

Problems in the Management of Islamic Religious Education in Schools and Universities

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Abstract

This study aims to address issues in the management of Islamic Religious Education (PAI) in both general schools and higher education institutions. The research employs a library research method with a descriptive-analytical approach to collect and analyze data from written sources such as journals, books, and online materials. The analysis is conducted conceptually and qualitatively using content analysis techniques to integrate relevant perspectives and provide an in-depth explanation of the research phenomenon. Islamic Religious Education in general schools faces challenges such as limited time allocation, traditional teaching approaches, and insufficient attention to affective and psychomotor aspects. External factors, such as an unsupportive environment, low parental awareness, and the influence of technology, further hinder learning effectiveness. Solutions include enhancing teacher competence, innovating teaching methods, integrating Islamic technology, and fostering synergy between schools, parents, and communities. In higher education, challenges include limited credit hours, lack of curriculum continuity, and inadequate lecturer competence, requiring holistic approaches and specific regulations for integrating religious values.

Keywords: Education, Islamic religion, schools, higher education.

INTRODUCTION

Islamic Religious Education (PAI) is an important component in Indonesia's national education system, which aims to form a generation of people who have faith, piety and noble character. However, in its implementation, PAI in schools and universities faces various problems that affect its effectiveness. One of the main problems is the excessive emphasis on cognitive aspects in PAI learning, while affective and psychomotor aspects, which aim to increase religious knowledge into real behavior, are often ignored (Fauziyati, 2023). This causes religious education to tend to be a transfer of knowledge rather than a transfer of values.

Furthermore, PAI in several schools and colleges is often considered a complementary subject that has little influence on students' academic success. In practice, PAI scores rarely determine grade promotion or graduation, so students tend not to pay serious attention to this subject (Duryat, 2022). As a result, the main goal of PAI learning, namely the formation of Islamic character, is difficult to achieve.

The limited competence of PAI teachers and lecturers is also a serious obstacle. Some PAI educators still lack mastery of creative and innovative learning methods, which can attract the interest of pupils and students in studying the

Islamic religion (Hidayat, 2022). In fact, mastery of good methods is very important to create effective and meaningful learning.

Another problem that arises is the lack of integration between PAI and other subjects or subjects. PAI is often taught separately, without connecting it to the context of science or everyday life. This causes students to be unable to apply Islamic values in life (Wardani, 2023). This integration is very important to ensure that PAI is not only theoretical, but also practical and relevant.

Apart from that, the lack of supporting facilities and facilities in several schools and colleges is also a challenge in implementing PAI. For example, the lack of quality teaching materials, religious laboratories, or special spaces for religious activities can hinder the learning process (Misbahuddin & Wahyudin, 2023). Adequate facilities are very important to support varied and interactive learning methods.

Another factor that also influences it is the PAI curriculum which is less flexible and does not always suit the needs of the times. Curricula that are too rigid often fail to respond to the dynamics of modern society, so that students feel that PAI material is less relevant to everyday life (Suryanto, 2023). More contextual and adaptive curriculum changes are needed to

answer this challenge. At the tertiary level, the challenges become increasingly complex. Students often have different religious educational backgrounds, making it difficult for lecturers to prepare material that suits the needs of all students (Sakina & Ridha, 2023). In addition, an academic culture that tends to emphasize scientific research often means that religious subjects receive less attention.

Assessment in PAI is also a problem in itself. An evaluation system that is too oriented towards written exam results is less able to assess changes in students' attitudes and behavior. In fact, PAI's main goal is to form Islamic character and morals (Yusri et al., 2024). An evaluation system that is more holistic and includes effective aspects needs to be developed. Lastly, support from school or college management for the implementation of PAI still varies. In several institutions, attention to the development of PAI is very minimal, both in terms of budget allocation and implementation supervision (Chudzaifah, 2019). Consistent support from management is very important to ensure successful implementation of PAI.

With these various problems, integrated efforts are needed to improve the quality and effectiveness of PAI management. These efforts include increasing the competency of educators, developing relevant curricula, providing adequate facilities, and more comprehensive evaluations. Apart from that, there needs to be synergy between the government, educational institutions and society to create an environment that supports the success of PAI. If these steps are carried out well, PAI can function optimally in forming a generation of people who have faith and noble character.

METHOD

The research method used in this research is the library research method which relies on collecting and analyzing data from various written sources. In this approach, data sources include scientific journals, books and other reading sources, both in print and online format. This literature approach aims to examine and integrate various perspectives relevant to the research topic. This method is very useful in gaining a solid theoretical foundation,

understanding main concepts, and explaining the phenomena studied in more depth.

This type of research is descriptive-analytic, where the main focus is to describe the phenomenon or research topic clearly and systematically, as well as analyzing the data to find relevant patterns, relationships or conclusions. The analysis technique used is content analysis, which is an approach to understanding the content and meaning of the collected library materials. This analysis was carried out conceptually and qualitatively, allowing researchers to interpret the data in depth without losing relevant context.

The data collection process involves steps such as careful reading, recording important information, and compiling relevant research materials. The next stage is to carry out analysis of the data, which includes presenting the data in a structured manner and in-depth discussion. The results of this analysis are presented conceptually and qualitatively, with emphasis on the relationship between concepts and their relevance to the research problem. Through this systematic approach, research can provide a comprehensive and in-depth picture of the topic studied.

RESULTS AND DISCUSSION

Problems of Management of Islamic Religious Education in Public Schools

Islamic religious education (PAI) in public schools is an integral part of the national curriculum which aims to shape students into individuals who are faithful, devout and have noble morals (Suprpto, 2020). In the Learning Program Outlines (GBPP) 1994 and 1999, Islamic religious education aims to increase faith, understanding, appreciation and practice of Islamic teachings. However, the realization of these goals in the field still faces many challenges. One of the obstacles is the time allocation of only 2 hours of lessons per week, so that the learning process tends to be oriented only to cognitive aspects (Nugraha, 2020).

The implementation of the PAI curriculum is often less than optimal due to various factors. Formally, PAI is a mandatory subject, but in reality, many public schools do not pay serious attention to its implementation. The

lack of integration between learning objectives and practical implementation makes religious education material just rote memorization without any real influence on student behavior (Nudin, 2020). Apart from that, the monotonous traditional learning approach also makes the situation worse.

External factors also play a big role in this problem. The environment around the school, such as a location in a market area, cinema or other entertainment venues, can have a negative impact on the application of Islamic religious values. Apart from that, parents' lack of awareness regarding the importance of religious education is a major obstacle. Parents often prioritize general education and ignore character formation based on religious values (Irawan, 2024). Technological advances also provide their own challenges. On the one hand, technology can be a tool in religious learning. However, on the other hand, technology also opens up access to information that is not in accordance with religious values. The influence of modern culture which prioritizes rationality and individualism is increasingly eroding students' religious values (Ma'ruf et al., 2024).

Internal school factors are no less significant. Many teaching staff are less competent and do not have high dedication in teaching PAI. The lack of a creative approach to learning also makes this lesson feel boring for students. The relationship between teachers and students which is only formal is an obstacle in building a deep understanding of Islamic values (Marlia et al., 2023). Apart from that, the focus of learning that places too much emphasis on cognitive aspects without paying attention to affective and psychomotor skills makes religious education less relevant in students' daily lives. For example, many students obtain high academic scores in PAI but fail to practice Islamic values, such as reading the Koran, performing prayers, or maintaining noble morals (Rafsanjani & Razaq, 2019). This shows that there is a dissonance between learning outcomes and educational goals.

To overcome this problem, there needs to be synergy between the government, schools, teachers and parents. Increasing teacher competency, innovating learning methods, and

integrating technology that is relevant to Islamic values are strategic steps. The school environment must also be designed to support the application of religious values, so that Islamic religious education can become an important pillar in forming the character of students in public schools.

Increasing Islamic Religious Education in Public Schools

In efforts to improve Islamic religious education (PAI) in public schools, an external approach is one of the main keys. First, building good communication between schools, parents and the community is an essential first step. Schools need to align their vision and mission with parents to ensure continuity of education at school and at home. Parenting is an effective way to provide education to parents regarding the importance of their role in supporting children's religious learning. With parental involvement, religious learning at school can be strengthened through consistent practice at home (Amarta & Nursalim, 2024).

The second step is to choose a supportive and positive environment before establishing a school. A conducive environment will make it easier for schools to integrate Islamic values into students' daily lives. If a school is in an environment that is less supportive, the principal must take innovative steps to bring a positive influence to the surrounding area, for example by holding social activities involving the local community. This is in line with research which shows that the environment plays a big role in forming the character of students (Hadian et al., 2022).

Third, schools must educate students to be wise in using technology. Uncontrolled technology can be a big challenge in religious education. Therefore, there is a need for teaching that is oriented towards the Islamic and responsible use of technology. Schools can integrate digital learning with religious values, such as through Al-Qur'an learning applications or positive online discussion forums (Sholeh & Efendi, 2023).

Solutions to Internal Problems in Islamic Religious Education

From an internal perspective, selecting competent teachers is the first step in improving

the quality of Islamic religious education. PAI teachers need to be trained regularly to increase professionalism, both in terms of mastery of material and learning methods. Teachers must be creative in creating a pleasant learning atmosphere, so that students feel interested in studying PAI lessons. For example, teachers can use a project-based learning approach or activities that integrate theory and practice, such as holding social activities based on Islamic values (Junita et al., 2023).

Apart from that, schools need to provide facilities that support religious activities, such as adequate places of worship. These facilities must be used optimally, for example by holding mandatory congregational prayers or regular Al-Qur'an reading lessons. This effort not only builds students' religious skills but also instills positive habits in daily life (Bali & Susilowati, 2019). Thus, religious education is not only limited to theory in the classroom, but also becomes an integral part of students' lives.

Harmonious relationships between teachers and students are also an important element. PAI teachers must have a teacher's feeling, namely the awareness that their task is not only to teach, but also to guide, train and be a role model (uswah) for students. A democratic and flexible approach will create a more comfortable learning environment, so that students feel valued and motivated to learn (Siswandi & Murtiningsih, 2024).

As part of character formation, providing educational sanctions is very necessary. Sanctions are given not only for academic violations, but also for violations of etiquette and behavior. For example, students who act impolitely can be given educational punishments, such as writing an essay about the importance of good manners or helping clean the school mosque. This kind of sanction not only disciplines but also provides students with a deep understanding of Islamic values (Mashuri & Fanani, 2021). With this approach, Islamic religious education in public schools can be more effective and have a real impact on the formation of student character.

Problems of Management of Islamic Religious Education in Higher Education

1. Minimal SKS load

The minimal credit allocation is a significant challenge in ensuring the effectiveness of Islamic Religious Education in higher education. For example, giving only 2 credits for this course is considered insufficient to internalize religious values in students' lives during eight semesters of study (Aziz, 2011). A study by Robbaniyah (2023) emphasized that Islamic learning should be holistic and contextual, so that students not only understand theoretically, but are also able to apply it in various academic and social activities. To overcome this limitation, an integrative approach is needed where lecturers from non-religious courses are also able to internalize Islamic values in the learning process. However, research shows that many lecturers do not have sufficient competence in this matter.

2. Continuous Learning Patterns

The continuity of PAI material from previous levels of education is very important. As stated by Muvid et al. (2020), PAI in higher education needs to be directed at a deeper understanding of modern Islamic thought and the role of religion in global dynamics. However, a survey conducted by Budiana (2024) found that a lack of coordination between levels of education causes material inequality. As a result, students often feel that the PAI material presented at universities is too repetitive or irrelevant to academic needs.

3. Development of PAI Learning Patterns

The implementation of PAI in universities is often carried out in varying patterns. The independent pattern still dominates, where non-religious material tends to be separated from religious values (Abduroohman & Syamsiar, 2017). However, a lateral-sequential model that integrates religion with other fields of study could be a solution. For example, research by Aulia (2019) shows that this approach can increase cross-disciplinary understanding and create more relevant learning. Apart from that, providing special regulations to encourage lateral-sequential relationships is important so that religious values can be present in all aspects of learning.

4. Lecturer Competency and Performance

Lecturers are the main actors in the success of PAI in higher education. Unfortunately, as stated by Subroto (2019), many lecturers do not have sufficient competence to develop material innovatively. Research by Ikhsan (2021) found that some lecturers only carried out their duties in a minimalist manner without touching on the transformation dimension of religious values. This condition is exacerbated by the phenomenon of lecturers who pursue further education just for formality without improving quality. To overcome this, intervention from DIKTI is very necessary, both through close supervision and providing ongoing training. Apart from that, the role of universities in giving awards to competent lecturers is also important to increase motivation.

CONCLUSION

Problems in managing Islamic Religious Education (PAI) in public schools and universities include internal and external challenges. In public schools, the main obstacles include limited time allocation, monotonous learning approaches, an external environment that is less supportive, and parents' lack of awareness of the importance of religious education. In higher education, challenges include minimal credit allocation, material gaps between levels of education, learning approaches that are not integrative, and lecturer competence that is not yet optimal. This obstacle shows that Islamic religious education still faces a gap between the expected goals and existing implementation, both in building the character of pupils and students.

To answer these challenges, synergy between various parties is very necessary. The government, schools, universities and society must work together to improve the effectiveness of Islamic religious education. In public schools, this can be done through increasing teacher competency, more interesting learning innovations, and supporting a conducive environment. Meanwhile, in higher education, policies are needed to increase the weight of credits, increase lecturer competence, and integrate religious values in other courses. This approach is expected to not only strengthen

cognitive aspects, but also instill applicable religious values in the lives of pupils and students. Islamic religious education must become more contextual and relevant to the challenges of the times. The use of technology based on Islamic values, creative learning approaches, and the involvement of parents and the community in religious education are strategic steps to improve the quality of PAI in schools and universities. Universities must also encourage lecturers to develop integrative cross-disciplinary learning methods. This effort will not only increase students' understanding of Islamic values, but also encourage their consistent application in everyday life.

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