

**IMPLEMENTATION OF SCHOOL-BASED ISLAMIC RELIGIOUS EDUCATION
SUBJECT STRUCTURE**

Lutvi Ajizah¹ Nor Kholifah² Laily Musyarrofah³

^{1,2,3} Universitas Ibrahimy Sukorejo Situbondo, Indonesia

e-mail: ¹ lutvihory@gmail.com, ² norkholifah510@gmail.com, ³ lailymusyarrofah01@gmail.com

Correspondensi Author; lutvihory@gmail.com

Received: 2-8-2024; Revised: 28-08-2024; Accepted: 10-09-2024

Abstract: *The importance of the role of Islamic Religious Education (IRE) in shaping the character and moral values of students from an early age, especially in pesantren-based elementary schools. This study is based on the challenges of modernization and rapid social change, where the existence of a strong and integrated IRE curriculum structure is crucial in maintaining Islamic identity and building a solid spiritual foundation for students. This study aims to analyze the structure of Islamic Religious Education (IRE) subjects from the perspective of elementary schools. The study employs a descriptive qualitative approach, with data collection techniques including in-depth interviews, participatory observation, and documentary analysis. The research subjects include school principals, PAI teachers, and upper-grade students (grades 4–6). The findings indicate that the structure of the PAI curriculum in elementary schools is not only outlined in curriculum documents but is also implemented in practice through daily religious practices, religious activities, and a religious school culture. Teachers play an important role as facilitators of Islamic values, and school management fully supports the implementation of PAI subjects through policies and the strengthening of a spiritual atmosphere. This study recommends strengthening the synergy between the curriculum, religious practices, and parental involvement as an effort to optimize Islamic religious education in elementary schools.*

Keywords: Islamic Religious Education (PAI) structure, school perspective

Abstrak: *Abstrak: Pentingnya peran mata pelajaran Pendidikan Agama Islam (PAI) dalam membentuk karakter dan nilai-nilai moral peserta didik sejak dini, khususnya di lingkungan sekolah dasar berbasis pesantren. Penelitian ini didasari oleh tantangan modernisasi dan perubahan sosial yang cepat, keberadaan struktur mata pelajaran PAI yang kuat dan terintegrasi menjadi krusial dalam mempertahankan identitas keislaman dan membangun fondasi spiritual yang kokoh bagi peserta didik. Penelitian ini bertujuan untuk menganalisis struktur mata pelajaran Pendidikan Agama Islam (PAI) dari perspektif sekolah di jenjang sekolah dasar. Penelitian ini menggunakan pendekatan kualitatif deskriptif, teknik pengumpulan data dilakukan melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi. Subjek penelitian mencakup kepala sekolah, guru PAI, dan peserta didik kelas atas (kelas 4–6). Temuan penelitian menunjukkan bahwa struktur mata pelajaran PAI di SD tidak hanya tertuang dalam dokumen kurikulum, tetapi juga diterapkan secara nyata melalui pembiasaan ibadah harian, kegiatan keagamaan, dan budaya sekolah yang religius. Guru berperan penting sebagai fasilitator nilai-nilai Islam, dan manajemen sekolah mendukung penuh pelaksanaan mata pelajaran PAI melalui kebijakan serta penguatan atmosfer spiritual. Penelitian ini merekomendasikan penguatan sinergi antara kurikulum, praktik keagamaan, dan keterlibatan orang tua sebagai upaya optimalisasi pendidikan agama Islam di sekolah dasar.*

Kata Kunci: Struktur Pendidikan Agama Islam (PAI), perspektif sekolah

Introduction

Islamic Religious Education (PAI) plays a central role in Indonesia's national education system. Islamic Religious Education (PAI) in elementary schools covers the Quran and Hadith, Islamic faith and morals, Islamic jurisprudence, Islamic cultural history, and Arabic for elementary school students. Each of these subjects has core competencies, which in the 2013 curriculum are divided into four: 1) Core Competencies (KI-1) attitudespiritual, 2) KI-2 for core competencies of social attitudes, 3) KI-3 for core competencies of knowledge, 4) KI-4 for core competencies of skills. This sequence refers to the sequence mentioned in the National Education System Law Number 23 of 2003 which states that competencies consist of attitude, knowledge, and skills. (Feri Riski Dinata, 2023).

The development of school education, among others, is implemented in the development of religious learning as a special characteristic of the school (Handoko, 2022). One of the fields of study in the school curriculum structure is religious education which is developed into four subjects. Namely the Qur'an Hadith, Aqidah Akhlak, Fiqh and History of Islamic Culture. Religious education as a field of study has the same important position as other subjects (Mujiyatun, 2019). Islamic religious education in schools is basically more oriented towards the level of moral action, namely so that students do not only stop at the level of competence but also have the ability and habits in realizing the teachings and values of religion in everyday life. (Mukromin, 2024).

A study by Dedi Asmajaya and Agung Sunarno (2021) shows that although the Independent Curriculum (Curriculum Merdeka) brings innovation to teaching approaches, significant obstacles are found in teachers' understanding and implementation, often requiring more intensive training to adapt more contextual and project-based learning methods, in accordance with the principles of the Independent Curriculum. Another study by Jayadi (2020) identified that many teachers still struggle to use this new approach due to a lack of guidance and time to implement the principles of flexible learning. Furthermore, Ambarwati (2023) highlighted the importance of providing adequate facilities and infrastructure, especially in rural or remote schools. Limited infrastructure in these areas makes it difficult for teachers to implement more modern learning methods, due to limited technological devices and learning resources.

The structure of the Islamic Religious Education subject is a curriculum that must be present in school institutions, as an effort to convey Islamic religious knowledge not only to be understood and experienced, but also demands to be practiced in real form in the daily lives of students, for example the ability of students to perform ablution, pray and fast and other worship that is *hablum minallah*, and also the ability of students to carry out worship that is directly related to human interests, for example students have the ability to implement religious values such as honesty, responsibility, mutual respect, and concern for others, which are part of *hablum minannas*. Thus, the practice of *hablum minannas* is an integral part of Islamic religious education and contributes to the formation of the character of students who have noble morals and are useful for society.

Without a clear structure and support from school management, Islamic Religious Education tends to be merely an academic formality and fails to internalize spiritual values in students. This research on the structure of Islamic Religious Education (PAI) subjects in elementary schools is significant because it provides a holistic and contextual picture of Islamic education practices. A strong religious education structure is believed to create an educational environment that emphasizes not only the cognitive aspects but also the affective and psychomotor aspects of students (Kamba, 2018; Rakhmat, 1989).

The implementation of Islamic Religious Education (PAI) at the elementary school level, with its existence as a modern and professional formal educational institution, requires an adequate material base (Setiawan & Sujarwo, 2023). Funding is a fundamental factor in the

management of an educational institution; funds support the implementation of learning activities in a school. It is difficult to imagine an educational institution that does not have sufficient financial support being able to ensure proper learning activities and achieve optimal results. Limited funding in a school can be expected to reduce the quality and credibility of the school, and become an obstacle for the school itself. Schools also require the support of facilities and infrastructure for the benefit of conducting conducive and effective education and learning activities (Ainiyah et al., 2019). With this background, it is important to examine in more depth how the structure of Islamic Religious Education (PAI) subjects in elementary schools is built and implemented in daily education. This research not only aims to explore the implementation of the Islamic Religious Education (PAI) curriculum, but also how the school's institutional structure integrates Islamic values into all aspects of learning and school culture.

Method

To answer these objectives, the research approach used is a descriptive qualitative approach. A qualitative approach, in this case, is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. Therefore, the data collected are in the form of words or sentences or images, not numbers (Trisliatanto, 2020) with a case study type. The research was conducted directly in the elementary school environment. As a primary data source, it comes from field research (*field research*) is research that is directly related to the object being studied, so the research subjects consist of the principal, Islamic Religious Education teachers, and students in grades IV to VI who are considered capable of providing relevant information. The researcher also involved administrative staff and the school committee as additional informants to enrich the data.

The research implementation procedure begins with a pre-research stage through observation. Overt observation is conducted openly, where the researcher informs the subjects that they are being watched. The initial data collection process and permit processing were conducted. Next, primary data collection was conducted for approximately one month, with frequent in-person attendance at the school. The primary instrument in this study was the researcher herself, assisted by interview guidelines, observation sheets, and documentation. In-depth interviews were conducted with the principal and Islamic Religious Education teachers regarding the learning structure, the school's role in strengthening Islamic values, and the integration of religious values into learning and non-learning activities.

Participatory observation was used to directly observe the Islamic Religious Education (PAI) learning process in the classroom, routine religious activities, and social interactions between teachers and students within a religious context. Documentation was used to obtain supporting data in the form of curriculum documents, religious activity schedules, Islamic Religious Education (PAI) teacher work programs, and school policies related to strengthening religious education. Data analysis was conducted inductively through the stages of data reduction, data presentation, and conclusion drawing (Miles, Huberman, & Saldana, 2014).

The results obtained from the data analysis process were then tested for validity using source and method triangulation techniques to ensure the validity of the information. Researchers actively confirmed the data through in-depth discussions with key informants and observations of school dynamics throughout the research period.

With this design and method, it is hoped that this research can holistically describe the structure of Islamic Education at Ibrahimy Sukorejo Situbondo Elementary School and show how the Islamic education approach can be formed contextually, integratedly, and sustainably in an Islamic boarding school-based elementary school ecosystem.

Results and Discussion

This study aims to analyze the structure of the Islamic Religious Education (PAI) subject from the school's perspective. Based on data obtained through in-depth interviews, participant observation, and documentation, it was found that the structure of the Islamic Religious Education (PAI) subject at this school is not solely based on the formal curriculum but is also strongly supported by a religious culture deeply rooted in the school's daily life.

Observations show that Islamic Religious Education (PAI) learning is systematically implemented through a national curriculum enriched with local content unique to Islamic boarding schools. Local content is an educational program whose content and delivery media are linked to the natural, social, and cultural environments, as well as the regional development needs that need to be taught to students. Content, in this sense, refers to the learning materials used to achieve the objectives of local content. The delivery media, on the other hand, refer to the methods and means used in delivering local content.

According to E. Mulyasa, the local content curriculum is a set of plans and arrangements regarding the content and learning materials determined by the region according to the conditions and needs of each region, as well as the methods used as guidelines for organizing teaching and learning activities. The Ministry of Education and Culture stipulates that local content is an educational program whose content and delivery media are linked to the natural environment, social environment and cultural environment as well as regional needs and must be studied by students in that region.

As explained by the informant: the curriculum in schools is an integral curriculum, attempting to combine religious and general education in an educational system, the development of which requires a long process. The curriculum is the result of the dualism of Islamic boarding school education and schools, while still applying the principle of awareness for students to learn as provisions for the future when they enter society directly.

Islamic Religious Education (IS) subjects are taught formally, informally, and non-formally, both in schools, homes, and communities. The material taught, from elementary school to university, must effectively respond to the government's "Independent Learning" policy. This involves training students, under the supervision of Islamic Religious Education teachers, to think critically. This is expected to foster more mature, wiser, and more precise thinking, enabling them to understand, develop, and apply Islamic teachings in their daily lives (Efendi & Rozi, 2022).

The curriculum development is expected to bring about change, giving teachers and students greater freedom in their learning. This liberating curriculum concept aligns with Ki Hadjar Dewantara's statement, "that the goal of education is to guide all the natural forces within children so they can achieve the highest level of safety and security, both as human beings and as members of society" (Jamjemah et al., 2022).

Islamic Religious Education teachers use a thematic approach that links teaching materials to religious practices such as congregational prayer, reading the Quran, and cultivating Islamic manners and morals. This Islamic Religious Education curriculum is implemented with the support of the principal's policy, which makes religious activities an integral part of school activities, both at the classroom level and at the institution as a whole.

Institutionally, the Islamic Religious Education (PAI) curriculum structure in schools is also strengthened by the synergy between teachers, principals, and the Islamic boarding school community. Principals act not only as administrative managers but also as role models in strengthening Islamic values within the school. As demonstrated in interviews, principals actively initiate religious programs such as pre-school tadarus (recitation of the Koran), Juz'amma memorization programs, and Maulid (Mawlid) celebrations and Islamic holiday commemorations.

These findings reinforce Mas'ud's (2002) view, which emphasizes the importance of school leadership involvement in realizing Islamic education that is not only theoretical but also practical. The structure established allows for the continuous and comprehensive internalization of Islamic values in students. Furthermore, the findings indicate that Islamic Religious Education teachers in schools play a strategic role as moral and spiritual mentors for students. They not only teach in the classroom but also guide students in activities outside the classroom. These teachers are graduates of Islamic boarding schools and possess a sound understanding of Islamic values teaching methodology. This aligns with Uno's (2007) opinion, which states that teacher professionalism in religious education significantly determines the quality of students' understanding of Islamic values.

Non-formal religious activities such as congregational prayer, Quran recitation, and daily prayer recitation have become mandatory routines carried out collectively by the entire school community. Documentation and observation data show that these activities are not merely formalities but are also seriously managed as part of a religious character-building system. This supports Azizy's (2002) notion that good religious education is not sufficient through lectures or teaching materials alone, but must be integrated into the students' overall lifestyle.

Within the structural framework, strengthening Islamic Religious Education (PAI) in schools also involves the role of school committees and parents, who provide support for the implementation of religious programs. This collaboration between schools and the community demonstrates a school-based education management model that is responsive to local and spiritual values (Abu-Duhou, 2002). This synergy between educational institutions and the community is crucial to ensuring the social and cultural sustainability of religious education.

Overall, the research results indicate that the structure of Islamic Religious Education (PAI) subjects in schools is formed through a combination of the formal curriculum, daily religious practices, and strong institutional support. This approach produces a contextual Islamic education model that addresses the affective aspects of students and is relevant to the needs of the Islamic boarding school community. Thus, the findings of this study answer the research objectives formulated in the introduction, namely to identify and analyze the structure of Islamic Religious Education (PAI) subjects from a school perspective. This research proves that a comprehensively integrated Islamic Religious Education (PAI) subject structure based on local values has great potential in sustainably shaping students' religious character.

Conclusion

The Islamic Religious Education (PAI) curriculum in schools emphasizes a holistic approach, with principals, teachers, and the Islamic boarding school community actively participating in fostering a religious climate within the school. The PAI curriculum is reinforced by religious activities such as *tadarus* (recitation of the Koran), congregational prayer, Quran memorization programs, and commemorations of Islamic holidays, all of which are part of the Islamic-based character education process. These findings reinforce the understanding that the PAI structure is not simply shaped by administrative policies but is also heavily influenced by local values and the religious culture that exists within the school environment. This study concludes that the success of the Islamic Religious Education (PAI) curriculum structure in schools depends heavily on the extent to which the curriculum, school management, and socio-religious context are harmoniously integrated. In other words, effective religious education requires a cross-sectoral approach that encompasses academic, spiritual, and socio-cultural dimensions simultaneously. For future research, it is recommended that similar studies be conducted involving more than one primary education institution to obtain a broader comparison of the structure of Islamic Religious Education (PAI) subjects across various

school contexts. Furthermore, longitudinal studies monitoring the impact of the Islamic Religious Education (PAI) subject structure on the long-term development of students' religious character are also needed. This follow-up research is crucial to assess the consistency and effectiveness of the implemented religious education model and to adapt to the ever-evolving needs of contemporary Islamic education. This research also opens up space for deeper exploration of strategies for integrating Islamic boarding school values and the national education system to create a contextual and sustainable Islamic education model. Thus, this study is an initial contribution to the development of a relevant, adaptive, and transformative school-based Islamic education paradigm to address the challenges of the times.

Daftar Pustaka

- Abu-Duhou, I. (2002). *School-based management*. Jakarta: Logos.
- Adiyono, A., Rusdi, M., & Sara, Y. (2023). Peran Guru Pendidikan Agama Islam: Peningkatan Hermeneutika Materi Pembelajaran Pada Siswa Sekolah Dasar. *Dharmas Education Journal (DE_Journal)*, 4(2), 458-464.
- Ali, H., & Ali, M. (2002). *Kapita selekta pendidikan Islam*. Jakarta: Pedoman Ilmu Jaya.
- Ashraf, A. (1993). *Horison baru pendidikan Islam*. Jakarta: Pustaka Firdaus.
- Azizy, Q. S. (2002). *Pendidikan (agama) untuk membangun etika sosial (Mendidik anak sukses masa depan: Pandai dan bermanfaat)*. Semarang: Aneka Ilmu.
- E. Mulyasa, *Kurikulum Tingkat Satuan Pendidikan*, (Bandung: PT. Remaja Rosdakarya), h. 273
- Habibah, M. (2022). Pengembangan Kompetensi Digital Guru Pendidikan Agama Islam Sekolah Dasar Dalam Kerangka Kurikulum Merdeka. *Journal of Primary Education*, 3(1), 76–89.
- Hakim, M. F. A., Sariyatun, S., & Sudiyanto, S. (2018). Constructing students' critical thinking skill through discovery learning model and contextual teaching and learning model as solution of problems in learning history. *International Journal of Multicultural and Multireligious Understanding*, 5(4), 175–183. <https://doi.org/10.18415/ijmmu.v5i4.240>
- Hamid, A. (2024). MODEL MANAJEMEN KURIKULUM BERBASIS KARAKTER DI PESANTREN: IMPLIKASINYA TERHADAP PEMBENTUKAN KEPERIBADIAN: Model Manajemen Kurikulum Berbasis Karakter di Pesantren, Implikasi terhadap Pembentukan Kepribadian Mahasiswa. *NAAFI: JURNAL ILMIAH MAHASISWA*, 1(6), 58-64.
- Handoko, C. (2022a). Manajemen Kepala Sekolah/Madrasah Dalam Sistem Pengelolaan Keuangan. *Jurnal AnNur: Kajian Pendidikan Dan Ilmu Keislaman*, 8(2), 1–23.
- Marchlewska, M., Cichocka, A., & Kossowska, M. (2019). Addicted to answers: Need for cognitive closure and the endorsement of conspiracy beliefs. *European Journal of Social Psychology*, 48(2), 109–117. <https://doi.org/10.1002/ejsp.2308>

- Pujiastuti, E. (2021). Implementasi Manajemen Berbasis Sekolah dalam Peningkatan Mutu Pendidikan. *Syntax Literate ; Jurnal Ilmiah Indonesia*, 6(2), 700. <https://doi.org/10.36418/syntaxliterate.v6i2.2022>
- Riyadi, S., Apriyanto, S., Abun, R., Warisno, A., Andari, A. A., & Anum, A. (2022). Full-Day School Complexity: A Review On Education Sociology Context. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(02), 819–834.
- Setiawan, M., & Sujarwo, A. (2023). PELAKSANAAN EVALUASI PEMBELAJARAN GURU PENDIDIKAN AGAMA ISLAM PADA MATA. 02(01), 13–22.
- Sinulingga, S., Negeri, S. and Jaya, L. (2022) ‘Tantangan Implementasi Kurikulum Merdeka Menghadapi Perkembangan Tehnologi Di Era Revolusi Industri 4.0’, Seminar Nasional Program Pascasarjana Universitas Pgri Palembang, 1(November), pp. 142–147.
- Sitorus, F. R. and Ratnawati, F. (2024) ‘Tantangan dalam Implementasi Kurikulum Merdeka di Sekolah Dasar’, *Jurnal Belaindika :Pembelajaran dan Inovasi Pendidikan*, 6(1), pp. 16– 23.
- Syafruddin Nurdin, *Guru Profesional dan Implementasi Kurikulum*, (Bandung : Ciputat Press), h. 59.