Problematics of Learning Islamic Religious Education at SMAN 1 Model Tanjung Pura, Langkat District

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Article Info

ABSTRACT

This research aims to describe Problems in Learning Islamic Religious Education in the Formation of Islamic Character Students of Tanjung Pura State High School, Langkat Regency. This type of research is descriptive with a qualitative approach. Source information for this research is Islamic Religious Education Teachers, School Principals, Students, as well as teachers in other fields of study. Data collection techniques were carried out through interviews, participant observation, and documentation. Technique Data analysis was carried out using the Miles and Huberman model. The findings in this research are about the role of Islamic religious education in schools in forming the character of students. Islamic education (PAI) is one of the most important pillars of character education. Character education will grow well if it starts by embedding religious spirit in children, therefore Islamic Religious Education material (PAI) in schools is one of the supports for character education. Through Islamic Religious Education (PAI) learning, students are taught aqidah as the basis of religion, taught by the Koran and Hadith as his guide to life, taught fiqh as a guide to internal law worship, teach Islamic history as a living example, and teaches morals as a guide to human behavior whether in categories good or bad. Therefore, the main goal of Educational Learning Islamic Religion (PAI) is the formation of personality in students reflected in their behavior and thought patterns in everyday life. In addition, the success of learning Islamic Religious Education (PAI) in One of the schools is also determined by the application of learning methods right.

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1. INTRODUCTION

The teaching and learning process is an activity for changing behavior within students to achieve the goals of Islamic Religious Education. According to Abu Ahmad and Widodo Supriyono, students who have studied Islamic religious education have characteristics, namely changes in behavior [1]. In Chapter II, Basis, Function and Objectives, article 3, Law Number 20 of 2003 concerning the National Education System defines National Education functions to develop abilities and shape dignified national character and civilization to educate national life, aims to develop the potential of students so that Become a human being who believes and is devoted to Allah, the Almighty God One, noble character, healthy, knowledgeable, capable, creative,

independent and a citizen a democratic and responsible country [2].

According to Abu Ahmadi and Nur Ukhbiyati, Ki Hadjar Dewantara describes education as the process of fulfilling the requirements of all inherent natural forces in children, with the aim of transforming them into fully developed individuals and productive members of society, ultimately leading to their utmost well-being and contentment [3]. The same thing is also explained by H. Mangun Budiyanto who believes that education is to prepare and grow students or individual humans the process goes on continuously from the time he is born until he is born to die. The aspects that are prepared and grown include aspects of body, mind, and spirit as a unity without being side by side with one aspect and exaggerating another aspect. This preparation and growth are directed so that he becomes an efficient human being for himself and society and can obtain a perfect life [4].

Thus, in a comprehensive definition Education is all activities or conscious efforts carried out by educators to students regarding all aspects of personality development, both physically and spiritually, formally, informally, and non-formally continuously achieve happiness and high values (both human and human). or divine). Meanwhile, the English term "character" is derived from the Greek phrase "character," which originates from the verb "harassing," meaning to sharpen or deepen [5]. A character can also mean carve. The main property of engraving is firmly attached to the object being carved. Because of that, Wardani was quoted by Endri Agus Nugraha, he stated that character is a characteristic of a person and character cannot be separated from the socio-cultural context because character is formed in a certain socio-cultural environment [6]. Suyanto describes character as the cognitive and behavioral patterns that distinguish each individual's ability to effectively coexist and collaborate within the realms of family, society, nation, and state. Individuals with strong character has the ability to make judgments and willingly accept responsibility for the outcomes of their choices [7].

According to the Big Indonesian Dictionary, a character is a trait of psychology, morals, or manners that distinguish a person from others [8]. Character encompasses a range of attitudes, actions, motives, and talents. Character education has emerged as a significant concern in the field of education due to the growing prevalence of moral decline in society, particularly among government circles. The existence of crime and human rights violations in Indonesia is evidence of a crisis in the nation's identity and features. The nation's culture is defined by the promotion and adherence to noble character, politeness, and spirituality. Currently, Indonesia appears unfamiliar and hardly met inside Indonesian society. If the government does not promptly implement effective long-term or short-term reform plans, this situation will deteriorate further.

An effective approach to implementing Character education in schools is to enhance the curriculum of Islamic religious education (PAI) by improving material learning. The function of religious education, particularly Islamic education, is crucial in achieving the development of students' character. Religious education serves as a mechanism for reshaping norms, values, and morals in order to cultivate attitudes that influence behavior, ultimately contributing to the development of a fully human personality. The goal of Islamic religious education is to cultivate individuals who consistently try to enhance their religion, piety, and moral character. Morals encompass principles of ethics, etiquette, and values that serve as a reflection of one's education (Permendiknas, 2006). These individuals are anticipated to exhibit resilience when confronted with challenges, hurdles, and shifts that occur in social relationships at the local, national, regional, and global levels.

In the big framework, humans have two characters opposite each other, namely good or bad characters. As the word of Allah in Surah Asy-Syam: 8-10:

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوٰىهَاۙ -٨- قَدْ اَفْلَحَ مَنْ زَكّٰىهَاۙ -٩- وَقَدْ خَابَ مَنْ دَسّٰىهَاۙ- ١٠ -

Meaning: So, Allah inspired to the soul (the way) wickedness and piety, indeed, fortunate is the one who purifies the soul, and indeed, it is the loss of those who pollute it. (Q. S. Asy-Syam: 8-10).

A problem is a problem, a problem. A problem is a gap between what should be and what is in reality, between what is needed and what is available, and between expectations and reality [9]. Existence the gap between what should be and what exists, in reality, becomes the focus of this research activity. So, what is meant by problems in writing This thesis is about the problems found in the implementation of Islamic Religious Education at SMA Negeri 1 Tanjung Pura. PAI problems in high school will be seen and researched from the system learning which includes student factors, educator factors, factors learning methods, curriculum factors, and facilities factors, and PAI problems seen from learning evaluation. Islamic Religious Education is education through Islamic teachings, namely in the form of guidance to students so that later they complete their education, he said can understand and practice the Islamic teachings that they believe in and make Islamic teachings a guide to life in the world and the afterlife.

So, in simple terms, Islamic Religious Education is something subjects taught in schools with the aim that students can believe, understand, and practice the Islamic religion and make it happen way of life. Islamic Religious Education is an educational discipline that imparts knowledge and molds the attitudes, personalities, and talents of students in accordance with Islamic principles. It is implemented throughout all educational paths, levels, and kinds through topics or lectures [10]. According to Zakiah Drajdat, quoted by Abdul Majid and Dian Andayani, Islamic religious education aims to cultivate students' understanding of the whole teachings of Islam, enabling them to embody its principles and integrate them into their daily lives, thereby making Islam a way of life [11]. From the definition above, it can be seen that in delivery Islamic religious education or receiving Islamic religious education are two things that are done consciously and planned by students and teachers to believe in the existence of a teaching, then the teaching is understood, in life and after that it is practiced or applied, but there it is also in demand to respect and respect other religions. In other words, humans who have received Islamic education must be able to live in peace and prosperity as desired by Islam. Islamic Religious Education is an educational system that encompasses all essential parts of life as prescribed by God's servant. Islamic education is predominantly founded on moral principles. Additionally, it enhances scientific aptitude. The process of fostering pedagogically beneficial maturity aligns with the core Islamic beliefs.

H.M. Arifin said that the aim of the Islamic education process is "Ideality (ideals) that contain Islamic values to be achieved in an educational process based on Islamic teachings in stages." [12]. From this, it can be seen how important the position of education is religion in developing Indonesian people as a whole, which can be proven by placing religious elements in the aspects of life nation and state. The objective of Islamic religious education in schools or madrasas is to enhance and strengthen faith by imparting and fostering students' understanding, admiration, observance, and involvement in the Islamic religion. This aims to develop individuals who are devout Muslims and who continue to progress in their faith, devotion, and national identity, while also enabling them to pursue higher education. Islamic education also has the aim of personality formation Muslim, namely a personality whose entire aspects are imbued with the teachings of Islam [13]. So, if we look at the aim of Islamic Religious Education is in line with the purpose of human life itself, namely as reflected in the word of Allah in the letter Adz Dzariyat: 56

وَمَا خَلَقْتُ الْجِنَّ وَالْأِنْسَ إِلَّا لِيَعْبُدُونِ۞

Meaning: And I did not create jinn and humans but so that they serve Me. (Q. S. Adz Dzariyat: 56) [14].

Thus, the aim of Islamic education must be directed at achieving the ultimate goal, namely forming a permanent human being servant to Allah, in all aspects of his life

[15]. Etymologically, the word problematic comes from the word problem (problem, difficult matter, problem). Problema (difficult matter), problematic (difficult, uncertain, indeterminate, indefinite), and problematic (various problems). Many "education experts" have tried their best a way to take part and be actively involved in thinking about or solving some problems that "undermine" the Islamic religious education system today. Education today is still in a very poor condition pathetic and worrying. Islamic education experienced a downturn due to global influence and the Western world and also the existence of a learning system dichotomy between Islamic subjects and Islamic subjects in general. Seeing the reality that is happening now that Islamic religious education cannot return like the golden age (Andalusia and Baghdad) could become the center of Islamic civilization, what is happening now is just the opposite, Islamic religious education now follows and is oriented towards the west [16].

Regarding the issue at hand, two fundamental issues are being considered. First and foremost, students are individuals who seek to be equipped with the necessary knowledge and skills to attain their objectives. They aspire to be directed, instructed, and trained in order to enhance their faith, comprehension, admiration, and application of Islamic religious teachings. Among the most important components in Islamic education are students, in the perspective of Islamic education, students are subject and object. Therefore, educational activities will not be carried out without the involvement of students in it. In the Islamic view, what is called a learner is the referent The hadith of the Prophet: "Seek knowledge from the cradle to the grave" is the description of the Islamic concept in education is lifelong education life. Therefore, students in the Islamic view are all humans who are still in the process of being educated without knowing the age limit. Next when viewed from the perspective of the aim of Islamic education to form a perfect human (insan kamil), then of course no human will achieve it in the truest sense. Because humans are always meant to reach the levels of perfection, then humans complete the journey from one station to another or from one stop to another, to get to the destination. Every stop that has been passed is a picture of what has happened where he is to reach the point of perfection in life [17]. If that is the picture, then there are no humans in sight Uneducated Muslims. This means that humans never end or end to obtain education. After finishing one stop, move to another stop and so it goes. If this is the case, then you can answer at the beginning, that Students in the Islamic view are Muslim humans as a whole who continue to need education throughout their lives. As for those in What is meant by students in this article are medium students' study at formal educational institutions, at the basic education level and secondary education.

Second, Educator (teacher). In the educational process, especially education at school, education plays the most important role. As in the Al-Qur'an, Al-Baqarah: 151

$$كَمَآ اَرْسَلْنَا فِيْكُمْ رَسُوْلًا مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ۞$$

Meaning: "As (We have perfected Our blessings to you) We have sent to you a Messenger among you who recite Our verses to you and purify you and teach you the Book and Al-Hikmah, and teach you what you don't know yet‖. (Q. S. Al-Baqarah verse: 151).

In the concept of Islamic education, educators are the main ones, and first is Allah SWT. It was Allah who educated the apostles from Adam (a.s.) onwards Muhammad Rasulullah SWT. When Allah SWT ordered the angels to prostrate to Adam a.s., then first Allah SWT taught Adam a.s about the names of objects. The day-to-day operations of the educator are played by parents at home, teachers at school, and good community leaders formal and informal in society. Education is not only focused on the scope of schools, however, environments other than schools often play an important role in education as well as Islamic religious education. Whether it's successful or not Islamic religious education, the social environment plays an important role in the success of Islamic religious education, because children's development is very

important influenced by the environment the environment can be found influences good and bad influences.

This is something that is a problem in our education today is that the cognitive approach to learning is too dominant. All something is measured based on the ability of the mind, less considering affective and psychomotor aspects. Truly one Successful learning is when learning is approached with these three aspects. An educator must design appropriate learning to achieve all three. Bloom's Taxonomy has explained this. When a subject with a certain subject matter is taught by an educator, then he has planned the achievement of the cognitive, affective, and domains psychomotor skills that he will achieve. Therefore, the learning approach is not only a cognitive approach and achievement of cognitive aspects only.

2. METHOD

The type of research used is field research (Field Research), This research will be carried out using the method of Qualitative research seeks to investigate, reveal, and explain the data naturally corresponding to what is happening on the ground. The subjects of this research were Islamic Religious Education teachers in high school Negeri Tanjung Pura. Meanwhile, informants consist of people who can provide information about the problems of Islamic Religious Education in Padang Formation of Islamic Character that occurs at SMA Negeri Tanjung Pura, such as school principals, PAI supervisors, students, and teachers in other fields of study. The subjects and informants of this research were determined using the technique of Purposive Sampling. Data collection will be stopped if the data is saturated (Redundancy). The data collection instrument in this study used observation, interviews, documentary studies, and questionnaires as instrument supporters.

3. RESULT AND DISCUSSION

SMA Negeri 1 Model Tanjung Pura is a state school located under the Ministry of National Education. The location of this school is in the middle City, Tanjung Pura District, Langkat Regency. Islamic Religious Education carries it out with a vision, mission, and goals that are integrated with the vision, mission and the aim of the SMA Negeri 1 Model Tanjung Pura institution is: to form students who are religious, faithful, and devoted to God Almighty. Task The main point of Islamic Religious Education in this school is to instill values faith and devotion to Allah SWT, through the subjects taken by the student. This is a strength in itself for the development of Religious Education Islam at SMA Negeri 1 Model Tanjung Pura. However, there are various potentials at SMA Negeri 1 Model Tanjung The temple looks like it has not been explored optimally, because if all the potential is to explore and be empowered, the results obtained from Islamic Religious Education Of course, are more than what you get now. This is due to because of the limited ability of schools to explore and empower the academic potential of Islamic Religious Education in this school. Another possibility is school management and educational learning Islam in particular has not been running well, for example at schools not yet too flexible in responding to the aspirations of Islamic Religious Education teachers carry out various educational innovations and collaborate with external parties' development of Islamic Religious Education.

SMA Negeri 1 Model Tanjung Pura as an aspiring institution produces graduates who can continue and enter higher education which is a favorite in this country, so far many of its alumni have been accepted into various state universities. This is an achievement in itself because This is a potential that is not impossible to dig deeper into improve and make efforts to develop Islamic Religious Education. Including developing aspects of Religious Education learning methodology Islam. School leaders who care about character formation Islamic students and teachers who have an educational background in his field, this a very conducive situation in developing Islamic Religious Education. Likewise, the learning environment, the number of students, almost

all school residents are Muslims and the school's efforts to create a Religious Culture can contribute to the development of Islamic Religious Education.

Support for physical facilities for learning Islamic Religious Education which are extracurricular activities. Commitment and spirit of service throughout school members towards achieving the school's vision and mission and development of religious life at SMA Negeri 1 Model Tanjung Pura, can be made as an educational medium in schools. Implementation of educational learning The Islamic religion runs smoothly thanks to the support of sufficient facilities adequate facilities such as classrooms, prayer facilities in the form of mosques, computers, books sources of Islamic Religious Education, and other supporting facilities.

Implementation of Islamic Religious Education Learning at SMA Negeri 1 The Tanjung Pura model can run well and smoothly if there is support morale from all elements of the school. The commitment of all school members to the dream of an Islamic religious school is a force for the development of Islamic Religious Education learning where the effort is to create religious life in schools with an Islamic character. So, if the school is committed to the school's ideals vision and mission providing support positive towards the implementation of Islamic Religious Education learning. This support is proven by the care and involvement directly of the school principal in developing Religious Education learning Islam, especially in the formation of students' Islamic character. Clarity of vision mission and objectives of Islamic Religious Education and its integration with the vision, mission, and objectives of the SMA Negeri 1 Model Tanjung Pura institution are strategies that become a strength and moral spirit for learning development of Islamic education.

Policies are very basic in efforts to achieve vision and goals Tanjung Pura Model 1 State High School is realizing the same commitment from all parties who are responsible In realizing the vision and mission that has been created, then there is commitment to the same among school community, then the same commitment among the community school with local community members in realizing the vision and SMA Negeri 1 Tanjung Pura Model because all the programs will be realized by madrasas, the community needs it. If this commitment is formed and all parties involved carry out their duties and functions well then SMA Negeri 1 The Tanjung Pura Model will succeed in realizing its vision and mission so that SMA Negeri 1 Model Tanjung Pura is an educational institution can provide answers to the hopes of parents, society, nation, country and religion. Structure culture organization of SMA Negeri 1 Model Tanjung Pura, especially the behavior of the Head The school always maintains face-to-face contact with subordinates in several areas of the school's organizational structure, The aim is to direct progress and work enthusiasm professionals in their respective fields. The aim of the school as part of the national education goals is to improve intelligence, knowledge, personality, noble character, as well as skills to live independently and undertake further education.

The problem experienced by Islamic Religious Education at SMA Negeri 1 Model Tanjung Pura is that there are several factors, namely the lack of parental education regarding the religious knowledge of their students. So, what is being taught at school students are more difficult to manage and educate well. Students themselves Most of the characters were brought from home so they were difficult to form good at school.

Meanwhile, efforts can be made to build the character of Islamic students towards learning Islamic Religious Education as an Islamic Religious education teacher who does not only convey subject matter, but provides motivation both internally and externally outside of lessons, the motivation provided is such as learning motivation, giving numbers, giving tests, and giving prizes. Motivation in doing so because of the changing and heterogeneous circumstances of students always needs encouragement and motivation from educators and people old. Provide various learning resources or related information with various learning resources

that can be accessed easily later on. This implies that educators are not the only ones learning resources in the learning process. The role of educators is to give consultation guidance and provide direction if students are experiencing difficulty in understanding learning material. Additionally, educators are also required to provide information about where the learning resources can be obtained so that students can actively and independently find and access these learning resources. This will make things easier

Students can learn according to their respective learning styles. In this way, it is hoped that learning will be more meaningful and of better quality. In the style of giving assignments, educators only Apply one variation, namely memorizing verses from the Koran and the hadith of the Prophet SAW. In line with the data from observations, the results of interviews with the author several students at SMA Negeri 1 Model Tanjung Pura emphasized this the same one to improve self-quality, teachers can do it independently namely by activating themselves in learning and practicing activities continuously enriching insight into methods learning that is appropriate to the times. One thing that accommodates teachers regarding self-quality is that it can be done in groups or MGMP which is routinely carried out every month. MGMP or subject teacher deliberation is a group of teachers with the same subject who hold effective activities to condition the educational process and learning. In study program activities organized by teachers try to synchronize related steps, perceptions, and appreciation of learning Islamic Religious Education through deliberation. MGMP This is done as an effort to discuss related material and methods used when carrying out the educational process. Teachers who have experience and ability can guide teachers who still lack experience.

From the description above, the thing that teachers need to remember is the elements most important in education. The future of students depends a lot on their teachers. Teachers who are clever, wise, and have sincerity and a positive attitude towards their work will be able to guide students

towards attitudes positive things that are needed in their lives in the future. On the other hand, a teacher is not wise and does not carry out his work sincerely or on a basis based on considerations not in the interests of education. For example, Habya just to earn a living or just feel honored to be that teacher and so on, will result in the meaning or benefits of the education it provides to students becoming small or increasingly non-existent, maybe even negative. Various problems and obstacles can occur in achieving goals in planned education. So, all the problems, whether there are children, parents, or teachers should be, understood, and efforts to reduce and overcome them. Likewise, the formation of the Islamic character of students at school who must receive Special attention is further increased so that educational goals can be realized well, especially so that students have good morals,

Every educational institution or educational curriculum design always instills an attitude of discipline, honesty, responsibility, and so on, then it will naturally happen from the Islamic character or morals of students and the goals of education will be achieved well. But also, we cannot deny the role of parents and people who participate in forming an Islamic character to always obey existing rules and regulations. Character education is a very urgent thing that needs to be done to learn. It has long been understood that the conditions of a government are determined by the character of the people. The founder of this nation has repeatedly emphasized: that the success or failure of a state experiment will be determined by character education values inherent in the personality of the country's population That. Therefore, we cannot deny the urgency of character education, we Don't do it half-heartedly, let alone make mistakes in management. We are required to understand and actualize educational values and character as seriously as we carry out academic education. The good news, there is increasing interest in studying the values of character education and instilling character education in students at various levels community and received a positive response

from various groups and became issues that interest academics as targets for study. However, several scientists have conducted scientific research on various aspects related to development through character cultivation Islamic, both in the context of educational units holistically and individually partial within the scope of the class.

The main aim of Islamic education is to educate character and character soul formation. The education given to students must contain character lessons. Every educator must think about character and thinking about religious character before anything else because religious character is the highest character, while yang character Noble is the pillar of Islamic education.

4.   CONCLUSION

Based on the results of this research, good learning is created, namely educators with more understanding of weaknesses and strengths regarding character, talents, and interests, Students must also be able to create a conducive learning climate by using varied methods so that it can be distanced students from feeling tired and bored.

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