

## The Implementation of Islamic Religious Education Learning Management in Realizing Religious Culture

Subandi<sup>1\*</sup>, Sa'idy<sup>1</sup>, Sunarto<sup>1</sup>, Muhammad Muchsin Afriyadi<sup>2</sup>, Sela Kholidiani<sup>1</sup>

<sup>1</sup> Universitas Islam Negeri (UIN) Raden Intan Lampung, Indonesia

<sup>2</sup> Universitas Negeri Malang, Indonesia

 [drsubandi02@gmail.com](mailto:drsubandi02@gmail.com)\*

### Abstract

The aim of this research is to describe and analyze teachers' abilities in planning, organizing, implementing and evaluating in the management of Islamic Religious Education (PAI) learning at SMAN 1 and SMKN 1 in East Lampung. Thus, this research uses a qualitative descriptive approach, with a case study type design. Data collection techniques uses Observation, interviews and documentation. Then the data was analyzed in two stages, namely: individual case data analysis and cross-case data analysis. The results show that the first, the basic religious thinking was developed at SMAN I and SMKN I East Lampung by practicing the religious values that are believed and carried out in daily life, and utilizing additional hours in extracurricular activities. Secondly, The pattern of implementation of PAI learning management is very unique, such as the implementation of religious culture at SMAN 1 East Lampung through the 3 S culture (smile, greeting and the culture of greetings, excuse me, sorry and thank you, as well as complete reading and writing of the Koran, midday prayers, noon prayers in congregation, istighosah and group prayers, commemoration of Islamic holidays, imtaq and tadarrus activities of the Koran, joint prayers at the beginning and end of lessons, handshakes between school members, wearing of Muslim clothing by Muslim women. Thirdly, there are religious activities every Islamic holiday, such as: holding competitions in the art of reading the Koran, quizzing about religion, reading poetry or translations of the Koran, practicing prayers, fashion shows, sacrifices on Idhul Adha, fast Islamic boarding schools in the month of Ramadan and others.

**Keywords:** Islamic Religious Education, Education Learning Management, Religious Culture

### ARTICLE INFO

Article history:

Received

March 03, 2024

Revised

April 19, 2024

Accepted

April 30, 2024

Published by

ISSN

Website

This is an open access article under the CC BY SA license

CV. Creative Tugu Pena

2774-4299

<https://attractivejournal.com/index.php/bse/>

<https://creativecommons.org/licenses/by-sa/4.0/>



### INTRODUCTION

Education is the primary foundation for enhancing individual quality of life and shaping the character and civilization of a dignified nation. Article 31, paragraph 2 of the 1945 (Setiawan, 2013) Constitution provides broad opportunities for education, including Islamic education, to play a crucial role in the national education system. (DSouza, 2017) According to Article 1, paragraph 2, national education is rooted in the nation's culture, which directly incorporates Islamic education as an integral part of the national education system. This is reinforced by Article 11, which states that religious education is one type of

educational path, and Article 39, paragraph 2, which stipulates that religious education must be a mandatory part of the curriculum at all levels and types of education in Indonesia.(Dapodikbud, 2023)

The primary goal of education is to nurture students to improve their quality of life within their families and communities and contribute positively to everyday life.(Mislikhah, 2020) Education is an anticipatory action that can be applied in the future and serves as a solution to current problems. Therefore, educators, as curriculum implementers, must be critical and consider their duties as a trust that must be carried out properly.(Rukiyati & Purwastuti, 2016) In the context of quality control, the principle of "good enough is never good enough" should be applied through the Plan, Do, Check, Act (PDCA) cycle to continuously improve the quality of education.

Islamic Religious Education (PAI) in schools plays a vital role in shaping students' character and morals. The management of PAI learning must be systematically programmed and continuously improved by considering the input of learning instruments, supporting facilities, and other factors that contribute to achieving the goals of Islamic education. The main challenge faced by education today is to enhance students' potential in an environment that is not always conducive, with mass media often presenting content that is not educational and contrary to norms and religious teachings.

Article 3 of Law No. 20 of 2003 concerning the National Education System states that national education functions to develop individual potential and shape the character and civilization of a dignified nation.(Law of the Republic of Indonesia Number 20, 2003) Its aim is to produce individuals who are faithful and pious to Allah, have noble character, are creative, independent, and responsible citizens. To achieve this goal, the management of PAI learning must balance the nurturing of religious values (imtaq) and science and technology (iptek).(Mulyani & Haliza, 2021)

Observations show that several schools in East Lampung have successfully created well-programmed PAI learning environments.(Riswadi, 2020) However, implementing PAI learning management in these schools is not easy and requires serious efforts and support from various parties, as well as adequate facilities and infrastructure. The success of PAI education in these schools demonstrates that with good management, the desired goals of Islamic education can be achieved.(Subandi, 2021)

This background highlights the importance of Islamic education in the national education system, the challenges faced, and the efforts made to overcome these challenges through effective and sustainable learning management.

## **METHOD**

This research was conducted at SMAN 1 and SMKN 1 East Lampung in 2023, focusing on understanding social phenomena that include visionary leadership, teacher performance, and education quality.(Assyakurrohim et al., 2022) The research approach used includes pedagogical and phenomenological approaches. The pedagogical approach ensures an educational and familial approach in data collection, while the phenomenological approach allows for a deep understanding of the meaning of interactions and events that occur in the school environment.(Yosada & Kurniati, 2019)

Data were obtained through direct observation in natural settings in the two schools, as well as through in-depth interviews and documentation. SMAN 1 and SMKN 1 East Lampung were chosen as the research location because they are representative in the context of research on the influence of visionary leadership on teacher performance and the quality of education at the secondary school level.(McMillan & Schumacher, 2001)

The data analysis techniques used, namely the Miles and Huberman flow data analysis model, help in reducing data, presenting data, and drawing conclusions relevant to the focus of the research, which is very important to understand the internal dynamics of schools and the factors that affect the quality of education.(Miles, 2007)

Research Approach: Includes pedagogical and phenomenological approaches. The pedagogical approach focuses on education and familial to get data from informants without feeling awkward. The phenomenological approach aims to understand the meaning of events and human interactions in certain situations.(Muhadjir, 1998) Type of Research: Using qualitative methods to understand and explain social phenomena in a natural setting, where the researcher plays a key instrument. Research Location: Conducted at SMAN 1 and SMKN 1 East Lampung in 2023. Data Source: Data was obtained from observations, in-depth interviews, and documentation related to visionary leadership, teacher performance, and quality of education at SMAN 1 and SMKN 1 East Lampung.(Utomo & Muntholib, 2018) Data Collection Techniques: Includes non-participant observations, in-depth interviews, and documentation, conducted in a natural setting. Data Analysis Techniques: Using the Miles and Huberman flow data analysis model, which includes data reduction, data presentation, and conclusion drawing during the research process.(Djaali, 2020)

## **RESULTS AND DISCUSSION**

### **Islamic Religious Education (PAI) Learning Planning in Realizing Students' Morals**

At SMAN 1 East Lampung, PAI's learning planning focuses on instilling morals through the practice of daily religious values. The school optimizes PAI class hours and extracurricular activities to support the formation of emotional, spiritual, and intellectually intelligent generations. The emphasis on the value of smiles, greetings, and greetings is also part of moral learning in this school.

At SMKN 1 East Lampung, PAI's learning planning includes the development of 5S culture (smile, greeting, greeting, politeness, and courtesy) as well as various religious activities such as flash boarding schools and istighasah. The main focus is to produce a generation that is faithful, devout, and noble, with a harmonious and religious school atmosphere.(Ulandari & Dwi, 2023)

### **Organizing Islamic Religious Education Learning in Realizing Students' Morals**

At SMAN 1 East Lampung, the organization of PAI learning includes socialization from the principal through various activities and school documents. The allocation of PAI lesson time is still considered limited and needs to be enriched. All teachers and staff are actively involved in PAI learning management to realize a religious culture in the school.

At SMKN 1 East Lampung, the organization of PAI learning is more systematic with the implementation of the administration of learning tools for all subjects. All PAI teachers are able to organize learning between core and basic competencies, as well as other aspects, with a strong link to character education.

### **Implementation of Islamic Religious Education Learning in Realizing Students' Morals**

At SMAN 1 East Lampung, the implementation of PAI learning faces obstacles such as lack of student motivation and parental support. Supporting facilities in schools are also inadequate. However, schools continue to try to build commitments and policies to increase the effectiveness of PAI learning.

At SMKN 1 East Lampung, the implementation of PAI learning is carried out both in the classroom and outside the classroom with strategies through extracurricular activities, workshops, and meeting forums. This implementation pattern is supported by a clean and orderly school atmosphere, although it still faces obstacles such as the lack of allocation of PAI lesson time and student motivation.

### **Evaluation or Supervision of PAI Learning Management in Realizing Student Morals**

At SMAN 1 East Lampung, the evaluation and supervision of PAI learning includes providing guidance, motivation, and workshops for PAI teachers. The school's policy is based on the vision, mission, and goals of the institution, with extracurricular activities that support PAI learning. Teachers, staff, and students showed a positive attitude in

participating in religious activities.

At SMKN 1 East Lampung, the evaluation of PAI learning is carried out with the PAIKEM approach to create an active and fun learning atmosphere.(Rohmana & Suyanto, 2019) The principal provides directions and examples of attitudes and behaviors based on Islamic religious values. Evaluation is also carried out through supervision of learning activities by picket teachers.

**Comparison of Cross-Case Findings**

The planning and implementation of PAI learning in both schools have the same goal, which is to form the morals of students who are faithful and devout. However, SMKN 1 East Lampung emphasizes more on the development of 5S culture and more diverse religious activities.(Ulandari & Dwi, 2023) Organizing at SMKN 1 East Lampung is also more systematic compared to SMAN 1 East Lampung. The obstacles faced by the two schools are similar, but SMKN 1 East Lampung shows a more structured implementation of evaluation and supervision. Comparison of Research Findings of PAI Learning Management in Realizing Religious Culture at SMAN 1 East Lampung and SMKN 1 East Lampung

No	Research Focus	Research Object	
		SMAN 1 Lampung Timur	SMKN 1 Lampung Timur
1	Islamic Religious Education Learning Planning in Realizing Students' Religious Culture	1. Planning the 3 S Culture (smiles, greetings and greetings) and the culture of greetings, excuse me, apologize and thank you 2. Practice religious values and norms that are believed by school residents in daily life to the maximum 3. Maximizing PAI lesson hours that produce emotional, spiritual, and intellectual intelligent generations, due to the rapid development of technology and information	The culture of 5 S (smile, greeting, greeting, politeness and courtesy), prayer together before and after learning Creating a religious, harmonious, debriefing atmosphere for students, according to the school's vision, superior, potential, skilled based on faith and piety Optimizing additional hours of PAI lessons, producing a generation of faith, piety and noble character, through religious activities in schools and extracurriculars

No	Research Focus	Research Object	
		SMAN 1 Lampung Timur	SMKN 1 Lampung Timur
2	Organizing Islamic Religious Education Learning in Realizing Students' Religion	<p>a. Socialization from the principal during student council coaching, MOS, KBM activities, and through pamphlets outside of class hours or in strategic places or school documents</p> <p>b. The organization of PAI lesson time allocation is still limited, it needs to be enriched with various patterns in managing PAI learning</p> <p>c. BK teachers as well as PAI teachers, KWN teachers, school principals, all teachers and staff due to the factor of responsibility and firmness</p>	<p>a. The implementation of the administration of learning tools or materials is developed for all subjects that are adjusted to the level of competence and the scope of learning materials associated with character education</p> <p>b. All PAI teachers are able to organize learning between core competencies and basic competencies and other aspects</p> <p>c. There is an organization of learning tools</p>

No	Research Focus	Research Object	
		SMAN 1 Lampung Timur	SMKN 1 Lampung Timur
3	Implementation of Islamic Religious Education Learning in Realizing Students' Morals	<p>a. External factors/environment outside the school: parents/family attention is less active in learning activities</p> <p>b. Obstacles and problems arise from internal factors: there are still students who lack motivation, lack of optimality in supporting religious activities/imtaq programs in schools</p> <p>c. School environment: inadequate supporting facilities such as the existing prayer room are not enough to accommodate students, the implementation of imtaq is carried out in the school yard so that it is less effective</p>	<p>a. Sosialisasi dan implementasi pola pelaksanaan manajemen pembelajaran PAI di sekolah dilakukan melalui forum rapat guru, kegiatan ekstrakurikuler, istighasah dan doa bersama setiap Jum'at dan kegiatan MOS ketika penerimaan peserta didik baru serta pamflet</p> <p>b. Pola pelaksanaan manajemen pembelajaran PAI di SMKN 1 Lampung Timur dilaksanakan di kelas dan luar kelas. Polanya berbentuk strategi pembelajaran melalui kegiatan ekstrakurikuler, workshop dalam mewujudkan budaya religius di sekolah</p> <p>c. Pola pelaksanaan manajemen pembelajaran PAI terlebih dahulu dibangun komitmen bersama dengan membuat suatu aturan atau program-program yang ada relevansinya dengan pelaksanaan manajemen pembelajaran PAI dalam mewujudkan budaya religius di sekolah</p>

No	Research Focus	Research Object	
		SMAN 1 Lampung Timur	SMKN 1 Lampung Timur
4	Evaluation of PAI Learning Management in Realizing Students' Religious Culture	<ol style="list-style-type: none"> <li>1. The policy is based on the vision, mission and goals of the school institution in the form of extracurricular activities such as thorough reading and writing of the Qur'an, the use of Muslim clothing, and PHBI</li> <li>2. Providing guidance, improving learning methods in the classroom by the principal</li> <li>3. There is motivation and arranging workshop activities for PAI teachers in teaching practice activities, providing opportunities for all teachers to improve the quality of their profession, encouraging them to attend lectures to improve teacher human resources</li> <li>4. Teachers, staff and school residents are more discerning in participating in activities with religious nuances, influencing students' behavior in realizing religious culture in schools</li> </ol>	<ol style="list-style-type: none"> <li>a. Giving examples by teachers, staff and school residents in terms of speech, attitudes, behaviors and deeds as a manifestation of the values of Islamic religious teachings to students</li> <li>b. There is an evaluation of KBM in the classroom. There are requirements in managing learning such as understanding, appreciating, practicing the values of Islamic religious teachings, the ability to analyze, designing learning, content, managing, measuring, determining effectiveness and efficiency</li> <li>c. Giving examples to students, reminding school residents, the application of religious cultural values such as encouraging the reading of prayers before the lesson begins</li> </ol>

## CONCLUSION

This study aims to examine the planning, organization, implementation, and evaluation of Islamic Religious Education (PAI) learning in realizing religious culture at SMAN 1 East Lampung and SMKN 1 East Lampung. The results of the study show that the two schools have different strategies and approaches in each stage of PAI learning management. PAI Learning Planning: SMAN 1 East Lampung focuses on the application of the 3 S culture (smiles, greetings, greetings) and the practice of religious values to the maximum. This school also maximizes PAI lesson hours to produce a generation that is emotionally, spiritually, and intellectually intelligent. SMKN 1 East Lampung implements the 5 S culture (smile, greeting, greeting, politeness, courtesy) and prayer together. This school creates a harmonious religious atmosphere and optimizes additional PAI lesson hours to produce a generation of faith, piety, and noble character. (Sutarmi et al., 2016) Organizing PAI Learning: SMAN 1 East Lampung relies on socialization and limited time allocation for PAI lessons. Teaching responsibilities are also shared with BK teachers and other staff. SMKN 1 East Lampung has an administrative implementation of learning tools

that are tailored to competencies and character education. PAI teachers at this school are able to organize learning systematically. Implementation of PAI Learning: SMAN 1 East Lampung faces obstacles from external factors such as lack of parental attention and inadequate support facilities. Internal obstacles include a lack of student motivation in religious activities. SMKN 1 East Lampung conducts socialization and implementation of PAI learning management through various activities such as teacher meetings, extracurriculars, and istighasah. The pattern of implementation of learning management here is formed through joint commitments and relevant rules. Evaluation of PAI Learning Management: SMAN 1 East Lampung implements policies based on the school's vision and mission in extracurricular activities. The principal provides guidance and improved learning methods and arranges workshops for PAI teachers. SMKN 1 East Lampung emphasizes the provision of examples by teachers and staff in speech and behavior as a manifestation of Islamic values. Evaluation of KBM in the classroom is carried out to ensure the effectiveness and efficiency of learning. Overall, both schools seek to realize a religious culture through a structured and systematic approach, albeit with different methods and focuses according to their respective characteristics and needs.

## REFERENCES

- Assyakurrohim, D., Ikhrum, D., Sirodj, R. A., & Afgani, M. W. (2022). Metode Studi Kasus dalam Penelitian Kualitatif. *Jurnal Pendidikan Sains Dan Komputer*, 3(01), 1–9. <https://doi.org/10.47709/jpsk.v3i01.1951>
- Dapodikbud. (2023). *index @ sekolah.data.kemdikbud.go.id*. Copyright © Tim Dapodikbud. <https://sekolah.data.kemdikbud.go.id/>
- Djaali. (2020). Metodologi Penelitian Kuantitatif - Google Books. In *Bumi Aksara*. [https://books.google.co.id/books?hl=id&lr=&id=gRvpDwAAQBAJ&oi=fnd&pg=PA19&dq=metodologi+kuantitatif+sugiyono&ots=ZgYEiOmszd&sig=a6zUc2DNyiWCAC6Nu643rhID4A&redir\\_esc=y#v=onepage&q=metodologi+kuantitatif+sugiyono&f=false](https://books.google.co.id/books?hl=id&lr=&id=gRvpDwAAQBAJ&oi=fnd&pg=PA19&dq=metodologi+kuantitatif+sugiyono&ots=ZgYEiOmszd&sig=a6zUc2DNyiWCAC6Nu643rhID4A&redir_esc=y#v=onepage&q=metodologi+kuantitatif+sugiyono&f=false)
- DSouza, M. J. (2017). The Practice of Qualitative Research. *Qualitative Research in Organizations and Management: An International Journal*, 12(3), 247–248.
- Law of the Republic of Indonesia Number 20. (2003). Act of the Republic of Indonesia on National Education System 1. *System*, 20, 1–58.
- McMillan, J. H., & Schumacher, S. (2001). Research In Education: A Conceptual Introduction (5th Edition) (Versi Terjemahan). In *New York: Longman*.
- Miles, M. B. and A. H. (2007). nalisis data Kualitatif buku sumber tentang Metode-Metode Baru. Terjemahan Tjetjep Rohendi Rohisi. *Jakarta : Universitas Indonesia*.
- Mislikhah, S. (2020). Pendidikan Karakter Berbasis Kearifan Lokal. *FALASIFA : Jurnal Studi Keislaman*, 11(2), 17–34. <https://doi.org/10.36835/falasifa.v11i2.368>
- Muhadjir, N. (1998). Metodologi Penelitian Kualitatif, cet. ke-8. *Yogyakarta: Grafika*.
- Mulyani, F., & Haliza, N. (2021). Analisis Perkembangan Ilmu Pengetahuan dan Teknologi (Iptek) Dalam Pendidikan. *Jurnal Pendidikan Dan Konseling (JPDK)*, 3(1), 101–109. <https://doi.org/10.31004/jpdk.v3i1.1432>
- Riswadi, R. (2020). Kompetensi Profesional Guru Rumpun Mata Pelajaran PAI di Madrasah Ibtidaiyah (MIN) II Model Samarinda. *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 8(1), 35–61. <https://doi.org/10.21093/sy.v8i1.2447>
- Rohmana, F. S., & Suyanto, T. (2019). Implementasi Program Sekolah Ramah Anak sebagai Pengarusutamaan Hak Anak di MTsN 6 Jombang. *Kajian Moral Dan Kewarganegaraan*, 07(02), 646–660.
- Rukiyati, R., & Purwastuti, L. A. (2016). Model Pendidikan Karakter Berbasis Kearifan Lokal Pada Sekolah Dasar Di Bantul Yogyakarta. *Jurnal Pendidikan Karakter*, 7(1), 130–142. <https://doi.org/10.21831/jpk.v0i1.10743>
- Setiawan, D. (2013). REorientasi tujuan utama pendidikan ilmu pengetahuan sosial dalam perspektif global. *Jupis: jurnal pendidikan ilmu-ilmu sosial*, 5(2).

- <https://doi.org/10.24114/jupiis.v5i2.1115>
- Subandi. (2021). The Implementation of Student Discipline Character through School and Parents' Collaboration. *Bulletin of Pedagogical Research*, 1(1), 1–15.
- Sutarmi, Raharjo, T. J., & Pramono, S. E. (2016). Implementasi Pelaksanaan Pendidikan Karakter sebagai Landasan Wawasan Kebangsaan di SMK Negeri 1 Kendal Kabupaten Kendal. *Journal of Educational Social Studies*, 5(2), 136–144. <https://journal.unnes.ac.id/sju/index.php/jess/article/view/14078>
- Ulandari, S., & Dwi, D. (2023). Implementasi Proyek Penguatan Profil Pelajar Pancasila sebagai Upaya Menguatkan Karakter Peserta Didik. *Jurnal Moral Kemasyarakatan*, 8(2), 12–28.
- Utomo, C. B., & Muntholib, A. (2018). Implementasi Pendidikan Karakter dalam Membentuk Sikap dan Perilaku Sosial Peserta Didik Melalui Pembelajaran Sejarah di SMA PGRI 1 Pati Tahun Pelajaran 2017/2018. *Indonesian Journal of History Education*, 6(1), 1–13.
- Yosada, K. R., & Kurniati, A. (2019). Menciptakan Sekolah Ramah Anak. *JURNAL Pendidikan Dasar Perkhasa: Jurnal Penelitian Pendidikan Dasar*, 5(2), 145–154. <https://doi.org/10.31932/jpdp.v5i2.480>
- 

**Copyright Holder :**

© Subandi, et al., (2024).

**First Publication Right :**

© Bulletin of Science Education

**This article is under:**

CC BY SA