HIGHLIGHTS AND CRITICISM OF PAI LEARNING IN SCHOOL

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Submission date: 26-Apr-2022 02:11AM (UTC-0700)
Submission ID: 1820739336
File name: HIGHLIGHTS_AND_CRITICISM_OF_PAI_LEARNING_IN_SCHOOL.docx (63.15K)
Word count: 6050
Character count: 33832

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Abstract

Currently, Islamic religious education (PAI) is experiencing various obstacles due to various factors and is considered unable to achieve the expected goals of PAI itself, so that many criticisms are directed at PAI, this study aims to reveal what is criticized from PAI itself, and what steps should be taken to improve existing constraints, using a qualitative approach and literature study methods the researcher collects from various reliable sources about the problems that occur concerning PAI, the results of this study indicate that the spotlight and criticism of PAI include several aspects, namely: PAI learning process is less than optimal, incompetent educators, students who are not pro-active, monotonous learning methods, less varied learning media, and incomplete learning evaluations. These aspects cannot be carried out optimally so that PAI experiences obstacles and setbacks, therefore the improvement and strengthening of these aspects need to be studied to solve problems that occur in PAI.

Keywords : *Criticism, PAI, Highlight*

Abstrak

Saat ini pendidikan agama Islam (PAI) mengalami berbagai kendala karena berbagai faktor, an dianggap tidak bisa mencapai tujuan yang diharapkan dari PAI itu sendiri, sehingga banyak kritik yang ditujukan terhadap PAI, penelitian ini bertujuan untuk mengungkap apa saja yang dikritisi dari PAI itu sendiri, dan langkah apa yang harus dilakukan untuk memberbaiki kendala yang ada, dengan menggunakan pendekatan kualitatif dan metode studi literatur peneliti mengumpulkan dari berbagai sumber terpercaya tentang masalah yang terjadi berkenaan dengan PAI, hasil dari penelitian ini menunjukkan bahwa sorotan dan kritik terhadap PAI meliputi beberapa aspek, yaitu proses pembelajaran PAI yang kurang maksimal, pendidik yang kurang berkompeten, peserta didik yang tidak pro aktif, metode pembelajaran yang monoton, media pembelajaran yang kurang bervariatif, dan evaluasi pembelajaran yang tidak menyeluruh. Aspek-aspek tersebut tidak dapat terlaksana secara maksimal sehinggga PAI mengalami kendala dan kemunduran, oleh karenanya peningkatan dan penguatan aspek tersebut perlu menjadi bahan kajian untuk menyelesaikan masalah yang terjadi pada PAI.

Kata Kunci : *Kritik, PAI, Sorotan*

مستخلص

يواجه التعليم الديني الإسلامي (PAI) حاليًا عقبات مختلفة بسبب عوامل مختلفة ، ويعتبر غير قادر على تحقيق الأهداف المتوقعة من PAI نفسها ، لذلك يتم توجيه العديد من الانتقادات إلى PAI ، وتهدف هذه الدراسة إلى الكشف عن ما يتم انتقاده من PAI نفسها ، وما هي الخطوات التي يجب اتخاذها لتحسين القيود الحالية ، باستخدام نهج نوعي وطرق دراسة الأدبيات التي يجمعها الباحث من مصادر موثوقة مختلفة حول المشكلات التي تحدث فيما يتعلق بـ PAI ، تشير نتائج هذه الدراسة إلى أن الضوء والنقد لـ PAI يشمل عدة جوانب ، وهي: عملية التعلم PAI أقل من المثلى ، والمعلمين غير الأكفاء ، والطلاب الذين ليسوا استباقيين ، وطرق التعلم الرتيبة ، ووسائط التعلم الأقل تنوعًا ، وتقييمات التعلم غير المكتملة. لا يمكن تنفيذ هذه الجوانب على النحو الأمثل بحيث تواجه PAI عقبات ونكسات ، وبالتالي يجب دراسة تحسين وتعزيز هذه الجوانب لحل المشكلات التي تحدث في.PAI

الكلمات الرئسية: النقد ، PAI ، تسليط الضوء

A. Introduction

Islamic Religious Education is given in each semester to students in school. Schools, which are places where the educational process takes place, are certainly expected to be able to produce a generation that is intelligent and capable of advancing the nation. Especially with the subject of Islamic Religious Education (PAI), it is hoped that it can produce a generation of believers, piety, and good character.

Although the concept and methodology of learning Islamic Religious Education look good, it still leaves some basic problems. These problems include the occurrence of brawls between students/students, cheating practices, immoral behavior, lack of harmonization between adherents of the fiqh-political-thinking school of thought, and other things that are contrary to Islamic morality. In this context, we will find how Islamic Religious Education, which in terms of quantity shows dynamic development from Kindergarten to Higher Education. But in terms of quality need to be questioned. Along with the development of the times, morale in this country from year to year has decreased in quality or is known as moral degradation. Globalization and advances in technology as well as in the field of communication, as well as weak cultural resilience, and the decline of this national personality among young people in Indonesia are the triggering factors for moral degradation, giving rise to ignorance which eventually gives birth to poverty and unemployment[1].

[1] Hasan Baharun, *Pengembangan Kurikulum: Teori Dan Praktik Konsep, Prinsip, Model, Pendekatan Dan Langkah-Langkah Pengembangan Kurikulum PAI*, ed. Zamroni (Yogyakarta: CV. Cantrik Pustaka, 2017), 13-21.

Even today, the quality of the learning process is still part of the problem in various schools, including the quality of Islamic Religious Education (PAI) learning. One of the factors that cause the lack of quality in the learning process, especially Islamic Religious Education (PAI) learning is that the learning strategies that are carried out are still classical and traditional, so they are unable to achieve the goals of religious education that have been formulated, namely to produce independent humans, this is made worse by the conditions of learning Education. Islam (PAI) with the Distance Learning system (PJJ) is in the midst of a crisis that is endemic in the world today[2].

According to Hamid[3], this is one of the factors because in the process of teaching Islamic religious education in schools there are still many parents who only rely on the school to provide Islamic religious education to their children without being accompanied by Islamic religious education outside school. There are also some parents who not only rely on schools in providing Islamic religious education lessons to their children but send their children to study at madrasah diniyah in the afternoon or Islamic boarding schools in the evening to receive Islamic religious education teaching. However, this kind of condition is now rarely encountered. There are several possibilities faced by students, namely the limited time for students to study Islamic religious education at madrasah diniyah due to the slow time home from school. This will certainly affect students' understanding of Islamic religious education. In Islamic religious education, many things must be mastered by students, such as those relating to knowledge of the pillars of faith and the pillars of Islam, the cultivation of faith, the practice of worship, the cultivation of noble character, and muamalah.

The problems mentioned above must be addressed immediately by involving all elements of education, starting from the government as a decision-maker both at the regional, provincial, and central levels, teachers as educational staff, guardians of students, and stakeholders who have a concern for overcoming the problems of developing Islamic Religious Education curriculum. what happened so far. If this is not addressed immediately, then the purpose of Islamic Religious Education taught in schools as a mandate from the goals of national education will be far from the expectations of all parties. Therefore, the authors consider it necessary to highlight and criticize the learning of Islamic Religious Education in

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[2] Firda Maulidina, "Pembelajaran Jarak Jauh Di Era Pandemi Covid19: Studi Kasus Terhadap Pembelajaran Pai Di Kelas Viii Smpn 3 Kota Tangerang Selatan" (Universitas Islam Negeri Syarif Hidayatullah, 2020), 2.

[3] Abd Hamid, "Problematika Pendidikan Agama Islam Di Sekolah," *AT-TA'LIM Jurnal Kajian Pendidikan Agama Islam* e-3, no. April (2021): 37–54.

schools, because highlighting and criticizing what are the problems in PAI learning will help accumulate various solutions and prepare for preventive handling in the future.

B. Discussion

1. Islamic Religious Education (PAI)

Islamic religious education is a subculture of religious education, and religious education is one of the three subjects that must be included in the curriculum of all formal educational institutions in Indonesia. Because religious life is one of the dimensions of life that should be realized as a whole[4].

According to Ainiyah[5], religious education is the foundation for learning other sciences, which will lead to the formation of children with high personalities, religious, and knowledge. So it is appropriate to say that the application of Islamic religious education in schools is the main pillar of character education. Furthermore, Ainiyah[6] explained that religious education, especially Islamic religious education (PAI) has an important position in the national education system. Religious education is material that must be taught in every school. Islamic religious education in principle provides learning that instills spiritual values in students so that they become human beings with morals, ethics, and culture as part of the goals of national education.

Majid[7] said that Islamic Religious Education (PAI) is described as a aware attempt to put together college students to believe, understand, appreciate, and exercise Islam thru guidance, teaching, and/or education sports through being attentive to the needs to appreciate different religions withinside the courting among spiritual groups in society. to create country wide unity. This declaration is in step with what Nu`guy said[8].

Meanwhile, Rusdiana[9] argues that Islamic Religious Education is an activity or effort of action and guidance that is carried out consciously and deliberately and planned which leads to the formation of the personality of students by the norms determined by religious

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[4] Chabib Thoha and Dkk, *Metodologi Pengajaran Agama* (Yogyakarta: Pustaka Pelajar, 1999), 1.

[5] Nur Ainiyah, "Pembentukan Karakter Melalui Pendidikan Agama Islam," *Jurnal Al-Ulum* 13, no. 1 (2013), 36.

[6] Ibid, 30.

[7] Abdul Majid and Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi* (Bandung: PT Remaja Rosdakarya, 2006), 130.

[8] Ahmad Zanin Nu'man, "Efektifitas Penerapan E-Learning Model Edmodo Dalam Pembelajaran Pendidikan Agama Islam Terhadap Hasil Belajar Siswa," *Duta.Com* 7, no. 1 (2014), 5.

[9] A Rusdiana, "Integrasi Pendidikan Agama Islam Dengan Sains Dan Teknologi," *Jurnal ISTEK* 8, no. 2 (2014), 127.

teachings. According to Ramayulis[10], Islamic education is the teaching of Islam from the Koran and hadith, which are the main sources of the scriptures, with a noble personality that allows students to identify, understand, live, believe, and behave through the practice of teaching activities. It is a conscious and planned effort to prepare for learning. , Educational exercises and use of experience.

PAI is an education provided through education for those educated by teaching Islamic doctrines and principles. Muhaimin states that Islamic religious education is a conscious endeavor. That is teaching, teaching, and/or training activities conducted in a planned and conscious manner to strengthen the beliefs, understandings, gratitude, and practices of Islamic religious education students to improve at school[11].

Public school PAI states that Islamic religious education is a planned and systematic effort to prepare to recognize, understand, evaluate and believe in Islamic teachings, and a belief in respecting unity. He said it would be accompanied by requests from followers of other religions. It will be realized. And the unity of the people[12].

2. Scope of Islamic Religious Education

The scope of Islamic religious education is the harmony between relationships with Allah SWT, relationships with fellow humans and third relationships with oneself, and relationships between other creatures and their environment. Includes, harmony and balance[13]. The scope of Islamic religious education is the same as that of Islamic religious education, as the content contained therein represents a complementary combination. From a controversial point of view, the scope of Islamic religious education that is usually practiced in schools includes the following aspects: Arkuluan and hadith, Aqidah, morals, Fiqh, dates and Islamic culture[14].

Islamic Religious Education (PAI) in Madrasah Aliyah (MA) is different from PAI in SMA. In MA, PAI is a group of subjects consisting of four subjects, namely the Qur'an-Hadith, Jurisprudence, Morals, and History of Islamic Culture. While in high school, PAI is a subject consisting of aspects of the Qur'an-Hadith, Jurisprudence, Morals, and Islamic

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[10] Ramayulis, *Metodologi Pendidikan Agama Islam* (Jakarta: Kalam Mulia, 2005), 21.

[11] Hery Nugroho, "Implementasi Pendidikan Karakter Dalam Pendidikan Agama Islam Di SMA Negeri 3 Semarang" (Institut Agama Islam Negeri (Iain) Walisongo Semarang, 2012), 14.

[12] Samsul Nizar, *Pengantar Dasar-Dasar Pemikiran Pendidikan Islam* (Jakarta: Gaya Media Pratama, 2001), 86-88.

[13] Rusdiana, "Integrasi Pendidikan Agama Islam Dengan Sains Dan Teknologi", 129.

[14] Ainiyah, "Pembentukan Karakter Melalui Pendidikan Agama Islam", 30.

History. PAI in high school is included in the group of religious subjects and noble character which aims to form students who have faith and fear of God Almighty and have noble character. This goal is achieved through content, materials, and various religious activities in schools[15].

The subject of Islamic religious education is generally included in the areas of Koran and Alhadis, faith, morals, Fikhu / worship, and history, while the area of Islamic religious education includes the realization of harmony, harmony, and balance. In human relations with Allah SWT, self, fellow human beings, other creatures, and the environment (hablun minallah wa hablun minannas) [16]. Learning Islamic religious education needs to incorporate an integrated and interrelated academic approach and paradigm. This does not compromise the learning process facilitated by teachers and teachers and does not separate science. Islamic religious education is no longer just normative, it is also scientific[17].

3. Functions of Islamic Religious Education

In essence, humans need religion. This is because religion serves as guidance and guidance. In life, religion has an important role because religion can help a person in dealing with various kinds of problems. So that the function of religion is to provide guidance in life, help face difficulties and calm the mind.

Djamaludin[18] said that the functions of Islamic Religious Education are as follows:

a. Preparing the younger generation to play certain roles in society in the future;
b. Transferring knowledge related to these roles from the older generation to the younger generation;
c. Transferring values that aim to maintain the integrity and unity of society which is an absolute requirement for the continuation of community life and civilization;
d. Educate children to do good deeds in this world to get the results in the hereafter.

Islamic religious education as a subject specifically has the following tasks:

a. Implanting the value of Islamic teachings as a guideline for achieving happiness in the world and the afterlife;

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[15] Novan Ardy Wiyani, "Pendidikan Agama Islam Berbasis Anti Terorisme Di SMA," *Jurnal Pendidikan Islam* II, no. 1 (2013): 65–83, doi:10.14421/jpi.2013.21.65-83, 74.

[16] Majid and Andayani, *Pendidikan Agama Islam Berbasis Kompetensi*, 130.

[17] Muslih Hidayat, "Pendekatan Integratif-Interkonektif: Tinjauan Paradigmatik Dan Implementatif Dalam Pembelajaran Pendidikan Agama Islam," *TA'DIB* 19, no. 02 (2014): 276–87, 278.

[18] Aat Syafaat and Dkk, *Peranan Pendidikan Agama Islam Dalam Mencegah Kenakalan Remaja* (Jakarta: Raja Grafindo, 2008), 173.

b. We develop the faith and dedication to the Noble character of Allah SWT and students, which permeates the family environment, as optimally as possible.
c. Student mental adaptation to the physical and social environment through Islamic education.
d. In other words, correct mistakes, weak faith of students, and experience of Islamic teaching in daily life.
e. Prevent students from the negative environment and cross-cultural they encounter daily.
f. Provide information and knowledge about Islamic religious education.
g. Student assignment to study Islamic religious education at university[19].

Majid and Andayani[20] suggested the functions of the PAI curriculum for schools/madrasahs as follows:

a. Development, namely increasing students` faith and piety to Allah SWT which has been instilled in the family. Because the first and foremost religious education is instilled by the family.
b. Instilling values, as a way of life to seek happiness in life in this world and the hereafter.
c. Mental adjustment, namely adjusting to the environment both the physical and social environment, can change the environment to the teachings of Islam.
d. Repair, namely correcting the mistakes and weaknesses of students in beliefs, understanding, and teaching experiences in everyday life
e. Prevention, which is to ward off negative things or other cultures that can harm him and hinder the development of a fully Indonesian human being.
f. Teaching about science and religion in general, its systems and functions.
g. Distribution, namely to channel children who have special talents in the field of Islam so that these pirates can develop optimally so that they can be used for themselves and others.

Khobir[21] added that the function of Islamic religious education is the inheritance and development of Islamic religious values as well as meeting the aspirations of the community and the need for energy at all levels and development for the realization of justice, welfare, and resilience. So the function of PAI is the realization of the ideals of Islamic teachings both

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[19] Darwyan Syah and Dkk, *Pengembangan Evaluasi Pendidikan Agama Islam* (Jakarta: Diadit Media, 2009), 29.

[20] Majid and Andayani, *Pendidikan Agama Islam Berbasis Kompetensi*, 134-135.

from the aspect of aqidah, morals, the Koran and hadith, fiqh or history which all carry the mission of human welfare as servants of God physically and mentally in this world and the hereafter.

4. The Purpose of Islamic Religious Education

The purpose of PAI is to increase the likelihood that students will become people of faith by becoming an Almighty God-fearing, healthy, knowledgeable, competent, creative, independent and democratic citizen. It is inseparable from the goal of national education. Sadiah[22] argues that what a perfect human being, a person with a noble and healthy personality, means can be achieved when the person in question receives Islamic religious guidance as part of a general education program. increase.

Islamic religious education is educating humans to become human beings who believe and are pious so that the estuary is the creation of situations and conditions for a prosperous society, people in life in the universe that are rahmatan lil alamin. However, in the context of the socialist-religious life of Indonesian society, PAI has a more specific and strategic role for several reasons, 1) epistemologically 2) sociologically 3) historically 4) socio-historically 5) transforming values[23].

Ainiyah[24] believes that the role of religious education, especially Islamic religious education, plays a very strategic role in achieving student personality education. Religious education transforms knowledge into religious aspects (cognitive aspects) as a means of translating norms and moral values into attitudes (emotional aspects) to play a role in controlling behavior (psychomotor aspects). Is a means of creating a complete human personality.

Islamic religious education teaches people who are devoted to Allah and have the vision of creating people who are noble, honest, just, noble, ethical, respectful, disciplined, harmonious, and productive. It is given by following the guidance that you will be. Man. Personally and socially. Islamic religious education is expected to produce people who

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[21] Abdul Khobir, "Pendidikan Agama Islam Di Era Globalisasi," *FORUM TARBIYAH* 7, no. 1 (2009): 1–11, 9.

[22] Dewi Sadiah, "Pengembangan Model Pendidikan Nilai-Nilai Keberagaman Dalam Membina Kepribadian Sehat (Studi Deskriptif Analitik Di Madrasah Aliyah Darul Arqam Garut)," *Jurnal Penelitian Pendidikan* 11, no. 20 (2010): 13–26, http://jurnal.upi.edu/file/2-Dewi_Sadiah.pdf, 14.

[23] Syaiful Anwar, "Peran Pendidikan Agama Islam Dalam Membentuk Karakter Bangsa," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 7, no. 2 (2016), 162.

[24] Ainiyah, "Pembentukan Karakter Melalui Pendidikan Agama Islam", 26.

constantly strive to perfect faith, devotion, and morality and actively build harmony between civilization and life in promoting the civilization of a particularly valuable country. Is. Such people are expected to be strong in confronting the challenges, obstacles, and changes that arise from community interactions at the regional, regional, and global levels[25].

5. Highlights and criticism

a. Islamic Religious Education Learning

A well-known phrase before learning or teaching is an attempt to teach a student. Learning Islamic Religious Pedagogy is easy for students to learn, needs to learn, is motivated to learn, and learn Islam, both to know how to practice the right religion and to learn Islam as knowledge. It is an attempt to learn and want to learn continuously[26].

However, according to Rasyid[27], Islamic Religious Education often experiences obstacles, including the existence of Islamic Religious Education subjects that do not get serious attention from the government, this can be seen from the time allocation which is only 3 hours of lessons per week when compared to other subjects, which have time allocations. more.

This is also reinforced by the current condition where the implementation of the Islamic religious education teaching process in schools is full of challenges because formally the implementation of the Islamic religious education teaching process in schools is only 2 hours per week. So what can they gain from the process of teaching Islamic religious education which is only 2 hours per week? If it is only limited to teaching Islamic religious education which emphasizes more on cognitive aspects, perhaps the teacher can do it, but if providing Islamic religious education that includes not only cognitive aspects but also aspects of attitude and skill aspects, teachers will experience difficulties[28]. So, according to Rasyid[29], Islamic Religious Education learning focuses more on the aspect of textual correspondence which places more emphasis on memorizing religious texts. This has a huge impact on the sustainability of Islamic religious education itself.

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[25] Siti Maesaroh, "Peranan Metode Pembelajaran Terhadap Minat Dan Prestasi Belajar Pendidikan Agama Islam," *Jurnal Kependidikan* 1, no. 1 (2013), 152-153.

[26] Muhaimin, *Paradigma Pendidikan Islam* (Bandung: PT Remaja Rosdakarya, 2004), 183.

[27] Anni Rasyid, "Metode Pembelajaran Pendidikan Agama Islam dalam Menanamkan Nilai-Nilai Religius pada Peserta Didik di SMP NEGERI 5 PALOPO" (STAIN Palopo, 2014), http://www.springer.com/series/15440%0Apapers://ae99785b-2213-416d-aa7e-3a12880cc9b9/Paper/p18311, 3.

[28] Hamid, "Problematika Pendidikan Agama Islam Di Sekolah", 38.

[29] Rasyid, "Metode Pembelajaran Pendidikan Agama Islam dalam Menanamkan Nilai-Nilai Religius pada Peserta Didik di SMP NEGERI 5 PALOPO", 5.

b. Educator

An educator or teacher is a person who has the ability or competence in mastering the knowledge or knowledge to be transferred, but not only that competence, teacher competence as stated by Amaly[30] is all the efforts made by an educator in terms of science, knowledge, creativity, innovation, revolution. , and it is written into noble character or commendable behavior, which is ingrained with him, to be useful for personal, namely teachers as educators, and parties with an interest in the learning process, namely students and others.

However, several problems occur to Islamic religious education teachers. There are still many Islamic religious education teachers who have not been certified, the diversity and knowledge of some Islamic religious education teachers, and the guidance carried out by the government is not by the needs of Islamic religious education teachers[31]. There are also PAI teachers who are not by their competencies, many still do not understand the personality of their students, sometimes have a sense of indifference to their students, and most teachers do not have adequate professionalism to carry out their duties[32].

In addition, according to Al-Fathi[33], the pedagogical competence of teachers is still low, even though the teacher is an important factor in the learning process. The success of a teacher in the learning process is influenced by the pedagogical competence of the teacher. While on the other hand, the need for an increase in the number of teachers is inevitable to achieve equal distribution of education. This problem can be extended to policies set by the government regarding teacher competency standards and the efforts made by the government to improve them.

The competence of teachers as stipulated in the law is broken down into four parts, namely pedagogic competence, personality competence, social competence, and professional competence obtained through professional education. Educators are expected to develop learning methods by competency standards and basic competencies[34].

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[30] Abdul Mun'im Amaly, "Pengaruh Kompetensi Kepribadian Guru Dan Tanggapan Siswa Terhadap Akhlak Siswa" (Sekolah Tinggi Agama Islam Darul Falah, 2017), 23.

[31] Baharun, *Pengembangan Kurikulum: Teori Dan Praktik Konsep, Prinsip, Model, Pendekatan Dan Langkah-Langkah Pengembangan Kurikulum PAI*, 24.

[32] Pribadi Budiman, "Problematika Pembelajaran PAI Di Sekolah Menengah Atas Negeri Karang Jaya Kabupaten Musi Rawas Utara" (Institut Agama Islam Negeri Bengkulu, 2019), 6-7.

[33] Ahmad Fikri Al-fathi, "Strategi Pembelajaran Pendidikan Agama Islam Di MTS Manaratul Islam Jakarta" (Universitas Islam Negeri Syarif Hidayatullah, 2017), 5-7.

[34] Maesaroh, "Peranan Metode Pembelajaran Terhadap Minat Dan Prestasi Belajar Pendidikan Agama Islam", 153.

From this problem, an Islamic religious education teacher is required to carry out various innovations and cultivate Islamic values in the learning process at school[35]. So that in the development of Islamic Religious Education in schools, teachers are required to be able to develop active, creative, innovative, and fun learning. Islamic Religious Education does not only contain religious material but has material that can be linked to other subject matter or competencies. In learning that contains material about social, for example, teachers can develop material by connecting it to material in Social Sciences. This is seen as integrated learning by education experts or referred to as integrated learning[36].

Thus, Islamic Religious Education is expected not only as a buffer for values but also as a caller for productive thoughts and collaborating with the needs of the times. Islamic education is expected not only to play a role as a spiritual servant, which is a very narrow and supplementary function but also to be involved and involved in global relations[37].

c. Learners

From the Islamic perspective, students are immature people and have many potential or basic abilities that still need to be developed[38]. For the implementation of the Islamic education process to achieve the desired goals, each student should always be aware of his duties and obligations.

According to Hasan Fahmi[39], among the tasks and obligations that need to be fulfilled by students are:

a. Students should always clean their hearts before studying.

b. The purpose of learning should be shown to decorate the spirit with various virtues.

c. Have a strong will to seek and study in various places.

d. Every student must respect his teacher.

e. Students should study seriously and persevere in learning.

On the other hand, students' interest in learning about Islamic Religious Education subjects is admittedly very minimal, they prefer technology and information-based subjects. This is something that must be resolved together, how so that students have a great interest in Islamic Religious Education subjects and can carry out lessons that have been received in the

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[35] Budiman, "Problematika Pembelajaran PAI Di Sekolah Menengah Atas Negeri Karang Jaya Kabupaten Musi Rawas Utara", 6-7.

[36] Baharun, *Pengembangan Kurikulum: Teori Dan Praktik Konsep, Prinsip, Model, Pendekatan Dan Langkah-Langkah Pengembangan Kurikulum PAI*, 20.

[37] Ibid, 22.

[38] Samsul Nizar, *Filsafat Pendidikan Islam* (Jakarta: Ciputat Pers, 2002), 47.

[39] Ibid, 50-51.

environment both at school and outside school[40]. Meanwhile, the influence of the environment in which they are located has experienced a lot of moral decadence caused by weak control and self-awareness of religious values[41].

Islamic education as a system of values and norms should be properly taught and instilled in students from an early age. Because every Muslim student must be instilled a strong interest in PAI lessons. However, the impact of globalization requires something different, idealism. as if it only belongs to parents who are restless about the future of their child's aqidah. Meanwhile, teenagers are more inclined to study which (in the eyes of society in general) is considered more prestigious. They are more proud to get nicknames, for example, great in English subjects, more than proud if they are considered smart in PAI lessons. The stigma inherent in society, being smart in English means a guarantee for the future while being smart in PAI lessons can only promise as an ustadz. The question is, how to change people's perceptions? Is this task only the burden of ustadz and religious education activists? Can't a synergistic cohesion be developed whereas a Muslim, is not only capable of being proficient in general sciences but also has adequate religious knowledge and has good morals and integrity? [42].

Amir Abdullah, an Islamic expert who emphasized the activities of Islamic religious education in schools, said that Islamic religious education "means" or various means of cognitive Islamic knowledge. Students through the media. forum[43].

Therefore, education practitioners, especially Islamic Religious Education need to make changes so that the goals of Islamic Religious Education can be achieved. For this reason, the cultivation of religious values in students can be improved by three things: first; maximization of physical influence on the soul, second; maximizing the influence of the soul on psychic-physical and psychosocial processes and third; guidance towards spiritual life experiences[44].

d. Learning methods

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[40] Rasyid, "Metode Pembelajaran Pendidikan Agama Islam dalam Menanamkan Nilai-Nilai Religius pada Peserta Didik di SMP NEGERI 5 PALOPO", 3.

[41] Budiman, "Problematika Pembelajaran PAI Di Sekolah Menengah Atas Negeri Karang Jaya Kabupaten Musi Rawas Utara", 6-7.

[42] Al-fathi, "Strategi Pembelajaran Pendidikan Agama Islam di MTS Manaratul Islam Jakarta", 5-7.

[43] Rasyid, "Metode Pembelajaran Pendidikan Agama Islam dalam Menanamkan Nilai-Nilai Religius pada Peserta Didik di SMP NEGERI 5 PALOPO", 5.

[44] Jamal Ma'mur Asmani, *Metode Pembelajaran Pendidikan Agama Islam* (Jakarta: Rineka Cipta, 2011), 2.

The learning method is the method used to implement the plans that have been prepared in the form of real and practical activities to achieve learning objectives[45, 46]. However, the reality of using PAI learning methods in schools is still monotonous lectures, this shows the low pedagogical ability of teachers as the main milestone in delivering education. According to 2015 data, the average pedagogic ability of teachers based on competency test data is 56.69% (www.pikiran-rakyat, the quality of our teachers 2016). This means that the quality of teachers is still far from ideal. Another challenge faced by schools related to Islamic religious education is the weak interest of students in Islamic Religious Education lessons. This has implications for the low achievement of PAI's KKM (Minimum Completeness Criteria) [47].

Maulidina[48] and Al-Fathi[49] added that the impact of using a monotonous method is that it makes students less active and creative. In addition, when students are directed to be active with student-centered learning, the ability of students to access learning materials on their own is still limited. Students also feel bored and are not interested especially in the Distance Learning (PJJ) system as is happening today. This is illustrated by classroom management and mastery of teaching methods, in general, which are still limited to what already exists and is applied conventionally.

Whereas Syahidin[50] explained that there are three main reasons for the importance of methodology in the learning process, namely, First, because learning does not only refer to two main components, namely educators and students, but there are other important aspects, namely educators must design learning from the point of view of students. . Second, included in the term "learning" is education and teaching as well as "nurturing effect", or the impact of accompaniment which contains a broader meaning than just imparting knowledge. Because in terms of learning, it is precisely in terms of education (upbringing) that must accompany the learning event. Third, the acquisition of PAI learning in public schools is expected to be able to anticipate and adapt to the information age and globalization. For the development of the PAI methodology, it can be guided by a complete understanding of Islam or the so-called "Kaffah" understanding of Dinul Islam.

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[45] Rif'at Shafwatul Anam, "Makna Pendidikan, Pengajaran, Dan Pelatihan," in *Landasan Pedagigik*, ed. Y Suyitno (Bandung: LOTUS, 2018), 18.

[46] Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana Prenada Media Grup, 2013), 15.

[47] Al-fathi, "Strategi Pembelajaran Pendidikan Agama Islam Di MTS Manaratul Islam Jakarta", 3.

[48] Maulidina, "Pembelajaran Jarak Jauh di Era Pandemi Covid19: Studi Kasus terhadap Pembelajaran PAI di Kelas VIII SMPN 3 Kota Tangerang Selatan", 2.

[49] Al-fathi, "Strategi Pembelajaran Pendidikan Agama Islam di MTS Manaratul Islam Jakarta", 5-7.

[50] Syahidin, *Aplikasi Model Pendidikan Qurani Dalam Pembelajaran Agama Islam* (Bandung: UPI Press, 2019), 22.

Nizar[51] argues that the learning method of Islamic religious education is the procedure that educators use to perform educational tasks to achieve the set goals. In this case, the task of teaching and learning Islamic religious education, the educational goal sets the goal. Therefore, a learning method is a structured, systematic, and large-scale method, procedure, or phase that performs a process of teaching and learning activities to achieve the desired learning goal, in this case, the PAI learning goal. Ready to do.

e. Instructional Media

Provision of props for Islamic religious education related to learning media which is an integral part of the learning process such as print media, electronic learning media, and so on. Print media can be in the form of books, newsletters, journals, newspapers, magazines that are directly related to Islamic religious education teaching materials or general teaching materials. Electronic media can be in the form of computers (such as the internet), movies, television, VCD/DVD, radio, cassettes. From this electronic media, the hardware (hardware) and software (hardware) are used in the form of programs related to Islamic religious education[52].

But now the reality is that PAI learning in schools is constrained by limited ownership of media such as android/IOS mobile phones and laptops/computers, even though the school is located on the outskirts of the city, the economic background of the students' families can be said to be at the lower, middle, and upper economic levels. Also financial limitations in accessing the internet (quota) give rise to its problems in the distance learning process[53].

Al-Fathi[54] reinforces what was said earlier, that PAI learning media in schools is still minimal; As part of the learning strategy, learning media also contributes greatly to the success of learning. However, learning media is a separate obstacle because it is related to funding. For most schools, funding is a crucial issue that becomes a big obstacle. This is different from bona fide (private) schools, which are already facilitated with learning support facilities and infrastructure. However, there are not many bona fide schools, and the tuition fees that students have to pay are expensive, especially in private schools. The problem is,

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[51] Nizar, *Pengantar Dasar-Dasar Pemikiran Pendidikan Islam*, 63-66.

[52] Hamid, "Problematika Pendidikan Agama Islam Di Sekolah", 52.

[53] Maulidina, "Pembelajaran Jarak Jauh di Era Pandemi Covid19: Studi Kasus terhadap Pembelajaran PAI di Kelas VIII SMPN 3 Kota Tangerang Selatan", 10.

[54] Al-fathi, "Strategi Pembelajaran Pendidikan Agama Islam di MTS Manaratul Islam Jakarta", 5-7.

how to prepare schools that have adequate learning media but are affordable for all economically weak communities?

f. Learning Evaluation

Evaluation is the final activity of a learning process, with evaluation we can find out what has been achieved after the learning process is complete, know the shortcomings in the learning process, what are the factors, and know and predict the continuity of the learning activities carried out. Included in PAI learning, requires an evaluation, to measure the extent to which the development and achievement of student learning outcomes in schools, and to measure the extent to which learning objectives can be achieved.

Baharun[55] said that one of the problems faced by the world of education is the problem of weak learning evaluation. An example can be presented of findings regarding representation on the use of motivation, media, and methods that are appropriate to student characteristics to optimize students' sensory sensitivity and findings of most teachers not being interested in and unwilling to use authentic assessments or performance-based assessments. Another thing that becomes a problem in evaluating PAI learning is that the content of Islamic religious education materials is also more focused on enriching knowledge (cognitive) and the lack of character formation (affective) and habituation (psychomotor), this was conveyed by Hamid in his research that is happening today[56].

Coupled with the Minimum Completeness Criteria (KKM) PAI scores in some schools are still low; The KKM score is an indicator, although not the only tool for the success of the education process in schools. The low KKM value of students in PAI lessons can be said to be the accumulation of the series of problems above. Externally, the low pedagogical ability of teachers, the use of monotonous learning methods, the lack of learning media, all of which contribute to the low KKM PAI scores of students. However, the low interest in student learning internally is the biggest factor causing it. The problem is, when students' interest in learning is low, this has direct implications for students' KKM scores. What do schools and Islamic educational institutions offer to strengthen students' enthusiasm for learning so that the PAI KKM score can increase?[57].

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[55] Baharun, *Pengembangan Kurikulum: Teori Dan Praktik Konsep, Prinsip, Model, Pendekatan Dan Langkah-Langkah Pengembangan Kurikulum PAI*, 31.

[56] Hamid, "Problematika Pendidikan Agama Islam di Sekolah", 37.

[57] Al-fathi, "Strategi Pembelajaran Pendidikan Agama Islam di MTS Manaratul Islam Jakarta", 5-7.

Whereas according to Muhaimin there should be 4 types of evaluation that can be developed for PAI in schools, namely:

a. Placement evaluation, which is an evaluation conducted before students take part in teaching and learning activities (KBM). The point is to measure the extent of the initial ability and background of religious experience. With this evaluation, educators will have an idea of the students' initial abilities about religious teachings and what they expect from Islamic religious education.
b. Evaluation of the diagnosis, namely the evaluation of the results of the analysis of the learning conditions of students, either in the form of learning difficulties or in the form of obstacles in dealing with learning situations.
c. Normative evaluation, which is an evaluation that is used to determine the learning outcomes achieved by students after he/she follows the program in one lesson material.
d. Summative evaluation, which is an evaluation carried out on the learning outcomes of students after attending lessons in one quarter, one semester, or the end of the year to determine the next level[58].

However, from the several types of evaluations that have been described in fact, they still need to be redeveloped considering the rapid growth of students with the era of globalization. Learning evaluation will continue to develop by the development of the learning itself. The evaluation of PAI learning, as mentioned earlier, does not only measure the cognitive abilities of students, psychomotor and affective aspects also need to be included in the evaluation of PAI learning, because PAI does not only rely on abilities in the cognitive field, it is also necessary to pay attention to the abilities of students in their daily life in practicing the teachings. his religion of Islam.

6. Conclusion

Islamic Religious Education Learning (PAI) is an effort to make human beings with noble character, and obedient to their relationship with humans and with Allah SWT. However, in practice it is not easy, many obstacles have been passed and have been in the spotlight as well as criticism, including the learning process, educators, students, learning methods, learning media, and learning evaluation. The spotlight and criticism aimed at

[58] Syahidin, *Aplikasi Model Pendidikan Qurani Dalam Pembelajaran Agama Islam*, 24.

nothing but bringing down or demeaning PAI but as a contribution to constructive thinking so that PAI can become better because the better PAI will make people capable of contributing to the good of the world and the hereafter.

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