



## Management of Islamic Religious Education Learning in Integrated Schools

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### Abstrak

Penelitian ini bertujuan mengetahui pengelolaan pembelajaran PAI di Sekolah Islam Terpadu. Lokasi penelitian di SMP Islam Terpadu Nurul Azmi Tanjungsari Sumedang. Metode penelitian ini menggunakan pendekatan kualitatif yang bersifat deskriptif analisis dengan pendekatan studi kasus. Subjek penelitian adalah kepala sekolah, wakil kepala sekolah dan guru. Sedangkan teknik pengumpulan datanya menggunakan wawancara, observasi dan dokumentasi. Hasil dari penelitian ini pembelajaran mata pelajaran PAI dipadukan dengan mata pelajaran lainnya termasuk mata pelajaran umum, jadi setiap mata pelajaran harus mengandung pendidikan agamanya, dan untuk pembelajaran tidak hanya di kelas bisa digunakan di lingkungan sekolah yang memungkinkan digunakan untuk pembelajaran seperti Masjid, di pesawahan, di lapangan dan lain lain. Dengan Kurikulum 13 pembelajaran PAI di SMP IT Nurul Azmi dari Kemenag ditambah materi aqidah, akhlak, al Qur'an Hadits mengambil sumber materi keagamaan yang umum seperti kitab Bulugul Marom dan lain lain dengan tidak mengambil bahan ajar yang digunakan oleh MTs.

**Kata Kunci:** Pengelolaan Pembelajaran, PAI, Sekolah Islam Terpadu.

### Abstract

*This study aims to determine the management of PAI learning in Integrated Islamic Schools. The research location is at the Integrated Islamic Middle School Nurul Azmi Tanjungsari Sumedang. This research method uses a qualitative approach that is descriptive analysis with a case study approach. The research subjects were school principals, vice principals and teachers. While the data collection techniques using interviews, observation and documentation. The results of this research are that learning PAI subjects is combined with other subjects including general subjects, so each subject must contain its religious education, and for learning not only in class it can be used in a school environment that allows it to be used for learning such as mosques, in rice fields, in the field and others. With the 13th Curriculum of PAI learning at SMP IT Nurul Azmi from the Ministry of Religion plus material on aqidah, morals, the Qur'an Hadith takes common religious sources such as the book of Bulugul Marom and others without taking the teaching materials used by MTs.*

**Keywords:** Learning Management, PAI, Integrated Islamic School.

### Introduction

The results of education today tend to make humans more concerned with pragmatic, hedonic, and materialist lives. The human figure expected by the current and future education system is a human being who is religious, has personality, is intelligent, creative, healthy, and useful for society and the nation, so that he is able to function as a servant of

Allah and caliph on earth. According to that (Bambang & Rusdiana, 2019) that the orientation of education is the formation of the whole human being, not a compilation of all aspects of life (physical, emotional, social and moral). The most effective education system to meet expectations is an integrated Islamic education system.

Education not only educates its students to become intelligent human beings, but also builds their personality so that their morals are noble. At present, education is considered by many to be more focused on the role of education in educating its students, but is considered less successful in building the personality of students to have noble character. According to (Arifudin, 2022) that educational institutions with all their activities must lead to the formation of character, in addition to the formation of knowledge.

On a macro level, national education aims to form people who believe in and fear God Almighty, are ethical (civilized and have insight into the culture of the Indonesian people), have reason (advanced, capable, intelligent, creative, innovative and responsible), capable of social communication (orderly). and legally aware, cooperative and competitive, democratic) and of good health so that they become independent human beings. This is stated in the National Education System Law Number 20 of 2003.

The main characteristics of integrated Islamic education are as follows: First, Islam has an adequate philosophical foundation. Second, building a curriculum that is integrated with Islam. Third, implementing and developing integrated learning patterns. Fourth, making examples of good behavior from teachers as a means of moral education. Fifth, creating an Islamic educational environment away from all kinds of disobedience. Sixth, in an effort to achieve educational goals always involve parents and the community. Seventh, prioritizing ukhuwah Islamiyah in all forms of interaction with school members. Eighth, build culture, maintain, clean, trace, neat healthy and beautiful. Ninth, all educational processes are based on quality assurance. Tenth, improve the culture of professionalism (Afrizal, 2011).

The Integrated Islamic School is an educational institution that integrates two forms of education that have been separated so far, namely between Islamic education and general education (Supriani, 2022). The two forms of education are put together in a curriculum framework typical of an integrated Islamic school, the integrated curriculum aims to foster student character or akhlakul karimah and competence, as well as student skills.

An Integrated Islamic School is a school that implements the concept of Islamic education based on the Qur'an and As Sunnah (Na'im, 2021). The operational concept of SIT is an accumulation of processes of acculturation, inheritance and development of Islamic religious teachings, Islamic culture and civilization from generation to

generation. The term "Integrated" in SIT is intended as a reinforcement (taukid) of Islam itself. It means Islam that is complete, comprehensive, integral, not partial, syumuliah, not juz'iyah.

SIT also emphasizes integration in learning methods so that it can optimize the cognitive, affective and conative domains. The implications of this integration demand the development of a rich, varied learning process approach that uses broad and flexible media and learning resources.

Learning methods emphasize the use and approaches that trigger and stimulate the optimization of left brain and right brain empowerment (Arifudin, 2020). With this understanding, learning at SIT should be carried out with an approach based on (a) problem solving that trains students to think critically, systematically, logically, and solutions (b) based on creativity which trains students to think original, flexible (flexible) and fluent fan imaginative. Skills in carrying out various activities that are useful and full of benefits for themselves and their environment.

According to (Umay, 2015) that SIT combines aqliyah, ruhiyah, and jasadiyah education. SIT seeks to educate students to become children who develop their intellectual and intellectual abilities, increase the quality of their faith and piety to Allah SWT, foster noble character, and also have health, fitness and skills in daily life.

SIT also combines the involvement and active participation of the learning environment, namely: school, home and community. SIT seeks to optimize and synchronize the roles of teachers, parents and the community in the process of managing schools and learning so that there is a constructive synergy in building the competence and character of students. Parents are actively involved in enriching and giving adequate attention to the educational process of their children. Meanwhile, visiting activities or interactions outside of school are efforts to bring students closer to the real world in society.

So SIT is an Islamic school that is organized by integratively integrating Islamic values and teachings in curriculum building with an effective learning approach and optimal and cooperative engagement between teachers and parents, as well as the community to foster the character and competence of students.

## **Methodology**

This study seeks to analyze and describe the management of PAI learning in Integrated Islamic Schools. The author uses a qualitative approach to

analyze studies on the management of PAI learning in Integrated Islamic Schools.

The method used in this study uses a descriptive method or approach, according to Zed in (Rahayu, 2020) that qualitative descriptive research can be interpreted as a series of activities related to socially analyzing events, phenomena or conditions.

This type of research is qualitative research. According to Ibnu in (Arifudin, 2021) qualitative research is a study in which the data is expressed in verbal form and analyzed without using statistical techniques. Based on some of the definitions of qualitative research above, it can be concluded that qualitative research is a study in which the data is expressed in verbal form, does not use numbers and its analysis does not use statistical techniques.

#### 1. Research Object

In this study the research object consisted of 2 (two), namely formal objects and material objects (Arifudin, 2019). The formal object in this study is in the form of data, namely data related to a critical review of the study of the management of PAI learning in Integrated Islamic Schools.

#### 2. Data Collection Techniques

Data collection was carried out using documentation, observation and interview techniques. The data collection technique according to (Bahri, 2021) suggests that it is the most strategic step in research because the main objective of research is to obtain data. There are several ways or techniques in collecting data, including observation, documentation and interviews. Sources of data used in this study include primary and secondary data. According to (Hanafiah, 2021) that primary data is data collected directly from the individuals being investigated or first-hand data. While secondary data is data in the libraries. The primary data in this study are books related to critical reviews of studies on the management of PAI learning in Integrated Islamic Schools, and secondary data obtained from both national and international journals.

#### 3. Data Collection Tools

In this study, the authors will use observation, documentation and interviews as tools for data collection because this research is library research. In other words, according to (Ulfah, 2022) this technique is used to collect data from primary and secondary sources.

#### 4. Data Analysis Techniques

Data analysis is not only carried out after the data is collected, but since the data collection stage the analysis process has been carried out. According to (Sulaeman, 2022) that the use of a "qualitative" analysis strategy is meant that the analysis starts

from data and leads to general conclusions. Based on this data analysis strategy, in order to form general conclusions the analysis can be carried out using an "inductive" framework.

#### 5. Research Procedures

The data in this study were recorded, selected and then classified according to the existing categories. The approach used is an analytical descriptive approach. According to (Nasser, 2021) that descriptive analysis (descriptive of analyzing research), namely the search in the form of facts, the results of one's thought ideas through searching, analyzing, making interpretations and generalizing the results of the research conducted. This research procedure according to (Mayasari, 2021) is to produce descriptive data in the form of written data after conducting a content analysis of text. After the writer collects materials related to the problems to be discussed in this study, then the writer analyzes and interprets to draw conclusions.

### Findings and Discussions

IT Nurul Azmi Middle School is located in Tanjungsari Village, Tanjungsari District, Sumedang Regency, West Java Province, Indonesia. Foundation Ownership Status (Aluna Mandiri Foundation), SK operational permit 642.2/Kep.485-Disdik/2019, Date of operational permit 25 June 2019. The curriculum used by SMPIT Nurul Azmi is K-13. For PAI from the Ministry of Religion, subject matter is added: Al Qur'an Hadith, Aqidah Akhlak, Fiqh siroh, Arabic, Tahfidz. At SMP IT, the study load for religion is given a larger portion.

To provide services for the future needs and demands of students so that they become human beings who have the ability to compete in the 4.0 generation era, while still upholding the noble values of the nation as implied in the principles of Pancasila and developing love for regional and national culture, SMP IT Nurul Azmi compiling an Operational Curriculum according to the characteristics of students and the local culture of the local area.

IT Nurul Azmi Middle School students are expected to have useful life skills and be able to apply them in society and the world of education. So that the hope of the Sumedang Regency Government to produce a generation that is able to adapt to the times will be realized. One of the efforts to achieve these expectations is carried out through the creation of a literacy culture for students.

So that students are able to produce a work that reflects the Pancasila Student Profile who is able to reason critically and have global diversity. The

expected learning outcomes are the creation of profiles of students who have faith, are devoted to God Almighty and have noble character, who are independent, reason critically, are creative, work together and have global diversity.

Juridically, the Nurul Azmi IT Middle School Operational Curriculum is prepared by referring to the laws and regulations related to education that apply both from the center and from the regions. Meanwhile, pedagogically, the SMP IT Nurul Azmi Operational Curriculum refers to the ability of teachers as professionals in learning and assessment.

Increasing teacher professionalism is carried out in the form of continuous practical training. This is a commitment to be professional in service to students. This is in line (Arifudin, 2018) with the statement that improving competence must be supported by continuous training.

By taking one of the educational values of Ki Hajar Dewantara, namely 3N: NITENI (observing carefully), NIROKKE (trying by imitating), NAMBAHI (developing from what has been imitated/existing), and taking into account the demands of the 4.0 era, then added the fourth N, namely NGGAWAWE (creating/making/producing/inventing new things). The 4N is a characteristic of learning that will be carried out by students together with teachers at SMP IT Nurul Azmi.

Another thing, from a pedagogical perspective, that is taken into consideration is the Law on Teachers and Lecturers which states that teachers have the opportunity to develop professionalism in a sustainable manner through lifelong learning (VF Musyadad, 2022). From a pedagogical basis in the context of independent learning, the learning process at SMP IT Nurul Azmi is student-oriented and takes a variety of forms, learning as a collaborative team activity. Learning at SMP IT Nurul Azmi which is integrated with the Pancasila Student Profile in general aims to shape the character of students who are devoted to God Almighty and have noble character, have global diversity, are independent, reason critically, work together and are creative, innovative who are able to create ideas/ideas based on regional peculiarities that are still rooted in the nation's culture.

The curriculum is prepared by the education unit to enable the adjustment of educational programs to the needs and potential that exist in schools. Schools as education delivery units must also pay attention to future developments and challenges. These developments and challenges, for example, concern: 1) The development of science and technology, 2) Globalization which allows very

fast flows of change and mobility between cross-sectoral places, 3) The information age, 4) The effect of globalization on changes in human behavior and morals, 5) Changes awareness of society and parents towards education, and 6) Free trade era.

The following is a vision formulated by SMP IT Nurul Azmi which has a vision that in 2025 aspires to "The realization of a leading Integrated Islamic Junior High School fostering a generation of learners who are Smart, Creative, Sholeh, Noble and Independent in facing global challenges in 2025".

To realize the vision, SMP IT Nurul Azmi formulates the following missions:

1. To realize an integrated Islamic junior high school education with Islamic characteristics, superior and dignified with a good, trustworthy, honest and fair governance system.
2. Realizing programmed and measurable extra-curricular programs so as to support student achievement in the academic and non-academic fields.
3. Realizing programs for developing language skills and abilities in the fields of SCIENCE and Technology.
4. Realizing educators and educational staff who master information and communication technology
5. Realizing school supporting facilities and infrastructure standards according to minimum service standards.
6. Realizing programs that support the formation of a scientific culture and quality culture.
7. Realizing an integrated Islamic education quality management system and inculcating Islamic religious values in accordance with the standardization of learning the Qur'an and As Sunnah.
8. Realizing active, innovative, creative, effective, fun and Islamic learning strategies.

At Nurul Azmi IT Middle School, PAI subjects are integrated with other subjects including general subjects, so each subject must contain its religious education, and for learning not only in class it can be used in a school environment that allows it to be used for learning such as mosques, in rice fields, in the field and others.

PAI learning at Nurul Azmi IT Middle School apart from material from the Ministry of Religion, is also assisted with additional material from other religious subjects, moreover at this IT Middle School the teaching hours for religion are given a larger portion. In the implementation before learning in class, it has started with religious material, supervision during worship (prayers, etc.), attitudes, morals. So that for PAI lessons apart from the

material, it is also directly practiced in everyday life, especially in the school environment.

Integrated Insan Integrated Islamic Middle School Nurul Azmi has also created and implemented excellent programs according to the Integrated Islamic school curriculum design, these programs also aim to develop student morals, these programs are:

1. Tahfidz Al-Qur'an SMP IT Nurul Azmi has a superior program where students have a guaranteed graduate, namely tahfidz Al-Qur'an at least 3 chapters. During their 3-year study at Nurul Azmi IT Middle School, students receive guidance 3 times a week for teaching tahfidz Al-Qur'an. In addition, students are also accustomed to always reciting and muroja'ah every day, so that there is not a single day without reading the Qur'an for SMP IT Nurul Azmi students.
2. Khitobah Students are accustomed to being preachers. Khitobah activities are carried out after the congregational prayers are finished, namely after the Dhuhur and Asr prayers in congregation. Khitobah is also conducted in two languages, namely English and Arabic. So that besides students being able to learn about religious teaching materials, students also learn to get used to speaking in English and Arabic.
3. Habituation of students with noble morals. This character building activity exists and is included in all activities that occur at the Insan Kamil Integrated Islamic Middle School, even extra-curricular. When there is a student's attitude that is not appropriate, for example laughing excessively, the teacher is obliged to reprimand, so that the formation of character here starts from small things, not just the big things. All things related to morals are the focus. Then when the SMP IT teacher Insan Kamil Sidoarjo finds irregularities outside of school, further coaching will be carried out while at school. Monitoring and fostering this character is not only the task of the PAI teacher, but all teachers have an obligation to shape the morals of students.
4. Home Visit : This program is a form of activity that involves collaboration between teachers at the school and student guardians or parents. The form of the activity is to make visits to students' homes to hold discussions with parents about student progress, both at school and at home, and also to discuss problem solving, if there are problems with students.
5. School Comparative Study This comparative study activity is an activity whose main focus is to give examples to teachers and students about

the best character in the school environment, which can be seen from observations in excellent schools.

In implementing the curriculum and also as a form of coaching for teachers, routine recitations and monthly coaching are held in the form of workshops. This is in line with (Apiyani, 2022) which states that improving teacher abilities needs to be done with ongoing assistance.

### **Conclusion**

From the explanation of the research results above, it can be concluded that an integrated Islamic school has designed a curriculum that is able to integrate Islamic values into various non-Islamic religious education subjects, even indicators of student learning achievement are not only measured by the achievement of a competency, but the measure more emphasized is, the extent to which students can commit to maintaining the Islamic values they have learned. While the form of implementation of the implementation of the curriculum design at SMPIT Nurul Azmi is to use the 2013 curriculum which is combined with the curriculum from the Ministry of Religion and added several subjects such as faith, morals, Al Qur'an and hadith, also Tahfidz Al Qur'an. The curriculum implemented at the Nurul Azmi Integrated Islamic Middle School is a curriculum design that is structured by integrating Islamic values in all subjects. These Islamic values will later influence the character/morals.

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#### **Profil Penulis**

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