is used to encourage students' interest in knowing and loving Islamic religious education learning, the lecture method is sometimes used, which is a variation of the storytelling method. Evaluation of Islamic religious education learning at MIN 1 Pali is carried out by conducting daily evaluations in the cognitive, affective and psychomotor fields

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