

EXPLORATION OF THE ISLAMIC RELIGIOUS EDUCATION SYSTEM AT SMK NEGERI 1 REJANGLEBONG TO FORM A QUR'ANI GENERATION

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Abstract: Education is not just an activity of transferring knowledge from educators to students. Equipping children with the values contained in Al Qur'an is very important given at an early age. The process of fostering student character to realize the Qur'anic generation has been implemented at SMK Negeri 1 Rejang Lebong. Therefore, the researchers were interested in exploring the efforts of teachers to manage Islamic learning at school as an effort to develop an Islamic Religious Education curriculum that aims to form a Qur'anic generation. The research method used was the descriptive qualitative method. Participants in this study were selected using a purposive sampling technique. One PAI teacher and the class he taught at SMKN 1 Rejang Lebong became the participants of the research. The data were collected using observations and interviews. The collected data were analysed in the following stages: data reduction, data presentation, data verification, and conclusion drawing. From the results of the study, it can be concluded that the development of Islamic religious education curriculum in shaping the Qur'anic generation is very important to implement because the current generation is the next generation of the future.

Keywords: Curriculum; Islamic education; Qur'anic generation.

INTRODUCTION

The changing times, and technological developments have a great

impact on an individual. The impact is not only on the development of science; the impact is very clear on the morals and behavior of individuals. Clean souls are very easily attacked by negative impacts. What parents can do is to equip the current generation with the values contained in the Qur'an.

Equipping children with the values contained in Al Qur'an is very important because it will be very easy for children to remember it in their memory. Al Qur'an is the holy book of Muslims and contains guidelines and instructions for humans to live their lives in accordance with what Allah SWT has determined. By applying the Qur'an in daily life, it will be easy for us to get happiness in this world and the hereafter. It is very important to get used to Al Qur'an from an early age, even from the mother's womb. Al-Quran based education is not only an informal form of education but also a formal one. This is intended to be able to create Qur'anic generation.

Formal institutions which is aimed at creating the Qur'anic generation has made the curriculum as the main position in the entire educational process (Daheri and Warsah 2019). The curriculum that has been prepared by the central and local governments is adjusted to the characteristics of the school. There is a written curriculum and an implied one.

Although it is not written down, it will not be a substitute for the explicit curriculum but rather a complement in implementing the explicit curriculum.

Education is not just an activity of transferring knowledge from educators to students. In this case forming the character of students that is expected by the Prophet Muhammad SAW are prioritized. In education where individuals are not only intellectually intelligent but also have social and community intelligence. It is not an easy thing to get students who are intellectually intelligent and have sensitivity to the environment in an instant way. It needs time and habituation. Education is the main foundation in the formation of an individual's character and personality. Moral degradation can happen anywhere, because failure to make educational orientation will only produce graduates who have brain intelligence but do not have character intelligence.

Education in Islam is a balance between the mind and the heart. So that it can produce generations that have characters who always maintain their quality with their faith and try to always improve it, which is aimed at getting Allah's blessing (Elisvi et al. 2020). In this case, educators are at the forefront of the world of education because they are tasked with shaping character in the school environment. From the character values obtained at school, they need to be integrated into class life, society, and the environment.

It should be noted that educational output will be utilized by the community. The curriculum must be relevant to user needs. Do not let the quality of human resources for PAI teachers worry the

students or the existing results are no longer in line with market demands or the output cannot be utilized. In this case, there is a need for cooperation between schools and the community to prepare the desired human resources, which, of course, is a curriculum issue, so one of the considerations is that if the curriculum is not in accordance with market needs, then the community may criticize and provide solutions to the school to improve the curriculum content. (Dewantoro 2017, 62)

Teachers at SMKN 1 Rejang Lebong, with the majority of male students, are trying very hard to form a Qur'anic generation even though the school is not kind of Islamic school. Students at SMKN 1 Rejang Lebong have put their respects on their teachers and followed the rules given. Indeed, this is very unique to study. In this case, this study aimed to explore the development of the Islamic Religious Education curriculum in shaping Qur'anic generation at SMKN 1 Rejang Lebong.

METHOD

This research is categorized as field research. The researcher used the descriptive qualitative research method, which is a method that clearly describes things that occur in the field. (Sanjaya, 2013; Suryabrata, 2010). Qualitative research is sort of research that produces data in the form of written or oral records from the behavior of people who can be observed. (Moleong 2005).

This research was conducted at SMKN 1, Rejang Lebong. The research participants were selected using purposive sampling (Moleong 1993). Teachers who taught more than 5 years and taught Islam in grades 10, 11, and 12, as well as

students who were taught by that teacher became the research participants. Research data were collected by conducting interviews and observations. The interview was conducted with the Islamic religion teacher and related to how to manage the Islamic learning process to create Qur'anic generation. Furthermore, observations were made with the aim of observing the learning process and student activities related to Islamic education.

The collected data was then analyzed in the stages that follow: First, data reduction; second, data presentation; third, data verification; and fourth, drawing conclusions (Sugiyono, 2012). Finally, to guarantee the trustworthiness of the qualitative data in this study, triangulation and member checking were carried out.

RESULT

The development of the Islamic religious education curriculum in this case is very much aimed at creating a Qur'anic generation, even though it is within the scope of a vocational school that is not based on Islam as a whole but has a great desire to make it as comfortable as Islamic education in the school with the environment that is truly infused with Islamic nuances. In this case, the researcher asked related parties in curriculum development in terms of creating a Qur'anic generation. Without any related parties, so much moral and ethical degradation of students in life is very clearly visible. The Islamic Religious teacher in the interview session clarified.

Islamic religious education is studied both in public and private schools, special schools with Islamic nuanced education and general schools of a vocational

nature. All teaching is given through the field of study and implemented through the classroom system. The book used in the classroom is in the form of a printed book of Islamic religious education and character. All learning materials are contained in one book. In this case, the learning system has emphasized more on the daily lives of students when they are in the school environment. I always monitored my students' behavior during breaks and prayer times, and there is Qur'an recitation activities in the pre learning stage (T, Personal communication, 2022).

From the results of observations, it was obtained that in the free time by teacher of Islamic Religion subject at SMKN 1 Rejang Lebong monitored all students' behavior in the school environment. The length of time is very short because the time allocated for formal face-to-face is very short and the content of Islamic religious education is a very necessary process of internalizing values. Because if it has become a habit, it will be very easy to teach all goodness to students.

Based on the interview to the deputy principal for curriculum, it was clarified as follows:

The Deputy Principal for Curriculum will always remind all educators of Islamic education curriculum development held at SMKN 1 Rejang Lebong in creating a Qur'anic generation by doing Qur'anic based activities as classroom activities and outside classroom ones, such as providing instilling belief or faith, improving morals and character, and improving skills in worship, such

as holding Quran reading activities before learning, holding dhuha prayers (DP, Personal communication, 2022)

This is evident from the results of observations that, in addition to getting Islamic lessons in class, students are still motivated to carry out activities such as praying dhuha and conducting weekly recitations. These activities are also monitored by their Islamic religion teacher.

Curriculum development is carried out in two circumstances: inside the classroom and outside the classroom, because if it is only relied on the the activities done in class with a little time, it is necessary to put emphasis outside the classroom, so that the internalization of Islamic values can be carried out perfectly. It was ganed from the result of the interview to the teacher as follows:

My principal always reminds the school community to always implement faith and devotion to Allah SWT in all activities. This is intended to create a religious atmosphere in the school environment. Because with the spiritual stability of the school community, it will make it easier for schools to reach success, dignity, and brilliant achievements in the future, because the main key is obedience to Allah SWT(T, Personal communication, 2022)

The form of attention to Qur'anic character development is a priority for the school. The principal, as the person in charge of school progress, always emphasizes and reminds never to forget the application of Islamic values in every activity. In developing the current curriculum, it only continues to stick to the

previous curriculum, but the emphasis in this case will be more on internalization in the daily lives of students.

In this case, the researcher also asked about the learning model applied at SMKN1 Rejang Lebong.

Islamic religious education teachers apply a contextual learning model in accordance with real life so that it is easier for children to understand the theory given by direct experience, then there will be an integrated and progressive learning model support curriculum development in order to form a Qur'anic generation in SMKN 1 Rejang Lebong(T, Personal communication, 2022).

From the results of observations, the information was obtained that teachers have implemented basically three forms of learning models, a contextual learning model where Islamic religion teachers not only provide material formally in the classroom but also relate the material that is taught to them. It is taught in the context of real-world situations and conditions. Furthermore, an integrated learning model, where every aspect of learning at school will be associated with Islamic religious values in accordance with the rules in the Qur'an, The last is the progressive learning model. This learning model is a learning model that makes students the subject of a learning model that refers to the interests of students.

DISCUSSION

Curriculum development is something that is closely related to curriculum components such as objectives, materials, activities, and evaluations. The four components mutually influence each other. Curriculum development is the

school's responsibility, according to the modern view, because the position of curriculum development is to adapt to the needs of students as well as the environment and culture that exist in the area that only the school knows.

Curriculum development is divided into 12 components; analyzing the needs of the community where the school is located, the needs according to the students themselves, conducting evaluations in learning, formulating specific objectives of the curriculum, determining strategies and methods to achieve educational goals, conducting evaluations of the curriculum that has been made, organizing curriculum implementation designs, analyzing the needs of the community where the school is located, formulating general objectives for the curriculum, making specific goals of curriculumes and tablishing assessment techniques that are tailored to the developmental needs of students (Septiana, 2019).

The Islamic education curriculum must start from the preparation or formulation of goals for the goals of Islamic education. The purpose of Islamic education is the realization of kaffah Muslims, namely those who are physically healthy and intelligent in mind and whose hearts are filled with piety and faith in Allah SWT. To get kaffah Muslims, things that can be done by designing the curriculum are as follows: First, to get a healthy and strong body. Second, knowledge of science and logic is required to have an intelligent brain. Third, for a heart full of piety and faith in Allah, all subjects and activities are associated with Islamic religious education.

Education is defined as a conscious effort to develop self-potential and become a perfect human being so that it can be used in the future (Yanuarti 2016). Islamic education is a series of systematic, planned, and comprehensive processes in an effort to transfer values to students. It is necessary to develop the potential that exists in students so that they can carry out their duties as caliphs on this earth as well as possible (Akip, 2018). Islamic education is the conscious guidance for children who are still growing based on Islamic norms in order to shape their personalities into Muslim personalities (Karolina, 2017).

The basics of Islamic education basically consist of: first, the Qur'an and Hadith, where religious education is embedded in one's soul and is not easily shaken by any circumstances or situations so that they can adhere to these two principles. Second, the applicable legislation in Indonesia, where the basis for the implementation of religious education comes from the legislation in the Indonesian state, which directly or indirectly can be used as a guide for carrying out religious education, (Uhbiyati, 2013).

Meanwhile, according to Al-Abrasy, the general objectives of Islamic education are divided into five parts, namely: 1) forming noble character; 2) helping students prepare for life in this world and the hereafter; 3) preparing students who have professional skills in seeking sustenance; 4) forming students who have the spirit to always study science; and 5) forming students who are professional in the fields of engineering and carpentry and 6)preparing for seeking sustenance and maintaining usefulness. By

providing worldly knowledge and equipping them with specific skills to be able to compete in life. (Indrianto, 2020; Priatmogo, 2018).

In developing the Islamic religious education curriculum, an teacher must understand the overall development, the meaning of development, and Islamic religious education itself to create a Qur'anic generation. The Qur'anic generation are those who practice what Allah has guided in the Qur'an for people in the whole world in order to make humans have strong aqidah, correct in worship, and good in character. (Hidayati, 2020; Warsah & Nuzuar, 2018).

After understanding curriculum development, a supportive learning model is needed to achieve the goals of Islamic education: first, the contextual learning model. The contextual learning model is a learning model that positions students more quickly and effectively to understand the subject matter according to their development. For example, in everyday life, students are given money not only known or understood, but more than that, students are also expected to be able to take advantage of the interests of the money appropriately in life (Saepudin, 2014).

Meanwhile, according to Nurhadi, contextual teaching and learning (CTL) is a learning concept that helps teachers relate the material they teach to real-world situations and encourages students to make connections between the material they teach and their application in their lives as family and community members. (Setiana, 2016).

The contextual learning model emphasizes students' special memories (Warsah et al, 2019). Contextual learning

tends to be based on a comprehensive integration pattern. Thus, contextual learning is directed at students' abilities, talents, intelligence, potential, environmental context, cultural and social conditions. By using the contextual learning model, students have flexible knowledge and skills (Hulaimi, 2019). It can be concluded that the contextual learning model encourages teachers to relate the material being taught to real-world situations and conditions that students have. Learning activities become more meaningful because learning is more memorable to students because they are not only taught the theory but also are involved in actual practice.

The thing that must be understood in contextual teaching and learning is that learning is not a matter of memorizing but the process of constructing knowledge in real life. Students are taught on how to solve problems because with the ability to solve problems, students are not only intellectually smart but emotionally and mentally smart as well. Teachers should adapt to the abilities of students so that its development will run according to their abilities. Learning is a way to capture knowledge from real life experiences. So it will be easy for students to understand what they have learned from what they have seen. (Destriani et al., 2022; Hulaimi, 2019).

These integrated learning models, are depended to teachers to unify every general learning activity and are linked to religious learning (Warsah 2017a). This integrated learning model will facilitate the cultivation of Islamic values. As in sports learning, it is associated with the values written in kalamullah by not showing body curves when exercising, while

maintaining ethics in exercising will create a Qur'anic generation (Destriani et al. 2022).

Third, the progressive learning model. This learning model is a learning model that makes students the subject of a learning model that refers to the interests of students, (Syukri, Nuzuar, and Warsah 2019), by carrying out this learning model it is expected to make students more active in carrying out all activities. This learning model places students as learning resources. The learning process is an active process that can build meaning and understanding from information, knowledge and experience.

The role of the teacher is required to be able to be creative in designing the learning atmosphere, so that students are motivated to carry out their learning activities. In terms of forming the Qur'anic generation, the progressive learning model is an easy part to adapt to the development of students because it places students as learning resources. Teachers become facilitators in developing students' insights. In internalizing Islamic religious education, it cannot be done with only delivering theories, but with real implementation will make it easier for students to remember what has been learned, guide them to behave honestly, politely, and have the Islamic character (Warsah, 2018b; Warsah, 2017b).

In curriculum development, there are supporting factors that will facilitate curriculum development. First, the need for basic packages of Islamic religious education materials that can be a guide to life, taking into account the development of the soul, school paths, the development of culture and the nation. Second, religious teachers who meet the requirements.

Third, the need for infrastructure facilities in accordance with proportional needs. Fourth, the environment and atmosphere that encourage the achievement of adequate religious education goals. (Sya'bani, 2018; Syukri, Nuzuar & Warsah, 2019).

In the learning process, Al Qur'an based education becomes an important part in shaping the Qur'anic generation. To support the learning process, activities are carried out, such as the development of Islamic religious education learning methods that are able to form the Qur'anic generation, the use of curriculum 13 based on national character education, which includes competency standards (SK), basic competencies (KD), KD mapping and indicators, syllabus development, lesson plans. Another addition in curriculum development in achieving the Qur'anic generation is the involvement of Islamic youth organizations in mosques, which are packaged in extracurricular forms (Warsah et al., 2021). From this extracurricular activity, it is hoped that students have full awareness of the importance of studying, understanding, and practicing religion; providing a fortress to students so that they are not affected by bad things both from within and from outside; and building a love for studying, exploring, interpreting, and memorizing the Koran and hadith. (Warsah, 2018a)

The explanation of the development of this curriculum must be addressed to students who are able to become human resources who have usefulness. Because whatever has been learned by students must have an impact on the usability that will be applied in the community. Good morals, honesty, love to discuss, collaborate are the results of

curriculum development in internalizing Islamic values in life so that they become the Qur'anic generation.

CONCLUSIONS

The development of the Islamic religious education curriculum in shaping the Qur'anic generation is very important to implement, because the current generation is the future generation. By having curriculum development that adapts to the times that are increasingly undermined by the negative effects of technology, curriculum development becomes a fortress to protect against the negative effects of technological developments that can damage the soul. By forming the Qur'anic generation through curriculum development, it includes learning models such as contextual learning models, integrated learning models, and progressive learning models by providing opportunities for students to be creative, find the latest things according to their experiences, and become facilitators for students to gain broader knowledge.

Other additions in curriculum development cannot be separated from activities outside class hours, namely extracurricular activities, which with the addition of this extracurricular activity in the form of RISMA (Islamic Youth Mosque) is intended to make it easy to internalize and implement Islamic religious education into the souls of students. so that it is easy to form the Qur'anic generation.

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