Implementing of Full Day School in improving the quality of Islamic Religious Education

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Abstract

This study recognizes an increase in student learning outcomes in Islamic Education lessons by managing the quality of Islamic Education learning. The problems of this study are: 1) How is the process of implementing FDS policies in improving the quality of learning in Islamic Religious Education; 2) Whether through the relation between FDS policy and non-FDS in improving the quality of learning in Islamic Education. 3) What is the relationship between schools that implement FDSs and schools that do not apply FDSs in the Ajatapareng area. The type of research used is a mixed-method in a combination of quantitative and qualitative research. The population in this research is primary schools in the Ajatappareng area with a sample of 50 schools that are FDS and 50 schools that are not FDS. This research aims to improve the quality of student learning outcomes with full-day school policies on Islamic education subjects about human resources and Islamic cultural character by applying the quality of Islamic education learning. The application begins with asking questions, thinking together, and answering; 2) Implementing the FDS policy in photographing the relationship between Islamic Education learning outcomes and the application of FDS in the Ajatapateng Area Elementary Schools to improve student learning outcomes. The results of the strategic goal impact are its application on the independent pathway and the instructional pathway. The main target of education can be adequately achieved; it is necessary to start with an integrated concept through an Islamic approach to elementary school students.

Keywords: FDS, students, elementary school, Islamic Religious Education

Introduction

The role that needs to be carried out by educators is to become natural educators who have motivation from within and from outside with encouragement with a foundation to worship as well as possible in terms of educating [10]. Nurturing students to become superior, qualified, and brilliantly accomplished generations is the main target in realizing a progressive Indonesian civilization. The main target is to form a generation from the start, namely Islamic students with good morals. The examples of generations that need to be formed from the start are Divine love, anti-corruption, anti-nepotism, drug-free, and innovation to lead the Indonesian generation.

Quality education in realizing a golden generation through the concept of Islamic education (Islamic Education),

which is a powerful weapon against elementary schools in quality Islamic Religious Education in the academic process at Elementary Schools in the Ajatappareng Area, namely the quality of education. There is tremendous hope in realizing quality education in Dinul Islam Education, namely transferring knowledge, further culture, especially elementary school students, especially in the Ajatappareng area [11]. Various dimensions of facts exist in the field. There are still gaps in reviewing the quality of learning of Islamic education, which is expected in implementing Full Day School in Elementary Schools through government decisions contained in the education manipulative of the Ministry of Religion.

The existence of the concept of Islamic Religious Education learning that is oriented to character education and a moral model creates gaps in the morals of students as expected in elementary schools in the Ajatappareng area [12]. This is because the academic orientation in Islamic Religious Education subjects lacks the number of hours on the schedule for Islamic Religious Education subjects which are only two hours a week and the quality process of Islamic Religious Education learning is less than optimal, as evidenced by the results of the Islamic Religious Education report cards in the low category. . The primary schools that analyzed the data were Enrekang Regency (217 elementary schools and three private schools totaling 220 schools), Sidenreng Rappang Regency (229 elementary schools and six private schools totaling 235 schools), Pinrang Regency (315 elementary schools and eight private schools totaling 323 schools), and Barru (197 elementary schools and two private schools totaling 199 schools), Kota Parepare (80 elementary schools and 11 private schools totaling 91). Islamic Religious Education in Elementary Schools needs to optimize the Full Day School concept to the maximum to get the opportunity for student activities to worship

Allah SWT more. More and enhance a better personality [30].

Research Method

The type of research that has been carried out is qualitative research. Judging from the explanation level, it examines the results of implementing FDS decisions such as one of human psychological behavior in reviewing its benefits. At the same time, the sociological approach is based on the development of primary education research which is part of Social Science research [1]. The research classified as Islamic education research uses a case study approach regarding FDS decisions and the urgency of the quality problem of Dinul Islamic Education learning in reviewing the moral development of elementary school students in the Ajatappareng area.

The object of the research is an elementary school in the Ajatappareng area. The research locations are Parepapre City, Sidenreng Rappang Regency, Pinrang, Barru, and Enrekang. The research locations for elementary schools in the Ajatappareng area are SDN 34 Parepare, SDN 82 Parepare, SDN 8 Parepare, SDN 1 Pinrang, SDN 8 Pinrang, and SDN 16 Pinrang, SD Inpress 30 Bune, SD Inpress Botto Lampe, SD Inpress Cinekko, SDN 4 Rappang, SDN 11 Pangkajene, SDN 1 Bilokka, SDN 1 Enrekang, SDN 112 Enrekang, and SDN 116 Enrekang. Especially for full-day schools on the assessment of Islamic religious education subjects was 50 schools and 50 elementary schools did not carry out FDS.

Result and Discussion

The development of an integrated Islamic-based elementary school curriculum system integrated with public schools is a form of arid religious and ethical values faced by public education. Through a balance of curriculum and expectations, students not only fulfill knowledge as taught

in public schools but also are directed to Dinul knowledge[13].

The phenomenon of the educational challenge of Industry 4.0 found that education stakeholders carried out the integration of public schools and Dinul-based schools. The adoption of full-day schools became the pro and contra material set by the government regarding the full-day school decision. Integration efforts are considered very strategic in Islamic education [14]. The involvement of SD with Islamic characteristics through formal education and vice versa will further strengthen the ability to improve the quality of Human Resources in the Islamic education system, both about fellow human beings (Habl-Min-Nas) and relationships with Allah SWT. (Habl-Min-Allah).

The academic approach model in implementing FDS decisions requires good techno, psychological, local wisdom, and intellectual readiness for students. A learning outcomes orientation increases interest and learning talent in advanced students [2]. One of the spectacular ideas offered to increase interest and talent continuously is the implementation of FDS decisions through writing disclosures.

Figure 1. Connected papers of authors about Islamic religious education

The value dimension in FDS research is to collaboratively determine the level of academic achievement for students in

schools that implement FDS and those that do not implement FDS. The process of moving steps in various sectors is designed by students [29]. Conceptions are named in elementary schools that apply FDS and those that do not, found significant research results from the first stage to the next stage. The average value at the initial stage is 85, and the average value for the next stage is 57. At the same time, the positive attitude that is packaged is a prerequisite in carrying out the main tasks within the specified time. The central locus in the learning process is improving
self-confidence in the abilities obtained [19]. In line with the research results Fitriyah et al., namely:
Based on the results of the analysis, it is shown that the t-test, the FDS variable proves that the t-count of the FDS variable is 6.4 > t-table 1.9 and the probability (significant) that the t-count value is 0.00 < 0.05, which means that FDS has a significant effect on Mental Hygiene in students. tenth grade Madrasah Aliyag Negeri 2 Pamekasan.

The results of his research that school leaders organize student routine programs by socializing M&E and character building of students in the form of routine skill development and character values for implementing the FDS program at SDIT Muhammadiyah Al-Kautsar. According to Taufik, "Implementation of Educational Policy at the Implementation of the FDS in Growing the Religious Character [15].

The FDS system learning process was not only formal but also learning in an informal and fun environment [3], but Wachidi reviewed the results of his research in terms of the curriculum that was in line between FDS and the 2013 curriculum. Meanwhile, Mansur in the literature on children's curriculum in Islam is in line with the core concept of FDS, namely the importance of routine quality learning in schools with Islamic education [16]. Likewise, Nasikh 'Ewan describes the

urgency of the curriculum in Islam according to the guidance of Islamic concepts and the model of child guidance which from birth to old age has slightly different views varied in the concept of FDS learning today [4]. This phenomenon is dismissed by Husain Mazahari's view in his book Tarbiyat al-Thifli fī al-Ru'yah, describing children's education from the earliest period of human life, namely from the womb, so that it is hoped that there will be an improvement in the orientation of technology-based education and prioritizing morals [17] so that FDS is not optimal without integration from various education sectors, especially parents of students and formal education. Through Akbar's view in his research, he stated in his article that schools should accommodate Boarding Schools in the FDS concept to be integrated with primary education in public schools [5]. Various research pieces of literature have been put forward, so the authors conclude that the need for a learning style for millennial students in line with the times is implemented in the FDS decision with a Technology perspective [18].

Safi' Imam showed in the results of his research that:

There is a significant relationship between employment status and performance on the perception of Indonesian language teachers so that there is a correlation with the applied FDS decisions. The education system in schools requires the design of character education programs. The author agrees with Prim, but it needs to be clarified that the FDS concept literature presented by the researchers requires varied FDS designs from various schools. The existing designs are adapted to the conditions of each school.
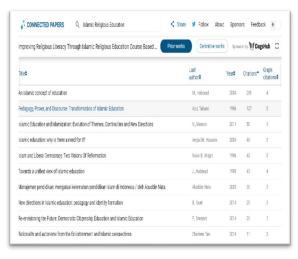

Figure 1. Connected papers of citation about Islamic religious education

The basis of FDS, according to the Decree of the Minister of Education and Culture in Government Regulation no. 23 Th. 2017, is a work step for the absorption of political results, the formulation of a long and complicated decision, until its implementation. The dynamics of orientation frenzy are so complex and dynamic in finding solution points in FDS routines [22]. First, starting from raising very complex national issues from various circles. Creating education that matches expectations and reality begins with the complexity of stakeholder discourse in the education sector [23]. The dynamics of the discourse and until the implementation of FDS formed various fluctuations in the interests of specific individuals [10], groups and groups in concocting the dimensions of decision turbulence which are dynamic and have their stages such as national discourses to sit down together and find solutions for the common good in responding to various global challenges in the Industrial 4.0 era [24]. Various decision schemes become a stage of discourse amid a multicultural society in reading various scenarios of existing policies.

With the existence of various stages of interpretation of decisions that exist and

continue to metamorphose during the hustle and bustle of society in providing multiple interpretations and ensuring the direction of the journey of educational decisions in an era of the high complexity of Democracy [20]. The participation and role of the community in providing input in the process of formulating educational decisions is essential to find a win-win solution, such as the results of the educational decision targets that will be intended for the community in general.

The conception of the transformation of Islamic education puts forward the demands that follow the development of the post-modernism era, both from the millennial circle and from various layers of continuous Islamic Religious Education [6]. The term al-tarbiyah has not been packaged in such a way in the Arab world version, which was initially given the terms "al-ta'lim," "al-ta'dib," and "al-tahzib," which did not mean the less precise al-tarbiyah [7]. Therefore, when viewed from the root content of lafazh, it is interpreted as 'raba,' 'yarbu' means 'nama wa zaada' (developing and advancing).

Vocabulary on the lexical "تربية" (tarbiyah) means education "تعليم" or ta'lim means learning7 and "تأديب" (ta'dib) means education or education. The vocabulary of the Arabic language has the meaning of education is التهذيب (al tahzib) and for التهذب (al tahzub) [26]. Reference to the Qur'an is like the primary source for obtaining literature on education both directly and indirectly in the context of the Qur'an language, but on terms that are similar and even the same as the terminology in al-tarbiyah [27]. Like consensus, for example, it can be traced from the words al-Rabb, rabbayani, nurabbi [21]. Likewise, the term al-ta'lim can be traced from the word 'alima with all its derivations which are repeatedly mentioned in the Qur'an.

Semantic linguistic studies applied in Islamic Education learning are "al-tarbiyah"

and "al-ta'lim" [9]. The term "al-tarbiyah" has a profound meaning in moral development, which is contained in the holy book of the Qur'an, which is the principal guide from all sources of knowledge [28]. The central concept that becomes the coordinating point is the development of all academic community members to optimize their basic potential to their climax point [9]. Pristilah in the lafazh "al-ta'lim" which has an interpretation such as the coaching process, the spectacular experience of every human being, knowledge and skills from generation to generation from generation x or generation y which are solely for the achievement of worship in the world and become provisions in the hereafter [25].

Conclusion

The description of FDS decisions in the learning process of Islamic Religious Education in Elementary Schools in the Ajatappareng Area that Islamic Religious Education to change the morals of students has not been maximized because the implementation of FDS is not implemented optimally by certain schools that are still implementing it and then there are still many schools in the Ajatappareng area that have not to implement the decision. Especially in Enrekang district that initially it had implemented but not maximally implemented, but several schools in urban areas, for example in Parepare and Pinrang, were very well implemented by FDS because it was able to change the morals of students in an Islamic context which is like a significant part of educational life which is shrouded in environmental influences. Affect students, so it can be concluded that for rural areas, it is still not appropriate to apply FDS decisions due to cultural and economic factors, for example, after school, the habits of the community both teachers and parents of students prioritize making a living in their gardens and for students to

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help their parents in the garden or the garden. Rice fields and the costs incurred if FDS is applied are more due to increased food costs.

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