Implementation of Islamic Religious Education in Boarding-Based Public Schools

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Abstract
The awareness of Islamic boarding school-based school students in practicing Islamic teachings in their daily lives is the topic of discussion in this research. Based on the problems that the author found in the field, there are still some students who speak impolite words, there are still female students who wear tight clothes and wear hijabs that do not cover their chests, and there are still some students who are not disciplined and behave not in accordance with Islamic teachings as appropriate. students who have undergone Islamic education which has been equipped with strengthening religious knowledge. This research aims to find out how Islamic religious education is implemented in Islamic boarding school-based public schools at Junior high school 4 Lembah Gumanti. This type of research is field research with a qualitative descriptive method. The data collection technique is through interviews, observation, and documentation studies. The author utilized key, main, and supporting informants to obtain data. Then the author carried out data analysis using analytical descriptive analysis. The author uses data triangulation as a technique to check the validity of the data.

INTRODUCTION

Education is an effort made by a person to shape the personality and change the behavior of each individual in a better direction to realize one's abilities from the various potentials one has, both physical and spiritual, which require guidance and direction in the educational proces (Yeager & Dweck, 2012). Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual, and religious strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation, and state. Based on the Law of the Republic of Indonesia, it is explained that with the educational process, students will actively develop their potential to have spiritual, religious, controlling, and other powers that are obtained through education. Education is very important for a nation because the progress and decline of a nation will be seen from its education (Liu et al., 2016).

With education, a person's thoughts and behavior will change in a direction that is more meaningful and can be useful for him personally and for his life in society and the state. The aims of education are stated in Republic of Indonesia

Law No. 20 of 2003 concerning National Education paragraph 1 which reads:

National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe in and are devoted to god almighty, have noble character, are healthy, knowledgeable, creative and capable. become independent citizens of a democratic and responsible country.

The educational objectives stated in the law above, it has indirectly recommended that every educational institution optimize its education so that educational objectives can be achieved optimally. Apart from educational institutions, teachers as educators must also take various steps so that education can run as it should and enable students as students to gain experience that can be useful for themselves, their nation, and their country (Kaplan & Haenlein, 2016).

School is a place where children can get a formal education (Neeganagwedgin, 2013). There are many different kinds of educational institutions, but most formal educational institutions are only available in a limited number of areas. According to hadari namawi, quoted in Trianto's book, a school is a work organization as a place for a group of people to work together to achieve goals. In other words, school is a form of cooperative bond between a group of people who intend to achieve a mutually agreed goal. Schools play a role in educational institutions and social institutions. The role of schools as educational institutions is to develop the human potential of children so that they are able to carry out the tasks of life as human beings, both individually and as a community (Renzulli, 2012). Not all Islamic religious education in schools meets the expectations of Muslims, especially Islamic religious education in public schools.

Considering the conditions and obstacles faced, guidelines and guidance are needed in developing Islamic religious education (Saada & Gross, 2017). All of this refers to strategic efforts in the general policy strategic plan of the Directorate General of Islamic Religious Education, Department of Religion, namely improving the specific quality of Islamic religious education in public schools. Improvement Quality itself is related to the quality of the learning outcomes of Islamic religious education for students who attend school. Quality itself is actually something that is expected to fulfill the expectations of muslims (Eid, 2012). In the study of state law, Islamic boarding schools are a type of religious education, where according to the law, religious education functions to prepare students to become members of society who understand and practice the values of their religious teachings and/or become experts in religious knowledge (Hasanah, 2021).

From there it can be said that Islamic boarding schools are institutions that function as institutions that only focus on matters related to the teachings of the Islamic religion (Das et al., 2016). This means that Islamic boarding schools can have huts for students to stay overnight or there may not be any so that students go back and forth from home. Thus, Islamic boarding schools are institutions that grow from below, namely because they are desired and built by the community and even by village government officials (Fasa, 2017).

However, the role of Kiai as the main figure in its establishment and development is very dominant. It could be said that Islamic boarding schools are the most autonomous Islamic educational institutions. This means that they cannot be intervened in from any point of view by outside parties except with the Kiai's permission. From this, it can be seen that the Kiai is a leader who determines policy absolutely, as the center of the curriculum. , and as owner of an Islamic boarding school (Misdah, 2020).

In the regulation of the Minister of Religion of the Republic of Indonesia number 16 of 2010, it is explained that the religious education curriculum is a set of plans and arrangements regarding objectives, content, and learning materials as well

as methods used as guidelines for implementing learning activities to achieve the goals of religious education which refer to content standards and standards. competency of graduates in the religious and noble morals subject group. And in chapter 3, article 7, it is explained that schools can add to the content of the religious education curriculum in the form of adding or deepening material as well as increasing lesson hours as needed. So, each school is given the authority to add hours of religious instruction according to the school's needs (Misdah, 2020).

In order to realize education that has personality, morals, and ethics, it is necessary to provide education that combines the concepts of general education with religious education (Kamaruddin, 2012). The solok regency government is trying to develop a general education pattern based on Islamic boarding school education with the name Islamic boarding school-based public school program in the education unit in Solok Regency. The function of implementing Islamic boarding school-based education is to create an Islamic boarding school based learning system to realize and develop abilities and shape the character of students who uphold religious values. According to wedra Aprison in his journal entitled monotheism, the basis for formulating the epistemology of future education is that education gives muslims higher scientific technical abilities to express themselves, especially in increasing aspirations and insight (Pohan & Nurzen, 2021).

This ability also produces a side effect which is actually the most important, namely stability in oneself and a greater tendency to think positively, perhaps even inclusively, regarding Islam as *rahmatan lil alamin* (Mukhlishin, 2020). Islamic boarding schools are institutions that grow from the bottom, namely because they are desired and built by the community and even by village government officials. However, the role of kiai as the main figure in its establishment and development is very dominant. It could be said that Islamic boarding schools are the most autonomous Islamic educational institutions (Khaidir & Suud, 2020). This means that an institution cannot be intervened from any point of view by outside parties except with Kiai's permission. From this it can be seen that the Kiai is a leader who determines policy absolutely, as the center of the curriculum, and as the owner of the Islamic boarding school (Lahmar, 2020).

Islamic boarding school-based public schools are a planned effort to facilitate students to know, understand, and internalize Islamic values through several subjects that are integrated into the learning process. Islamic boarding school-based public school programs are expected to have an impact on students' daily lives. The religious knowledge they obtain is integrated into the students' souls and personalities, and this impact is expected to be felt after they join the Islamic boarding school-based public school program. such as performing prayers, reading the Quran, fasting, and other activities, are a necessity for students. Then they have awareness in worship, without any coercion from anyone (Islam, 2020).

Islamic boarding school-based educational institutions cannot be separated from the lifestyle of Islamic boarding schools and the education under their management is manifested in the term five souls which contain five souls which must be realized in the education process and character development of students. The five souls are the soul of sincerity, the soul of simplicity, the soul of independence, the soul of Islamic brotherhood, and the spirit of responsible freedom. The success of implementing educational institutions, in this case schools, is very dependent on whether or not they are good at implementing the management of supporting components for the implementation of activities such as curriculum, students, financing, implementing staff, and infrastructure (Kaplan & Haenlein, 2016).

Islamic boarding school-based schools integrate the truth of the Qur'an and hadith with science and technology through the development of three dimensions of superior education, possession of a strong foundation of religious morality, mastery

of science and technology, and possession and mastery of forms of work skills that will support life after completing education. Islamic boarding schools that run Islamic boarding school-based schools have made changes because of the need for Islamic boarding schools to respond to the flow of globalization, which begins with the kiai's religious appreciation and understanding which is then actualized as pious deeds (Aziz et al., 2021). The dynamics of Islamic boarding schools are increasingly adapting to the times by organizing Islamic boarding school-based schools, making Islamic boarding schools an Islamic educational institution that will create complete humans and form a civil society characterized by a religious, democratic, egalitarian, tolerant, just, and knowledgeable society.

Islamic boarding school based schools are an educational model that is able to develop multiple intelligences, religious spirituality, and life skills and strengthen national character (Rochmat et al., 2022). Islamic boarding school based schools are a school model that integrates the advantages of the education system held in schools and the advantages of the education system in Islamic boarding schools. This social change refers to changes in social and cultural systems that combine (Tankard & Paluck, 2016). The school education system and Islamic boarding school education system produce scientists who are religious (Nurdyansyah & Arifin, 2018). Islamic boarding school based public schools combine the education system in formal schools and Islamic boarding schools, this was developed after carefully observing and observing the quality of education produced by each system (Wekke et al., 2019).

This integration is a valuable tool for improving the quality of human resources who have intelligence and general insight as well as strong spiritual strength (Salas-Vallina et al., 2021). If in Islamic boarding schools, the aspects of independence, morality, fighting power, and the power of worship are taught, then in public schools general knowledge such as science, literary culture, and technology is taught with a structured and more complete curriculum. It is hoped that the integration process will ensure that students in the future will be able to become reliable individuals, have intellectual intelligence as well as have a character with spiritual and social strength. Islamic boarding school based schools as a model of Islamic education adapt to the curriculum implemented in public schools, in this case, the 2013 curriculum which integrates social and spiritual competencies, as well as affective competencies and psychomotor competencies.

Apart from that, it is in accordance with the government's program regarding mental revolution so that through Islamic boarding school-based schools it can produce resources who have good knowledge and good attitudes. Considering the wide scope of what the author encountered, in order to focus more on the problem, in this research the author limited it to the implementation of Islamic Religious Education in Islamic Boarding School Based Public Schools at Junior high school 4 Lembah Gumanti. What are the supporting factors and inhibiting factors for the implementation of Islamic religious education in Islamic boarding school-based public schools at Junior high school 4 Lembah Gumanti. From the problem boundaries, the problem formulation in this research will be how is the implementation of Islamic Religious Education (Febriani et al., 2022; Sartika et al., 2020, 2020; Syaifullah & Surawardi, 2020).

METHODS

The author uses a type of qualitative research field research using qualitative descriptive methods, namely research aimed at describing and analyzing phenomena, events, social activities, beliefs, perceptions, and thoughts of people individually or in groups. The aim of descriptive research is to create systematic, factual, and accurate information about the facts in the field. Qualitative methods are used to obtain in-depth data and data that contains meaning. Meaning is actual data, definite data, and

is a value behind the visible data (Becerik-Gerber et al., 2012). The purpose of describing something here is about the implementation of Islamic religious education in Islamic boarding school-based public schools at Junior high school 4 Lembah Gumanti. Through this research, the author will describe in detail the implementation of Islamic religious education in Islamic boarding school-based public schools at Junior high school 4 Lembah Gumanti.

RESULT AND DISCUSSION

The principle of Islamic boarding school-based public school education in Solok district is to combine formal school values with religious learning which is able to produce a stronger and more complete education system based on the Quran and Hadith and integrating religious values into general subjects. Daily behavior of school residents, and school management. As one of the 15 schools appointed by the Solok district government as implementers of Islamic boarding school-based public schools, at Junior high school 4 Lembah Gumanti Islamic religious education is included in several areas of learning, either presented as local content or allocated as extracurricular activities. The existence of Islamic boarding school-based lessons at Junior high school 4 Lembah Gumanti is the main characteristic of Junior high school 4 Lembah Gumanti which is piloting in Lembah Gumanti.

District as the Implementer of Islamic Boarding School Based Public Schools. The form of implementation of Islamic religious education learning as a local content subject is not much different from the implementation of learning in general, only there are several differences in the implementation of this learning. The implementation of Islamic boarding school-based educational learning is carried out in several stages, namely the planning, implementation, and evaluation stages(Geng et al., 2012).The implementation of Islamic religious education in Islamic boarding school-based public schools is classified as follows, strengthening religious material. Strengthening religious material is implemented by adding religious material to subjects. The stages of implementing Islamic boarding school-based learning can be described by researchers as follow, fiqh subjects.

Planning in planning before carrying out learning in the classroom, the teacher in charge of Islamic boarding school-based subjects prepares several learning tools such as a syllabus, lesson implementation plan, and so on which may be needed during the implementation of the lesson later implementation. During the lesson, the teacher will follow the steps of the implementation plan lessons that have been made previously consisting of openings, greetings, prayers, and others. Learning is carried out in accordance with the stages in the learning planning and the methods used by the teacher are various, such as the demonstration method, discussion method, and lecture method. So, in implementing learning the teacher continues to explain the lesson as usual and occasionally uses lecture and demonstration methods (Uluyol & Şahin, 2016).

Evaluations carried out in fiqh subjects are in the form of examinations, oral tests, practice, and changes in behavior. However, the main value of these Islamic boarding school-based lessons is changes in behavior. Apart from that, there is a planning evaluation carried out in the form of rewards and punishments. Based on observations made by the author, evaluations carried out by teachers are in the form of quizzes, exams and practice (Hill & Grossman, 2013). Then there is also an evaluation of the preparations made by students. Students who do not comply with eating will be given punishment so that it does not happen again and for those who obey and behave well, the teacher will give a special plus point to the student. Is the Quran Education subject. Planning is carried out by teachers who teach the Quran education subjects, namely preparing.

Learning tools such as syllabi, learning implementation plans, and others. In

learning Quran education, the teacher prepares the learning tools and brings the learning tools into the classroom. Implementation. In the implementation of Al-Quran education, learning begins with reading greetings, and prayers, and reading the Quran, after which the teacher confirms the students' reading. Quran education learning will begin with reading prayers and reading the Quran first before entering the learning material at that time researchers also found that there were several students who did not bring the Quran and were asked to sit in front. Class during the lesson to provide a deterrent effect so that it is not repeated and becomes a lesson for other students the next discussion is language strengthening.

The implementation of Islamic boarding school-based public school education at Junior high school 4 Lembah Gumanti is carried out through Arabic language learning which is carried out in the following stages: Arabic language learning planning. The planning that is carried out when teaching Arabic language learning is to prepare all the learning tools, but this is different from other lessons in Arabic language subjects. The teacher does not make a lesson implementation plan, he only notes competency standards, and material composition and prepares assessment forms, implementation. Arabic language learning is carried out by reading short texts/dialogues about the topics discussed at the meeting and then discussing vocabulary which will later be pronounced or memorized by students. There are some students who don't understand at all so they often look for other activities to divert their attention (Lestari & Wahyudin, 2020).

The teacher also explained that the learning was not detailed due to limited time during the Covid-19 pandemic. Evaluation in Arabic language learning in the assessment process is carried out every time learning takes place and also through several oral tests, assignments, and exam scores. Apart from strengthening language, it also strengthens habituation. Habituation is defined as a process of forming attitudes and behavior that is relatively permanent and carried out repea tedly. This refraction activity will also later become an activity that is instilled in students. So, with refraction, it will be difficult for students to abandon it because it is already ingrained in the student. Are extracurricular skills activities. According to the author, extracurricular activities are additional activities carried out at school outside of learning hours as a form of forum for channeling students' talents and interests (Guèvremont et al., 2014).

With extracurricular activities, students will be able to choose activities that interest them so that students' interests can be channeled according to their field. This extracurricular activity will provide positive benefits for student development because students can develop their abilities and interests in various fields outside of class hours. The extracurricular activities referred to here are extracurricular activities to support the implementation of Islamic boarding school-based public school program activities. Some of the activities carried out are tahfis, the Quran hut, *babaliak basurau*, calligraphy, nasyid and *qasidah rabana*. All extracurricular activities are carried out outside class hours with a time allocation determined by the supervisor of each activity. The next discussion is regarding the supporting factors and inhibiting factors for the implementation of Islamic Boarding School Based Public Schools, supporting factors.

Implementing an Islamic boarding school-based public school system is certainly not easy and it is also impossible to get a good school system without someone supporting the implementation of the system. Supporting or driving factors are things or conditions that can encourage or grow an activity from the implementation of Islamic boarding school-based public schools. Driving factors will influence development, and progress in the implementation of Islamic boarding school-based public schools to be better than before and can help its development. The implementation of Islamic boarding school-based public schools can run

properly because of support from the local government which has planned for several schools to implement Islamic boarding school-based public schools (Govindan & Hasanagic, 2018).

The Solok district government has appointed several secondary schools to implement an Islamic boarding school-based public school system, with the hope that students can behave in accordance with religious teachings, but also not be left behind in terms of general knowledge. One of the supporting factors for the implementation of this Islamic boarding school-based public school is the support from the Solok district government as evidenced by the existence of a decree from the Solok district regent regarding appointing several schools to implement Islamic boarding school based public schools, one of which is Junior high school 4 Lembah Gumanti. The strategic location of the school is also one of the factors that encourage the implementation of a targeted activity or program at the school.

The strategic location of schools is often used as an advantage because it can be a plus point for schools in implementing Islamic boarding school-based public school programs. The location of the school in a place far from the crowds means that Junior high school 4 Lembah Gumanti can carry out religious programs well at school because it is not too noisy to carry out activities. Of course, besides supporting factors, there are also inhibiting factors. As for the inhibiting factors in implementing Islamic boarding school-based public schools, the first is the parental factor. Parents are people who play a very important role in a child's education because it is from the parents that the child will get direction as to where the child wants to be directed. The willingness of parents to send their children to the desired school is a very important factor. In this case, the parents' willingness is an inhibiting factor in the implementation of Islamic boarding school-based public school education at Junior high school 4 Lembah Gumanti.

CONCLUSION

Based on research that the author has conducted at Junior high school 4 Lembah Gumanti, Solok Regency regarding the implementation of Islamic religious education in Islamic boarding school-based public schools, the author can draw the conclusion that the implementation of Islamic religious education in Islamic boarding school-based public schools is implemented by adding several Islamic boarding-based subjects as reinforcement. religious material, namely fiqh subjects, the Quran education subjects, language strengthening, and arabic language subjects, as well as extracurricular activities and habituation activities. The factors that encourage the implementation of Islamic religious education in Islamic boarding school-based public schools are support from the local government, strategic location of the school, support from teachers, and teachers teaching Islamic boarding school-based subjects who have a background in Islamic religious education. Factors inhibiting the implementation of Islamic religious education in Islamic boarding school-based public schools include parental wishes, parents' economic factors, an inadequate number of teachers, some students who are completely unfamiliar with Islamic boarding school-based material content, and time allocation.

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