INTERNALISATION OF ISLAMIC RELIGIOUS EDUCATION VALUES THROUGH BEST PRACTICE PROGRAMMES

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Abstrak

Pendidikan Agama Islam (PAI) merupakan pendidikan yang berkaitan dengan pembentukan jiwa spiritual dan karakter positif (akhlak) siswa. Untuk tercapainya karakter tersebut beberapa lembaga pendidikan (madrasah) telah melaksanakan pendidikan karakter secara berhasil dengan model yang mereka kembangkan sendiri-sendiri. Madrasah inilah yang menjadi *Best Practices* dalam pelaksanaan pendidikan karakter melalui pendidikan agama di Indonesia. Penelitian ini bertujuan mengekplorasi keunggulan Pendidikan Agama Islam yang dilakukan di MAS DU AL Muhajirin Padang Cermin. Penelitian ini menggunakan pendekatan kualitatif. Data dikumpulkan melalui wawancara, diskusi kelompok (*facus group discussion*), observasi dan dokumentasi. Hasil penelitian menunjukkan bahwa peran kepala madrasah sangat penting dalam kelangsungan serta dukungan pengembangan kebijakan kegiatan keagamaan di madrasah, Guru PAI menjadi sentral dari keberhasilan pengembangan keagamaan dan corak berpikir keagamaan siswa, Posisi Rohis sangat strategis dalam mengembangkan generasi muda yang memiliki wawasan keagamaan yang moderat, toleran dan *islam rahmatan lil alamin*. Pelaksanaan tadarus pada setiap memulai pelajaran pertama, shalat duha, shalat berjamaah, pelaksanaan PHBI, Kultum setelah shalat jamaah, keputrian, pesantren kilat dan mentoring menjadi penguat atau standard dalam pelaksanaan kegiatan keagamaan di madrasah.

Kata Kunci: Best Practice, Pendidikan Agama Islam, Madrasah Aliyah Swasta, Madrasah Aliyah Negeri

Abstract

Islamic Religious Education (PAI) is an educational discipline that aims to cultivate students' spiritual, moral, and character development. To this end, numerous educational institutions (madrasas) have effectively implemented character education programs, utilizing models that they have developed autonomously. This particular madrasa exemplifies the optimal approach to character education through religious instruction in Indonesia. The objective of this study is to investigate the efficacy of Islamic religious education at Mas Du Al Muhajirin Padang Cermin. The present study employs a qualitative approach. The

data was collected through a combination of interviews, group discussions (focus group discussions), observations, and documentation. The results indicated that the role of the madrasa head was found to be of significant importance in the continuity and support of the development of religious activities in the madrasa. Furthermore, the PAI teacher was identified as a central figure in the success of the religious development and the style of student religious thinking. Additionally, the role of the Rohis position was determined to be very strategic in developing the younger generation who had moderate, tolerant, and Islam rahmatan lil alamin beliefs. The implementation of tadarus at the commencement of each lesson, the duha prayer, congregational prayer, the implementation of PHBI, cult after congregational prayers, cultrian, pesantren kilat, and mentoring became a reinforcement or standard in the implementation of religious activities in madrasas.

Keywords: *Best Practice, Islamic Religious Education, Private High School, State High School*

INTRODUCTION

Education serves as the catalyst for a nation's advancement towards civilization. It fosters the development of a generation that is both competitive and possesses strong character, while also cultivating a profound love for their nation. (Satriyadi et al., 2022). The quality of a nation's educational system is directly correlated with the cultural and societal advancement of that nation (Khadafi & Azmi, 2024). In the context of education, the process of cultivating the independent spirit of a nation's young generation, along with the enhancement of their knowledge and skillset, is of paramount importance. Within the educational framework, a critical aspect is the cultivation of positive attitudes toward the moral principles of the nation's youth. These attitudes are formed through a prolonged process of dialectical discourse within the educational environment. This discourse assumes a pivotal role in the context of Islamic Religious Education (PAI). Indeed, it has been argued that PAI is an education that fosters the spiritual development of students and cultivates positive attitudes (morals) (Sirait, 2021). (Sirait, 2021). In this regard, the fundamental question that must be addressed is whether the PAI process has contributed to the formation of national civilization for the future generation of the nation.

The development of students' spiritual souls and characters is not solely determined by the classroom learning experience. A wide array of media can be developed and implemented within the framework of cultivating the student's personality. One such approach involves the

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cultivation of Islamic Religious Education in madrasah, encompassing various habituation activities, extracurricular pursuits, and the nurturing of religious culture within the madrasah environment. The extracurricular activities in question pertain to the cultivation of student personality development. The judicious management of extracurricular activities, the active involvement of stakeholders in the madrasah, the endorsement of the madrasah head, the initiative of PAI teachers, and the creativity of students in the development of religious life in madrasah are pivotal to be considered, maintained, and supported.

The objective of the development of religious extracurricular activities is to foster the development of students' religious personalities (Suyitno et al., 2023). It is recommended that character and competitiveness be considered integral components of educational management policies. The Ministry of Religious Affairs' strategic plan for 2015-2020, with the objective of enhancing the quality of the learning process in religious education, is to strengthen the understanding of religious teachings, promote the internalization of religious values, nurture noble personalities, and cultivate religious attitudes and behaviors that are tolerant and respectful among followers of different religions. In pursuit of this objective, the government has implemented various initiatives, including a range of programs and regulations, with the initial framework encompassing presidential regulations, ministerial regulations, and sub-regulatory documents (Suwartini, 2017).

However, this initiative proved insufficient to achieve a breakthrough in character education, despite the involvement of several educational institutions and madrasas that developed their own models for implementing character education. (Jafar & Erniati, 2024). These madrasahs have emerged as exemplary models in the implementation of character education through religious education in Indonesia

THEORETICAL BASIS
Definition of Best Practice of Islamic Religious Education (PAI)

What is meant by *Best Practice* PAI in this study is PAI with excellenceBest Practice PAI refers to the assessment of best practices and refers to a systematic process used to identify, describe, incorporate, and disseminate effective and efficient clinical and/or management strategies developed and refined by practising PAI (Ma'rifataini, 2017). *Best Practice*involves five steps: (1) development of a conceptual model or set of steps, definition of "best" based on values and standards, (2) identification and evaluation of potentially effective methods for each component or step, (3) combination of the most effective methods, and testing of combined

methods, (4) chronological development of this process described with case examples, and (5) methodological steps. This *Best Practice* research approach represents a solution-focused approach to investigating a clinical process that addresses a phenomenon that appears to be effective and efficient. This *Best Practice*research approach can be applied to a large variety of practical problems that arise every day in the classroom and beyond (Uyun, 2023).

Forms of PAI Excellence

The aspects of PAI Unggulan that will be the basis and criteria for making instruments to measure how superior PAI subjects are in each madrasa are based on the Technical Guidelines for PAI Unggulan Number; DT.I.II/2/HM.01/674/2014. Pon sheet 3 explains that the success indicators of PAI Unggulan are: (1) Having a Policy in the Development of Islamic Religious Education Programmes in Madrasah; (2) Having Worship Facilities (mosque, Mushollah, worship room); (3) Carrying out congregational prayers routinely in madrasah involving all madrasah residents; (4) Carrying out activities to read the Qur'an routinely (5) Madrasah residents dressed in Muslimah on certain days; (6) Cultivating greetings between madrasa residents; (7) Implementing*fun*learning (*fun learning*) and ICT-based*PAIlearning*; (8) Creating a religious nuance and socio-cultural order in the madrasah environment (9) Carrying out student religious guidance (rohis, flash pesantren, etc.); (10) Carrying out the Commemoration of Islamic Holidays (PHBI); (11) Carrying out the Commemoration of Islamic Holidays (PHBI).); (10) Carrying out the commemoration of Islamic holidays (PHBI) (11) Carrying out recitation for teachers and other education personnel. (12) There is strong cooperation with other parties (parents, communities and religious institutions).

The definition of PAI unggulan according to the National Education System Law is PAI learning that is developed to achieve excellence in its educational output (out put). (Indana, 2018). PAI is said to be superior, if it has achieved the expected goals, which are in accordance with the objectives of national education, namely being able to shape the character of a person who has faith and devotion to God Almighty and virtuous, have knowledge and skills, physical and spiritual health, a steady and independent personality and a sense of community and national responsibility. (Karimah, 2018).

The educational institution functions as a production centre which, if all the inputs required for the production activities are fulfilled, will produce the desired outputs. production activities, then this institution will produce the desired output (Pramungkas, 2021). This approach assumes that if inputs such as policies on Islamic education, human resources, budgets,

learning tools, and other educational infrastructure are fulfilled, the quality of Islamic education (output) will automatically occur. In applying the *educational production function*approach that focuses on PAI inputs and pays attention to the PAI process, it will determine the superior output of Islamic religious education (PAI).To provide a concrete picture of this research, the framework of this research is as follows:

Chart 1.

Framework
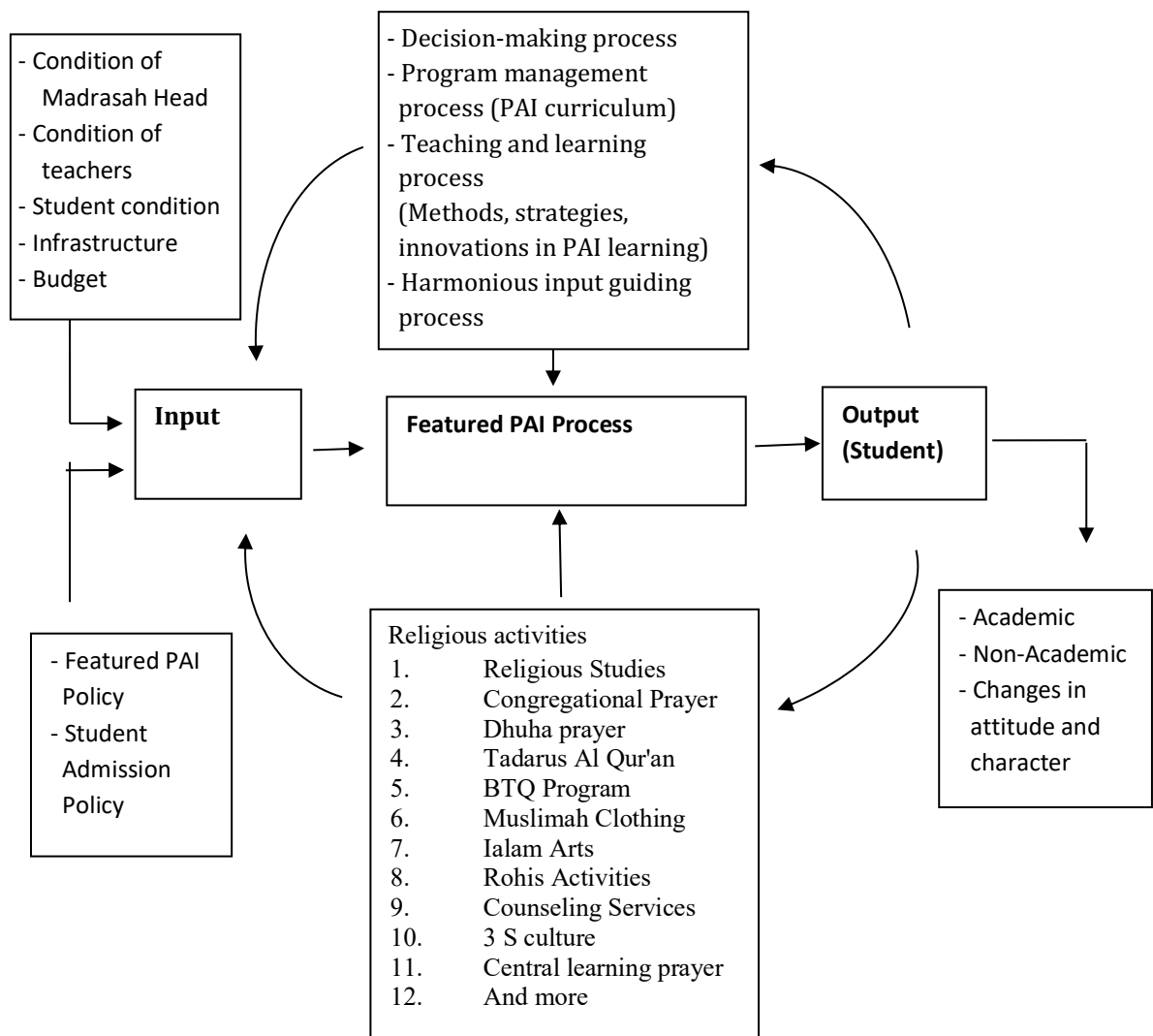
RESEARCH METHODS

The approach used is qualitative research, data collection is done by interview, focus group discussion, observation and documentation.

Interviews were conducted with several respondents who werekey informants, namely the madrasah head, religious teachers, madrasah committee, and students. Group discussions were conducted at the time of triangulation of the data that had been obtained, which was for the purpose of completing the data that had been obtained, and at the same time exploring new data that had not been conveyed during the interview. Observation was conducted during PAI learning and student religious activities. While documentation is the collection of data written in books, files and letters as well as madrasah profile books. The data analysis in this research is descriptive and narrative analysis, by mapping the best practices or Best Practice PAI carried out in MAS Du Al Muhajirin Padang Cermin which is the research sample.

RESULTS AND DISCUSSION
Typical best practices in the Development of Religious Activities in Madrasahs

Religious activities at MAS Du Al Muhajirin Padang Cermin are led by the Al Muhsinin Musholah Youth (Remush). Remush is the spearhead of religious activities in the madrasah. This imtaq activity is carried out every Friday morning. Where all students are gathered in the madrasah field. Students receive religious motivation from teachers or other speakers then they pray tahajud together.

Meanwhile, the socialization and cultivation of moral values, especially for students in class, is carried out for a whole year. This socialization is carried out by their seniors and of course by Remush. Socialization is carried out by providing information to younger siblings in class regarding various things that should be done and should not be done when in the madrasah environment: canteen, field, class. Such as the prohibition of throwing garbage or scribbling on walls, reprimanding or calling seniors as "brother", greeting teachers and others. And this is done by every extracurricular board, especially to its members at MAS Du Al Muhajirin Padang Cermin. Socialization that is carried out massively and over a long period of time provides a natural guided internalization process for students in the classroom.

Especially for Muslim students who take part in the Remush extracurricular activity, the madrasah requires them to memorize the short letters of juz 30 and those who have memorized get a certificate. Rohis MASN 15 Surabaya has a preacher and khotib training program that aims to enable students to take part in society through preaching. In addition, Rohis also has a FIRST program, the Islamic Festival of Surabaya and Surrounding Teenagers which is held regularly. There is also the SOFT

program, Save Our Faith Together, which is a youth development program in faith and current teenage problems. There is also TRUST, Training of Religiousity and Spiritual Teenagers, a religious program involving students from various madrasas. As well as various other unique programs. From Tahlilan, Qoshidah Al-Banjari, Kisra to Ngaji Kitab Kuning.

Tahlil and Yasin reading activities are intended to send prayers to families who have died and as a means of dhikr to get closer to Allah SWT. To foster the interests and talents of this community, it also aims to expand the syi'ar of Islam, familiarizing sholawat in the youth community, especially among MAS / MAN level students, a Nasyid and Qosidah Al Banjari group was created, which is one of the Islamic arts which is a sholawat group using a tool called the Banjari tambourine. There is also a yellow book study every two weeks at the house of the rohis coach which is attended by all rohis members. There is also KISRA (Youth Islamic Studies) which is held after every Friday prayer containing questions and answers about various matters and there are religious lectures.

Initial Greetings to the Al-Uswah Study Group

The student orientation period (MOS) was replaced with Salam Awal Al-Uswah (SAA). SAA aims, among others, to introduce the Islamic environment in madrasas, strengthen ukhuwah between new students and students in classes I and XII as seniors. In addition, SAA activities aim to form an Islamic personality, foster akhlakul karimah, introduce Islam in a kaffah and bi'ah islamiyah, and introduce the Al-Uswah Islamic Amaliyah Study Group (KSAI Al-Uswah), which is an Islamic study group consisting of alumni, especially alumni of Rohis activists. SAA activities as a substitute for MOS activities are carried out for three days. The first day is filled with various games that will familiarize between new students and seniors, and between fellow new students. In this way, the relationship between juniors and seniors or among juniors becomes fluid and knows each other. On the second day, assistance is provided by seniors, especially by Rohis administrators, to new students to get to know the Islamic environment in the madrasa. The third day is filled with studies that introduce new students to the teachings of Islam.

Leadership of the Head of Madrasah.

The madrasah principal is the main manager who will determine where the madrasah moves. The madrasah principal is the main actor who develops the vision and how the vision is formed in the framework of

giving birth to a generation that has personality and insight. The task of the madrasah head is to develop a culture of life and culture / morals that encourages the growth of positive potential and accommodates the aspirations and creativity of the madrasah. One of them is related to policies that support the development of life (acculturation) positive attitudes both related to habit formation, mentality, religious and religious activities in madrasah.

The madrasahs studied have great support from the madrasah head for the development of religious activities in the madrasah. For example, the head of MAS DU Al Muhajirin Padang Cermin fully supports religious activities in his madrasah. In fact, according to him, religious activities at MAS Du Al Muhajirin Padang Cermin have become one of the important icons of MAS Du Al Muhajirin Padang Cermin's characteristics. The involvement and support of policies and funding through BOS funds allocated by the Head of MAS Du Al Muhajirin Padang Cermin made religious activities in MAS Du Al Muhajirin Padang Cermin have a positive impact and grow rapidly.

The role of the head of madrasah is very large. The continuity of the development program of religious activities in the madrasah is supported and continued and even strengthened by each madrasah head who comes and goes. Because the madrasah head is a position that has a time limit and is related to policies from structural parties. Support for the continuity of the program from each new madrasah head is one of the keys to the successful development of religious activities in the madrasah studied by researchers. Because a religious activity program has usually been planned by PAI teachers together with all stakeholders and runs in continuity for years. Of course, with the addition and strengthening of the program in accordance with the development and creativity of each.

Creativity & Innovation of Islamic Education Teachers and the **Learning Process** and **Curriculum Development**

This relates to how every teacher in the madrasah has a shared awareness and responsibility as well as a sense of belonging to the madrasah, to the responsibility of delivering students to their maximum potential and to strengthening their own capacity in improving the learning process.

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One of the keys to the successful development of religious activities in madrasah is the motivation and dedication of PAI teachers. In addition, motivation and dedication will give birth to creativity and initiative for religious development. As well as the development of PAI learning models in the classroom. This can be seen from all studies where all PAI teachers who became one of the samples (objects) of research were involved in the development of learning in their respective classes. The development of PAI learning in the classroom is carried out through various approaches such as IT and the use of various learning methods. Such as edmodo application, *Market* method*PlaceActivities, Video Comment, Group Investigation*, Mask*Party*, *active learning* method, *discovery learning,Inquiry Learning, Problem Based Learning*(PBL), jigsow, *information search,*and so on.

It also develops methodology-based PAI learning that combines learning models with the DSL system (Dawah System Direct), which is an effort to integrate structured assignments with independent assignments and extra activities through the DSL model. Where students receive an integrated assessment between in-class and out-of-class activities. Another model is the UKA (Competency Test and PAI Practice) model as a vehicle for students to get used to practicing Islamic teachings according to the demands of Curriculum 2013. Both the DSL and UKA systems are vehicles or models of liaison books between madrasah, students and parents. So that monitoring of student development can be done together.

The development ofPAIlearning in the classroomteachers who are willing to get out of the*box*to make innovations and creativity in learning. Such as collaborating with foreign educational institutions such as Guthe Universitat Frankfuter Germany. This model of cooperation with institutions from abroad allows the exchange of Indonesian lessons and culture with the destination country. Or those who use *Quipper* media by students who study PAI. *Quipper* is a learning media that students can download through *Playstore* on their respective gadjets. The way to use it is to create a class group in the *Quipper* device then provide questions that students can do anywhere anytime through their cellphones. Or using the *LINE* social media model

Development of management of religious activities and positive habituation.

An effort to continue to develop the potential and positive personality attitudes of students with various religious activities and habituation that are well *managed*, structured, planned, coordinated and done together is one of the keys to success in the development and acculturation of religious life in madrasah. This is where the role of ROHIS (Rohani Islam, an extracurricular religious activity in madrasas) becomes the spearhead of character strengthening and a vehicle for civilization building after the PAI learning model.

The role of Rohis is also often similar or substituted by the youth musholah (Remus) in the madrasah. Both are the same and similar. All religious activities in madrassas if not by Rohis then handled by Remus, depending on the culture in each madrassa. As done by Remus MAS DU Al Muhajirin Padang Cermin, which is considered the "elite troops" of the madrasa. Because in the hands of Remus Al-Muhsinin MAS Du Al Muhajirin Padang Cermin all religious and mental development activities and student attitudes at MAS Du Al Muhajirin Padang Cermin have been running, and ofcourse hand in hand with the student council of MAS Du Al Muhajirin Padang Cermin.

Both Rohis and Remus are organizational models that are able to have a positive impact on changes in student behavior and perspectives. Cohesiveness, collectivity and common goals make Rohis or Remus very solid and powerful. With this social and cultural capital, Rohis or Remus becomes a model for fostering students' personality and morals in a positive direction. They are able to transmit to each other positive influences related to the way of thinking, behaving and speaking among members.

Utilizing the Alumni Success Network.

Motivational encouragement from alumni to spread positive viruses and motivation to reach their goals needs to be facilitated and scheduled. Support from the teachers' forum both within the madrasah and in the subject teacher deliberation forum (MGMP) is a model of joint learning in developing the potential of students and teachers. The successful development of religious activities and student interests through Rohis or Remus cannot be separated from the moral responsibility of the alumni. As

if it has become a moral responsibility, the alumni of the madrasah studied have a good and intexive relationship with their original madrasah. Especially alumni from Rohis or Remus always communicate or provide assistance and guidance to their younger siblings in designing, developing and implementing Rohis or Remush programs in their madrasah. In addition, they also provide academic guidance and motivation to their younger siblings. So that they can enter the desired college. The involvement is not separated from the supervision of PAI Teachers and madrasah heads.

In addition to alumni as an important factor in the success of the development of religious activities in madrasah, there is also a Subject Teacher Conference (MGMP) PAI which is a place for sharing PAI teachers in developing activities in their respective madrasahs. It is in MGMP PAI that PAI teachers share experiences in PAI learning or religious activities in madrasah.

Support for infrastructure to develop students' activities and potential.

The mosque is the center of religious activities in the madrasah. Either for daily or periodic religious activities. In addition to the mosque, there is also a religious laboratory as a vehicle for student learning which contains various Islamic or other books, teaching aids, various IT equipment (Laptop, In focus and other IT tools) and religious pictures or posters. In the mosque, all religious development strategies that will be carried out are designed. The mosque is the center of student activities for religious affairs or designing Rohis / Remush programs. Management that involves all Rohis/Remush members including in maintaining cleanliness.

Models of religious activities that are used as best practices and are characteristic of each madrasa.

In this section, there are general similarities that exist in each madrasah studied in developing religious activities. The same things are: implementation of tadarus every time the first lesson starts, duha prayer, congregational prayer, implementation of PHBI (Commemoration of Islamic Holidays), seven-minute lecture (kultum) after congregational prayer, keputrian, flash pesantren and mentoring or others. This same thing becomes a reinforcement or standard in the implementation of religious activities in madrasah. So that what will be revealed in this article is only

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what characterizes each madrasah. In addition, each madrasah studied has its own peculiarities in the implementation of religious development in their respective madrasahs. This will be the best practice model that can be used as an example by other madrasas that have not implemented or become a positive comparison for those that already exist.

CONCLUSION

The successful development of religious activities in madrasas depends on the synergy between various elements, including the head of the madrasa, Islamic Religious Education (PAI) teachers, students, alumni, and strong policy support. Religious organizations such as Youth Musholah (Remush) and Rohis are the spearheads in fostering Islamic character and values through various programs. Support from the madrasah head in the form of policies and funding also ensures the continuity of religious activities. Innovation in technology-based PAI learning also plays a role in improving students' understanding and practice of Islamic teachings. In addition, the strengthening of Islamic values from the beginning through the Islamic orientation program, acculturation of religious attitudes in extracurricular activities, and the role of alumni as mentors and motivators further strengthen the religious madrasah environment. Religious facilities and infrastructure, especially mosques and religious laboratories, become the center of worship and learning activities. The standardization of religious programs in each madrasah creates uniformity in Islamic practices, although each madrasah still has its own characteristics. With a combination of innovative learning, a strong Islamic culture, and good management of religious organizations, madrasahs are able to form a religious and quality environment

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