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Alhamdulillah, with profound gratitude, Conciencia, 20ᵗʰ volume, 1ˢᵗ edition, June 2020. can finally be published again. In this edition, there are six articles which focus about Islamic Education in Indonesia. The first article is written by **Pasmah Chandra, Nelly Marhayati and Ersa Mala Aliza**. The title of the article is **"THE EFFECT OF ISLAMIC SPIRITUAL EXTRACURRICULAR ON STUDENT BEHAVIOR IN BENGKULU"**. Based on the results of T test analysis it can be concluded there is an influence of Islamic spirituality extracurricular activities on student behavior by 22.8% while the remaining 77.2% is influenced by other factors not examined in this study

Then, the second article was written by **Fitriana, Dwi Mirani and Puspa Dianti** entitled **"TEACHING AND LEARNING TO READ AND WRITETHE QUR'AN USING AL-BARQY METHOD: A Study On Faculty Of Teacher Training And Education Students In Sriwijaya University"**: The Results of the study revealed that from learning to read and write Al-Qur'an with the al-barqy method, it could make the students faster and easier in learning Al Qur'an compared to other methods. This method employed easier steps and fun processes. There were several advantages found in the study, The implementation of the method needed short time that was only 8 hours.Even,it could be implemented only in 200 minutes for adult in reading Al Qur'an. This methodcould be used for all ages, both children and adults. While the shortcomings in using this method was thatthis method is called the 8-hour method meaning that the learning time is relatively short but if for children's learning then we must pay attention to their condition both endurance and their memory. The other weakness is understanding hijaiyah is not very deep to do.

The 3rd article was written by **Yusron Masduki, Hanif Cahyo Adi Kistoro, Sutipyo Ru'iya, Sutarman and Sukirman**. The title of the article is **"STRENGTHENING RELIGIOUS EDUCATION FOR FAMILY RESILIENCE IN YOGYAKARTA MUSLIM MINORITIES"**The findings in this study revealed that strengthening the values of religious education in the family Muslim minorities was carried out in three ways as follows:1) strengthening in the field of creed and morals; 2) Strengthening in education and 3)Strengthening in the economic field

The 4th article was written by **Ubabuddin, Triyo Supriyatno, Nuraini, Susilawati and Suhari**, entitled **"INTERNALIZATION OF MULTICULTURAL VALUES IN LEARNING ISLAMIC EDUCATION AT MTs YASTI BENGKAYANG"**. The results showed that: 1) multicultural values contained in the learning of Islam religious education in MTs. Yasti Bengkayang were as follows: inclusive values, humanism, peace, tolerance, solidarity, forgiveness, justice, help, trust, and democracy; 2) the method of planting multicultural values were teaching, example, guidance, and habituation.

The fifth article was written by **Nurbuana** entitled **"PUNISHMENT PATTERN IN ISLAMIC BOARDING SCHOOL: A Study Of Thought Of Abdullah Nasih Ulwan"**. This research resulted in the finding that the punishment given to students who made mistakes and violated the rules had met the requirements and criteria. This is consistent with the opinion expressed by Abdullah Nasih Ulwan that an educator must pay attention to the conditions in the use of punishment, go through the first stages and be adjusted to the conditions.

The sixth article was written by **Fajeri Arkiang and Rabiatun Adwiah** entitled **"THE IMPLEMENTATION OF TEAM TEACHING LEARNING METHOD ON ISLAMIC EDUCATION SUBJECT IN KUPANG ELEMENTARY SCHOOL"** The

results showed that the team teaching method applied at SDN 1 Bonipoi Kupang City was a full team teaching, where all learning activities were carried out jointly by the team teaching teacher, starting from the planning, implementation, and evaluation stages as well as the division of roles, tasks and each responsibility. This team teaching method was very helpful for teachers and students in learning because there were 2 teachers who collaborated with each other and worked together in the learning process in the class so that the effective and efficient learning were created.

Editor

THE EFFECT OF ISLAMIC SPIRITUAL EXTRACURRICULAR ON STUDENT BEHAVIOR IN BENGKULU

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Abstract: The study was aimed at seeing how extracurricular Islamic spirituality affects student's behavior at SMAN 10 Bengkulu. The kind of research that was used in this study was quantitative research with a quantitative descriptive approach. The data-collection techniques used were questionnaires, observation, interview, and documentation. The sample in this study was all of the students who have participated in extracurricular Islamic Spirituality at SMAN 10 Bengkulu. Researchers used probability sampling techniques of simple random sampling. Research data analysis used simple linier regression analysis, F-Test, t-test, and coefficient determinations (R^2) with the help of SPSS 16. The finding of these studies' extracurricular activities of Islamic spirituality affects student's behavior. This was evidenced by t_{count} of 3,120 whereas t_{table} of 2,037 at a significant level of 0.05. Based on these results t_{count} was greater than the expectation t_{chart}. Thus, it may be concluded that Ha was accepted and Ho was rejected so that there was an influence of Islamic spirituality extracurricular activities on student behavior by 22.8% while the remaining 77.2% was influenced by other factors not studied in this study.

Keywords: Extracurricular; Islamic Spirituality; Student's Behavior.

Abstrak: Penelitian ini bertujuan untuk mengetahui pengaruh kegiatan ekstrakurikuler kerohanian Islam terhadap tingkah laku siswa di SMA Negeri 10 Kota Bengkulu. Jenis penelitian yaitu penelitian kuantitatif dengan pendekatan deskriptif.

Teknik pengumpulan data yaitu angket, observasi, wawancara dan dokumentasi. Sampel pada penelitian ini adalah seluruh populasi siswa yang mengikuti kegiatan ekstrakurikuler kerohanian Islam di SMA Negeri 10 Kota Bengkulu. Penelitian ini menggunakan teknik *probability sampling* berupa *simple random sampling*. Analisis data penelitian menggunakan analisis regresi linier sederhana, uji F, uji t dan koefisien determinasi (R^2) dengan bantuan SPPS 16. Hasil penelitian menunjukkan bahwa kegiatan ekstrakurikuler kerohanian Islam berpengaruh terhadap perilaku siswa. Hal ini dibuktikan berdasarkan t_{hitung} sebesar 3,120 sedangkan t_{tabel} sebesar 2,037 pada taraf signifikan 0,05. Berdasarkan hasil tersebut t_{hitung} lebih besar daripada t_{tabel}. Maka dapat disimpulkan bahwa Ha diterima dan Ho ditolak sehingga terdapat pengaruh kegiatan ekstrakurikuler kerohanian Islam terhadap tingkah laku siswa sebesar 22,8% sedangkan sisanya 77,2% dipengaruhi oleh faktor lain yang tidak diteliti dalam penelitian ini.

Kata kunci: Ekstrakurikuler; Kerohanian Islam; Perilaku Siswa.

INTRODUCTION

Education is one of the things that play a very important role in the future progress of the nation. Law Number 20 the Year 2003 concerning the National Education System, the Government strives and organizes a national education system that can increase the faith and piety of God

Almighty and noble character in the intellectual life of the nation(Yasin, 2008).

Religious education itself has a role in the process of transformation whose orientation is to shape morals and personalities which in turn shape character in accordance with the values of Islamic teachings (Ministry of Religion, 2010). Therefore, Amirunas (2013) revealed that in the implementation of education there is a need to deliver educational material on morals because in it there is a study of the nature of morals and decisions (assessing activities).

At present, the condition of education in Indonesia is quite alarming with various existing problems. norms and values and values of the teachings of Islam which are increasingly fading in the learning process which ultimately results in the loss of national identity and character of students to be one of the causes of the emergence of educational problems in Indonesia (Musyaddad, 2013).

Media or a forum for forming students with good behavior patterns is through extracurricular activities held in formal schools. One of the extra-curricular activities in which Islamic values are invested in Islamic extracurricular activities (Ubaidah, 2014).

Islamic spiritual activity is a form of transformation of values or teachings of Islam that aims to shape the behavior or character of students for the better. Noer et al. (2017) said that Islamic spiritual activities are also aimed at maximizing every potential or ability of students or students through the process of fostering both academic and non-academic potential while still prioritizing norms, rules, and religious teachings contained in Al-Quran and Hadith (Suharman, 2018).

The purpose of carrying out the spiritual extracurricular activities also refers to the teaching and learning process, where learning activities in extracurricular activities lead to changes in student behavior (Nuryani & Hakam, 2013). This is as stated by Gagne and Berliner regarding behavioristic theory. This theory states that changes in behavior that occur in a person are the result of an experience. Learning is a change in behavior as a result of the interaction between stimulus and response, the results of which differ between before and after the learning process (Hall &Lindzey, 1993). Moreover, Rahman (2018) also revealed, learning is all physical and mental activities carried out by a person, so that it causes changes in behavior that is different from him, from the behavior before learning to the behavior after learning.

So far the study of Islamic spiritual extracurricular activities tends to discuss the aspects related, the effectiveness of Islamic spiritualactivities and the implementation of Islamic spiritual activities themselves. Some of the studies that have been carried out include: First, the Study of the Role of Islamic spiritual extracurricular activities in the promotion of noble morals (Zafi, 2019). Second, research that discusses the function of Islamic spiritual in preventing radicalism in the era of globalization (Aidulsyah et al., 2017). Third, another study that also discusses the function of Islamic spiritual in counteracting the radicalism movement among students (Hayadin, 2016). Fourth, research that discusses the formation of religious attitudes of students at SMK IbnuTaimiyahin Pekan Baru by Islamic spiritual activity (Noer et al., 2017). Other studies were also found that discussed the

social and religious attitude of the spirit in high schools in eight cities in Indonesia (Marpuah, 2016). Based on the four previous studies, all research emphasizes the function, role, position, and effectiveness of carrying out Islamic spiritual activities. Research conducted using a qualitative approach. Whereas in this study, researchers wanted to see the effect of quantitative activities in Islamic spiritual extracurricular on student behavior. This study explored the percentage of influence from Islamic spiritual activity known how much influence from Islamic spiritual extracurricular activity.

This study was also strengthened through preliminary data sourced from interviews with students at SMAN 10 in Bengkulu City that religious education was highly considered. Because the learning of Islamic education in the classroom was only three hours of teaching, it was very lacking for students to learn about Islam. Then, to support the subjects of Islamic education, Islamic religious extracurricular activities were formed which were carried out every Wednesday after finishing following the subjects in class. This activity carried out through various forms of activities, such as giving material from the coach, praying in *Dzuhur* and *Asr*, learning to recite the Qur'an.

Seen from the statement above that Islamic spiritual activity outside of school was a very good thing to be followed by students. But the reality was not so. Islamic spiritual activities did not get a good response from some students, so students who participated in this activity were considered to be few.

The thing that was discovered by the researchers when participating in Islamic spiritual activities was that there were still some students who took part in Islamic spiritual extracurricular activities apparently leaving the obligatory prayers when they were outside of school. This was proven when the Islamic spiritual supervisors asked them one by one, and there were still some students who did not attend the midday prayer while in school. Social life towards teachers and friends was also lacking.

Thus, from this statement there was a gap between the ideal theory put forward by Gage and Berliner who said that children who have good experiences can shape their behavior for the better. Ideally, following the extracurricular activities of Islamic spirituality can shape student behavior for the better. However, there were still some students who did not reflect good behavior even though they have joined Islamic religious extracurricular activities.

RESEARCH METHODS
1. The Research Site and Time

This research was carried out at SMAN 10 in Bengkulu City. This research was conducted for one month starting on November 21st until December 21st, 2019. The reasons for the researchers chose the research location include (1) SMAN 10 has students with diverse economic, social and educational backgrounds; (2) SMAN 10 was located in a region that wasnot too densely populated and was located on the edge of Bengkulu city; (3) SMAN 10 has competent Islamic spiritual teachers.

2. The Population and Sample
The Population

The population in this study were students at SMA Negeri 10 Bengkulu City who took part in Islamic religious extracurricular activities, totaling 35 students.

Table1 Population

No.	Class	The Number of Students Following Islamic Spiritual Extracurricular Activities	
		Boys	Girls
1	X	6	5
2	XI	7	9
3	XII	3	5
	Sum	16	19
	Total	35	

The Sample

The subjects in this study were less than 100, the researchers took the whole student as a sample using probability sanmpling technique (Sugiyono, 2016). Then, the sample that the researchers took was 35 students.

3. Data Collection Instruments
The Questionnaire

The questionnaire used in this study was a closed questionnaire. The scale used was a Likert scale, a scale used to measure attitudes, opinions, and perceptions of people about social phenomena (Sugiyono, 2016). The answers to each question on the questionnaire given will get the following values:
a) Always get a value of 4
b) Often gets a value of 3
c) Rarely get a value of 2
d) Never got a value of 1

Research Questionnaire Grid Table

Variable	Indicator	No. Item	Total Item
Islamic Spiritual Extracurricular Activities (Variable X)	Participation in participating in Islamic spiritual activities	1,2 and 3	3
	Learn to recite the Qur'an	4 and 5	2
	Prayers in congregation	6 and 7	2
	Public lecture or giving material	8,9 and 10	3
Behavior (Variable Y)	Obedience to worship	11, 12 and 13	3
	Discipline	14 and 15	2
	Politeness	16 and 17	2
	Careness	18, 19 and 20	3
	Responsibility	21, 22 and 23	3

The Observation

Observation was used by research to strengthen the data obtained related to the behavior of students who were active in Islamic spiritual activities. Besides being measured using a questionnaire, student behavior was also directly observed by researchers or participant observation.

The Documentation

In this study, documentation was used to retrieve and collect data relating to SMAN 10 in Bengkulu City. The data needed in this study includes the history of the founding of SMAN10 in Bengkulu City, vision and mission, number of students, number of teachers teaching, Islamic Spirituality activities.

4. Data Analysis Techniques
Data Normality Test

Normality test was used by researchers to determine whether the data was normally distributed or not. In addition, to determine the choice of formula in the hypothesis test later.

Linearity Test

Linearity test was important to use aimedto see whether or not a linear relationship exists between the variables of Islamic spiritual activities and student behavior. This linearity test can be done by using the F test statistic with the formula:

$$F = \frac{S_{TC}^2}{S_G^2}$$

The Calculation

Linearity test can be done by looking at the comparison between F_{count} and F_{table} values at the significance level $a = 0,05$ and $dk_{numerator} = k - 2$ and $dk_{denominator} = n - k$. If $F_{count} \leq F_{table}$, we obtained the conclusion that the regression was linear patterned (Sugiyono, 2012).

Hypothesis Test
Simple Linear Regression Analysis Test

In the next stage was testing the research hypothesis, then the data that has been obtained from the questionnaire that has been distributed will be analyzed by a statistical method known as the simple linear regression formula as follows: (Sugiyono, 2017)

$$Y = a + bX$$

Explanation:
Y = Subjects in the predicted Y variable
a = Value Y when value X = 0 (constant value)
b = The direction number or regression coefficient, which shows the number of increase (+) or decrease (-) variable Y based on changes in variable X.
x = The subject of variable X has a certainvalue

Simple Regression Coefficient Test (T Test)

T test was used in this study to find out how much the significance level of the influence of Islamic spirituality on student behavior. Then this test can be done with the following formula:

$$t = \frac{r\sqrt{n-2}}{\sqrt{1-r^2}}$$

Explanation:
t = t_{count} (table distribution t at $\alpha = 0,05$ and dk= n-2)
r = Correlation Coefficient
n = Number of Samples

The results of the t_{count} hypothesis were compared with t_{table} by the following test criteria:
(1) If $t_{count} > t_{table}$ at $\alpha = 0,05$ then Ho was rejected and Ha was accepted (influential)
(2) If $t_{count} < t_{table}$ at $\alpha = 0,05$ then Ho was accepted and Ha was rejected (no effect)
(3) If sig $< 0,05$, then Ha was accepted and Ho was rejected
(4) If sig $> 0,05$, then Ho was rejected and Ho was accepted

Determination Coefficient Test

To find out the change in the magnitude of the dependent variable, namely student behavior caused or influenced by Islamic spiritual activities, it can be obtained by conducting a coefficient of determination test. In

conducting this test, it can be seen if the higher the R^2, the change in the percentage of the dependent variable, namely the behavior of students who were influenced by activeness in participating in Islamic Spiritual activities, will be higher as well.

Statistical Hypothesis

The statistical hypotheses of this study were as below:

Ho: There was an influence of spiritual extracurricular activities on student behavior.

Ha: There was no influence of spiritual extracurricular activities on student behavior.

RESEARCH FINDINGS

Presentation of Research Results Data

To answer the research hypothesis regarding the quantity of influence of independent variables (Islamic Spiritual extracurricular activities on the dependent variable, namely the behavior of students in Bengkulu, especially in SMAN 10 in Bengkulu City), the researchers spread the questionnaire as the main data collection instrument in this study for students who were totaling 27 people.

a. Extracurricular Activities of Islamic Spirituality

At this stage the researcher gave 10 question items to 27 respondents. Questions given in the questionnaire relate to the activities of students in participating in Islamic spiritual activities carried out at school.

As for the results of the questionnaire given to students, it turned out that the majority of respondents always gave answers especially to the 10th question item with the highest quantity. The 10th question item was that public lectures can strengthen friendship. Based

on these data the existence of a public lecture can strengthen the relationship between Islamic spiritual's students with a percentage of 63%.

b. Student Behavior

To get research data on student behavior as an effect of them participating in Islamic spiritual activities at school, the researchers also gave a questionnaire containing 13 questions to 27 students who were respondents in the study.

The results of the questionnaire distributed by researchers regarding student behavior showed that question number 8 (eight) became the most option with frequent answer choices. This 8th question was related to providing assistance to others with a percentage of 57%. Based on these data students often provided assistance to others.

Data Analysis Results

Prerequisite Test

The prerequisite test for data analysis in this study was conducted before the researcher conducted the research hypothesis test with a simple linear regression formula. The prerequisite tests conducted by researchers in the form of tests of normality and linearity.

a) Normality Test

In this case the researchers used the *Kolmogorov-Smirnov* test as a normality test. By utilizing the SPSS 16 application the results were as follows:

Normality Test Results Table

One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		35
Normal Parameters[a]	Mean	.0000000
	Std. Deviation	3.21071601
Most Extreme Differences	Absolute	.120
	Positive	.120
	Negative	-.084
Kolmogorov-Smirnov Z		.711
Asymp. Sig. (2-tailed)		.693

a. Test distribution is Normal.

From the data in the above table, it can be seen that the significant value was 0, 693. The value was greater than the significance level of 0.05 or 5%. This means that in Ha's research was accepted while Ho was rejected. Then the researcher can conclude that the test data were normally distributed.

b) Linearity Test

To find out whether there was a linear relationship between the variables of Islamic spiritual activities and the behavior variables of students who took part in these activities, the researchers conducted a linearity test. The results can be seen in the ANOVA output table in the following table:

Table of Linearity Test Results

ANOVA Table

			Sum of Squares	Df	Mean Square	F	Sig.
Students' Behaviour * Islamic Spiritual Extracurricular Activities	Between Groups	(Combined)	222.469	13	17.113	1.553	.179
		Linearity	103.390	1	103.390	9.382	.006
		Deviation from Linearity	119.079	12	9.923	.900	.561
	Within Groups		231.417	21	11.020		
	Total		453.886	34			

There were two ways that can be done to make decisions in conducting this research. First see the significance value of the variable and the second by looking at the value of F. Both can be done in a linearity test.

(1) If the decision making was seen in the first way, it can be seen from the significance value (sig): from the data presented in the output above, the deviation value of the significance linearity was 0.561. The value obtained was greater than 0.05. So that researchers can concluded that there was a linear relationship between the independent variables namely Islamic Spiritual Extracurricular Activities with the dependent variable namely significant student behavior.

(2) If referring to the F value contained in the output table, the value obtained indicates the F_{count} was 0.900. So, the F_{count} obtained was greater than F_{table} which was 2.25. Therefore, the value of F_{count} was smaller than the value of F_{table}. Then, it can be concluded that

there was a linear relationship between the variables of Islamic spiritual extracurricular activities that were followed by students with significant behavior.

Hypothesis Test Results

1) Simple Linear Regression Test

To test the effect of Islamic spiritual extracurricular activities with student behavior, a simple linear regression test formula was used. The results of calculations using SPSS16 were presented in the table below:

Simple Linear Regression Analysis Results Table

Coefficients[a]

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	25.838	5.738		4.503	.000
Islamic Spiritual Extracurricular Activities	.541	.174	.477	3.120	.004

a. Dependent Variable: Students' Behaviour

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.477[a]	.228	.204	3.259	1.454

a. Predictors: (Constant), Islamic Spiritual Extracurricular Activities

b. Dependent Variable: Students' Behaviour

Based on the table above, it can be made in the following simple linear regression test equation:

$$Y = a + bX$$
$$Y = 25.838 + 0.541 X$$

The amount of X value in the formula can be obtained through the calculation process with the equation above which was a regression whose estimates can be explained below:

(a) 25,838 was a constant value (α) which means that if the independent variable in this study was the extracurricular activities of Islamic spirituality = 0 (constant price), then the dependent variable was the student behavior value was 25,838.

(b) 0.541 was a regression coefficient value of the independent variable that was Islamic spiritual extracurricular activitiesfollowed by students. This means that if the extra-curricular activities that were followed have increased by 1% then automatically the behavior of students who were active in these activities will also increase by 0.541%.

(c) The sign (+) on the regression coefficient means to give a clue that there was a positive influence of the Islamic spiritual activity variable on the behavior variable and also showed an increase in the behavior variable based on changes in the Islamic spiritual activity variable.

2) T test as a Simple Linear Regression Coefficient Test

As for knowing the significance of theinfluence between variables following the activities of Islamic spirituality on changes in student behavior can be done by t test. By a research hypothesis:

Ho:There was no significant effect of extracurricular activities in Islamic

spirituality (X) on student behavior (Y)

Ha: There was a significant influence of Islamic spirituality extracurricular activities (X) on student behavior (Y)

Based on the results above showed that t_{count}= 3,120 with a significant value of 0,004 at the 5% significance level of the two-party test and df = n-2-1 = 32. Then, it obtained t_{table} of 2,037. So that, a conclusion can be drawn that Ha was accepted in the sense that there was a significant influence on the extracurricular activities of Islamic spirituality on the formation of student behavior. However, it should be noted that the level of significance of Islamic spiritual activities was not too high at only 22.8%. It showed that there were still other factors that also affect student behavior that was equal to 77.2%.

1) Determination Coefficient Test (R^2)

The results of the R^2 test indicated that Islamic spiritual activities carried out at school were not the main factors that influence the formation of student behavior. Students who were active in these activities only influenced 22.8% of their behavior. This means that it can be understood that there were still many other influences of 77.2% which will shape student behavior.

DISCUSSIONS

The activeness of students in joining extracurricular activities organized by the school was one of the supporting factors in influencing student behavior. One of the extra-curricular activities in which Islamic values are invested is

Islamic extracurricular activities (Nuryani & Hakam, 2013).

Extracurricular activities of Islamic spirituality can be used as a forum to increase Islamic knowledge because remembering that Islamiceducation courses in the classroom were only one meeting a week and only study for three hours of lessons. In addition, Islamic spiritual extracurricular activities can also be used as a person's personal development, life motivation, and explore the potential and talents for students because in this activity can train students to become better personal.

Almost every meeting of spiritual activities of the Islamic teacher guided provide guidance and advice as well as teachings on religion so that students always carried out the commands and stay away from all the prohibitions of Allah. Giving advice like this is still needed by teenagers of middle and high school age because they are still unstable and do not understand which one contains something harmful and beneficial and still tend to follow the lifestyle of the surrounding environment and their peers.

Islamic religious extracurricular activities at SMAN 10 in Bengkulu City were as follows:

Firstly, pray in congregation. Prayer in congregation was a compulsory activity carried out by students of SMAN 10 in Bengkulu City. Not only students who took part in Islamic religious extracurricular activities, but all students who are Muslim are obliged to attend congregational prayers. The congregational prayer activities carried out were *Dzuhur* and *Asr* prayers from Monday to Friday, but for Friday male students pray on Friday in congregation

first then after finishing the Friday Prayer the new students pray noon in congregation.

Secondly,the activity of recitingAl-Qur'an. The implementation of learning to recite the Qur'an at Islamic spiritual activities was carried out before the delivery of material from the coaches of Islamic spiritual activity. The coach of Islamic spiritual will appoint one of the Islamic spiritual members to lead the reciting of the Qur'an and then followed by other students. If there was a mistake in reading, the coach of Islamic spiritual activity will justify the reciting and the students repeat the reciting. The students who lead reading the Qur'an alternately from week to week by randomly being appointed by Islamic spiritual's coach so that all Islamic spiritual students will get their turn. The appointment of students who got their turn to work as guides in reading the Qur'an will be a motivation for students to learn so there was no error in reciting the Qur'an.

Third, giving material (general lecture). Public lecture was an activity of giving material or direction to students and students who participated in Islamic Spiritual activities delivered by the advisor of Islamic Spiritual activity. Usually, the Islamic Spiritual advisor provide material such as prayer, devotion to parents, the sin of gossiping, the sin of doing bad things to others and other actions that harm others. In this activity students were expected to practice it in their daily lives not to repeat the mistakes they have ever made.

Based on the results of research on the effect of Islamic spirituality extracurricular activities on the behavior of other students.By giving questionnaires containing questions to students as

respondents totaling 27 people, the following results were obtained:

1. Of the 10 (ten) questions given to the 27 (twenty seven) respondents or students who were active in participating in Islamic spiritual activities, question number 10 has the most influence in shaping student behavior. The percentage of these items is 63%. From the analysis of this X variable, it can be seen that the implementation of public lectures or religious lectures can classically strengthen the relationship between Islamic spiritual students.

2. Of the 13 questions given to students to determine changes in student behavior as the dependent variable (Y) after they follow Islamic spiritual activities, it can be seen that the 8th (eight) question number most influences student behavior. The percentage of these questions related to mutual assistance is 57%.

3. Based on the data processing of simple linear regression analysis results with the equation $Y = 25.838 + 0.541 X$ by utilizing the SPSS 16 application facility, it can be obtained a value of 0.541 as a regression coefficient of variable extracurricular activities in Islamic spirituality as variable X. This means that if Islamic extracurricular activities experience an increase of 1% then automatically also the behavior of students will experience an increase of 0.541%. The sign (+) gives a clue that there was a positive influence on the variable of Islamic spiritual activities on the behavior variable. It also showed an increase in student behavior variables as an effect of the changes in

the variables of Islamic spiritual activities.

4. Based on the criteria previously discussed Ha can be accepted if t_{count} was greater than t_{table} with a 5% significance level of two-party test and df = n-2-1 = 32. From the results of the test that has been done wasshown that t_{table} of 2.037 while t_{count} of 3.120 at the significance level of 0.05. Based on these results, t_{count} was greater than solid t_{table}. Then it can be concluded that Ho was rejected and Ha was accepted. So there was an influence of Islamic spirituality extracurricular activities (X) on student behavior (Y).

5. From the results of the R^2 test or the coefficient of determination, it was found that the coefficient was positive, which means there was an influence of Islamic spiritual activities with the formation of student behavior. So the level of influence on student behavior was determined by the activeness of students in. Referring to the value of R square obtained that was equal to 0.228, it was known that the contribution of Islamic spirituality extracurricular activities in influencing the behavior of students was only 22.8%. It showed that there were still many influences or other factors that shape the behavior of students in schools with a quantity of 77.2%.

From these calculations provide information that Islamic spiritual activities have a positive effect on student behavior. The better the learning that was given in the extracurricular activities of Islamic spirituality, the better the student's behavior will be. The results of this research were in accordance with or reinforce the opinion of Novan Ardy

Wiyani explained that through Islamic extracurricular activities an increase in faith and piety can be done in schools by facilitating students to develop activities that were religiously nuanced through Islamic religious extracurricular activities so as to shape the morals of students get better (as cited in Hanifah, 2015).

Islamic spiritualityis an organization that organizes Islamic religious activities in schools by directly involving students in these activities. With the active role of students, the extracurricular activities of Islamic spirituality can influence the religious behavior of the members who follow it. So students will get used to religious activities forums which will eventually gradually shape the behavior and personality of students.

The number of religious activities participated by students will make the students more broad in their thinking and more religious experience.

Judging from the purpose of carrying out extracurricular activities that also refer to the teaching and learning process as a process of formation of student behavior or morals. This was as in the behavior theory proposed by Gage and Berliner. The theory reveals that experience will shape a person's behavior or in the sense of behavior will be formed through an experience (Hall & Lindzey, 1993). So the better and more experience gained by someone, it will also affect the behavior that was formed.

Based on the theory used, it can be concluded that there was a significant influence between the extracurricular activities of Islamic spirituality on student behavior. Thus, there was a match between the ideal theory and the research results

obtained. But in this study the influence of Islamic spirituality extracurricular activities on student behavior was not too large, namely 22.8%. The other 77.2% was influenced by factors or other influences in shaping student behavior, morals or personality. From the data obtained by the researchers it was indeed in accordance with what happened in the field, because the activities of Islamic spirituality extracurricular have not been carried out optimally. The activity was only carried out once in a week with the duration of the meeting only one hour. So the influence of Islamic religious extracurricular activities is only 22.8%.

CONCLUSION

Based on the results of the research and discussion above regarding the influence of Islamic spirituality extracurricular activities on student behavior at SMAN 10 in Bengkulu City, it can be concluded that there was an influence of Islamic spirituality extracurricular activities on student behavior. However, based on the results of data analysis it turned out that there were other factors that also affect student behavior. Other factors include parenting, economic background and cognitive abilities. These other factors were not discussed in this study. It is recommended for further research to conduct further research using variables from these other factors.

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TEACHING AND LEARNING TO READ AND WRITETHE QUR'AN USING AL-BARQY METHOD: A STUDY ON FACULTY OF TEACHER TRAINING AND EDUCATION STUDENTS IN SRIWIJAYA UNIVERSITY

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Abstract: This article aimed to reveal the teaching-learning process of how to read and write the Qur'an with the Al-Barqy method to Faculty of Teacher Training and Education students at Sriwjaya University. The research method used qualitative method. The data collection was takenfrom observation, interviews, and documentation. The respondents consisted of students and lecturers of Islamic Education. This research focusedon the learning process of how to read and write the Al-Qur'an using the Al-Barqy method? What are the advantages and disadvantages used in the Al-Barqy method? The information obtained was analyzed with interactive analysis through several components, namely data collection, data reduction, data presentation, and drawing conclusions. Then the data from the observation and documentation were adjusted. This teaching-learning process only emphasized on the ability to read and write the Qur'an in Faculty of Teacher Training and Education students at Sriwijaya University. The result of this research of the teaching-learning process to read and write Al-Qur'an with the al-barqy method made students learn the Qur'an quicker and easiercompared to other methods. This method used easier steps and a fun process. And there were several advantages, namely: Used a short period of time which was up to 8 hours and for adults was only up to 200 minutes to read the Qur'an,can be used for all ages both children and adults. While the drawbacks of this method include: This method was called the 8-hour method meaning that the learning time was relatively short and if it was for children's education then we must pay attention to their conditions both endurance and their memories, the understandings of hijaiyah letters was not very deep.

Keywords: Al-Qur'an; Al-Barqy; Method; Learning.

Abstrak: Artikel ini bertujuan untuk mengungkap proses belajar-mengajar tentang cara membaca dan menulis Al-Qur'an dengan metode Al-Barqy di Fakultas Kegurua dan Ilmu Pendidikan di Universitas Sriwjaya. Metode penelitian menggunakan metode kualitatif. Pengumpulan data diambil dari observasi, wawancara dan dokumentasi. Responden terdiri dari mahasiswa dan dosen Pendidikan Agama Islam. Penelitian ini difokuskan pada proses belajar membaca dan menulis Al-Qur'an menggunakan metode Al-Barqy? Apa kelebihan dan kekurangan yang digunakan dalam metode Al-Barqy? Informasi yang diperoleh dianalisis dengan analisis interaktif melalui beberapa komponen, yaitu pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Kemudian data dari observasi dan dokumentasi disesuaikan. Proses belajar-mengajar ini hanya menekankan pada kemampuan membaca dan menulis Al-Qur'an di Fakultas Keguruan dan Ilmu Pendidikan mahasiswa di Universitas

Sriwijaya. Hasil penelitian ini dari proses belajar-mengajar membaca dan menulis Al-Qur'an dengan metode al-barqy membuat siswa belajar Al-Qur'an lebih cepat dan termudah dibandingkan dengan metode lain. Metode ini menggunakan langkah-langkah yang lebih mudah dan proses yang menyenangkan. Dan ada beberapa keuntungan, yaitu: Digunakan waktu yang singkat yaitu hingga 8 jam dan untuk orang dewasa hanya sampai 200 menit untuk membaca Al-Qur'an, dapat digunakan untuk segala usia baik anak-anak maupun orang dewasa. Sementara kelemahan dari metode ini meliputi: Metode ini disebut metode 8 jam yang berarti bahwa waktu belajar relatif singkat dan jika itu untuk pendidikan anak-anak maka kita harus memperhatikan kondisi mereka baik daya tahan dan ingatan mereka, pemahaman tentang hijaiyah suratnya tidak terlalu dalam.

Kata kunci: Al-Qur'an; Al-Barqy; Metode; Pembebelajaran.

INTRODUCTION

The best of the people are the ones to learn and teach the Qur'an. The Holy Qur'an is the miraculous word of God that was revealed to the last prophet, Prophet Muhammad SAW as a legal foundation for Muslims and passed down in a Mutawatir fashion (Ma'mun, 2018). As in (QS: Al-A'raaf: 52) which reads:

وَلَقَدْ جِئْنَٰهُم بِكِتَٰبٍ فَصَّلْنَٰهُ عَلَىٰ عِلْمٍ هُدًى

وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

Meaning: And We had certainly brought them a Book (al-Qur'an) which we detailed by knowledge - as guidance and mercy to a people who believe". (Surat al-A'raf: 52)

In our daily lives we need a guide to live this life, therefore the Qur'an is the Muslim's holy book which is used as a guide for us all. Da'wah or issuing teachings of the Qur'an is a must for all Muslims. With the existence of the Qur'an, people will be more directed in living their lives according to the guidance of the Qur'anso that they will be saved in this world and the hereafter. Therefore, efforts to improve the learning process of the Qur'an are indispensable because the Qur'an is the main source of law and regulation for Muslims and an incomparable blessing for human life because in it is a collection ofdivine revelation from God which becomes a compass, a guide and a lesson anyone who believes it (Erna Wati: 2017).

It should be noted that the teaching institutions that exist in Islamic history, begins with Kuttab and ends with a halaqah in the mosque (Nurkholis, 2018). In learning the Qur'an, a special method is needed so that the learning process runs easily and in accordance with the learning objectives. By using a method the teaching-learning process will be more effective and well received by our students (Ramayulius, 2006). Therefore, the success or failure of teachers in carrying out the teaching-learning process is largely determined by their ability to choose and use teaching methods (Delly, 2017).

When we talk about methods, especially in learning process of the Qur'an, in Indonesia there are already developing various ways to quickly learn the Qur'an.

The first is the Baghdadiyah method, which was used by the clerics especially in teaching to read and write the Qur'an, the method of the Baghdadiyah is that they were told to go forward one by one to read the Qur'an and the clerics listened carefully to the readings in accordance with the reading rules. Corresponding with the era, several more interesting and relevant methods have emerged for reading the Qur'an. These methods include the Iqro method, the Thaqifa method and the Qiro'ati method.

Some of these methods have advantages and disadvantages therefore there are still more methods that can make children feel happy in learning to read and write the Qur'an which is the al-Barqy method.

The term of al-barqy is a method in learning the Qur'an that is designed practically so that students who use this method can learn with a relatively short time (Usman, 2003).

Islamic education learning course in the reading and writing Qur'an chapter at Sriwijaya University begins with theQur'an reading test. The test results showed that there were still many students who could not read and writethe Qur'an. When asked, there are several reasons that make them unable to read the Qur'an some of which is that they never recite the Qur'an and some were converts. In fact, if we look at their age, they can already read the Qur'an. So as a lecturer in Islamic Education chose Al-Barqy learning method in studying the Qur'an. From this phenomenon through this research is going to find out the process of learning to read and write the Qur'an by using the Al-Barqy method and what are the advantages and disadvantages of the method.

Learning using the Al-Barqy method is really good to explore more deeply in learning to read and write the Qur'an because it can provide ease when we want to learn the Qur'an. In learning the Qur'an, guidance and direction are needed to direct them to love and like the Qur'an more.

A Muslim must be able to read the Qur'an because the Qur'an is the holy book of Islam. So they can understand and practice it in their daily life. In this modern era many methods have already been developed and are more relevant for studying the readings of the Qur'an. From year to year the method of learning the Qur'an continues to experience growth. This is due to the large number of Muslims who are unable to read the Qur'an both from children and adults. Many of the religious institutions that are functioned to carry out the teachings of the Qur'an do not carry out their functions properly (Umihani, 2018).

Thus, educators, both teachers and lecturers, must be creative and are able to use several methods that are suitable and relevant for students to learn. There are several additions that are used in the Al-Barqy method, namely:

1. The way to introduce difficult readings is called transfer method.
2. Introducing readingsthat have a dead or shiddah mark namely silsilatul ibil.
3. Recognize the signs of Maad and Tajweed by using Morse technique.

The process using the Al-Barqy method goes through these process, as follows:

1. Using a mark remindingthe explanation of the sound and form.
2. The similarities in mentioning hijaiyah letters.
3. Not introducing single letters other than conjunctions.
4. Introducing the signs of readings (fattah, dhomah, kasrah, tanwin, long-short, and recitation).

The following explains the steps of the learning process with Al-Barqy Method:

First step: After the lecturer explains the studyof how to read and write the Qur'an to the students, the lecturer will instruct the students to memorize the keywords in the Al-Barqy method. The main word contained in the Al-Barqy

method is a group of letters with the sound *ada raja-maha kaya- kata wana - sama laba*that consists of hijaiyah letters. Then the lecturer will explain the main words above with the pronunciation that must be followed by all students.

Step two: if students can already read and memorize thekeywords, so the lecturer will ask to rewrite the letters in the paper. For example: ادرجمحڬکتونسملب Then they will be asked to read the letters one by one well and smoothly without having to look at the writing on the paper and if necessary while singing to remember it easier.

Step three: then students are asked to rewrite the keywords that they have memorized using hijaiyah letters. The first step taken by the educators will be to have students write the letters without having to look at Al-Barqy's guidebook. After that the lecturer will give exercises to students related to the use of available hijaiyah letters by using Al-Barqy method. One by one the letters will be mentioned randomly then students are asked to write them down again until they are fluent and can memorize them.

Step four: students will be asked to read the letters by randomizing the available letters so that they understand better even though they are mentioned in an irregular way (Sulthon, 1996)

When viewed from the process and practice this method is relevant to be used for those who are just starting to learn, who carry out the functions of the left and right brain in a balanced way so that it can make the memory stronger in remembering the letters. Therefore all this time the Islamic education lecturers teaching the Qur'an reading and writingmaterials use these methods.

Research related to the theme of learning to read and write the Qur'an with the Al-Barqy method has actually been done by several researchers, but each of these studies has a very fundamental differences. The exaple is from Disri Suminarsih with her research entitled*The Improvement of Reading an Writing of Al-Qur'an through Al-Barqy Method in the Satu Atap River Kindergarten in Solok Regency* in the scientific journal: Pesona Paud Fakultas Ilmu Pendidikan Universitas Negeri Padang. In her research, Disri Suminarsih stated that by using the Al-Barqy method, there was an increase in the ability to read and write the Qur'an in *Satu Atap Kindergarten*, Soak Regency (Suminarsih, 2012). This study is certainly different from the study of writers who tried to apply the Al-Barqy method in learning to read and write al-qur'an students from thefaculty of teacher training and education at Sriwijaya University.

Other than Disri Suminarsih's research, there is also Annisa Mawada's research entitled "Al-Barqy Method toward the Ability to Read Hijaiyah Letters for Deaf Children". This study intends to study reading and writing of the Qur'an on hijaiyah letters using the Al-Barqy method. In conclusion, this study shows that there is an increase in the ability to read hijaiyah letters using the Al-Barqy method (Mawada, 2019).

There is also a research done by Rini Astuti with the title "*Improvement of Al-Qur'an Reading Ability towards Children with Attention Deficit Disorder Through Al-Barqy Method Based on Applied Behavior Analysis*". In her research, Rini Astuti stated that the Al-Barqy Method can be applied in improving

and developing the ability to understand the readings of the Qur'an. And the results obtained have shown a significant increaseof the ability to read the Qur'anof ADD children through the Al-Barqy method with Applied Behavior Analysis (Astuti, 2013).

Some of these studies are certainly different from the research conducted by this research. Previous studies only discussed the Improvement of the ability to read and write Al-Qur'an with the Al-Barqy method in kindergarten and the ability to read hijaiyah letters of deaf children then the ability to read the Qur'an in ADD children while this study is focused more on the ability to read and write Al-Qur'an with the adults using the Al-Barqy method with a 200-minute system. Thus these two studies are clearly different although using the same method but with different research objects namely Kindergarten children, Deaf childrean, ADD children and adults.

RESEACRH METHOD
1. Research site
This research was conducted at Sriwijaya University. The background of the students consistedof alumni, high schools, vocational schools, MAN / MAS and boarding schools students. Sriwijaya University is a state university under the auspices of the Ministry of Education and Culture located at Jl. Raya Palembang Prabumulih Km.32, Indralaya Ogan Ilir, Palembang, South Sumatra.

2. Research Method and Approach
The method used in this research was qualitative research. The approach used was a descriptive approach. According to (Suharsimi Arikunto, 2007), directed that descriptive research is a research that is intended to collect information about a phenomenon that exists, namely the state of symptoms according to what they are at the time the study was intended.

Data sources in this study were Faculty of Teacher Training and Educationstudents at Sriwijaya University who were directly involved in learning to read and write the Qur'an. In addition, supporting data was also collected from other related data sources such as Islamic education lecturers at Sriiwijaya University.

3. Data Analysis Technique
In this study the researcher used data analysis techniques that used the Miles and Hubermen model (Hubermen, 1984). The process of data analysis was carried out by starting to examine all available data from various sources of observations, interviews and documentation. The data was then analyzed through several components which included data collection, data reduction, data presentation and drawing conclusions.

RESEACRH RESULTS
A. Learning the Al-Barqy Method of Teaching How to Read and Write he Qur'an
According to Baharudin and Esa Nur Wahyuni, (2008) the origin of the word the word Learning is to learn. Learning is a process of human effort from those who do not know to know then thathuman will have an expertise in a field. While learning in the sense of language means the process, the way, the act of learning something. That difference can be seen when the learning process was taken place. When the learning process was

taken place the teacher teaches while the students learn, while in the teaching-learning process the teacher was an attempt at organizing the environment so that the teaching-learning process takes place. A teacher provided a variety of facilities while students only learn it. Thatis what's called student-centered learning.

Before carrying out thementor shipof learning how to read the Qur'an to children, it took an initial understanding of the basic concepts of learning to read the Qur'an (Anggranti, 2016). During this time learning courses in Islamic Education have been going well, especially in the chapter on how to read and write the Qur'an by using the Al-Barqy method. Moreover, they feel more happy when using the method because it was easier to understand.

Reading is a process carried out and used by readers to obtain messages conveyed by the author through written media (Huliyah, 2017). Reading is an activity in the process of learning to read Al-Qur'an, the basic word of reading is "read" which is often interpreted as words orally in accordance with applicable rules. In reading activities that need to be understood, there are several aspects:

1. Aspects of activities involving the eye as the five senses of vision are called visual activities.
2. Aspects of activities that organize a process systematically from beginning to end.
3. Aspects that deal with abstracts theoretically.
4. Aspects related to certain languages and societies (Srijatun, 2017).

From theexplanation above we have understood the meaning of reading is

different from reading and writing. If reading and writing means seeing the writing or can rewrite what is learned either verbally or in writing either letters or numbers using stationery. While the Qur'an comes from an Arabic namely Qara'a which means read. Terminologically, the scholars define that the Qur'an is *kalam* or the word of God revealed to the Prophet Muhammad who read it is worship (Mudzakir, 2015).

It started from they who could not read the Qur'an which lead to decrease of interest in reading or the desire to read the Qur'an. While the Rector of Sriwijaya University's Islamic Education program courses are held at the mosque with the aim that students can directly practice the Sunnah, one of which is reading the Qur'an.

Learning to read and write the Qur'an at the beginning of the semester was always done because it becomes one of the chapters in IslamicEducation courses. After observing this chapter, not all Sriwijaya University students can read the Qur'an because their educational background was not from an Islamic boarding school but from high schools, vocational schools and other public/ private schools. So the lecturers of Islamic Education used the Al-Barqy method in the teaching-learning process of reading and writing the Qur'an. Thus, what was the process of teaching-learning to read and write the Qur'an by using the Al-Barqy method and what were the advantages and disadvantages of the method.

B. Teaching-Learning the Al-Barqy Method of How to Read and Write he Qur'anImplementation

According to Nurdin and Usman (2011) learning implementation is a process of implementing or applying learning activities. Hence, it can be interpreted broadly as an action that was arranged systematically and in detail when implementing the learning process.

According to Hamzah B. Uno (2012) implementation of learning is often interpreted as a form of interaction of students to educators and learning resources in a learning environment that includes teachers and students exchanging information.

From the explanation above it can be concluded that the implementation of teaching-learning is a process of applying theteaching-learning, especially in the discussion of reading and writing of the Qur'an, hoping that there will be a change in the students being taught.

Learning to read and write the Qur'an in the Faculty of Teacher Training and Education at Sriwijaya University students can be grouped into several groups, namely the lower level, intermediate level and upper level, when carrying out teaching-learning process at the lower level of reading and writing the Qur'an, they are followed by students who are still at Iqro or can't yet can read Al-Qur'an, at an intermediate level they are followed by students who have not read the correct length of the Qur'an but are able to read the Qur'an and at an advanced level are followed by students who read the Qur'an well.

From those various levels above all Faculty of Teacher Training and Education at Sriwijaya University students

participated in these activities as a routine with the following explanation:

1. Lower Level

In the initial / lower level stages the material they will learn is, as follows:

a. To read Iqro' first using the Al-Barqy method and to memorize the short surah

b. To give guidance about moral theology (the pillars of faith, the pillars of Islam, hasbuminallah).

c. To explain about thaharah and prayer.

2. Intermediate Level

In this stagethey will learn, as follow:

a. To study the readings of the verses in theholy Qur'an with correct recitation rules that starts from Surah Al-Baqarah and subsequent verses by explaining the meaning of the verses..

b. To guide them by explaining the pillars of Islam, the pillars of faith and ihsan.

c. To guide them by giving an explanation of the chapter of Fiqh (purification, prayer, zakat, fasting and mu'amalah).

3. Higher/Advanced Level

In this stagethey will learn, as follow:

a. The first material is about reading the Qur'an, the contents of the Qur'an and the memorization of the verses of the Qur'an.

b. The second material is about morals.

c. The third material about the worship of Shari'ah munakahat, mu'amalah, aqeedah, hadhanah, and Imamat.

Mentoring is done outside the hours of Islamic Education courses because of limited time of the lecture's hours. They followed the guidance program of LDK Nadwa of Sriwijaya University, an Islamic organization which

has a program, one of which was the guidance to read the Qur'an. This was done so that students had a forum or place to have Islamic discussions.Each faculty had their own mentor whose activities were held once a week during holidays.

The ability to read Al-Qur'an at Faculty of Teacher Training and Education students can be seen in the following table:

Picture 1
Student's ability to read the Qur'an
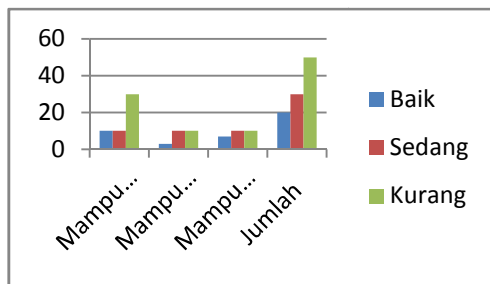
Source: (The results of the observationof the Al-Qur'an reading class in the Faculty of Mathematics and Natural Sciences Sriwijaya University as many as 3 classes each class 35,35 and 30 with a total of 100 people on August 12, 2019)

If we look at the graph above, it can be concluded that the ability to read and write the Qur'an of the students inFaculty of Teacher Training and Education of Sriwijaya University is still lacking.

Furthermore, from the observation of students that consist of 50 people some of those lack the ability to read the Qur'an with the correct pronunciation of the letters, were unable to write hijaiyah letters, and were less able to read short surahs correctly. In guiding students' activities related to Al-Qur'an reading, they were divided into two types of activities, namely for students who cannot read the Al-Qur'an, then they were guided by the al-barqy method while those who can continued to the stage next.

By using the al-barqy method, it can facilitate the learning process of the Qur'an, so the method used the term as unforgettable and there was a guidebook that made students more happy to learn it. All students who were considered to be still lacking in reading the Qur'an were guided by reading the Qur'an using the al-barqy method. This guidance activity was given as a routine, each time when starting the Islamic education course was by calling one student at a time. From the observation, out of 100 students, 50 people were still lacking in their ability to read Al-Qur'an, so they must follow the al-barqy methodin order to quickly understand the Qur'an.

This was also explained by Nurbuana who is a lecturer in Islamic education who said that: "In an effort to foster the ability to read the Qur'an it was expected that later all students would be diligent in reading the Qur'an as the Muslim's holy book. Because how can you hold on to the Qur'an if you can't even read it, when of course the Qur'an must be used as a way of life for all Muslims "(Interview with Nurbuana, 12 August 2019).

In learning to read and write the Qur'an by using the al-Barqy method, the preferred facility was mainly from modules (Al-Barqy books) so that every student who learns to read and write the Qur'an with the Al-Barqy method must have a book/module, I, as a lecturer in Islamiceducation facilitate by providing the book/module of al-barqy. Then when observations wastaken place in the learning process there were a number of important points, namely: each student

will be called one by one to face the lecturer, then they repeat the lessons that have been learned at home, then when they are fluent they can face the lecturer again.

So that the application of the al-barqy method can be done thoroughly so that the learning process of the Qur'an becomes the main part. After that, the mentoring process was continued to the students by explaining the contents of the verses of the Qur'an, through the explanation of the verses in the Qur'an which are interpreted first by the lecturer and after interpretedrelated to commands, prohibitions, and any wisdom contained in the verses of the Qur'an. Then the lecturer opens a question and answer session related to the material discussed to students so that they understand more about the lesson.

In learning to read and write al-Qur'an, there are several points concerning language, namely Arabic. Because in the Qur'an all language rules were used and we must understand it. Therefore, in the process of learning to read and write the Qur'an, it also used Arabic learning methods.

In fact there were already several books that had discussed learning at the ibtidaiyyah level and even those abroad especially in the Arab countries have long used this al-barqy method. They used the introduction of the letters ا, ب, ت, and so on, while the sound of the letters they used the letters ا, ب, ت,ث, and so on.

Each method/strategy in learning must have 3 things, namely: techniques, systems and approaches. Therefore in the al-barqy handbook there were key words that were easily memorized by using a global approach and are synthetic analytic. From this approach the method was

considered feasible and interesting to study.

In this method it had an approachthat used the word institution so that it is easy to understand. The words of this institution have existed since the days of our ancestors so that the words were familiar to be heard and easy to understand. As an example of the series of letters below:

1. هـ-ن-ج-ر-ك
2. د-ت-ث-و-ل
3. ف-د-ج-ي-ن
4. م-غ-ب-ت-ع

This book also used institution words like:

1. ا-د-ر-ج
2. م-هـ-ك-ي
3. ك-ت-و-ن
4. ث-م-ل-ب (Muhadjir sulthon, 1996)

The words of the institution consist of 4 syllables, each syllable that resembles the sounds of Indonesian language so it was easy to pronounce these words. The most important thing was that each of these words has a meaning so that would be easily understood. Then the word will be used to recall it as a keyword. Therefore this method was also often called the unforgettable method.

Students are considered to have stock or preparation of knowledge about Al-Barqy by reading the available Al-Barqy guidebook. Then students were told to open the exercise book or teaching aids. They have prepared in advance what would be learned in the reading of the Qur'an. So that in practicestudents would look smarter. With the above learning criteria, the Al-Barqy method can be included in the Active Student Learning (CBSA) learning category.

The advantages of the al-Barqy method is:

(a) Fast Cepat

(b) Easy Mudah

(c) Joyful Gembira

d) Unforgettable

Some of the advantages of these methods made the al-barqy method very favorable. Especially the word unforgettable that made this method more and more desirable by teachers. The term unforgettablewas a medium for learning so that the letters of the Qur'an were easily remembered without the help of a teacher or lecturer.

At the observation stage it turns out that the al-barqy method was very effective in the learning process of how to read and write theQur'an. Even students prefer and felt happy when learning to read and write Al-Qur'an with the Al-Barqy method.Edwin, a student in the faculty of teacher training and education from Sriwijaya University, said that learning to read and write Al-Qur'an was more simple, easy to remember and fun.

Even the results of the interview of one of the students (Vima Aryati, a faculty of teacher training and education student) who was still at iqro said that with this method helped her a lot in learning the Qur'an. At home she can also repeat or study on her own because this method had guidelines in the form of books and a vcd so that it was more efficiently used for students.

C. Advantages and disadvantages of Al-Barqy method

The Al-Barqy method itself had several characteristics that distinguish it from other methods of reading and writing the Qur'an as follows;

1) No need for volumes;
2) Its practical for all ages;
3) Can quickly read conjunctions;
4) Equipped with practical dictation and writing techniques (khath);
5) Using the real method which is the SAS method;
6) Provided with Al-Barqy exercise books (LKS). (Pransiska, 2015)

1. Advantages of Al-Barqy Method

a. Used a short period of time of only 8 hours or even 200 minutes for an adult to read the Qur'an.

b. It can be used for all ages whether it's children or adults.

c. Used simple and structured method to make it easier for students to learn the Qur'an.

d. Used various methods and techniques in the learning process.

e. It's easier to learn the connected hijaiyah letters

f. The guide book also contains exercises of the materials.

g. The learning process was fun and not boring.

h. Provides the ability to read the Qur'an quickly.

From several points above this method was very relevant to use in the study of Al-Qur'an reading and writing for students of Sriwijaya University.

2. Disadvantages of Al-Barqy Method

Although this method had a fast system but still has its drawbacks:

a. This method was called the 8 hour method which means a relatively short learning time but if it was for children's class then we had to pay attention to their condition either their endurance or their memory.

b. The understanding of hijaiyah lettersis not very deep.
c. The introduction of the hijaiyah letters wee at the last session.
d. The early childhood education should be integrated with some games.
e. The lack of kinesthetic and naturalist intelligence.

The advantages and disadvantages of this method are common but with the disadvantages of this method the lecturer should be more passionate about teaching reading and writing of the Qur'an materials and striving to achieve maximum results in learning

DISCUSSION

Learning to read and write Al-Qur'an in the Faculty of Teacher Training and Education of Sriwijaya University has several levels, as follows :

The lower level, at this level students learn to read and write the Qur'an starting of by reading Iqro using Al-Barqy method and memorizing short surahs.Afterwards they are given the materials about the morals/aqeedah that discusses the pillars of faith, pillars of Islam, hasbuminallah. And explanation the materials related to jurisprudence about thoharoh and prayer.

Intermediate level, at this level students study the readings of the verses of the Holy Qur'an with the correct tajweed recitation rulestarting fromSurah Al-Baqarah and subsequent verses and the explanation the meaning of the verses. Afterwards is the discussion about the pillars of Islam, the pillars of faith and ihsan. In the fiqh materialan explanation of purification, prayer, alms, fasting and mu'amalah is given.

Upper Level, At this stage students will get materials about: reading the Qur'an, the contents of the Al-Qur'an and the memorization of Al-Qur'an verses. After that, the materials continues about the moral creed and materials about the worship of Shari'ah munakahat, mu'amalah, aqidah, hadhanah, and Imamat.

The al-barqy method of learning to read and write the is done easily and joyful. From a number of students who took part in reading al-Qur'an with the al-barqy method, they made a good contribution of about 50 percent in the previous learning to read Al-Qur'an.
Only 30 percent of them begin to read the Qur'an, understand the text, write hijaiyah letters and memorize short letters. From these indicators it made it easier for students to understand the process of learning to read and write the Qur'an. Even using the Al-Barqy method is able to make more easier to read the Qur'n which previously used hours and even days, but with the Al-Barqy method it only takes 200 minutes for adults. In this method there are advantages and disadvantages. In this case, a teacher or lecturer must be more creative facing this. Moreover, this method is used for adults who only need 200 minutes which is adjusted to the teaching time of Islamic education courses which had limited time that requiredthe right method in learning to read and write the Qur'an. Thus, this method is relevant to be used in learning to read and write the Qur'an, especially in the Faculty of Teacher Training and Education of Sriwijaya University. Other than making the teaching and learning process easier, it followed by a sense of excitement. And it does not become a burden for them when

attending Islamic education courses, especially in the chapter on reading and writing the Qur'an.

CONCLUSION

The Al-Barqy method is a method that is very practical, applicable, easy, and fun. With a learning process that is simpler and easier and uses words that are easy to remember. In learning to read and write the Qur'an using the al-Barqy method, it makes researchers very interested toknow the process of using this method that is considered unique which made it easier for students to learn the readings of the Qur'anin ateaching-learning process that is very enjoyable. The aim of this teaching-learning process is that it wants to provide motivation for students to love the Qur'an so that they can read and practice it in their daily life both in the school or in society.

After being observed, interviewed and documented, it turns out that this teaching-learning process uses easier steps and a fun process. And there are several advantages, namely: Using a short time period that consists only up to 8 hours and for adultscan be up til 200 minutes in reading the Qur'an, can be used for all ages both children and adults, used simple and structured methods to make students easier to learn the Qur'an, used several methods and techniques in the teaching-learning process, made it easier to learn the connected hijaiyah letters, has the guidebook with exercises, the teaching-learning process is fun and not boring, provides a quick reading skills for the Qur'an

However, the drawbacks of this method includes: This method is called the 8-hour method meaning that the learning time is relatively short and if its for

children's education then we must pay attention to their conditions both endurance and their memories, the understandings of hijaiyah letters is not very deep, the introduction of the letters hijaiyah letters are at the last session, for the teaching-learning process for young children should be collaborated with varoius games., Lack of sharpening the kinestheticand naturalist intelligence.

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STRENGTHENING RELIGIOUS EDUCATION FOR FAMILY RESILIENCE IN YOGYAKARTA MUSLIM MINORITIES

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Abstract: The family resilience is very important of minority Muslim societies. Family and environmental factors become the main thing. The role of parent and community leaders is one of the keys to the success of strengthening religious aspects for minority Muslims. This research will seek to answer the questions about how to strengthen religious education for family security among minority Muslims. This research approach used a descriptive narrative. It related the life experience of a person or group which was important data of explaining the meaning of the phenomenon to be studied. The participants of this research were the parents and community leaders of Banjarasri Kulon Progo village of Yogyakarta which total were 12 persons. The data collection techniques used: (1) observation; (2) in-depth interviews. Data analysis used analytical coding, where this analysis described the story, chronologically the events that become a turning point with the stages of data organization, reading, describing data in codes and themes, classification of data, interpreting data, and presenting data. The research findings related to strengthening the values of religious education in Muslim minority families carried out in three ways, namely: (1) strengthening in the field of creed and morals; (2) strengthening in education, and (3) strengthening in economics.

Keywords: Education; Family; Minorities; Muslim.

Abstrak: Ketahanan keluarga sangat penting bagi masyarakat Muslim minoritas. Faktor keluarga dan lingkungan menjadi hal utama. Peran orang tua dan tokoh masyarakat adalah salah satu kunci keberhasilan penguatan aspek agama bagi Muslim minoritas. Penelitian ini akan berusaha menjawab pertanyaan tentang bagaimana memperkuat pendidikan agama untuk keamanan keluarga di kalangan Muslim minoritas. Pendekatan penelitian ini menggunakan naratif deskriptif. Ini terkait dengan pengalaman hidup seseorang atau kelompok yang merupakan data penting untuk menjelaskan makna fenomena yang akan dipelajari. Partisipan dalam penelitian ini adalah orang tua dan tokoh masyarakat Desa Banjarasri Kulon Progo Yogyakarta yang berjumlah 12 orang. Teknik pengumpulan data yang digunakan: (1) observasi; (2) wawancara mendalam. Analisis data menggunakan pengkodean analitik, di mana analisis ini menggambarkan cerita, secara kronologis peristiwa yang menjadi titik balik dengan tahapan pengorganisasian data, membaca, mendeskripsikan data dalam kode dan tema, klasifikasi data, menafsirkan data, dan menyajikan data. Temuan penelitian terkait penguatan nilai-nilai pendidikan agama pada keluarga minoritas Muslim dilakukan dengan tiga cara, yaitu: (1) penguatan di bidang akidah dan akhlak; (2) penguatan di bidang pendidikan, dan (3) penguatan di bidang ekonomi.

Kata kunci: pendidikan; keluarga; minoritas; Muslim.

INTRODUCTION

Education in the era of globalization has an important role in forming a family resilience. Not just as a form of transformation of science, education becomes a provision and the ability of an individual to deal with global conditions. The group of individuals who are already strong will become a small group called the family. It is certainly that the education provided is not only technical education but also education that directs to abilities and strength of mental, psychological and spiritual.

Religious education plays an important role in realizing religious values in the form of religious subjects in each education unit (Prasetiya, 2019). Education related to religious knowledge remains an education that must be given and strengthened in forming the character of children to date.

According to An-Nahlawi (2001), education comes from the word at tarbiyyah which has a basic understanding of increasing, growing, improving, guiding, keeping and maintaining. In Indonesian, education comes from word *didik* who were given the prefix *–pe-* and suffix *–an-* which has the meaning of changing the attitudes and behavior of a person or group in an effort to mature humans (Aziz, 2003). It is supported by Donald (1995) who states that education is a process or an activity which is directed at producing desirable changes in the behaviour of human beings. Education in terms of meaning as a process that aims to change human behavior in accordance with what is desired. While according to Achmadi (1992), education is actions taken consciously with the aim of maintaining and developing the nature and potential (resources) of human beings towards the formation of whole human beings (*insan kamil*). Thus, education is an effort or action given by someone consciously towards the development of others towards a better direction towards the formation of behavior, ways of

thinking and behaving so that potential is maintained towards the whole human being. Whereas according to Achmadi (1992), "Islamic education is more specifically emphasized efforts to develop the religious nature of the subject of students to better understand, live and practice the teachings of Islam" (p. 35).

Based on the definitions above, it clearly shows that education is a process to form and develop human potential to produce behaviors that are in accordance with the objectives of education which in Islam specifically is to form moral behavior.

The family is one of the basis of the education process. The family has a strong influence in the process of forming a child's behavior or morals. According to the Oxford Encyclopedia Dictionary of the Modern Islamic World, the family is the smallest unit in the most basic social sphere (as cited in Achmadi, 1992). Family will differ in understanding according to the context and culture of the community. In the Western world, family is defined as a "nuclear family", consisting of one or two parents and their children. While in eastern cultures, according to Arabic the family is *ahl* or *ahila*, including grandparents, uncles, aunts, and cousins of the two marriage ties. In a broadest sense, the family can be seen as an even larger unit, which is the same as the people, or groups of believers, Muslims, or the family itself (Elposito, 2002).

The earliest educational process is formed in the family environment. The process of socialization and individual development begin to form. Child's personality begins to be formed and parents begin to teach about the inculcation of moral values, especially religious values (Khatib, 2008). Islam places a very important position for parents as the first educators and foremost for the introduction, education and practice of religious values to children in their families (Rianawati, 2019).

Families can be divided into 2 namely small families (nuclear family) consisting of husband, wife and children and extended family consisting of people who have blood ties from a group. Extended family usually consist of parents, grandparents, uncles, aunts, nieces and so on. (Mufidah, 2008, p. 64).

The Islamic concept of family understanding is a unity of relationship between man and woman through a marriage contract according to Islamic teachings. Marriage contract will become legality legally religious existence of children and offspring produced (Faqih, 2001).

The family has several functions in the context of social life, including: first, a biological function, where human biological desires are accommodated in the bond of a legal marriage according to legal and religious norms. Second, educational function, where family is required to provide education for family members, especially children for the provision of the next life. Children's first experience and knowledge are obtained from the family. Parents have an important enough role to guide and develop the moral, spiritual, intellectual and professional aspects of children. Third, religious function, the family is required to provide religious education to the whole family. The family as a place to inculcation religious values and practices of worship in daily life. Fourth, protective function, where the family is a safe place from the threat of any party.

Based on the definitions above, it is clear that family is obliged to care for and educate their children. Parents are responsible for the needs of all family members both from moral, spiritual and professional education in Islamic teachings as part of worship to Allah SWT and to get happiness in the world and hereafter. As mentioned in Syamil al-Qur'an (2010) Surah At-Tahrim (66) verse 6:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۝

Meaning: "you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are (appointed) angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded".

The meaning of the verse above clearly instructs parents to always provide education and care for families from any condition and anywhere. The creation of ideal conditions can be done in the Islamic community which is the majority community. These ideal conditions may differ slightly in the Muslim minority community. The minority muslims living in certain groups of society generally experience various problems ranging from religious animosity, lack of growth in the drive to preserve Islamic values, limited access to outside and others. They will be faced with the conditions of the surrounding community who make efforts to hamper the application of Islamic values.

The challenge of minority Muslims is not only as immigrants (*muhajir*) but also becoming *mujahid*, because they must maintain the creed in a different social environment. The minority Muslims are demanded more to be able to organize in maintaining and strengthening identity with fellow Muslims. Another demand faced by minority Muslims is also the ability to dialogue with non-Muslims for the common goal of living in harmony and peace.

Linking these issues is clearly needed reinforcement in the form of

directed and structured education in dealing with obstacles in the community. Family education is an effective media for enhancing and building resilience of Muslim households. The existence of minority Muslim family education needs to be emphasized as a basis for continuing Islamic culture in the Muslim family environment itself. The education function seeks to adjust by harmonizing the old culture with the new culture proportionally and dynamically (Nizar, 2013).

Strengthening minority Muslim families are intended to anticipate the phenomenon of ethnic, socio-cultural conflict that often arises in the midst of society. Along with the resistance groups and groups that occur potential conflicts can arise at any time. The most common factors that arises in conflicts are caused by differences in ethnicity, religion, race, ethnicity and culture (Ahmad, 2013).

The theme of minority Muslims has been done by several studies and research that have been published in the form of journals. In research written by Arifin et al. (2019) illustrate the religious freedom of minority Muslims living in secular countries. Australia as one of the countries considered secular has consistently protected the religious freedom of its citizens and the Australian government, in dealing with social and religious issues, and law enforcement, has worked professionally. Although Muslims as a minority also face the reality of discrimination cases that come from fundamentalist Christians, but through dialogue and interfaith cooperation can be resolved well. This article stated that, Muslim minorities in Australia's multicultural society could enjoy their religious freedom. The practiced of tolerance between religions were stronger than the tensions and conflicts that occur.

Adawiyah and Jamaludin (2016) emphasize that local scale Islamic education in Muslim minority areas needs to be strengthened. Islamic boarding schools as one of the institutions that can

strengthen Islamic education among Muslim minorities with the concept of local education.

Al Arifin (2012) explained the Implementation of Multicultural Education in the Praxis of Education in Indonesia. The main study in this research is about multicultural education as a progressive approach to transforming holistic education. This study provides a critique of weaknesses, failures and discrimination in the world of education. The implementation of multicultural education is based on five dimensions: (1) content integration, (2) the process of compiling knowledge, (3) reducing prejudice, (4) equal pedagogy, and (5) school culture and empowering school structures.

In line, Wahib (2012) also explained about the struggle for Islamic education in Muslim minority areas in Bali. In this research it was concluded that, First, it related to the lives of Muslim minorities at school before and after the bombing: relationships that were initially good then became damaged; Second, internal problems of Islamic Education (*PAI*) teachers: Islamic education (*PAI*) teachers in Bali face problems of a very wide range in terms of areas of life: schools, classrooms, and social life; Third, material in the local curriculum: the need to include material about respect for adherents of different beliefs.

Answering this issue it is clear that education especially in strengthening families needs to find an appropriate model for minority Muslims that coexist in a non-Muslim majority environment. In Indonesia, some areas of Muslim society are a minority. This has been one side for a long time. Muslim minorities coexist with majority groups whether Christian or Hindu.

Conditions above are also experienced by minority Muslim groups in the Banjarasri area of Progo Yogyakarta. Banjarasri is a village on the edge of the Progo river with a population of around 4.642 people, who mostly adhere to

religions outside of Islam. The details of the population who adhere to Islam are 1.957 people, while those of other religions are 2.860 people (Monografi, 2015).

The difference in the number of inhabitants affects the lives of minority Muslims who are there. In the governance structure, almost all village officials, starting from the neighbourhood head, the head of hamlets, village head to subdistrict head are occupied by non-Muslims. In addition, social interaction is also more dominant in non-Muslim groups. The real effect of this problem is that many Muslim interests have not been accommodated. In terms of worship, minority Muslims cannot do freely because they have to consider the interests of the majority. Islamic education institutions do not stand much, on the contrary non-Muslim schools are more numerous.

The advantage of minority Muslims in the village of Banjarasri is the high enthusiasm of minority Muslim families to educate their children in terms of religion. Although they have to go to a place that is quite far because of the limitations of the mosque and prayer rooms. At this time, the lives of minority Muslims can still run, but in the future this problem can be increasingly developed when the generation of parents is getting smaller and young people are also getting less good in terms of numbers or the desire to care for mosques and prayer rooms in maintaining religious endurance. Plus the tendency of young people who will wander in search of a better livelihood.

Based on the phenomena that occur, this research aims to dig deeper into the experience of the Muslim minority family in the Banjarasri Kulonprogo area of Yogyakarta in conducting religious strengthening as a form of strengthening family resilience from the aspects of aqidah and morals, education and economics.

RESEARCH METHOD

The research focused on strategies to strengthen religious education for minority families in the Yogyakarta area. Based on this focus, researchers used a narrative approach, where this approach would describe a story about the experience of individuals (someone) or some people about their life experiences related to concepts or phenomena that occur (Creswell, 2015, p. 349). The narrative approach was used in this study to translate narratives that are understood as text and written by telling events as a chronology (Czarniawska, 2004, p. 235).

The location of this research was carried out in the Yogyakarta area, precisely in the area of Kulon Progo Regency. Consideration in choosing this location, because geographically, the Banjarasri region was a border area that was in good access in the economic, social and information sectors was still limited. In accordance with historical factors, this area was one of the areas where Christianity spreads in the Yogyakarta region. Thus, it made one of the centers of the majority of non-Muslim regions.

The subjects in this research was taken by purposive sampling technique where the criteria for selecting subjects were designated for minority Muslim parents who were selected as participants in this research. The selection of participants is done to parents who are categorized in several educational and social statuses, namely those who have elementary school, junior high school, high school and university. Whereas, the category for social status was people who work as teachers or educators and farmers or laborers. This is done with the aim of seeing how experiences and strategies were carried out by families with high and low education.

The data were collected by observation and interview techniques. Observation was the activity of observing and recording a phenomenon with the help of an instrument and recording it for

scientific purposes (Morries, 1973). Observation activities aimed at observing activities related to strengthening religious education for children, namely prayer and recitation Qur'an. Observation activities are carried out to families who were the subject of research by observing what is done at prayer and recitation Qur'an by using the rubric instrument assessment of the intensity of the prayer and studying and other interactions conducted between family members.

Besides, the researchers conducted field observations in order to obtain stronger data, researchers conducted in-depth interviews with 12 participants consisting of 2 religious leaders and 10 parents in accordance with predetermined categories. The selection of 10 participants is based on a research design according to Creswell (2007, p. 54) that exploratory phenomena can be carried out on heterogeneous participants between 3-15 people. Two categories determined for participants are Muslim parents who have teenagers (junior high school, high school and university) and have education levels from elementary to university level. Interviews were conducted using interview protocol instruments that contained questions about the activities carried out by parents in their daily lives in educating about religious matters. Content analysis is performed after the interview data is collected which is made in the form of verbatim and coding. The final results obtained after carrying out the steps of analysis from the start of data organization, reading, memoing, describing data in coding and themes, classifying data, interpreting data and presenting data based on the results of observation and field interviews.

RESEARCH FINDINGS
Strengthening in The Field of Creed and Morals

Strengthening religious education in the Banjarasri village cannot be separated of factors or influences of religious figures. Although in the family environment parents (mother and father) have an important role, but the existing religious leaders also had a role that was no less important. One of the findings were the motivation and encouragement of the cleric or elder who was always provided understanding to parents. The existence of this motivation or encouragement strengthens of parents to provide an understanding of religion even though it was limited. One example was when entering the fasting month, many people around the village did not fast because they have other religions, but parents still gave an understanding to children to keep fasting. This is reinforced from the results of an interview with one of the Islamic religious leaders (ES) who stated "here to provide religious strengthening given to his parents first, for instance, we often say to exemplify in carrying out compulsory worship, especially prayer and fasting. Our Muslim environment is minority, so the temptations are many and various. With encouragement given to parents, then parents who meet their children every day will tell and give an example ".

Not only in terms of creed, in terms of morals also must be maintained. The simple thing is when dealing with non-muslim people who formed the majority group, then they might be careful and could maintain their behavior. However, the majority of non-Muslim environment would provide a psychological burden, especially to perform activities, especially worship prayers or others. One people explained that "in the majority of non-Muslim social life, we must be careful in doing something. For example, to call prayers or *adzan*, we do not use loud speakers, but we usually use low speakers".

Another parents added, "If we are fasting we only hold tarawih prayers in a small prayer room, because in our place there is no large mosque. After the prayer there is no the reciting Quran that uses

speakers, so recite Quran in a low voice so as not to disturb people around".

The results of observations also showed that parents who were the subjects of the study often reminded inviting their children to pray at the prayer times. There were some people who directly did the prayer, but there are also some people who delayed the prayer time. In addition, parents invited their children to recite Qur'an especially after having a west prayers.

Based on the explanation above it can be understood that; besides parents must be diligent in reminding children to keep diligently doing compulsory worship, especially prayer 5 times and fasting.

Strengthening in Education

Parents, in this case the father or mother also had a special role in the family environment. For parents who have an understanding of education wanted that their children have education to a high level of education. In the Banjarasri region, Muslim parents had a large enough motivation to send their children to school. This was evident from children who were schooled to college or at least high school. It was in line with YS (one of the parents) who stated "the first child went to high school, even though I was only in elementary school, I wanted my child to be smart and high school. For my youngest child, I want to send him to university so that he can be successful unlike his parents".

Many parents in this environment directed their children to school in institutions that teach a lot about religious education. Mr. (S) said in the interview "here many parents sent their children to Islamic schools, even though in this village there is no Islamic school, children are sent to schools outside the village where there are Islamic schools in order to make their children to be smart in religious and general knowledge".

There were a belief from parents in this area, especially those who are Muslim, that schools were important, especially schools with a lot of religious knowledge would make children not affected negatively. It was also proven based on observations with many young people who came from Muslim minority families while maintaining their creed and worship. At a minimum they can be carried out their obligations as Muslims such as prayer and fasting, even in a predominantly non-Muslim environment. There were some parents based on observation in strengthening education willing to take and pick up their children to school far away from their village. It showed that parents really have strong role in educating their children to get sufficient religious and general material.

Strengthening in Economics

The role of religious leaders or *ustadz* in minority environment is to maintain creed, morals and islamic education as well as to seek support or assistance from outside the region, especially in economic matters to strengthen the resilience of Muslim minority families. Organizations or individuals provided routine assistance to keep the creed of Muslim communities especially those with low economics are important. According to EK (one of community leaders), he gave an explanation that "there are Muslim communities who are teachers, employees and hodge. People who usually work as employees and laborers who economically still need help. Sometimes there were non-Muslim communities who give help. It made us worry, because it can affect the creed. Now we have cooperation with Muslims around other villages or from mass organizations or figures who also routinely provide assistance. The hope is that actually we want the economy to have better jobs. But Alhamdulillah, for the time being, the concern of mass organizations and community leaders is enough to help".

The economic condition of Muslim communities in Banjarasri especially those who worked as farmers or laborers could be a gap in the process of conversion to other religions. Among them are given economic assistance in the form of routine food or money.

Although there have not been cases of religious conversion, it cannot be denied that economic factors could be the reason for someone to convert. But the potential for it was always wide open because human psychics when under conditions of urgency would be able to do anything to solve the problem.

Economic conditions were still limited made obstacles that have an effect on worship activities. For example, strengthen the creed of the minority environment was access to places of worship. The mosque was not in the village, so it had to join in the surrounding village. The community has not been able to buy land and build a mosque that can be used for religious activities and strengthening Islamic education. Although this condition became an obstacle, but there were advantages that are obtained, namely the interaction with other communities presents closeness with the community around other villages where the majority of Muslims could strengthen the relationship and became a means to establish relationships with fellow Muslims. One of them is assistance that is often given to poor people who were Muslim during the fasting month or other times.

Another factor became an obstacle in strengthening religious education within the minority community in the banjarasri village of Yogyakarta is the exodus or transfer of young people who have a rather high education to move to the city. The motivation for moving on average is to find a decent job. It was in line with the results of interviews from community leaders (ST) who stated "many children who have gone to school outside do not want to return to their camps. Most of them are looking for work in the city, whether they are teachers, become factory workers, or try to open small businesses in the city".

Based on the results of the interview it could be understood that the constraints of young people starting to move to urban areas have their own impact on regeneration in minority communities in the village of Banjarasri. This factor was also one of the causes that inhibits moral development, where one side will emerge a negative influence from the blurring of religious education values in the eyes of the younger generation (Darajat, 1992). Where in the city environment interaction and friction with other cultures were more free and less controlled unlike in the village. In addition, there was also a dilemma in the lives of the younger generation, namely one side wants to change a better life by following the changing times or choosing to stay in an environment that they did not feel suitable because they already know and follow city life.

This result is supported by the observation of researchers, that many older people who already have teenage children who start working outside the area, for example, became a builder in the city or became a shopkeeper in the shops.

DISCUSSION

The family resilience for minority Muslims is a basic need for them in living their daily lives in the middle of other religious majority groups. The presence of the family as the main bastion in becoming a creed and equipping special interaction abilities for children in non-Muslim communities was absolutely necessary. One way to maintain family resilience and strength were the provision of a strong religious education and foundation of belief. This is in accordance with the results of research by Adawiyah and Jamaluddin (2016), where in the majority of Muslims living in non-Muslim environments, Islamic education

engineering must be made to strengthen the community, especially Muslim families.

Islamic religious education was education through Islamic teachings in the form of guidance and care for students so that after completion of education he could understand, live and practice the teachings of Islam that he has believed in as a whole, and made the teachings of Islam as his outlook on life (way of life) for the sake of safety and welfare in the world and in the hereafter (Daradjat, 1996). In the context of life in the Banjarasri community which incidentally became a minority Muslim, the teachings of Islam have became a hereditary view of hereditary. Where parents taught to strengthen creed wherever they were. Because good Muslims were able to practice their religion wherever they were. Banjarasri society has proven it by the absence of friction or conflict with non-Muslim communities so far.

The existence of religious education aimed to instill faith and piety in each individual, as well as shape human morals so that individuals become noble and virtuous individuals in accordance with Islamic religion. A dept understanding of religious teachings would affect the attitudes and behavior of individuals in everyday life. One of them is about interaction with the surrounding environment that is different from religion, culture and society (Ulum, 2016).

Parents had an important role and heavy duty to teach religious education in the family environment. When parents provided understanding, experience and knowledge about community life for children, then there were demands that must be met by parents, namely adequate and sufficient abilities. Religious education is intended to increase spiritual potential and shape students to become human beings who believe and fear God Almighty and have good character. Noble morals include ethics, manners, and morals as an embodiment of religious education

(Wahab, 2010). Increasing spiritual potential included the introduction, understanding and inculcation of religious values as well as the practice of these values in individual and collective community life. The increase in spiritual potential was ultimately aimed at optimizing the various potentials possessed by humans whose actualization reflects their dignity and dignity as God's creatures. Strong relations between minority Muslim families are a necessity. Limited access in government, education and worship facilities is a challenge in living a social life (Adawiyah & Jamaluddin, 2016). This also happened in the Banjarasri community, where the lack of religious facilities and religious schools was one of the obstacles in carrying out observance in the religious field. A completed model or system is needed to deal with this condition. Another challenged for Muslim minorities was limited access to social facilities and worship. Therefore, we needed support from external or outside the region in providing resilience for Muslim minority families.

Based on the results of this research there was a conceptual framework in religious education in the minority environment that is obtained. Family resilience started from strengthening education, economic and social values. Strengthening from the aspect of education, social and economics was carried out after an inventory of the strengths and weaknesses of Muslim minority communities. Another factor in this strengthening was the existence of strong relationships or networks among the surrounding Muslim communities. The interaction and strengthening of family resilience can be seen in the picture below:

Picture 1
The Process of Strengthening Family Resilience
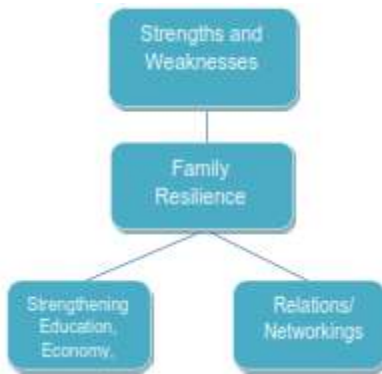
The results of the research showed several important points in strengthening religious education to form family resilience in the Muslim minority community in the village of Banjarasri. First, parents have done a simple understanding and religious education in the family environment. The environment had an important role in the cultivation of creed and the formation of children's morals. This was evident from what is done by parents by always reminding to keep on praying and fasting despite the environment of the majority of non-Muslims. Reinforcement done by parents is at least a form of understanding to their children that creed and worship are mandatory and important.

Second, another important meaning of the findings was the role of community leaders who were able to provide strong motivation to parents, especially to keep educating their children with good understanding and examples. Community leaders also had an important role in finding solutions that are faced by parents, for example, it related to disk education by giving directions to enter schools that have sufficient religious education.

Even though it has been done well, but in accordance with the picture of the process of strengthening family resilience from the aspect of religious education, there were great opportunities faced by the community in terms of economy and education. Educational facilities were not widely available in their environment. Children must go to school outside the village area of Banjarasri, which had a distance from the place of residence. Economic factors become one aspect that needs to be watched out for. The profession of work done by parents does not have a lot of results in the economic sector, because they are mostly farmers and laborers.

CONCLUSION

The conclusion of this research was that in dealing with problems in strengthening family religious education in the village of Banjarasri, the community has taken several steps. First, there were activities that have been carried out by Muslim minority families in the village of Banjarari Kulon Progo Yogyakarta to improve family resilience from the aspect of religious education in the form of increasing religious knowledge at the family and school level. At the family level, the form of strengthening was to provide understanding to children about the importance of creed and morals. Parents also gave an example by performing compulsory worship in a disciplined manner. Providing motivation and examples in carrying out obligations as a Muslim, such as always reminding to keep on praying five times and fasting during the holy month of Ramadan even in limited conditions and in a minority environment. Second, parents in the Muslim minority area in Banjarasri sent their children to schools based in religion. To add and increase knowledge and understanding of Islamic religious education. Third, in the economic aspect some religious leaders and young people who already have relationships in other places, established relationships and routinely inform the environmental conditions of the community, so that there was a lot of help from outside parties both from mass organizations or individuals in helping the community's economy.

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INTERNALIZATION OF MULTICULTURAL VALUES IN LEARNING ISLAMIC EDUCATION AT MTs YASTI BENGKAYANG

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Abstract: This research was conducted at MTs Yasti Bengkayang. As an educational institution located in the transmigration area and bordered by the State of Malaysia, it has definitely the uniqueness and diversity that has been bought by everyone from their original area, then fused into a multicultural society with the ego and interests of each individual. As an Islamic educational institution in a multicultural society, MTs Yasti Bengkayang always strives to make Islam as a religion of *rahmatan lil alamin* through the internalization of multicultural values in schools. The purpose of this study was to find out, identify, and uncover multicultural values contained in Islamic religious education learning and instilling methods that have been carried out at MTs Yasti Bengkayang. This method was used qualitative with a case study approach. The results showed that: 1) multicultural values contained in the learning of Islamic religious education at MTs Yasti Bengkayang such as; inclusive values, peace, justice, solidarity, affection, mutual help, and forgiveness; 2) the method of investing in multicultural values were teaching, example, guidance, and habituation.

Keywords: Internalization; Multicultural Values; Learning

Abstrak: Penelitian ini dilakukan di MTs Yasti Bengkayang. Sebagai lembaga pendidikan yang terletak di daerah transmigrasi dan berbatasan dengan Negara Malaysia, ia pasti memiliki keunikan dan keragaman yang telah dibeli oleh semua orang dari daerah asalnya, kemudian menyatu menjadi masyarakat multikultural dengan ego dan minat masing-masing individu. Sebagai lembaga pendidikan Islam dalam masyarakat multikultural, MTs Yasti Bengkayang selalu berusaha menjadikan Islam sebagai agama rahmatan Lil Alamin melalui internalisasi nilai-nilai multikultural di sekolah. Tujuan dari penelitian ini adalah untuk mengetahui, mengidentifikasi, dan mengungkap nilai-nilai multikultural yang terkandung dalam pembelajaran pendidikan agama Islam dan menanamkan metode yang telah dilakukan di MTs Yasti Bengkayang. Metode ini digunakan kualitatif dengan pendekatan studi kasus. Hasil penelitian menunjukkan bahwa: 1) nilai multikultural yang terkandung dalam pembelajaran pendidikan agama Islam di MTs Yasti Bengkayang seperti; nilai-nilai inklusif, perdamaian, keadilan, solidaritas, kasih sayang, gotong royong, dan pengampunan; 2) metode berinvestasi dalam nilai-nilai multikultural adalah pengajaran, contoh, bimbingan, dan pembiasaan.

Kata kunci: Internalisasi; Nilai Multikultural; Pembelajaran.

INTRODUCTION

As a country, Indonesia is widely known as a pluralistic nation. The diversity of Indonesian society is a reality that must

be accepted by the whole country as a cultural *hasanah* that provides its own uniqueness. Sulalah (2012) mentions that differences in Indonesian society are horizontal and vertical. Horizontal differences include social entities based on language, ethnicity, customs, and religion. Whereas the vertical difference is related to the differences in the upper and lower layers which concern the political, social, economic, and cultural fields.

The phenomenon of diversity that exists in Indonesia today is like a double-edged sword, where the diversity shows the existence of cultural wealth that has the uniqueness and own characteristic. On the other hand, these differences sometimes ignite a fire of hostility that can lead to prolonged conflict between community groups and it will have an impact on social, economic, security, and political instability.

One effort to understand and accept differences are through education that can accommodate all contrast or known as multicultural education. Bank (1993) states that multicultural education as education for people of color.

The presence of an educational institution with a multicultural approach is expected to play a role in reducing the disintegration that occurs amidst the diversity of the Indonesian nation today. An education using a pluralist multiculturalism approach is a process of instilling values of a social way of life to respect each other, be sincere, inclusive, and tolerant of existing cultural diversity. Basically, educational or Islamic educational institutions as social institutions of education and religion, make it possible to bring the process of growth and development of multicultural

society. Religious education institutions have the potential to carry out social engineering processes that are oriented towards inclusive education, fair, democratic and multicultural education.

Throughout the observations made by researchers, no specific description of the research has yet been found that studies the internalization of multicultural values in the learning of Islamic education in transmigration and border areas. However, so far there have been several studies that have relevance such as Dakir (2014), his research was more directed to 1) leadership style and 2) the development of the concept of multicultural education values. The research was conducted by Hepni (2015) used a multicasting design that studied and analyzed: 1) values that grow and develop in Islamic boarding schools, 2) strategic steps, and multicultural Islamic education models based on al-Qur'an, hadiths, and inclusive education oriented. Then, Zaenuri and Pratama (2019), the research was conducted in two Islamic boarding schools with typical Nahdhatul Ulama culture, namely Salafiyah-Syafiiyah Islamic Boarding School, Pohuwato Regency and Pesantren Sirojut Tholibin, Gorontalo.

The results showed that these two Islamic boarding schools were proven to have a significant role in instilling pluralist-multicultural values in accordance with NU principles such as *Ukhuwaah Wathaniyah, and Ukhuwah Insaniyah,* with some steps; First, it forming an egalitarian attitude towards various cultures. Second, habituating collaborative activities together. From the research above no one shows specifically in internalizing multicultural values, exploring existing multicultural values and

the use of learning methods in shaping students' attitudes and behavior. As it is known, MTs Yasti Bengkayang is an Islamic educational institution that stands in transmigration settlements and also bordered directly by the State of Malaysia. It is what makes this educational institution unique and characteristic of school residents both educational staff, and education, learners and diverse communities. The diversity that exists to date is well established as can be witnessed in social life. This is because educational institutions have an important role in shaping students who have multicultural values as a provision of life in a diverse society.

Observations that have been conducted by researchers at educational institutions indicate that there were efforts to internalize multicultural values, explore multicultural values that exist in school residents, and the application of learning methods in shaping the multicultural character of students.

This study tried to raise how the implementation of Islamic education in transmigration and border areas, especially at MTs Yasti Bengkayang in forming the attitudes and behaviors of students who can respect and appreciate each difference.

RESEARCH METHOD
1. Research Method and Approach

This research tried to examine in-depth the learning process that has put forward a pluralist-multiculturalism approach. Aspects that were continuously trying to be explored and studied more deeply, namely multicultural values who developed in learning at schools. The method that was used in this study was qualitative method, by trying to construct

the reality and understand something that is hidden behind an event that has appeared on the surface.

Through qualitative methods, the writer can find and understand something that is hidden behind phenomena that occur or appear and sometimes difficult to be revealed and understood satisfactorily (Ansen, 2003). The research approach was a case study that is uncovering the complexity of a single case. This is because qualitative research with a case study approach has the slightest view of an event, it has complexity and uniqueness in it (Raharjo, 2010).

2. Research Site

This research was conducted at MTs Yasti Bengkayang Regency with multicultural learners. Student culture at MTs Yasti Bengkayang could be seen administratively, everyday life in transmigration and border area. MTs Yasti Bengkayang stands in the transmigration area and bordered with Malaysia. This area was a residential area with diverse backgrounds, ethnicities, cultures, languages, religions, social status, and economic status. Researchers were chosen this location as a place of study with several considerations of characteristics, uniqueness, and in accordance with this research.

3. Data Collection

The data sources in this research were human and non-human. The function of human data sources as the main informants, such as the head of Madrasah, teachers, students, and Madrasah committees.

While non-human data sources were soft data or documents relevant to the

focus of the study such as photographs, drawings, notes, and letters that were related to this research.

In addition, the data was collected using some techniques such as interviews, observation, and documentation.

4. Data Analysis

Data analysis used in conducting this study was to analyzed data obtained from interviews, observations and documentation through a process of interpretation by using an interactive model analysis recommended by Miles and Huberman (1984) that data analysis that takes place simultaneously with the data collection process, such as data collection, data reduction, data presentation, and conclusions or verification.

RESEARCH FINDINGS
Multicultural Values that Develop at MTs Yasti Bengkayang
a. Inclusive Value

The implementation of education at MTs Yasti Bengkayang was always strived to accommodate all the interests of students, without this matter delivered by the Head of MTs Yasti Bengkayang. As an educational institution that has diverse students, this institution was continued to instill inclusive values in learning such as inviting students to foster sportsmanship in socializing and living together with other people or other groups, familiarize the deliberations, recognize the existence of universal aspects that might be positive value to other people or other groups with different views, realize that everyone has the potential for the truth or the same rights.

b. Peace Value

Peace is building togetherness, harmony, brotherhood, and maintaining unity. Peace can be realized depending on the extent to which each individual has an awareness of the importance of mutual respect, appreciation, tolerance, and care for *ukhuwah*. To realize the peace of this, Islamic educational institution has taught how to overcome or resolve conflicts and hostilities that arise at MTs Yasti Bengkayang, as explained by Tata Nurnanita, head of MTs Yasti that in this institution were always taught cooperation and activities with communities, government institutions, and existing organizations with the aim of togetherness and peace can emerge.

c. Justice Value

Instilling fair attitude at MTs Yasti Bengkayang was exemplified by teachers through good service without distinguishing cultural background, race, ethnicity, social status, economic status of students, provide equal opportunities for all students, prioritizing the truth, non-discriminatory, teaching an honesty, sharing, not choosing friends, respecting oneself and others, increasing discipline, learning to be responsible, understanding each individual's dignity, be a person who is sensitive to the feelings of others, immediately apologize if guilty, think about the effects of bad actions before acting rashly, etc. As stated by the Vice Principal Student-Affairs above values of justice were always taught and instilled at MTs Yasti Bengkayang environment.

d. Mutual Help

In accustoming students' behavior to mutual help, MTs Yasti Bengkayang

started from the smallest things such as lending school equipment to friends who needed it, cleaning the class in turns, sharing food, participating in cooperation, then donating to friends who got calamity through *infaq* on every friday and other donation events, helping friends who have difficulty in the learning process or understanding the lesson, giving scholarships from institutions to students who can not afford, students converts, and students achievement.

e. Value of Solidarity

The formed of solidarity has implications for the compactness and interrelation of the parts that exist. As stated by the head of MTs Yasti, solidarity was very important because human beings are social creatures who live side by side and need others. The role of Islamic educational institutions above in fostering students' solidarity was through joint the events such as extracurricular, religious activities (commemoration of big days), congregational prayers, arts and cultural activities, foster a sense of caring such as visiting and helping the needy or the poor people who need, following national activities and, etc.

f. The Value of Affection

Affection is a relationship between two or more people as sympathy or friendship. MTs Yasti Bengkayang strongly emphasized affection in the midst of diverse cultural, ethnic, racial, linguistic, cultural backgrounds, social status, economic status, gender. With love, the differences did not make social hostility and conflict. Diversity and the difference must be framed with affection so that harmony and peace emerge.

Affection must be an external mechanism, especially in Muslim relations. As a universal doctrine, Islam teaches compassion to anyone, *ukhuwah Islamiah* (brotherhood of fellow muslims), *ukhuwah Wathoniyah* (fraternal compatriots and countrymen), *ukhuwah 'ubudiyah* (brotherhood in worship), *ukhuwah insaniyah* and *ukhuwah basyariyah* (brotherhood in fellow human beings).

g. Forgiveness

Forgiving others who did the wrong thing was always pursued at MTs Yasti Bengkayang, as conveyed by the Vice Principal Student-Affairs that through the door of forgiveness everyone could open the barrier of separation, broken relationships, hostility, disputes, and clashes. Eliminate bad prejudice, avoid fights, respect differences of opinion, give the door of forgiveness and pray for the good of those who did wrong.

The Method for Instilling Multicultural Values in MTs Yasti Bengkayang

The learning method used at MTs Yasti Bengkayang was teaching system, *uswatun hasanah*, guidance, and habituation as described below:

a. Teach

Implanting multicultural values in MTs Yasti was not only integrated with Islamic religious education but also all subjects. Besides being taught in the class, the internalization of multicultural values was also taught in extracurricular activities. This Islamic educational institution continued to try to teach students about the values of kindness and invites eliminating bad attitudes that exist in students.

b. *Uswatun Hasanah*

As MTs Yasti did before about the concept of multicultural character development through the *uswatun hasanah* method, such as; First, the principal's example, instructors and other educators who continued to try to set an example directly in social interaction, for example by behaving politely. Second, continually strive to internalize spiritual values, and morals in every subject. For example, instilling multicultural values with exemplary methods during the learning process in the classroom by praying together, giving examples to always smile, greetings, using polite language and so on.

c. Habituation

The habituation was carried out by MTs Yasti Bengkayang as an educational institution that instills multicultural values had PEKAT program (Brotherhood, Unity, Equality, Peace, Justice, Harmony, Openness and Tolerance*)*. The PEKAT program was carried out routinely and involves, committees, surrounding communities, government, security, and religious harmony forums.

d. Guidance

Guidance is not carried out in the classroom only but an educator can also apply the process of building a pluralist-multicultural character to students by providing guidance outside the classroom or extracurricular. MTs Yasti Bengkayang had several extracurricular activities that can support the development of multiculturalism and pluralist characters such as drum bands, karate, entrepreneurship, arts, sports, cooperatives, cooperatives, PMR (Red Cross Youth), recitation practices, worship practices, and other activities. The cultivation of multicultural values was also carried out by utilizing learning media, such as video screenings of exemplary the struggle of the prophet and apostle, the example of *Rasulullah*, commendable moral behavior, and films that taught the harmony of life. Thus, this would be used as a lesson and motivation for students.

DISCUSSION
Multicultural Values that Develop at MTs Yasti Bengkayang

The multicultural values that develop at MTs Yasti Bengkayang, West Kalimantan included good *aqidah*, increased worship, morality, and the nature of culture. If the *aqidah* and worship of students were getting better, it would have implications for the behavior and attitudes of students who are good, flexible, and respect diversity. According to Aly (2011), multicultural education has several characteristics, which are principled in democracy, oriented towards humanity, promoting equality and justice, having an attitude of togetherness and peace, and developing attitudes to accept, acknowledge, and respect each difference. In addition, recognition, acceptance, and appreciation of diversity are social attitudes that are indispensable in building good and harmonious relationships in a pluralistic society (Blum, 2001).

The integration of pluralist-multicultural values in the learning process of Islamic education at MTs Yasti Bengkayang, West Kalimantan, such as:

a. Inclusive

Education was carried out at MTs Yasti Sanggau Ledo, West Kalimantan

who kept trying as much as possible in accommodating all the interests of students. As an educational institution that has diverse learners, it must always try to instill inclusive values in learning.

Willingness to respect other people or groups is a manifestation of moderate values (Abidin, 2013). It also conveyed moderate characteristics in Islam as noted by Zainuddin (2010), including (1) *tawassuth* (take the middle way); (2) *idtidal* (straight and firm); (3) *tasamuh* (tolerance); (4) *tawazun* (balance); (5) salam (peace).

The same thing as explained in the research of Zaenuri and Pratama (2019) mentioned that multiculturalist individuals have an attitude *al-Ikhlas* (sincerity), *al-Adalah* (justice), *al-Tawassut* (moderation), *al-Tawazzun* (balance), and *al-Tasamuh* (tolerance).

The inclusive values above were in line with what was conveyed by Rahim (2016) that every child has the same right to learn, and 2) the existence of children should not be discriminated against, separated, excluded, due to lack of the ability or learning difficulties. These values were constantly being taught at MTs Yasti Bengkayang with the aim students could have an inclusive attitude and behavior.

b. Peace

Human values are basically a recognition of the plurality, heterogeneity, and diversity of humans themselves. Respecting humanity's values will bring peace and unity because each of the different individuals or groups feels valued and recognized.

The diversity of society could be in the form of religion or beliefs, mindset,

ideology, ethnicity, paradigm, needs, social, economic, and others (Ibanatul, 2013).

Humans are social creatures who always need cooperation or help from others in meeting their needs. Thus, everyone must respect the rights of others and should not impose personal interests on other people or other groups such as putting the common interests first, considering the feelings of others, must not insult, help each other, recognize and respect for human rights, develop mutual love based on humanity, provide encouragement in eliciting an attitude of tolerance.

To realize peace, MTs Yasti Bengkayang taught the conflict resolution and the cultivation of multicultural characters such as patriotism, social care, friendship, peace, national spirit, discipline, tolerance, and others. Peace has three meanings namely; peace as an absence of war, peace as a selfless act of love and peace as an absence of violence of crime, presence of justice (Encyclopedia of Wikipedia, 1986).

Islam is a religion that comes with peace missions such as equality, upholding justice, the prohibition of committing a crime, giving freedom, calling for harmony and mutual assistance, encouraging tolerance, and increasing social solidarity (Nurhidayat, 2017).

c. Justice

Justice is one of the praiseworthy traits that must be possessed by every individual, because by having the value of justice will be able to put things in their place or not one of them. Justice is the basic norm of relationships with others in preventing social alienation (Herawati,

2014). The value of justice was always taught at MTs Yasti Bengkayang. Instilling the value of fairness in behavior and attitude at MTs Yasti Bengkayang namely by giving examples of how to be fair by the teacher through service without seeing the differences in background inherent in students, giving equal opportunities to all students, promoting the truth and honesty, respecting themselves and other people, increase discipline and responsibility, and try to understand each individual's dignity.

Islamic doctrine on the value of the eighth and equality has been taught by the Prophet Muhammad SAW in managing the diversity of society in Medina, as stated in the Medina Charter.

d. Mutual Help

Helping each other is an honorable act between fellow human beings. In forming students' attitudes and behaviors to help one another, MTs Yasti Bengkayang was taught from the smallest things such as lending books, pens, erasers and others to friends, participating in mutual cooperation at school and society, carry out *infaq* on friday and help friends or people affected by the disaster, provided scholarships to converts and poor people which resulting from the economic efforts of the school and, etc.

Helping one another is good behavior which is always suggested in Islam, this has been confirmed in QS. al-Maidah verse 2:

$$وَتَعَاوَنُوْا عَلَى الْبِرِّ وَ التَّقْوَى$$

Meaning: And cooperate in righteousness and piety.

A study was conducted by Adi Mandala et al. (2018) stated that help has

religious value, togetherness, socialization, and economy. These values were always taught and practiced at MTs Yasti Bengkayang environment.

e. Solidarity

Solidarity is an attitude of unity to always feel a mutual need, own, and help. The efforts made by MTs Yasti Bengkayang, West Kalimantan in instilling the value of solidarity by carrying out activities together among classes, schools, and communities through activities with government organizations or institutions, including FKUB (Forum for Religious Harmony), MABM (Malay Customary Council), DAD (Dayak Customary Council), MABT (Chinese Cultural Customary Council), PITI (Chinese Islamic Association), Javanese Society, Sundanese Association and, etc.

Social service activities implemented at MTs Yasti by involving outside educational institutions that demonstrate good solidarity. Puspa et al. (2018) stated that social service is one of the efforts in developing students' sense of solidarity. This view became the basis of MTs Yasti in developing the value of solidarity through social service activities.

f. Affection

Affection is a relationship of more than one person as a sense of friendship and sympathy. At MTs Yasti Bengkayang strongly emphasized the values of affection among the diversity of the surrounding community, like maintaining *ukhuwah Islamiyah, ukhuwah wathaniyah, ukhuwah 'ubudiyah,* and *ukhuwah insaniyah*.

The value of affection will be seen by suave, attentive, and friendly behavior

(Hidayati, 2011). In the same line with what happened at MTs Yasti Bengkayang, teachers gave examples of affection, tenderness, courtesy, attention to all students, and provided a sense of friendly, and students were not afraid or embarrassed to convey the problems they face.

g. Forgiveness

Forgiveness is a commendable attitude that must be possessed, through sincere ways to forgive the mistakes of others without the slightest bit of hatred and revenge. Through the door of forgiveness, everyone will open the distance and obstructions, repair the broken relationships, eliminate hostility and strife.

The noble personality to forgive the mistakes of others contained in the hadith which was conveyed by the Prophet Muhammad SAW that none of you will believe until you love for your brother what you love for yourself. This is what was always taught, practiced, familiarized in these two Islamic institutions that they were entrenched in students.

The content of multicultural values in Islamic religious education learning as explained above should be entrenched and became a multicultural attitude of students in respecting diversity. To maintain the harmony as stated by Sumbulah (2013) that must establish a pattern of harmony through; 1) dialogue and cooperation, 2) repay crime with kindness, 3) increase the regional approach, 4) social cooperation and health services, 5) performing arts, 6) respecting other people's beliefs, 7) prayer.

Pluralist-Multicultural Value Instilling in Learning

The cultivation of multicultural values in the Madrasah Tsanawiyah Yasti Bengkayang was carried out through classroom learning and other activities that support the process of forming a pluralist-multiculturalist character. The methods used in forming pluralist-multiculturalist attitudes and behavior were teaching, exemplary or *uswatun hasanah*, guidance, and habituation.

The method of instilling of the multicultural character values can be done by several methods as stated by Koesoema (2010) that by teaching, exemplary, setting priorities, the praxis of priorities, and reflection. Whereas the method of instilling of the multicultural character values at MTs Yasti Bengkayang was by teaching, exemplary, guidance, and habituation as conveyed by Tata Nurnanita as the head of Madrasah.

a. Teach

Teaching is to provide an understanding of the value of kindness, the value of justice, and others, so that students understand what is meant by kindness, justice, and values (Koesoema, 2010). Education in character building according to Zubaedi (2011) that an effort made consciously to realize virtue both for individuals and society as a whole. The same thing was also delivered by Saptono (2011) that character education is a serious effort to form, comprehend, and foster ethical values both for himself and for society as a whole. There were some similarities in establishing of pluralist-multicultural attitudes at MTs Yasti with a study was conducted by Zaenuri and Pratama (2019), the first, by forming

egalitarian attitudes towards cultural diversity and the second, by the habitual collaboration of joint activities.

An important element in character education was teaching character values so that students have an understanding of the values of good behavior such as religion, tolerance, peace, social care, love for the country, and other character values as stated in the 2013 curriculum which has eighteen-character values.

In shaping pluralist-multicultural attitudes and behaviors, MTs Yasti Bengkayang was not only carried out in the classroom but also outside the classroom, besides that it was also integrated with all existing subjects.

b. Exemplary

The method of *uswatun hasanah* or exemplary as a way to show the example, an action, behave that should be imitated by other individuals including students, both those that occur due to the creation of conditions that reflect attitudes that uphold noble values and values, as well as illustrations such as exemplary stories through the media (Ramayulis, 2004).

Exemplary at MTs Yasti Bengkayang was applied by educators as role models such as taking out the trash, erasing the blackboard, discipline, performing congregational prayers and, etc.

c. Guidance

The guidance method was the assistance given to students who are facing problems. Through guidance, the students will be more focused on carrying out better activities and leading to positive things. Thus, the development of a pluralist-multicultural character can be realized.

An educator has a central role in building students' pluralist-multicultural behavior. Exemplary, guidance and habituation should always be carried out with the hope good behavior can be embedded in students such as being polite, respecting, tolerance, maintaining brotherhood and harmony.

This guidance was always given in the classroom when learning processes and also outside the classroom when extracurricular and all activities both formal or informal in collaboration with government instances and organizations in Bengkayang Regency.

d. Habituation

The learning method with habituation as an activity carried out repeatedly in order to make students accustomed. Habituation based on the experience, while the habit is something that is practiced (Ibnatul, 2013).

The habituation method applied at MTs Yasti Bengkayang including the program of PEKAT (Brotherhood, Unity, Equality, Peace, Justice, Harmony, Openness, and Tolerance). PEKAT program was implemented routinely and involves local communities and government institutions. With the habituation method, it seeks to provide an opportunity for students to get accustomed to practicing the concepts of their religious teachings and *akhlaqul qarimah*, both individually or groups in daily life (Muhaimin, 2006).

CONCLUSION

Internalization of multicultural values in educational learning at MTs Yasti taught the basics of religious knowledge and multicultural values in shaping good character or social

interaction attitudes as a predictor of Islamic teachings *rahmatan lil alamin* through; 1) upholding the principles of democracy, equality, and justice; 2) the oriented to humanity, togetherness, and peace; 3) have an attitude of acknowledging and accepting and valuing diversity. The values were developed at MTs Yasti, such as; inclusive values, peace, justice, mutual help, solidarity, affection, and forgiveness.

Besides the method of instilling multicultural values at MTs Yasti were teaching, *uswatun hasanah*, guidance and habituation. Internalization of multicultural values at MTs Yasti Bengkayang not only carried out in Islamic religious education learning but also integrated with all subjects in intracurricular and extracurricular activities.

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PUNISHMENT PATTERN IN ISLAMIC BOARDING SCHOOL: A STUDY OF THOUGHT OF ABDULLAH NASIH ULWAN

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Abstract: The purpose of this study is to provide an overview of the pattern of punishment in islamic boarding school and the educators reason in applying this method for students who commit violations. One of the place of study for students, boarding school, also includedaresidence for students which is used to their religion activities like praying, reciting of holly quran, studying the holy yellow books and fiqh.In addition, islamic boarding school also teaches other general sciences and has a big role in directing and shaping student personality for the better, as well as creating reliable graduates who are able to compete in this advanced age.Therefore, everything can be achieved definitely that it can not be separated from the methods used, in this case is punishment. The punishment given to students in islamic boarding schools is as feedback who commits violations therefore they will not repeat their mistakes. Although sometimes it gives a bad impression and was considesred less relevant, however the discussion of punishment is one of the important things to be discussed in detail to achieve a good behaviour.This study was used a qualitative data.The data used in this study was a primer data that was a interview through key informan and a student guidance book which disscussed about student discipline and violations of islamic students in Al-Itifaqiyah boarding school, and the secondary data were books, articles, journal, and other literature which was relevant with disscussion. This study produced that the punishement given to students who had done mistake and violance the students rules had fulfilled the condition and criteria.The result of this study was supported by Abdullah Nasih Ulwan opinion that a teacher must take a look at the conditions of punishment usage and through the processes and it was adapted by conditions

Keywords: Punishment; Boarding school; Abdullah Nasi Ulwan.

Abstrak: Tujuan dari penelitian ini adalah untuk memberikan gambaran tentang pola hukuman di pesantren dan alasan mengapa pendidik menerapkan metode ini untuk siswa yang melakukan pelanggaran. Satu tempat bagi siswa untuk belajar, pondok pesantren, juga mencakup tempat tinggal bagi siswa yang terbiasa dengan kegiatan keagamaan mereka seperti shalat, membaca Quran, mempelajari buku-buku kuning suci, dan fiqh. Selain itu, pesantren mengajarkan ilmu umum lainnya dan memiliki peran besar dalam mengarahkan dan membentuk kepribadian siswa untuk menjadi lebih baik, serta menciptakan lulusan yang andal yang dapat bersaing di usia lanjut ini. Karena itu, semuanya dapat dicapai dengan pasti sehingga tidak dapat dipisahkan dari metode yang digunakan, dalam hal ini adalah hukuman. Hukuman yang diberikan kepada siswa di pondok pesantren adalah sebagai umpan balik yang melakukan pelanggaran sehingga mereka tidak akan mengulangi kesalahan mereka. Meski terkadang memberi kesan buruk dan dianggap kurang relevan, pembahasan hukuman adalah salah satu hal penting yang perlu dibahas secara

detail untuk mencapai perilaku yang baik. Penelitian ini menggunakan data kualitatif. Data yang digunakan dalam penelitian ini adalah data primer yang merupakan wawancara melalui informan kunci dan manual siswa yang membahas disiplin siswa dan pelanggaran siswa Islam di sekolah asrama Al-Itifaqiyah, dan data sekunder adalah buku, artikel, jurnal, dan literatur lain yang relevan dengan diskusi. Penelitian ini menghasilkan bahwa hukuman yang diberikan kepada siswa yang melakukan kesalahan dan melanggar aturan siswa telah memenuhi persyaratan dan kriteria. Hasil penelitian ini didukung oleh pendapat Abdullah Nasih Ulwan bahwa seorang guru harus melihat kondisi penggunaan hukuman. dan melalui suatu proses dan itu diadaptasi oleh kondisi

Kata kunci: Hukuman; Sekolah Berasrama; Abdullah Nasi Ulwan.

INTRODUCTION

Education is a process of delivering knowledge or message to student directly through oral or writing, so as it will equip students to reach success in their life. In Islam, educating the children is not only giving the knowledge in order they become smart in general science field, as result they are able to get successful life in a world. However the final goal that needs to be achieved in Islamic education is to create alumneses who have morals as their foundation in living life so as to provide and deliver benefit to others (Nata, 2003, pp. 59-60) as stated in Omar (1979, p. 399) that Islamic education is a stage that is passed by someone as an effort made to change his behavior for the better, and equip himself with science by following teaching and learning process in an educational institution. The purpose of the

above statement in addition to prioritizes moral issues and emphasizes the importance of learning other general knowledge that can provide benefits for life. In line with the rapid development of knowledge in various fields, definitely the expected outcome is to produce quality graduates and have excellent human resources who are able to compete in accordance with the demands of the times. Therefore the expected goals are not only tobe clever and intelligent in general knowledge but also the priority is to produce graduates who have moral values because of morality as the foundation for a Muslim in developing his knowledge therefore it can provide benefits for life.

One of the educational institutions that play a role in creating the alumnus and graduateswho masters science and technology but still adjust the teachings of Islam is called the *pesantren* (islamic boarding school) (Zaprulkan, 2006). Therefore, sometimes there are those who assume that including children in Islamic boarding schools is a good solution to creat students to be smart, skilled, qualified and also have a good character. Sometimes it is a matter of pride to some people who put their children into boarding school even though they have to sacrifice material and immaterial because they believe education in boarding school can have a great influence on students, especially with the existence of binding regulations and must be obeyed by students.

This proves that islamic boarding school has a big role in directing and changing students' behavior into better personalities, and can carry out their responsibilities properly, both for themselves and for others.

To achieve the success, it is certainly can not be separated from the factors involved in an educational institution, such as the use of appropriate methods by a teacher in providing and teaching knowledge to students. The intended method is the method of education by giving punishment. Punishment, according to learning theory which is mostly embraced by behaviorists, is considered as a process in creating student behavior in accordance with expectations and goals to be achieved by directing the action towards better. (Nezza Salsabila, 2010).

One of the purposes of giving punishment in boarding school is as an effort to create a deterrent effect for students not to break the rules and repeat the mistakes again (*Ustadz* Zaimuddin). Therefore, the punishment given is based on points that have been set and determined by the Al-Ittifaqiyah Islamic Boarding School, Indralaya, which must be obeyed by all students. The giving of punishment in islamic boarding school goes through several stages, starting from finding the truth first and being accompanied by witnesses, then only setting the sentence according to the established guidelines.

Previously, the student is given a directive in advance to be willing to correct mistakes and do better. (Abrasi, 2007, p.153). Therefore, punishment is indeed needed especially in modern times which have experienced changes and progress both in terms of science and technology, technology and culture.For this reason ,punishment is an effort to motivate students to build their behavior to be better, more discipline and responsible.

In islamic boarding school which has students with various kinds of characters and mitsakes, surely the use of punishment may and should be held even though it gives a rather harsh impression and creates fear for the students, since if there is no firmness and quit hard sometimes the students become undiscipline and do not have the strength of the heart. Sanctioning to students in a islamic boarding school is not something that is prohibited in the education process and does not belong to the category of human rights violations, because in essence the punishment given is to educate children to be better, disciplined, responsible and having a better morality. According to Al-Khasani & Hafidz (2010,p.273) children who receive punishment in the teaching and learning process are not included acts of torture because the student is undergoing the educational process using the method of punishment Giving punishment during the process of education is also permissible according to the Qur'an, even giving a sentence with a blow, but its application must go through stages in advance and adapted to the circumstances. As contained in the Holy Qur'an in the An-Nisa verse 34, which means: "... Women who are worried about your iniquity, you should give advice and you leave them alone where they lay and you beat them up (but with a punch that does not hurt the body). If they obey you, don't find a way to persecute them. Truly Allah is the Most High, again the Great Quran An-Nisa verse 34 as cited in Yunus,1973 , p. 113).

In the verse it is explained that if a husband gets his wife who is ungodly, opposes and rebels his husband must react with a patient heart, then give good advice

with gentle language and touched. If the wife does not change, the husband may separate the bed, or leave her alone in her bed. If it does not make a difference, then the husband may beat his wife, but not to cause pain in the body. Based on the above verse therefore the use of punishment is permitted in educating and directing behavior towards a better direction. Although punishment sometimes makes a bad impression, punishment is considered important to be discussed well about the forms of punishment, the stages in its application, and its existence whether it is still relevant to be applied at this time.

The discussion of the usege of punishment as a method of Islamic education is actually not a new thing. Islamic leaders have talked about the application of punishment in Islamic education. One of them is Abdullah Nasih Ulwan. He is a person who gives great attention to the world of education, especially in giving punishment to students. In every discussion he always upholds the teachings of Islam, so his thoughts in giving punishment to students are always aligned with the teachings of Islam. As contained in his book entitled Tarbiyyatul Aulad fibermoral Islam (Child Education according to Islam) he stated in detail the conditions for using punishment, forms of punishment and stages in punishment. He further said that the punishment given must be based on a sense of love and affection, adapted to the situation and condition of the student, and must have a clear purpose, should not be punitive. This means that teachers must treat students according to their conditions and investigate the causes of mistakes. In addition, research related to this includes

research conducted by Elhefni, in his thesis entitled "The Relationship of the Application of Prize and Punishment Theory to Improving Student Learning Achievement in Al-Islam Education Lessons in SD Muhammadiyah 14 Palembang. This study seeks to apply the application of rewards and punishment, but in general. In this study, more discussing the problem of the scope of al-Islam Education material which then focuses more on the application of gifts and punishments as an effort made at these educational institutions to improve the learning achievement of their students.

Furthermore, Muhmidayeli in his thesis entitled "Sawah and' Iqab; a study of conceptions and implementation in education. This study also discussed the concept of reward and punishment, but focuses more on the application of both then associated with the problem of interaction between educators and students without age restrictions.

The researches mentioned above are not the same as those of the author. On previous studies it just discussed the concept of reward and punishment, the purpose of punishment, the effect of the application of reward and punishment on student achievement in school. Whereas in this study the author discusses the pattern of punishment in detail starting from the concept of punishment, the purpose of the forms of punishment given at pesantren and Abdullah Nasih Ulwan's view of the pattern of punishment.

Then another difference lies in the location of the study, where the author examined the pattern of punishment in the Al-Ittifaqiyah boarding school in Indralaya City, Ogan Ilir III Regency, South Sumatra Province, although there

are also similarities in the use of the methods and objects discussed.

Al-Ittifaqiyah Islamic boarding school, is one of the boarding schools that prioritizes moral education for the students, and gives punishment as one of the methods in educating students to have better personalities. The punishment given to students who violate the rules is given carefully and through several considerations in advance in order to cause harm, so the discussion of this punishment is discussed in detail in a book that can be used as a reference for the *ustadz / ustadzah* in giving punishment to students who commit mistake. Besides the kind of punishment is determined by the points that have been set by the boarding school as stipulated in an orderly rules of student regulations. This shows that the punishment given through the stages and adapted to the situation and conditions and does not conflict with educational values, therefore raises the desire for the author to examine in detail about the pattern of punishment in this pesantren hopefully it can provide benefits and goodness, especially to add insight into the procedures for giving punishment to students.

RESEARCH METHOD

This research was a field research using a phenomenological approach. This study used qualitative research method where the researcher was a key instrument. Qualitative research according to Bodgan and Taylor is a process carried out in research and produces descriptive data in the form of written words or information obtained through interviews with informants involven islamic boarding school education and observed behavior

(Lexy & Moleong 2000, p. 5) . This study aimed to describe the pattern of punishment and other forms of punishment for Madrasah Aliyah students in the Al-Ittifaqiyah Islamic boarding school located at Jalan Lintas Timur Km. 36 Indralaya City, Ogan Ilir III Regency, South Sumatra Province.

The data used in this study were primary data and secondary data. Primary data was information collected based on interviews through key informants as well as from the student manually which discussed the rules and violations of students of Madrasah Aliyah at the Al-Ittifaqiyah Islamic boarding school. While secondary data was data obtained through searching books, articles, journals, and other writings that are relevant to the discussion.

Data collection in this study used observation techniques; namely through observation of the process and procedures for giving punishment, documentation and conducting interviews with a group of questions to informants who were considered to have knowledge and insight on the rules and regulations and violations of students of Madrasah Aliyah and the pattern of punishment for Madrasah Aliyah students.

After the data was collected and accumulated from the data source, then the data was processed and classified in certain categories according to the boundaries and formulation of the problem, as well as the purpose of the study. Furthermore, the authors conducted a data analysis, according to Miles & Huberman as cited in Sugiyono (2015)which conducted simultaneously that included data selection, data presentation, and drawing conclusions.

Data that has been obtained through data sources, then collected, selected, and grouped according to certain categories. Furthermore, the process of presenting data by giving an overview of how the pattern of punishment in pesantren can cause a deterrent effect starting from the concept of punishment in pesantren, the purpose of the punishment, forms of punishment, and the giving of punishment according to Abdullah Nasih Ulwan's view. From the data collected regularly then a conclusion was drawn therefore the reader can be easier to understand the contents of the writing.

RESEARCH FINDINGS
Islamic Boarding School

One of the traditional educational institutions is islamic boarding school, where the students live and stay together in a dormitory with other student as well as gain religious knowledge and also learn general knowledge that is guided by teachers as teaching staff or known as chaplain. In an islamic boarding school usually provides a mosque that is used as a place of worship, a means of learning and other religious activities (Zamakhsyari, 1983, p.18). Besides that education in islamic boarding school teaches religious knowledge taught by a chaplain through the study of books in Arabic written by scholars in the Middle Ages (Prasodjo,1982) As an educational institution that places more emphasis on the moral cultivation of student, therefore islamic boarding school must have several elements including a dormitory as a residence for students, a chaplain as a leader in an Islamic boarding school, a mosque built as a place for worshipand other religious activities, students who

live andstay together with other students, and the yellow book as a hallmark of the book examined in a islamic boarding school (Zamakhsyari, 2011).Beside of being a person who has a position as a leader in a pesantren, a chaplain is also consideredas a person who has supernatural or mystical powers.Therefore it is a single leadership, the role of chaplain determines the direction and policies of islamic boarding school. In matters of religious views, the role of thechaplain is crucial in determining the attitude of his students. If the religious views of the chaplain are moderate towards groups of different religions, it can be ascertained that their students' views will be the same, and vice versa (Zaenuri, 2019). A chaplain usually has his own charismatic therefore in conducting guidance to his students and teaching their knowledge many students are obedient and polite and more civilized to the chaplain. This is because in order to get the blessing of knowledge taught from the chaplain (Martin, 2012) Charismatics can also be seen from the habit of the people who do not visit the chaplain's house and ask to be prayed by the chaplain that God grants his request and gives his own blessing. The charismatic of a chaplain in addition to make his students become obedient and respectful to him as a leader, also make the students aware that the punishment they got was a just punishment and to educate them to be better and more disciplined in seeking useful knowledge in their lives. Thus there is no hurt, hatred and revenge in the students. (Nadwa,2018). For the students themselves sometimes they believe that the words that come out of the chaplain are a prayer and will be granted by God,

and whatever action taken by the chaplain there is a blessing in it. This has led to the assumption that the chaplains have goodness that has a role and influences in life both in society in general and in particular towards students.

The establishment of islamic boarding school as an educational institution certainly has a role and function in accordance with its vision and mission. According to Zaprulkan(2006), there are three roles and functions of pesantren: first, as a means of teaching and learning and expanding the development of Islamic teachings by creating graduates who master advances in the science and technology sector while producing reliable young scholars. Second, as a means to uphold and spread Islamic da'wah. Third, as a means to devote knowledge in society.

This traditional Islamic educational institution is not only limited to convey religious material to be understood and understood by students, but also to emphasize the importance of inculcating Islamic morals or morality as a basis for living life. In carrying out education in Islamic boarding schools, of course the chaplains are assisted by several people such as scholars and chaplains who live and stay in the environment of students who are tasked with overseeing the activities and movements of students during their stay in boarding schools.

The al-Ittifaqiyah Islamic boarding school located in the Indralaya area is one of the boarding schools that prioritizes morals for its students in addition to equipping their students with religious knowledge as well as other general knowledge. The students are taught and given good values, as taught to be obedient and obedient to the teacher and encourage to purify the heart of various kinds of dishonesty in order to carry out worship properly and become people who are pious and close to God. It also instilled discipline in carrying out worship and also in everyday life. For this reason, rules are made that regulate the actions of students about whether or not to do it. The regulation was made so that students can maintain their attitudes and actions so that discipline arises in him.

The Concept of Punishment

Punishment in islamic boarding school is a process of directing and creating student behavior so that they become better, disciplined, and become more responsible for what they have done. Punishment in this school is also intended as a provision of learning for students who make mistakes and at the same time students in general that any action must feel the consequences.

The word punishment certainly imagines in anyone's mind that punishment is something unpleasant in any kind, whether painful or not. Even though it seems to cause violence, in every educational institution, it must apply punishment because it is considered as one of the tools that remains effective in upholding the discipline of students. Punishment in this islamic boarding school is also intended as a provision of learning for students who make mistakes and at the same time students in general that any action must feel the consequences.

Punishment is a response received by someone as a result of the actions he has done, which causes pain or sorrow him. This opinion is in line with the

definition of punishment proposed by Arifin (2006, pp. 175-176) that punishment can cause pain and misery caused by his own negligence for committing acts that are contrary to the values prevailing in a place. Another opinion says that punishment is one of the tools used to change behavior in accordance with the wishes by increasing behavior reducing behavior both desirable and undesirable. (Gaza, 2012, p. 17). In education, especially islamic boarding school, if efforts of correcting behavior have been carried out by setting good examples and reprimanding them with polite language and still not being able to sensitize students, then it is permissible to give punishment as a decisive action aimed at children having awareness and regretting their mistakes so will not repeat his mistakes again. (Imron, 2012, p. 169)

The Purpose of Punishment

The punishment given must have a clear purpose and be carried out with careful consideration in order to get benefit. As stated by *Ustadz* Zaimuddin, one of the *Ustadz* in Al-Ittifaqiyah Islamic boarding school that the sentence given was intended to make students aware of the mistakes that had been made and cause a deterrent effect so that eventually the students felt afraid to do the wrong deeds because they were imagined by the punishment he will receive. So the purpose of punishment is so that children have the awareness not to make mistakes again (Istadi, 2005, p. 81) and provide a deterrent effect so as not to repeat them (Arifin, 2006, p. 159). The word punishment is surely imagined in anyone's mind that punishment is something unpleasant in any form, painful or not

painful. Thus students must think twice about repeating mistakes because they imagine the consequences that will be received. Thus indirectly usually students will feel deterrent to making mistakes again. Furthermore, he (Ustadz Zaimuddin) also explained that giving the punishment must be careful and go through various considerations first. If the mistake is still relatively small, then just reprimand and give advice. But if on the contrary the mistakes made are categorized as large, then the punishment may be given but still within reasonable limits. It is not allowed to punish excessively because it will cause losses between the two parties.

Forms of Punishment in Islamic Boarding Schools

The rules or regulations stipulated in the pesantren are a preventive measure that must be obeyed by every student and does not commit violations. and get the students not to commit violations. However, there are still mistakes and dare to break them even though binding regulations have been made. This is also the reason for the need to use the punishment method (Ngalim, 2006) in order to cause a deterrent effect for students.

The form of sanctions for violating the student rules or regulations consists of several forms, namely:
a. **Administrative**
   This administrative form is the form of:
   1. Apology letter submitted by students to the pesantren.
   2. Letter of agreement containing the

santri agreement not to repeat the mistake again and ready to accept the consequences

3. Give warning letters (SP) 1, II and III to students who violate them
4. Give suspension to students

b. Divine therapy

Divine therapy is an act or activity carried out by student by performing worship as an effort to get closer to God. It is hoped that from this divine therapy the santri will find inner peace and cause remorse within. This divine therapy is in the form of performing prayers and praying taubah, wirid and remembrance, and memorizing short surahs, surah yasin and surah Al-Waqi'ah

c. Amaliyah Therapy

Amaliyah therapy is an effort in the form of: giving a reprimand, giving advice gently and full of wisdom three times, Special guidance and muhasabah, consultation and coaching. Students who violate will get a reprimand first that aims to make students aware of their mistakes, then by giving advice that is gentle and full of wisdom so that students are touched. Besides providing specific guidance to conduct self-examination / self-introspection and maintain good communication through consultation and coaching.

d. Physical with Educational Orientation

The physical punishment includes local cleaning, carrying out parade, showing off and pinching to provide a deterrent effect, so applying this physical punishment does not have to use violence

and blows even though it does not conflict with Islamic teachings.

Terms and Application of Punishment in Islamic Boarding School

Before giving the punishmiment, islamic boarding school determined the steps in advance so that there are no mistakes in giving. *First*, checking the truth first. *Second*, it requires witnesses. The punishment given must be carefully and thoroughly investigated first thereforethere is oversight in giving punishment. After being convinced that his actions were truly in violation, punishment may be given. In imposing a sentence, it does not directly punish with severe punishment, but must be adjusted to the magnitude of the error and violation committed. The size of the mistake is determined based on points, ranging from 0 to 100. There are several stages in imposing penalties based on the size of the mistake category, including:

1. Punishment with a range of points 0-30 student who makes mistakes in the category will get a warning letter I, a letter of agreement, a fine of 1 cement, act sanctions and physical sanctions.
2. Punishment with a range of 31-60 pointsSantri who make mistakes in this category will get a warning letter II, a letter of agreement, a fine of 2 cement, physical sanctions and physical sanctions.
3. Punishment with a range of 61-90 pointsSantri who make mistakes in this category will get warning letter III, letter of agreement, a fine of 3 sacks of cement, sanctions for acts and physical sanctions.
4. Punishment with a range of points 91-95 student who makes mistakes in this

category will get a penalty in the form of a suspension of up to 7 days

5. Punisment with a range of 100 pointsstudent who performs deeds in this category will get a recommendation not to rise/not pass

6. Punishment with a range of 100+ pointsIf students do an act that is included in this category it will be expelled from the cottage or returned to parents.

DISCUSSION

Punishment as a method used in the education process has a major role and influence in educating children, because punishment needs to be carried out in education and may be carried out as a last resort and must go through stages first. The pattern of punishment in this pesantren always pays attention to a number of things that are used as a reference, including:

1. Having the Correct Reasons for Giving Punishment

In giving punishment to student, of course he/she must have the right reason why the he/ she is reasonable to get punishment. This reason is the basis for every educator to punish so as not to recklessly punish. Not all students get punishment except for students who violate the rules or who make mistakes**.**

2. Having a Clear Purpose

In punishment, it is not allowed to just punish , but it must be considered in advance what the punishment is given so that it can provide benefits especially for the students concerned. The punishment given at this islamic boarding school has a clear purpose, namely: to create a

deterrent effect and improve the behavior of students. As stated by Ustadz Zaimuddin, that the punishment is given to students to provide a deterrent effect so that they do not repeat their mistakes again. When they will make mistakes, surely they will imagine in the minds of students about the punishment that will be received. So that students will think twice about making mistakes again. The punishment in this case is a fortress for students who always limit every movement and steps of students to be more careful in their actions. In addition, punishment is a process to direct students to become better. Efforts to improve the behavior of students are not something that is contrary in the world of education, even it is in line with one of the theories of punishment, namely the theory of improvement. Basically this theory is to improve the behavior and behavior of students who make mistakes, by instilling awareness in the child so that arises a sense of conviction and really regret his actions so that the child will promise with himself not to make mistakes again. Penalties that are corrective contain the value of students whose application is acceptable and in accordance with education. Therefore this sentence is also called a pedagogical sentence (Amin, 1973, p. 151)

3. Fulfill the Requirements in Its Usage

The punishment given to students is given carefully and in accordance with applicable regulations, therefore it must pay attention to the conditions in using it, namely: investigate the truth first and the presence of witnesses.

Before giving a sentence, we must investigate the truth about whether the student really made a mistake or not.

To find out about the truth it is necessary to have witnesses, so that the punishment given is in accordance with the mistakes committed.

4. Considering the kind of the student's mistakes against the punishment to be received

The kind of the punishment received by students is determined by how big the mistakes made. If the mistakes are minor and can still be forgiven, students are usually only called and advised. In this case the punishment given is not direct severe punishment but starts from the mildest stage.

5. Pay attention to the condition of students

Students who make mistakes are still given guidance and direction by educators and are served like other students in general. Paying attention and knowing the studnet's condition is very necessary to know how the development. In addition, stydnets will feel that they really are considered comfortable and finally arise a sense of comfort when dealing with others.

Punishment according to Abdullah Nasih Ulwan's view

Hearing the word punishment, of course no one wants it, whether the punishment is painful or not. However, punishment may be carried out to change student behavior for the better. Abdullah Nasih Ulwan even said, punishment has an important role in directing students and improving their behavior, therefore

educators may apply penalties that are in accordance with the conditions of Islamic students and sharia.

Punishment as a method used in the education process has a major role and influence in educating children. This means that punishment needs to be carried out in education and may be carried out as a last resort and must go through the stages first. The application of punishment must always be based on love and affection, reflect educational values, meet terms and conditions and have a clear purpose.

In applying punishment, there are several things that must be considered, including the punishment given must meet the requirements and criteria and refer to the size of the mistakes made. So, punishing students who make mistakes should not be careless especially let alone there is an element of revenge for fear of causing harm between educators and students.

In addition, in directing and reprimanding students who do mistake, can be done in the lightest way, which is to advise first. When the previous advice and methods do not work, educators may use punishments with punches, and their application must be in accordance with the terms and conditions and have clear objectives so as not to cause harm to students.

Furthermore he argued that the need to use appropriate methods in applying penalties so that the objectives of applying these penalties could be achieved, including:

1. Punishing children with feebleness and affectionThis attitude of gentleness and affection is the attitude exemplified by the Messenger of Allah towards

children which is used as a basis in educating children to achieve goodness and virtue.

2. Correcting the wrong child's habitsEvery child has differences, both in terms of intelligence, character and nature. There are children who are calm in their temperament, some are emotional, are quick to anger, children are gentle, some are difficult to take advice, some are rude and some are softhearted so they are willing to accept anything. This depends on heredity, environmental influences, growth factors and education (Ulwan 1979, p. 760). Various methods are also needed in correcting his mistakes. There is enough with advice and a frown, and there are also children who must use criticism in an effort to punish him. When with advice and a frown and with criticism is not successful, then teachers may use punishment with a blow to cause a deterrent effect, and its use must go through stages first.

3. Providing punishment to students is carried out through the stages in advance, ranging from mild to severe stages. Although its application may be used to educate students, its use must be in accordance with the guidelines and applicable provisions so as not to cause harm to both the educator and students. Education using penalties may be done by educators as a last resort after previous methods have not been successful.

The pattern of punishment in islamic boarding school is defined as the forms and methods used in punishing students who make mistakes. The punishment given by teacher is the last way to lead students' behavior towards a better direction, the use of which must be in accordance with the terms and conditions and have a clear purpose. As expressed by Abdullah Nasih Ulwan, that the purpose of applying punishment is to make children aware of their mistakes. The punishment must be based on love and affection so as not to cause mudharat between educators and students.

From the explanation above it can be said that the application of punishment in the Al-Ittifaqiyah boarding school is in accordance with the applicable terms and conditions and so it does not conflict with Abdullah Nasih Ulwan's opinion and in accordance with applicable procedures / provisions and goes through stages, starting from the mild stages such as giving reprimands, advice, warning letters I, II, III, fines, suspension, to a large extent that is removing students from the cottage or returned to their parents because the mistakes made are considered fatal. The application of punishments by blows is very rarely used because given the mild punishment usually most students are motivated to make changes. It can be understood that the punishment applied in this boarding school does not contain any element of violence, it even contains educational value.

In addition to providing punishment, islamic boarding school took steps first, starting with checking information about its truth accompanied by witnesses. This shows that the punishment given must be carefully and the truth is investigated first so that there is no mistake in giving the punishment. For the students themselves, in addition to getting punishment, students also get coaching in the same time.

CONCLUSION

Based on the description above it can be concluded that the application of punishment in this islamic boarding school is in accordance with the opinion of Abdullah Nasih Ulwan, the application of which has clear reasons and objectives, fulfills the requirements, there is a consideration in advance about the extent of punishment given according to how big the mistake was made, and pay attention to the student's condition first. The punishment in this islamic boarding school goes through stages, starting from giving warning letters I, II and III, agreement letters, fines of 1 to 3 bags of cement, sanctions for action, suspension can take up to 7 days, get recommendations not to rise or pass, even to be removed from the dormitory or returned to parents. As one of the islamic baording school that prioritizes and emphasizes morals for the students, punishment as one of the methods of education needs to be held especially at this time which has experienced much progress in the field of science and change, especially in terms of morals, because the application of punishment aims to form a good personality.

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THE IMPLEMENTATION OF TEAM TEACHING LEARNING METHOD ON ISLAMIC EDUCATION SUBJECT IN KUPANG ELEMENTARY SCHOOL

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Abstract: This study aimed to determine the implementation of team teaching-learning method on Islamic education subject in Kupang elementary school. This type of research was field research with a qualitative research method. The research took place at SDN 1 Bonipoi Kupang with the subjects of the study were the principal, 2 PAI teachers, and 49 fifth grade students. The data collection techniques used were interviews, observation, and documentation. The result showed that the team teaching method applied at SDN 1 Bonipoi Kupang was a full team teaching, where all learning activities were carried out jointly by the team teaching teacher, starting from the planning, implementation, and evaluation stages as well as the division of roles, tasks, and each responsibility. This team teaching method was very helpful for teachers and students in learning because 2 teachers collaborated with each other and worked together in learning process in class in such a way that led to the creation of effective and efficient learning.

Keywords: Education; Implementation; Teaching Team.

Abstrak: Penelitian ini bertujuan untuk mengetahui penerapan metode belajar-mengajar tim pada mata pelajaran pendidikan Islam di sekolah dasar Kupang. Jenis penelitian ini adalah penelitian lapangan dengan metode penelitian kualitatif. Penelitian ini dilaksanakan di SDN 1 Bonipoi Kupang dengan subjek penelitian adalah kepala sekolah, 2 guru PAI, dan 49 siswa kelas lima. Teknik pengumpulan data yang digunakan adalah wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa metode pengajaran tim yang diterapkan di SDN 1 Bonipoi Kupang adalah pengajaran tim penuh, di mana semua kegiatan pembelajaran dilakukan bersama oleh guru mengajar tim, mulai dari tahap perencanaan, pelaksanaan, dan evaluasi serta pembagian peran, tugas, dan tanggung jawab masing-masing. Metode pengajaran tim ini sangat membantu guru dan siswa dalam belajar karena ada 2 guru yang saling berkolaborasi dan bekerja bersama dalam proses pembelajaran di kelas sedemikian rupa sehingga mengarah pada terciptanya pembelajaran yang efektif dan efisien.

Kata kunci: Implementasi; Tim Pengajar; Pendidikan.

INTRODUCTION

Quality education has become demands and needs that must be fulfilled by every educational institution, starting from the level of basic education to the level of higher education. In the process of education, teaching and learning activities are the most basic things done so that educational goals can be achieved, therefore teaching and learning activities are designed and run professionally. Faurrohman (2011) stated that "Teaching and learning activities contain a number of components which include objectives,

learning materials, learning activities, teaching and learning activities, methods, tools, and resources as well as evaluation". These components are interrelated and have their respective roles in determining the success of the learning process in the classroom to create effective and efficient learning.

The same thing is also explained by Slameto (2010) that "In teaching and learning process, the teacher has the task to encourage, guide and provide learning facilities for students to achieve the goals, the teacher has the responsibility to see everything that happens in the classroom to help the process development in students". Meanwhile, according to Aqib (2003), "The task of the teacher is not just teaching, but more than that which leads students to become intelligent and virtuous adult humans. In this case, the teacher's role in forming attitudes, mental, and character is very dominant. Therefore, the teacher should pay attention to students, especially their attitudes, behavior, neatness, and discipline. Besides, the teacher should also pay attention to the habits and abnormalities, specificities, and strengths as well as weaknesses of each student".

Education in elementary school (SD) is an educational level that organizes education for six years (grades 1- grade 6). The teacher is tasked with providing basic abilities for students in terms of knowledge, attitudes, and skills, this aims as a provision for them to live in society and continue to a higher level of education. Islamic Education is one of the main subjects which is studied in elementary school. Thus, Marhamah (2002) stated that "Religious education is as general education, especially PAI,

which aims to shape the behavior and personality of individuals in accordance with the principles and concepts of Islam in realizing moral values and religion as a basis for achieving general education goals". Therefore, Islamic education (PAI) has a very important position at the elementary level as at the age of the elementary school, children are the right age to instill the foundations of the teachings of Islam. Thus, in addition to being able to master the material, the teacher is also required to be able to master and use methods that vary according to the objectives to be achieved in teaching and learning activities. The teacher should be selective in choosing and applying learning methods in accordance with the material and characteristics of students. Delly (2017) in her article revealed that the success or failure of teachers in carrying out the teaching-learning process is largely determined by her or his ability to choose and use teaching methods.

In general, to date, the learning methods developed and applied in schools are carried out individually by the teacher starting from planning to evaluation, this results in the teacher having to work hard in creating conducive classes so that learning runs effectively and efficiently.

The realization of the demands and needs of quality education certainly cannot be separated from the learning process that occurs in schools, so researchers are interested in studying one of the concepts of learning undertaken by the teacher, the team teaching method. Implementing team teaching method in PAI learning is one way to help teachers better manage to learn. The team teaching-learning method is a form of learning method that involves

two or more teachers who work together and collaborate in the learning process in the classroom. In line with the statement of Engkaswara (as cited in Karlina & Fadli, 2020) that "Team teaching is a system of teaching conducted by two or more teachers, teaching a number of children who have differences in both interests, abilities and grade level". Meanwhile, according to Sudjana (2005) mentioned that "Team teaching is a method of teaching two or more teachers to work together to teach a group of students. Therefore, the class is faced by several teachers". Likewise, Ahmadi and Prasetya (as cited in Asmani, 2010) conveyed that Team teaching is "teaching carried out jointly by several teachers. The teaching team or teacher who presents the lesson material with the team teaching method presents the same lesson material in the same time and purpose. The teachers together prepare, implement, and evaluate student learning outcomes. The implementation of learning can be done in rotation with the lecturing method, or together with the panel discussion method.

According to Asmani (2010), the benefits of Team Teaching learning method are "improving the quality of teacher learning by working in teams. The implementation as a team is able to cover each other's weaknesses, as well as lighten the burden on individual teachers. One teaching team works together to plan and carry out learning at the same time. This situation is expected to create an atmosphere of learning which are effective, innovative, creative, challenging and fun".

The research to be carried out by this researcher is different from the research conducted by previous researchers. The research conducted by Damanik, Siahaan, and Tamba (2018) showed that the results of the data analysis that "the team teaching method applied in ABC Christian Sukoharjo was a semi full team teaching, where the teacher taught with the division of tasks, materials and hours on learning mathematics. The team teaching method with the distribution of material and teaching hours helped to overcome the teacher's situation and the need for mathematics learning in the school, but students had difficulty following the application of the team teaching method because they study two different topics in a week". Whilst the research that has been done by Darwin (2014), the results of his research showed that" (1) The implementation of teaching team for lecturers at the PTB FT Unimed Medan Study Program, in general, had not been carried out in accordance with the rules and concepts of "team teaching". (2) The absence of strict rules in the form of policies or guidelines for implementing "team teaching" both from the majors/ study programs and from the faculty. In fact, almost all learning courses are administered through "team teaching". Therefore, it is recommended that the team teaching pattern for PTB Unimed FT lecturers be imbued on the basis of team members' togetherness, both togetherness in planning, implementation, evaluation, and togetherness in conducting feedback on efficiency and efforts to improve the quality of the learning process in a planned and sustainable manner.

A research which was conducted also by Widodo (2013), his research showed that "the ineffectiveness of the use of team teaching for high schools in Yogyakarta was likely due to the team

learning (team teaching) teachers tend to use one method or one learning model, so that teachers continued to use individual learning. They assumed that with team learning, the freedom of teachers to innovate in teaching and learning activities decreases. There were even some teachers who did not want to share their knowledge with fellow teachers who were members of a team". In contrast to the results of the research conducted by Ika (2018), the results of her research showed that "During the implementation of the cycle, the team teaching learning model could be said to be quite successful because it could increase student activity and learning outcomes. The same research was also conducted by Karlina and Rasam (2020), the results of their research showed "that, students whose learning activities used team teaching method could improve learning outcomes in mathematics economics courses".

And at this time, researchers will conduct a research related to the learning process with the implementation of the team teaching method at SDN 1 Bonipoi, which is one of the schools in Kupang where the learning process has implemented the team teaching method fully but only in class V in Islamic Education subject. This is done in connection with the large number of students in class V amounting 49 students, therefore the teachers have difficulties in controlling students when taught individually. The diversity of characteristics of the students require teachers to be more active in dealing with students who have different characteristics. At SDN 1 Bonipoi, in applying the team teaching method fully implies that in the learning process from preparation to

evaluation carried out jointly by a team teaching teacher consisting of 2 teachers namely 1 core teacher and 1 assistant teacher who are responsible in accordance with each of their duties. Based on an explanation of the team teaching method that has been applied at SDN 1 Bonipoi, the researchers want to investigate further to be able to describe the implementation of team teaching in class V on Islamic education Subject at SDN 1 Bonipoi, Kupang.

RESEARCH METHOD

This research is a qualitative research with case study research method. Sampling in this study was conducted purposively. Winarni (2018) mentioned that purposive sampling is "sampling technique from data sources with certain considerations". The subjects in this study were the Principal, 2 PAI teachers, and 49 fifth grade students. The research was conducted at SDN 1 Bonipoi, Kupang. Data collection techniques were done by observation, interview and documentation study. The instrument in this study was the researcher himself. Mamik (2015) divided various forms of data based on the source, namely, "Primary data is the data obtained directly by the party whose data is needed. And secondary data is data that is not obtained directly from the party required data". The primary data in this study were obtained directly from the school principal, PAI teachers, and fifth grade students at SDN 1 Bonipoi. The secondary data obtained in this study were necessary documentation and field observations where the research was held. The data collected will be analyzed descriptively which consists of: 1) data reduction where the collected data will be selected and

compiled, focusing on the implementation of team teaching learning, 2) displaying data, all collected and compiled data will be grouped to see the connectedness with each other, 3) drawing conclusions, after the data is collected, the researchers trace the interview transcripts, observations and documentation, so that they can be known which one should be displayed and which do not need to be displayed in order to obtain more in-depth conclusions.

RESEARCH FINDINGS

Planning for Team Learning Teaching Implementation at SDN 1 Bonipoi Kupang

Before conducting the learning process, the teachers first prepare a learning device in the form of lesson plans, syllabi and media that will be used when learning takes place. At this planning stage, the team teaching teachers compile lesson plan (RPP) together which is guided by the 2013 curriculum syllabus. This was conveyed by Mrs. Halimah (core teacher) at the interview saying that "Before the implementation of learning began, I with my colleague Mrs. Irma, compiled the lesson plans in advance and prepared other learning tools such as the media, so that when teaching in class the process went as planned". Developing and preparing a lesson plan (RPP) is very important to achieve the expected learning goals. This lesson plan is made so that in the learning process all learning activities undertaken by the teacher become more focused and the learning objectives can be achieved.

Regarding the learning model and the media which will be used during the learning, Mrs. Halimah said that "my partner and I used a method that was adapted to the material to be taught at the

time, as well as the media we would use". In addition to preparing the lesson plan, preparing materials and media which will be used during learning, the more important is the teacher also divides the tasks, roles and responsibilities of each in accordance with the results of a joint agreement.

The implementation of team teaching learning at SDN 1 Bonipoi Kupang

At the implementation stage, each teacher have different duties and responsibilities. Where Mrs. Halimah (core teacher) and Mrs. Irma (assistant teacher). While the core teacher is assigned to deliver the material, the assistant teacher is tasked with supervising, assisting and assisting students who experience difficulties during learning. This was revealed by Mrs. Irma during the interview, "When Mrs. Halimah delivered the material, I was tasked with assisting, supervising students' behaviors and helping students who have difficulties so as not to interfere with other students thus learning runs effectively".

At the time of learning process, the team teaching teachers also exchanged roles in accordance with an agreement mutually agreed upon by the team teaching teachers.

As conveyed by Mrs. Irma (assistant teacher) in the interview that was conducted, "I and Mrs. Halimah sometimes exchanged the roles, for example at the first meeting, when I delivered the materials, Mrs. Halimah's task was to assist and help students, the second meeting, Mrs. Halimah delivered the materials and I accompanied the students, we did this division of work before teaching in class, so when

compiling the learning materials we determined who would be in charge of delivering the material and duty to assist".

At the time of learning implementation, the team teaching teachers used various learning methods such as discussion as ell as question and answer, and used cooperative learning models. As the results of the interview delivered by Mrs. Halimah (core teacher), "in classroom learning, we used methods which were in accordance with the materials which we were going to convey, as well as the media that we used, thus the method we used could vary at each meeting depending on the materials that will be delivered". To measure the extent of students' understanding of the materials which have been taught, an evaluation was carried out. This evaluation can be done at the end of the lesson, and can be done in the middle of the semester as well as at the end of the semester.

In accordance with interviews conducted with Mrs. Halimah (core teacher) that "the evaluation we did was at each end of the lesson, so after the lesson was finished I did a question and answer session with students and gave assignments that they would do at home. While the formulation of questions for formative and summative evaluation we did it together but still divided the tasks in accordance with the sub themes that we conveyed during the implementation of learning".

Thus, the evaluation conducted by the team teaching teachers at Bonipoi elementary school was not only at each meeting but also at the end of each sub-theme (daily/ weekly tests), formative evaluations (Mid Semester Exams) and

summative evaluations (Final Semester Exams).

Obstacles and Fruitfulness in the Implementation of team teaching learning at SDN 1 Bonipoi Kupang

Based on the observations made in the implementation of the team teaching method, several obstacles were encountered, namely: 1) During the implementation of learning, the teacher assisted less attention and control of all students; 2) Some students still looked confused because there was often exchanging roles of the teachers in delivering the materials; 3) Lack of coordination between team teaching teachers in using learning methods and models in the classroom. In accordance with interviews conducted with Mrs. Halimah (core teacher) related to the determination of methods in learning implementation said that, "Sometimes we had different opinions in determining the methods used, especially we taught elementary school children who still wanted to play around, as a result, we had to really be able to selected and used the right method so that students were easy to absorb the lesson". At the same time, the interviews related to any obstacles faced by Mrs. Irma as the assistant teacher said "there were still some students who were busy playing alone sometimes disturbing other students, students who were slow in understanding also depend themselves on me".

Based from those obstacles, team teaching teachers coordinated with each other before learning started, discussing and reviewing again the related tasks, roles and each responsibilities after delivering the sub-themes in order to improve and

minimize the existing obstacles for the next meeting.

Associated with how to motivate students in order not to get bored receiving the lessons, Mrs. Irma (assistant teacher) said that, "Usually I was more able to understand the characters of children, if they felt bored I immediately gave code to Mrs. Halimah to pause and afterwards asked the children to relax like clapping of prayer movements, clapping of *wudhu*, or others". This statement was also corroborated by Mrs. Halimah (core teacher) in the interview, she said that, "Before learning stopped, I usually gave encouragement or motivation so that students were always enthusiastic, and determined to become someone who is religious expert, therefore they become directed. By studying Islamic education, besides they have high knowledge, they also accompanied by good morals".

As stated by Mrs. Magdalena, as the principal of SDN 1 Bonipoi Kupang that, "the team teaching method was very helpful for students in daily learning in class. It also helped the teachers in teaching as the teachers could divided their respective tasks, the core teacher conveyed the materials and the assistant teacher accompanied and helped students, so that learning in the classroom could be better controlled. Regarding the obstacles faced by team teaching teachers, I was sure they were able to overcome this".

DISCUSSION

SDN 1 Bonipoi Kupang is one of the schools in Kupang that has implemented a team teaching learning method even though it does not apply the method in all classes and subjects. Team teaching learning method is one of the learning methods that involves two or more teachers who collaborate with each other in compiling learning tools and the process of learning activities in the classroom. Planning is very necessary before starting the learning process, this is related to the learning objectives to be achieved. The teachers must also be able to manage the class well in order to create effective and efficient learning.

As for the activities carried out by team teaching teachers of SDN 1 Bonipoi in planning are preparing everything well and carefully related to any activities that will be carried out during the learning process in the classroom, such as preparing materials, preparing lesson plans and syllabus, determining methods and learning models, determining media that can stimulate students' activities in accordance with the materials to be delivered, prepare evaluations that will be used after lessons take place and determining the tasks, roles and responsibilities of each teacher in managing the class.

This is corresponding with the theory put forward by Majid (2012) saying that in preparing learning plans there are several things that must be considered, namely: "1) understanding the curriculum, 2) mastering teaching materials, 3) preparing teaching programs, 4) implementing teaching programs, 5) assessing teaching programs and the results of teaching and learning processes that have been implemented". Meanwhile, according to Sudjana (2005) that "things that must be considered in planning the teaching team learning model one of which is the existence of a learning program that is arranged together by the team, so that it is clear and directed in

accordance with the duties of each teacher in the team".

In learning implementation conducted by team teaching teachers of SDN 1 Bonipoi Kupang guided by the learning implementation plan that has been prepared, as for the obstacles encountered during the learning process, the assistant teacher (partner) can help overcome these obstacles. Therefore, in learning implementation, team teaching teachers of SDN 1 Bonipoi Kupang help each other in creating, managing and controlling classes appropriately so that teaching and learning activities are effective and efficient.

According to Soewalni (2007), there is a division of team teaching methods into two divisions namely, semi team teaching and full team teaching. If it is semi-team teaching, the process of learning formulation and evaluation are carried out together. The difference is in the process of implementing team teaching. It is because in the implementation of semi-team teaching, members who are members of the teaching team are not required to teach together. While in full team teaching, all team members, carry out planning, formulation, implementation and evaluation of learning outcomes together. Thus, it can be concluded that the team teaching conducted by SDN 1 Bonipoi Kupang is referred as in full team teaching, this can be clearly seen in the results of the research that has been presented, where all learning activities are carried out jointly by the team teaching teachers, starting from the planning stage, implementation, and evaluation as well as the division of roles, tasks and each responsibilities. In the implementation of team teaching at SDN 1 Bonipoi there are 2 teachers who teach in

the classroom with their roles, duties and responsibilities, where the core teacher is assigned to deliver materials by methods/ models and media that have been determined jointly by the team teaching teachers, while the assistant teacher is assigned to assist, supervise, and control students during the learning process. At times this team teaching teachers can switch roles according to the agreement and the division of teaching time that they have set.

In evaluating, the teachers of team teaching at SDN 1 Bonipoi Kupang use formative evaluation and summative evaluation. According to Fathurrohman and Sutikno (2011), "Formative tests are presented in the middle of an education program to monitor the learning progress of students and educators. While the summative test is usually given at the end of the school year or at the end of an education level even though the meaning has been expanded to be used at the end of the quarterly or semester tests".

The evaluation activities carried out by the teachers of team teaching at SDN 1 Bonipoi Kupang include formative evaluations where each teacher gives feedback by doing questions and answers, giving assignments to do at home and besides the teachers also give tests at the end sub themes that have been studied. These are done to measure the ability of students to understand the lessons that have been delivered and also one way to measure the extent of the teacher's success in teaching.

In addition to evaluating the students, team teaching teachers evaluate each other by means of discussions and deliberations related to problems that arise during the learning process, what are the

roles, tasks and responsibilities that have not been optimally carried out.

Similarly, it also explained by Ika (2018) that "If in a single teaching a teacher should master the class alone, then in team teaching from the beginning to the end of class learning is managed by all members of the teaching team. Thus, it allows the teaching process to be better because planning of learning is done together. The obstacles encountered during the implementation of learning can be discussed together to further find solutions to these problems. However, two or more heads will be better at making decisions because each team member complement each other's teammates' deficiencies. In team teaching, it requires a high level of cooperation among team members so that each member can carry out their respective tasks and the learning process can be carried out in accordance with the learning plan which has been created together".

This is in line with what is done by the team teaching teachers at SDN 1 Bonipoi, the team teaching teachers work together and collaborate from the beginning of planning to evaluation. Based on the observations of researchers, team teaching teachers are able to master and appreciate the subject matter delivered, can use a variety of methods and use of media thus, students are active in the learning process, team teaching teachers occasionally try diverse activities such as playing games, memorizing short *surahs* or other exciting things, giving awards in the form of praise and punishment to evoke the students' enthusiasm and motivation. As an assistant teacher (partner) he or she is able to assist, help and control students during the learning process so that students feel helped by the

presence of 2 teachers in the classroom, learning runs effectively and efficiently. Thus, the obstacles that exist during the learning process take place can be overcome properly. This statement is relevant with the results of research conducted by Inti and Maryamah (2016) said that, "The team method, has shown its real effectiveness in the sense that can be relied upon as a good method to teach the field of study the history of Islamic culture at the madrasa *ibtidaiyah* level". There is not much different from the results of research conducted by Rahmawati (2018) that: "an increase in student motivation through team teaching is indicated by the average percentage in student learning motivation questionnaire, which is overall in the first cycle of 74.41% in the medium category to 87.28% in the high category of the second cycle".

CONCLUSION

From the results of this study, conclusions can be drawn as follows: 1) Planning team teaching at SDN 1 Bonipoi carried out collaboratively and together by 2 PAI teachers starting from preparing lesson plans (RPP) based on the existing syllabus, determining methods and models learning, determining the media and dividing roles, tasks and responsibilities when learning takes place later in the classroom. In this division of tasks, the core teacher is assigned to deliver the material while the assistant teacher is assigned to accompany, assist and control all student activities during the learning process. Therefore, it can be concluded that the type of team teaching at SDN 1 Bonipoi is full team teaching in which all learning activities are carried out jointly by the team teaching teachers; 2) In the

implementation of team teaching at SDN 1 Bonipoi, the core teacher delivers the material in front of the class and the assistant teacher (partner) is assigned to accompany, assist and control the students so that learning runs effectively and efficiently. Whereas in terms of evaluating, the teaching of team teaching at SDN 1 Bonipoi is using formative and summative evaluations. Formative evaluation is where the teachers conduct questions and answers and gives test at the end of the lesson. While summative evaluation such as giving a repetition in each sub-theme that has been delivered, UTS and UAS. The evaluation questions are arranged jointly by the team teaching teachers; 3) Whereas for the obstacles faced by team teaching teachers and students can be overcome together by team teaching teachers by conducting deliberations and discussions and coordinating before learning begins. This team teaching method is very helpful for teachers in learning because there are 2 teachers who collaborate and work together in the learning process in class so that effective and efficient learning is created.

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Abstract: The abstract must be written in English and Indonesian paragraphs. Abstract length must be short (between 150-250 words). In this abstract you must write your research goals /objectives, your research methods (design, participants, data collection, and data analysis). After that you must describe the main findings of your study.

Keywords: word; another word; lower case except names (require alphabetically order of 5 keywords)

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Kata kunci: kata; kata lain; huruf kecil kecuali untuk nama (memerlukan urutan 5 kata kunci menurut abjad)

INTRODUCTION

The introduction, you have to describe clearly the reasons why you are interested in conducting your research study. Describe the citation from the literatures (previous related studies from reputable journals) that support your research study. You also have to describe the gap that you found in the literature between what has happened and the differences to your research that shows the novelty of your research study. At the end, you have to describe the research problems/ research questions of your study. (References should be cited both in text and in the references list and should conform to the most recent APA style guide.https://owl.english.purdue.edu/owl/resource/560/02/)

METHODS

The research design (qualitative, quantitative or mixed method) is clearly described and appropriate for the purpose of the study. The purpose, content and usage of data collection tools are explained and justified.

Setting and participants (for qualitative study) and Setting, population and sample (for quantitative study)

If the research design is qualitative then you have to describe the research setting (the place where you conduct your research study), the participants that become your data sources in terms of their characteristics and their selection methods are described in detail and justified

If the research design is quantitative, then you have to describe the

research setting (the place where you conduct your research study), the population of the study in terms of the number of people in the population, the characteristics. After that you describe the sample of your study in terms of sampling technique that you use to draw the sample from the population of your study.

Data collection

If the design is qualitative, then, the data are usually collected by using interview and observation. If you use interview as one of your research instruments, you have to describe in detail the purpose of conducting the interview, the questions that you give to your respondents, how many times that you conduct the interview, how many hours for one person that you interview. If you conduct the observation, you have to describe who you observe, how many times you conduct the observation, what aspects that you observe, and how you conduct the observation. You also have to describe the way you conduct the observation

If the design is quantitative then you also have to describe the instruments that you use for your research study. If you use test, you have to describe what kind of test that you use, describe the test items briefly. Then describe the way you ensure that your instruments are valid and reliable. If you use closed response questionnaire items, you have to describe how you administer your participants to give response to your questionnaire and you also have to describe the way you ensure that your questionnaire is valid and reliable.

Data analysis

If your data is qualitative, you have to mention the procedures of thematic analysis to analyze your qualitative data into themes and codes.

If your data is quantitative data, you have to describe the steps of inferential statistical analysis tool that you use to analyze your quantitative data.

FINDINGS

Findings respond to the purpose of the study, and are presented systematically based on the numbers of research questions.

If your research method is qualitative, the finding describe the themes and codes gained from data analysis.

If your research method is quantitative, then the findings describes the results of statistical analysis.

For example
The example of Findings for
quantitative data

The Influence of Students' Anxiety towards Students' Final Performance

Regression analysis of the data of students' anxiety level and students' performance was done in order to find out whether students' anxiety affected students' performance or not. The results of regression analysis can be seen in table 1:

Table 1
Regression analysis of the data students' anxiety and students' performance

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	104,228	5,843		17,837	,000
	Questionnaire	-,259	,062	-,677	-4,213	,000

Based on the data listed in table 1, it can be seen that the significance value was .000 which was lower than .05 and the t-value was (4.213) which was higher than t-table (1.724). Therefore, it can be inferred that students' anxiety significantly influenced students' performance.

In addition, R-square was obtained to know the percentage of how students' anxiety influenced students' performance. The results can be seen in table 2:

Table 2
Model summary

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,677[a]	,458	,432	3,724

a. Predictors: (Constant), questionnaire

From table 2, it can be seen that the R-Square value was .458, it means that students' anxiety could influence their performance for about 45.8%.

The example of Findings for qualitative data

The Factors caused Students' Anxiety

After analyzing the data from observation and interview, we found that there were some factors that caused students with high and moderate anxiety level felt anxious during the learning activity. The themes and code gained from thematic analysis were described in table 3:

Table 3
Theme and codes for students' factors of anxiety

Theme	Code
1. Mood	A. One of the students with high anxiety level was easy to get anxious in learning when she had personal problems.
2. Health Condition	A. Some of the students with moderate anxiety level were easy to get anxious in learning when they felt sick or hungry.
	B. One of the students with moderate anxiety level was easy to feel anxious because she had hearing disorder.
3. Classroom Condition	A. Some students with high and moderate anxiety level would easy to feel anxious in learning when there was noise in or outside the classroom.
	B. One of the students with high

anxiety level felt anxious when the room was hot.

The themes and codes described in table 8 were explained as follows:

Health Condition

Based on the data from observation and interview, I found that health condition could affect a student's performance in learning process. In this case, I found that the students who felt sick, hungry, and had hear disorder could not follow the class well.

Based on the interview data, I found that some students with moderate anxiety level were easy to get anxious when they were in unhealthy condition. For instance, one of student named ART said that, *"I usually felt anxious when I was sick because it was hard for me to focus on that condition"* (personal communication, December, 3, 2018). Similarly, one of the students also felt anxious when she felt sick and hungry. For example, student named IDL confirmed that, *"I felt anxious because of personal factor such as, when I felt hungry and sick, those usually hampered me to listen the material from my teacher"* (personal communication, December, 3, 2018).

In the same way, after I analyzed the data from observation, I found that the lecturer never arranged the student's seating position such as, placing students who had hearing problems in the front seat. She never asked whether the students had the hearing problem or not, so the lecturer did not know that there was a student who had the hearing problem in her class.

DISCUSSION

Findings are discussed with a reference to relevant and recent literature. Discussion or description and analysis consist of reasoning process of the article's main argumentation based on research findings which is compared to other research findings and supporting theories

CONCLUSIONS

Conclusion should be consisting of answering research problem, based on the main research findings, theoretical significance/conceptual construction.

REFERENCES

References must be written properly. In writing the citation, it would be better and suggested to use software of citation manager, like Mendeley and Zotero, with following standard of APA Style 6th Edition

For example

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Prepare the script with the following format criteria (see template for full format description)

1. Articles can be written in Indonesian or English.
2. Articles must be scientific, both based on empirical research. Article content is not approved in any journal, and may not be given in conjunction with other journals. Articles may not be part of a full chapter of a thesis or disertasasi.
3. Articles must be typed using word processing software (Microsoft Word). The font used on all papers is Times New Roman. A4 paper size, one point fifteen (1.15) spaces, justified. The page number must be entered in the text located in the footer section of each page.
4. Articles must be in the range between 4000-10,000 words, excluding titles, abstracts, keywords, and references.
5. Articles from the basis of research consisting of various parts: namely title, author's name, relationship, e-mail address, abstract (150-250 words), keywords (maximum 5 words), introduction, research methods, discussion, research findings , discussions, conclusions, and references.
6. Title cannot be more than 15 words. This is your chance to attract the reader's attention. Remember that readers are potential writers who will quote your article. Identify the main problems of this paper. Start with the subject of the paper. The title must be accurate, not ambiguous, specific and complete. Don't use abbreviations that are rarely used. The title of the writing must be typed in bold 14 pt Times New Roman.
7. The author's name must be 12 pt Times New Roman. Author affiliation must be 12 pt Times New Roman.
8. The author's name must be written in full language without an academic degree (degree), and equipped with security membership according to the appropriate address (email address).
9. Abstract consists of research objectives; research methods; main research findings, brief discussion; and approved for study disciplines. Abstracts must be written in English and Indonesian.
10. Introduction consists of library conclusions (it would be better if the research findings from other studies are not more than five years), the contribution between theory and research is the novelty of the article; the discussion room and the limitations of the issues discussed; and the main argument of the article.
11. The Research Method consists of a description of research design, data collection techniques and data analysis techniques.
12. The research findings consisted of the results of data analysis for each research question.
13. The discussion consisted of the process of reasoning reasoning of the main articles about the research findings compared to other research findings and supporting theories.
14. Conclusions consist of answering research problems, based on the main research findings. theoretical / conceptual construction.
15. References must be written correctly. In writing a quote, it would be better and inviting to use quote manager software, such as Mendeley and Zotero, by following the APA Style 6th Edition standard.
16. Articles must be free of plagiarism.