PROBLEMS OF LEARNING ISLAMIC RELIGIOUS EDUCATION AND ETHICS CASE STUDY AT SDN PATOKAN 1, KRAKSAAN PROBOLINGGO

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ABSTRACT

The aim of this research is to examine the problems of learning Characteristics and Islamic Religious Education (PAI) at SDN Patokan 1 Kraksaan, Probolinggo Regency. Character education and PAI have an important role in developing the morals and character of students from the start of life. However, in practice, there are usually a number of problems that hinder the efficient achievement of learning objectives. This research uses a qualitative approach with a case study method. Data collection was carried out through observation, interviews with PAI teachers, school administrators and students, as well as documentation of educational activities.The research results obtained show that there are learning problems of Islamic religious education at SMA Negeri 13 Gowa include: 1. Students who It's easy to get bored in learning because of the motivation of the teacher lacking, 2. Educators who are less varied in using methods, 3. Very minimal facilities and infrastructure are also one of the causes of learning problems.

Keywords: Learning, Pai, character

INTRODUCTION

Islamic Religious Education is basically a normative effort to assist a person or group of students in developing an Islamic worldview (how to live and utilize life and life in accordance with Islamic teachings and values), Islamic life attitudes, which are manifested in daily life skills.

Human beings are people who strive in their education; they are people who are taught and people who are taught. Education as a human endeavor is one aspect of the best educational outcome that can be provided to all generations of society to help them understand how to live in the social context of their lives. Therefore, any pluralistic society today can be confident that its citizens are educators for the benefit and continuity (regeneration) of every segment of society. In this case, education is needed to help people in the group improve their personal skills and qualities so that they can become more mature human beings.

According to Umar Muhammad At-Taumi Ash-Shuaib quoted by Bukhari, the purpose of Islamic education is to develop human beings who obey Allah SWT, have faith and knowledge, and have noble character that can show the truth in various ways to develop human beings with personality and virtue in accordance with Islamic teachings. Therefore, the purpose of Islamic education is the foundation of Islamic

education. In addition, one of the objectives of Islamic education is to foster the creativity of students to learn and apply Islamic principles and demonstrate productive work habits.

With the help of Islamic education, a good and strong human being can be created. Therefore, in Islamic education, it is important to have a superior study program that is professional, noble, and able to compete at the national level. It also aims to improve the quality of superior education programs by encouraging students to learn, develop, and apply technology and knowledge, as well as encouraging community service and empowerment activities and good organizational performance.

Islamic Religious Education is a coaching and teaching process that aims to form a better Muslim person, develop all human potential both physically and spiritually, realize the harmonious life of each individual with God, humans, and the environment Changes in attitudes and religion of some students are some of the problems that surround the implementation of Islamic education in schools. These problems are related to the reality faced by the Indonesian Nation through various challenges, therefore the multifaceted crisis faced by this Nation is largely the impact of the implementation of Islamic education in Indonesia.

The problem of adult education, when viewed from the operationalization of learning, Muhctar Buchori in Lentera education Journal of Tarbiyah and Keguruan Sciences argues that the failure of religious education in Islamic educational institutions only occurs in the practice of cognitive aspects alone from the growth of religious values, ignoring affective and conative-volutive aspects, namely the willingness and determination to practice the values of religious teachings. Kamaruddin Hidayat also emphasized that religious education is more focused on teaching about religion and less focused on teaching about how to interact with others in a positive and constructive manner. According to Harun Nasution, Islamic teachings are heavily influenced by Western trends that are more detrimental to the world of education. Rather than moral education, in this case the essence of religious education is Moral education.

Related to the quality of education, the condition of teachers in Indonesia is also quite concerning. Many teachers do not have the professionalism required to carry out their duties, as stated in paragraph 39 of Law No. 20/2003. The guidelines essentially include the direction of education, the implementation of education, the calculation of educational achievements, the provision of guidance, the implementation of instruction, the implementation of research, and the implementation of community service.

Public elementary school benchmark 1 is one of the SDNs located in Probolinggo district Kraksaan sub-district, public elementary school established since 1976. Based on initial interviews conducted by researchers that in the implementation of Islamic Religious Education learning at the benchmark 1 elementary school is faced with various problems including the lack of media and learning resources, the lack of success of limited learning time, the influence of the environment and technology, in the classroom there are also very few students who are interested in studying the Koran or understanding the surahs given by the teacher. In addition, teachers also lack enthusiasm so that students have the motivation to follow the learning process, especially the PAI curriculum, as well as the facilities and infrastructure provided by the school. Generally, students are not affected by the surrounding environment.

As a result, this is the current state of Islamic education in primary schools in the country. However, based on the initial assumption that a partial teacher is needed to

overcome this situation, what needs to be done is to teach students about discipline and motivate themselves. In addition to the problems that have been faced, there are still problems that need to be overcome by the students mentioned above. In the learning of Islamic religion at SDN Patokan 1, there are still many students who are less interested in learning PAI and more interested in subjects such as sports, Indonesian language, and art, which has an impact on improving religious education. Furthermore, the influence of the environment in which they live Many communities are experiencing moral decline due to a lack of control and awareness of religious values.

Departing from the thoughts and background, the researcher is interested in being able to find out various problems related to the implementation of Islamic Religious Education Learning and manners at Patokan 1 State Elementary School, namely by raising a theme entitled "Problematics of Learning Islamic Religious Education & Manners (Case Study at SDN Patokan 1Kraksaan Probolinggo).

RESEARCH METHODS

In this study, researchers used a descriptive qualitative approach. While the type of research in this study is Phenomenology. The presence of the researcher in this study acts as a planner, implementer, data collector, analyzer, and interpreter of data and at the same time the pioneer of data from research. The selection of information in this study uses a purposive technique. Information that can fulfill the objectives in this study are PAI and ethics teachers as well as students who follow PAI and ethics learning subjects. Data collection techniques in this study were carried out using interview, observation, and documentation techniques, while data analysis in this study used the Miles and Huberman data analysis technique which consists of: Data reduction (reduction), data presentation (data display), and conclusion drawing/verification. The data validity test uses source triangulation and method triangulation.

RESULTS AND DISCUSSION

The term or word problematic in the large Indonesian dictionary comes from the word "problem" which means "problem matter". And the problem, problematic is that it still concludes a problem that must be solved. Meanwhile, according to the compiling team of the language development and coaching center, problems are problems or issues.

Sudarsono in his view says that problems are conditions or situations that are uncertain in nature and difficult to understand problems and statements that require problem solving.

So from here we can take the red thread that learning problems are obstacles and problems in the teaching and learning process which must be solved in order to achieve maximum goals with teachers and learning resources in a learning environment. So in the above understanding, learning is the assistance provided by the teacher so that there is a process of acquiring knowledge and knowledge, mastery, skills, and character. Even the formation of attitudes and beliefs towards students, in other words learning is a process to help students to learn well.

Learning is a combination of two words, namely learning and teaching activities. According to R. Gadge in Ahmad Susanto's book, learning can be defined as a process in which an organism changes its behavior as a result of experience.

Methodologically, learning activities are more dominant for students while instructional teaching is carried out by a teacher. Learning can be interpreted as a process of student interaction in order to learn well.

E Mulyasa and Syahruddin Usman say that learning is essentially a process of interaction between students and their environment, so that there can be a change in attitude and behavior towards the better, in this interaction there are several factors that can influence it both from internal and external aspects that come from the environment, teachers who have pedadogic skills condition the environment of learning with a learning activity goal in order to support the occurrence of behavior in students.

So from here it can be understood that learning is a system and the process of teaching students, learning can be viewed from two angles. First, learning is a system, learning consists of a number of organized components, including the main focus of learning, learning materials, strategies, and learning methods, learning media and teaching aids, class organization, and learning evaluation, even follow-up learning, (remedial, and enrichment) learning can be viewed as a process, then learning is a series or efforts and activities of educators in order to form students to learn.

Learning Islamic Religious Education and Budi Pekerti

According to Bruner's view, the learning process can be divided into three phases or episodes, namely information transformation and evaluation.

Islamic religious education learning is an educational process that is held to study Islam correctly so that religion is not only as knowledge, but also as an experience and guide to one's life. Not only that, Islamic religious education learning is a learning process whose main focus is to provide understanding, knowledge and even experience to students about the teachings of Islam, both theoretically and practically in accordance with the guidance of the Al-Qur`an, hadith and even the values that exist in Islam.

From the explanation above, it can be understood that learning Islamic religious education is an interaction process carried out by teachers and students so that students can understand, appreciate and apply and practice Islamic religious teachings in accordance with the instructions from the Qur'an and hadith in their daily activities.

Meanwhile, ethics is an education that aims to shape the morals, character, and good behavior of students in accordance with the social and moral norms prevailing in society. Ethics also has a very essential role in producing individuals who have good behavior, are virtuous, and have a very high sense of responsibility regarding themselves and their social environment.

According to the view of M. Quraish Shihab, character is a reflection of good morals, namely behavior that is in accordance with Islamic religious teachings and social norms that can be accepted in society, character includes mutual respect, honesty and empathy. So it can be concluded that ethics is a moral quality that includes good behavior. Good manners, as well as ethical values that are accepted in society.

Problematics of Learning Islamic Religious Education and Budi Pekerti

Learning Islamic education and manners (PAI and BP) in Indonesia faces a problem or problematics that must be considered in order to improve its quality. Some of the problems that often arise in this learning include the following:

First, the lack of integration between religion and ethics

Islamic religious education and ethics are often seen as two different fields, even though they are interrelated, Islamic religious education teaches about Islamic teachings and laws, while ethics teaches moral and ethical values. However, sometimes the teaching of these two is not well integrated, thus creating students who cannot connect the teachings of Islam with their daily behavior.

Second, there is a lack of discussion about the social and cultural context.

Most of the materials taught in PAI and BP are often irrelevant to the social and cultural lives of students. Religious teaching that is too theoretical without being balanced with examples that are in accordance with the context of real life has the effect of making it difficult for students to apply these values in their daily activities.

Third, less varied teaching approaches

PAI and BP learning is often carried out by watching methods, such as the lecture method or one-way teaching. These methods do not attract students and cannot stimulate them to think critically or discuss religious and moral values.

Fourth, the challenges of the family and community environment

Islamic religious education and ethics obtained in institutions must be complemented by application in the family or community environment. However, not all families or communities support or apply these values, as a result students can be threatened with negative influences from the environment around them.

Fifth, limited resources and facilities

Not all institutions have adequate resources and facilities, especially in remote areas, have limitations in the aspect of facilities, such as books, and learning media that support Islamic religious education and character, this kind of thing can result in hampering the effectiveness of learning, especially when the teacher does not have adequate tools to be able to convey the meterrik or contextual.

Sixth, teacher quality and competence

The quality and competence of teachers in PAI and BP learning is essential because it affects learning outcomes. Some educators may not have adequate training or a deep understanding of how to teach religious and moral values to their students in an effective way. Not only that, educators who are less able to manage the class well, resulting in less effective learning.

Third, the mismatch of the curriculum with the needs of students

The Islamic religious education curriculum and ethics often focus too much on theory and memorization. Meanwhile, character development and moral understanding through real-life experiences are not given enough attention. This irrelevant curriculum to the needs and developments of the times can make students feel less interested in learning it.

By paying attention to these kinds of problems and finding the right solution, it is hoped that learning Islamic education and ethics can be more effective in creating student characters who are faithful and pious and have noble character.

PROBLEMS IN LEARNING ISLAMIC RELIGIOUS EDUCATION AND ETHICS CASE STUDY AT SDN PATOKAN 1

During the implementation of teaching and learning process activities at SDN Patokan 1, the researchers have found several problems that can hinder the process of implementing Islamic religious education directly or indirectly. The problems are not only among students, but also educators as the subject of the educational process, facilities, infrastructure and environmental factors at school.

Based on the research findings, the problems of learning Islam at SDN Patokan 1 are that students are not motivated and are not too enthusiastic in learning religion, basic knowledge of Islam is low because the family does not provide enthusiasm for learning Islam. Educators are not on time in learning, lack of variability in applying learning methods, lack of availability of media that can support learning. The results of this study indicate that the educator factor is the degree of success of learning in the classroom.

The problems previously described show that the main factor influencing the low quality of learning is the role of educators. Teachers are the main indicator in determining the success of education in schools. The application of learning methods and the provision of motivation that is less varied will not have a big impact on the effectiveness of the teaching and learning process. This reinforces the view that improving the quality of education is highly dependent on improving the quality of human resources. Therefore, the hope to improve the condition of education is highly dependent on teachers as the spearhead in the world of education.

STATE OF INFRASTRUCTURE

One of the efforts to develop conducive during and adequate infrastructure and facilities are available. Facilities and infrastructure are two factors that may have an impact on the achievement of the educational objectives mentioned above.

Facilities and infrastructure issues are inseparable from various development schools. The purpose of building schools is to fulfill the needs of the general public in terms of education. In the wider community, schools are a gathering place for generations of people to learn, where schools function as a place where formal education is carried out.

Facilities and infrastructure in the school environment are very important If the facilities and infrastructure do not exist, the educational objectives to be achieved will not be able to be carried out effectively. Even if being a learner and teacher provides a blessing in this context. Moreover, mentioning the development of the Islamic character of students.

The facilities and infrastructure referred to in this context are basically all objects or objects that can be used as tools, both slowly and quickly, in the learning process, which include textbooks, learning materials, libraries, and so on.

THE SOLUTIONS OFFERED IN DEALING WITH THE PROBLEMS OF LEARNING ISLAMIC RELIGIOUS EDUCATION AT SDN PATOKAN 1, KRAKSAAN PROBOLINGGO

Facts in the field reveal that there are still various problems related to the world of education and educators. Given that the quality of education is strongly influenced by the role of teachers and students, teachers are one of the important elements in education that receive attention and support from the community to continue to

improve their competence and professionalism. Teachers are also seen as the main pillar that is expected to bring positive changes in the education system.
When discussing students, we are basically discussing humans who need direction and guidance. As stated by Zuhairini and his colleagues, every child born has brought religious fitrah. The development of religious values is highly dependent on the role of educators. If children receive proper religious education from an early age, then they will grow up to be religiously observant individuals. Conversely, if the religious potential they have is not honed and fostered properly, then it is likely that children will grow up to be individuals who are far from religious values.
Educators are one of the most important factors in the education process because it will be decisive in helping children learn and develop during the learning process. It will also help them develop good, intelligent, skillful, and skilled personality skills and equip them with broad thinking abilities that will enable them to be open and honest about their lives. First and foremost, religious education has advantages over secular education. In addition to believing in the protection of children's rights according to Islamic teachings, they also believe in Allah SWT.
In the process of teaching-learning interaction, a teacher must be able to formulate and encourage student learning conditions in such a way as to enable them to achieve the learning objectives they want to achieve. Teachers, especially teachers of religious studies, have a strong sense of responsibility and commitment, namely:

1. Must recognize the innate nature of the learners.
2. Trying to help learners to develop good character traits and stop bad character traits from developing.
3. Provide guidance and counseling when students encounter difficulties in developing their potential.

The success or failure of the teacher in carrying out the learning process is largely due to his ability to choose and use teaching methods. Methods have a very important position in the Islamic teaching process as a means to achieve goals. Methods serve as guidelines for explaining teaching materials that are often included in the curriculum. Without methods, certain educational resources cannot be used effectively and efficiently in a learning activity that aims to achieve educational goals. Ineffective methods will hinder the learning process resulting in loss of time and patience. Therefore, the method used will be effective and successful if it can be used to achieve the educational goals that have been set.

CONCLUSION

As a solution offered by researchers in problems in learning Islamic Religious Education at SDN Patokan 1, Kraksaan Probolinggo, one of which is the lack of student interest in following the lesson. This is due to the lack of encouragement or motivation to learn from the teacher. In addition, teachers have not fully mastered effective learning methods, so the learning process feels monotonous because the use of methods is not varied. As a result, students quickly become bored in participating in religion lessons. In addition, the school environment pays less attention to religious activities outside of class hours such as extracurricular activities, even though these activities can be a means of sharing religious knowledge and experiences between students.

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