



RESEARCH ARTICLE

ISLAMIC EDUCATION LEARNING MANAGEMENT IN REALIZING STUDENTS' MORALITY IN HIGH SCHOOL AND VOCATIONAL SCHOOL OF EAST LAMPUNG INDONESIA

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Abstract

This research is motivated by high school and vocational high school students' ethics and morals degradation. Thus, the purpose of this research is to describe and analyze the teachers' ability in planning, organizing, implementing, and evaluating the learning management of Islamic Religious Education at SMAN 1 and SMKN 1 of East Lampung. This research employed the qualitative descriptive approach with the case study design. The research data are collected using three techniques: observation, interviews, and documentation. The data are then analyzed in two stages, namely the individual case data analysis and cross-case data analysis. The sources of data are the principal, vice-principal, teachers, employees, and students. The results of this study indicated that 1) the basis of religion has been developed by practicing the religious values that are believed and carried out in everyday life and utilizing additional hours on extracurricular activities. 2) The implementation pattern of Islamic Religious Education learning management is unique; the application of religious culture, such as greetings, asking for permission, apologizing, expressing gratitude, reading and writing the Quran, performing dhuha and zhuhr prayers in congregation, istighosah, and congregational prayers, commemorating Islamic holidays, performing imtaq and tadarrus Quran, performing group prayers at the beginning and end of lessons, accustoming handshakes between school members, and wearing Muslim clothing. 3) Commemorating every major Islamic day through various activities, such as holding competitions for the art of reading the Quran, religious quiz, reading poetry, translation of the Quran, prayer practices, fashion shows, qurban on Eid al-Adha, Islamic crash course in the month of Ramadan, and many others.

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Introduction:-

Education in Indonesia aims at nurturing competence, forming dignified national behavior, educating the nation's life, and developing students' potential to become human beings who believe and have devotion to God Almighty, have good character, healthy, knowledgeable, smart, creative, independent, democratic, and responsible[1]. There are several factors to achieve the goals of national education that determine a school's success, namely the leadership

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of school principals, professional teachers, skilled education personnel, good classroom learning facilities, libraries, laboratories, internet access, and many others[2].

However, on the other hand, schools and teachers are faced with the era of the industrial revolution 4.0, that students in their lives always easily access various kinds of information through digital applications[3]. Students can recognize various sources of messages, both controlled and non-controlled, such as pornographic films, a television using satellite dishes, computers connected to the internet, and mobile phones with their sophistication. The messages that are difficult to control obtained in the current era of digital globalization can affect the changes in ethics, culture, and morals of students[4].

Islamic religious education in schools in the era of industrial revolution 4.0 is very strategic and essential to maintaining their noble characters. According to Ramayulis, Islamic religious education is the process of preparing humans to have a perfect and happy life by always loving the motherland, having good character, thoughts, gentleness, competencies, and fluency[5]. Islamic religious education aims at reconstructing new values related to students' life which is a form of understanding the development of times. This function makes Islamic religious education can strategically disseminate religious teaching to students[6]. This function is relevant to one of the first revealed verses of the Quran, which contains the values of learning based on Allah's name. Initially, Islamic religious education grew in a religious, cultural style by establishing the Quran and Sunnah as the central values. Marimba explained that Islamic religious education is physical and spiritual guidance based on Islamic law so that Muslims can be formed according to Islamic teachings. It can be seen that Islamic religious education is an educational process aimed at shaping personality and morals.

The implementation of Islamic religious education in state senior high schools (SMA) and state vocational high schools (SMK) must be arranged through design, implementation, supervision, and improvement to achieve the expected educational goals. These goals require the school principal and teachers' managerial ability in preparing a curriculum and implementing it based on the existing standards[7]. Students' morals reflect good attitudes, positive characters, and respect for teachers and all education personnel. The morals are affective aspects elements that students must possess[8].

Senior high schools and vocational schools (SMA and SMK) are secondary education institutions that are general and have predetermined functions and objectives. Secondary education objectives are a) developing students' potential to continue to higher education along with the development of science and technology and b) increasing students' potential in socio-cultural interactions with their surroundings[9].

The failure in student character building is a failure in the management of Islamic religious education at schools. Islamic religious education teachers are tasked with designing, delivering lessons to students, and evaluating them. Therefore, quality control is the basis for carrying out Islamic religious education, starting from the input to the output[10]. In the context of quality control, the principle of "good enough is never good enough" is used. Therefore, improvements must be made using the Plan, Do, Check, and Act (PDCA) cycle, which includes planning, planning implementation, checking the planning results, and the treatments. Islamic religious education subjects in schools are the quality control needed to carry out continuous improvements of learning instruments (input), supporting instruments, and educational driving factors to produce output based on the educational objectives contained in the vision and mission of religious education. The objectives are measured from the mastery of essential competencies in the Islamic religious education that has previously been formulated and manifested in students' behavior[10].

Based on the explanation, the researchers focused this research on the management of Islamic religious education learning in realizing the morals of students in public secondary schools. The sub-focuses of this research are on how teachers plan, organize, implement, and evaluate the management of Islamic religious education (PAI) learning to realize students' morals at SMAN 1 and SMKN 1 of East Lampung.

Research Method:-

This research aimed to obtain an in-depth description of the Islamic religious education learning management in realizing students' morals at SMAN 1 and SMKN 1 of East Lampung. The method employed in this research is the descriptive qualitative approach. The data obtained are the primary and secondary data. The primary data are obtained from primary data sources in the field while the secondary data are obtained from other parties. The

research focuses are described in the form of indicators, namely planning, organizing, implementing, and evaluating the Islamic religious education learning management. Subsequently, the sub-indicators are intended to facilitate problem mapping and the process of collecting research data. Data collection is carried out in a natural setting through non-participant observation, in-depth interview, and documentation. The data sources are the principals, teachers, students, education personnel, and the students' parents.

The data analysis technique is the Flow Analysis Model proposed by Miles and Huberman. This data analysis activity is carried out throughout the research activity (during data collection) by simplifying the data (data reduction), presenting the data (data display), and drawing conclusions (verification).

Results and Discussion:-

Planning is preparing actions effectively and efficiently by preparing better input and output [11]. Lesson planning plays a vital role in guiding teachers to carry out their professional duties as educators. In realizing the students' morals at SMAN 1 and SMKN 1 of East Lampung, the teachers compiled a syllabus, made lesson plans, and compiled learning materials. Explicit and explicit learning materials contain 5S cultural teachings: smiling, saluting, greeting, polite, and courteous. These teachings are essential to do because many students ignore the cultural values in school in today's era. If they do not care about 5S cultural values, it will impact the school environment and the community [12].

Furthermore, schools and teachers made an Islamic crash course program, faith and obedience activities, commemoration of Islamic holidays, and *isitighosah*, and congregational prayers. The activities are made to fortify students as the nation's future from the temptation of rapid and increasingly sophisticated technological developments, to create the nation's future generations who believe and have faith in God the Almighty through religious activities at school and outside of school, and to create a religious school atmosphere full of harmony. Related to these findings, learning as a form of education implementation must function as a vehicle for developing the students' potential related to intellectual intelligence, spiritual intelligence, emotional intelligence, and social intelligence [13].

Related to the research findings, Islamic religious education must function as a vehicle to develop students' potential related to intellectual intelligence, spiritual intelligence, emotional intelligence, and social intelligence. The development of cultural, character, and moral education is very strategic for its sustainability and excellence. The development must be done through good planning, appropriate approaches, practical learning, and appropriate learning methods [14]. Cultural education and national character are joint efforts of schools; therefore, it must be carried out jointly by all teachers and school leaders through all subjects as a part of the school culture [15].

The Islamic religious education teachers at SMAN 1 and SMKN 1 East Lampung carried out lesson planning based on mental attitudes including honesty, sincerity, patient, assertiveness, and courage in carrying out their individual and social responsibilities. The teachers also trained students' skills and discipline in carrying out religious practices at school, at home, and community. The students are formed to be obedient, devoted, and diligent to God the Almighty. Teachers must compile various lesson plans to improve students' learning activities, especially in fostering discipline [16]. The development of students' talents in the art of reading the Quran can train them to improve their vocal articulation to display the beauty and artistic values (aesthetics). In essence, the extracurricular activity program is a mean to develop students' talents and interests. Students can choose their preferred extracurricular activities based on their abilities and talents. Besides, the extracurricular activities can be utilized to shape and develop their citizenship skills. The citizenship skills include the intellectual and participation skills reflected by extracurricular activities [17].

Organizing is an act of grouping and arranging people to move as a unit according to a formulated plan to achieve predetermined goals [11]. Organizing is crucial and closely related to planning, which has become a benchmark in moving people to achieve goals. Oteng Sutisna states that organizing is an activity of structuring and forming relationships to obtain conformity to achieve common goals [18].

Organizing Islamic religious education learning in realizing students' morals at SMAN 1 and SMKN 1 of East Lampung have been done by 1) providing facilities for Islamic religious education because efficient equipment and learning media are needed to make it easier to achieve goals, 2) grouping learning components in the structure of Islamic religious education material, starting with the main material, additional material, and extracurricular

material, 3) establishing an authority structure and learning coordination mechanism for other subject teachers, 4) formulating and determining effective methods and procedures for Islamic religious education learning, and 5) choosing and conducting training for the sake of students' talent development by coordinating with school organizations. Furthermore, Islamic religious education teachers organized the learning between core competencies and basic competencies and other aspects. This process is done because organizing learning materials will ease the students to form scientific conceptions that lead to increased understanding of Islamic religious learning[19].

Mobilizing the learning process is carried out by teachers in an educational atmosphere to carry out learning tasks enthusiastically and optimally. The teacher's role is critical in mobilizing and motivating the students to carry out learning activities, whether it is carried out in the classroom, in the laboratory, in the library, in job practices, and in other places [18]. Mobilization, as the implementation of Islamic religious education learning in realizing students' morals at SMAN 1 and SMKN 1 of East Lampung has been implemented in class and outside of the classroom. The implementation of mobilization done at the schools can be seen through 1) the pattern of learning strategies through curricular activities, extracurricular activities, and workshops. According to Dahliyana, the relationship between extracurricular activities and character education is closely related. What the students learn in the curricular activities (character education) can be practiced in the extracurricular activities[20]. 2) The pattern of learning implementation has been built with mutual commitment by making rules or programs relevant to the implementation of Islamic religious education learning management in realizing religious culture at schools. According to Sahlan, the creation of a religious atmosphere is an effort to condition the school atmosphere with religious values and behavior. This can be done by a leadership, scenarios for creating a religious atmosphere, places of worship, and support from community members[21]. 3) The socialization and implementation of the implementation pattern of Islamic Education learning management at schools is carried out through teacher meeting forums, extracurricular activities, istighasah and congregational prayer every Friday, and student orientation activities when admitting new students. 4) The school atmosphere is clean, orderly, and neat. As the researchers entered, students were starting to arrive. Some were escorted by their parents, on foot, some are riding motorbikes. 5) Students enter the school environment in an orderly manner, then shake hands in a friendly manner with a smile and greet the teachers as they welcoming the students while checking the attributes. This description is relevant to Octavia's research that school discipline affects students' moral formation [22].

Furthermore, the learning management evaluation in realizing students' morals at SMAN 1 and SMKN 1 of East Lampung are done through several activities. The activities consist of 1) evaluating the teaching and learning activities by the principal in the classroom and improving learning techniques using the PAIKEM learning approach (active, innovative, creative, effective, and fun learning) so that the learning is lively and enjoyable. In this activity, the principal acts as a supervisor for Islamic religious education teachers by providing direction and guidance to carry out their functions and duties professionally[2]. 2) The principal allows the teacher to compile daily learning programs or programs that cover all the activities required according to learning objectives such as explaining learning activities and teaching materials, giving instructions to teachers in implementing learning, making it easier for teachers to teach, making the basis for supervision and evaluation of learning, and ensuring the achievement of learning targets, both in class and outside the classroom. Derden and Bedford, quoted by Sagala, suggest that supervision is intended to ensure that members of the organization do what they want by collecting, analyzing, evaluating information, and using it to control the organization. The monitoring is seen in terms of input, process, output, and even outcome[23]. 3) The principal directs the teacher so that students can implement Islamic religious education learning, namely: understanding and practicing the values of Islamic teachings. 4) The principal encourages teachers to have analytical skills: analyzing the objectives and characteristics of the field of Islamic religious education, the constraints, available learning resources, and the students' characteristics. 5) The principal also encourages teachers to develop as a professional Islamic religious education learning designer, including strategies for organizing learning content (material), delivering the learning, and managing the learning. 6) The teachers must have the ability to measure their learning to determine the effectiveness, efficiency, and attractiveness of Islamic religious education that has been designed.

Based on the findings and discussion of research data, there are several obstacles and problems faced by teachers in general; namely, the lack of time allocation for Islamic religious education subjects (only 2 hours per week), the lack of learning modules for Islamic religious education, the lack several students and teachers' motivation in carrying out religious activities, and the lack of parental support and habits of carrying out religious activities so that it affects school's daily life.

Conclusion:-

This research indicates that 1) the basis of religiosity at SMAN I and SMKN I of East Lampung are developed by practicing religious values practiced in everyday life. It also takes advantage of extra hours on extracurricular activities. 2) The implementation pattern of Islamic Education Learning management is unique, namely the application of religious culture in SMAN 1 East Lampung through greetings, asking for permission, apologizing, expressing gratitude, reading and writing the Quran, performing dhuha and zhuhur prayers in congregation, istighosah, and congregational prayers, commemorating Islamic holidays, performing imtaq and tadarrus Quran, performing group prayers at the beginning and end of lessons, accustoming handshakes between school members, and wearing Muslim clothing. 3) Commemorating every major Islamic day through various activities, such as holding competitions for the art of reading the Quran, religious quiz, reading poetry, translation of the Quran, prayer practices, fashion shows, qurban on Eid al-Adha, Islamic crash course in the month of Ramadan, and many others.

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