

THE EXISTENCE OF ISLAMIC RELIGIOUS EDUCATION IN THE RELIGIOUS EXPERIENCE AT THE TENGKU CHIEK OMAR DIYAN INDRA PURI ACEH BESAR ISLAMIC BOARDING SCHOOL

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Abstract

This research aims to see the existence of PAI learning in religious experiences carried out by santri. Qualitative and quantitative research using descriptive methods of analysis and frequency distribution figures. Data was obtained by interviews, observations, and study of school documents. Interviews were conducted with a number of informants, ranging from students, teachers, parents, and the community around the school. From the results of research or findings regarding the existence of PAI lies in the application of models in PAI learning in PAI study programs that create students who are inclusive, tolerant and work together in religious and cultural diversity. Apart from that, one of the programs that is also of interest to students in the PAI study program is the implementation of the Al-Quran recitation program at the Tengku Chiek Omar Diyan Indra Puri Islamic boarding school, Aceh Besar, providing an understanding of ukhuwah Islamiah (religious brotherhood), ukhuwah wathaniyyah (national brotherhood), ukhuwah bashariyah (brotherhood among human beings). So that in this concept of ukhuwah, students develop a character that is actualized in an attitude of honesty, discipline, responsibility, caring, polite, environmentally friendly, mutual cooperation, peace-loving, responsive and proactive; responsible for decisions taken based on the principles of deliberation and actualizing the religious values contained therein as a paradigm for thinking, acting and behaving.

Keywords: Existence; PAI Learning; Recitation program Al-Quran.

INTRODUCTION

Islamic Religious Education is one of the subjects in the pesantren curriculum, even becoming a strategic subject in personality development along with Pancasila and Citizenship Education subjects. Islamic Religious Education subjects are compulsory subjects that must be taught in all study programs (Yunus, 2018; Syamsuar, 2019). The goal is to build superior santri characters, noble personalities, have a sense of nation and state and a broad sense of humanity. In this case, Sulaiman, offers the esoteric dimension of religion needed in order to strengthen human resources (Rusydi, 2015). In some areas where the majority of the population is Muslim, Islamic boarding schools in these areas accommodate the demands of

the curriculum in the form of Islamic religious education learning. Although the subject has been taught or implemented in Islamic boarding schools in general, there is concern among practitioners (educators) of Islamic religious education who feel that this subject has not become a true instrument for the development of students' personalities (Sastramayani dan Sabdah, 2016). in terms of time allocation, it is certainly carried out according to the provisions in the Islamic boarding school curriculum. However, in terms of institutional climate, awareness has not yet been built that Islamic education subjects are very important as an entry point to building the mental foundation of the nation's generation. There are not many educators in the field of Islamic Religious Education who transfer knowledge in scientific ways. Hanafi added that the issue of dichotomy in Islamic Religious Education textbooks is also an important issue to pay attention to (Hanafi, 2011).

Likewise, the PAI learning system in Islamic Boarding Schools is different when compared to other Islamic Boarding Schools. With the assumption that in terms of concept, planning, management, curriculum structure, and policies related to PAI learning implemented between the two institutions are different from each other. Where so far the implementation and procurement of PAI in Islamic Boarding Schools has been considered only as a fulfillment of the curriculum burden. In other words, PAI is only a complementary subject that has a marginalized position when compared to other subjects. Therefore, this study is considered very important, because it is still very rare to find PAI learning in Islamic Boarding Schools in depth and comprehensively.

METHOD

This research is a field study employing a mixed-method approach, combining both qualitative and quantitative techniques. A descriptive approach is used to provide a detailed account of the actual conditions of the research subjects, focusing on the specific aspects of interest in the study. Data collection methods include observation, interviews, documentation, and questionnaires. The population for this study consists of all students at Tengku Chiek Omar Diyan Indra Puri Islamic Boarding School, Aceh Besar. A purposive sampling technique is used, selecting participants based on specific criteria relevant to the research objectives, resulting in a sample size of 67 students.

Data analysis techniques for this study involve both qualitative and quantitative approaches. Qualitative data from interviews, observations, and documentation are analyzed using thematic analysis, which involves identifying, analyzing, and reporting patterns (themes) within the data. Quantitative data obtained from questionnaires are analyzed statistically using descriptive statistics, such as frequencies, percentages, and means, to describe the characteristics of the sample. This combination allows for a comprehensive interpretation of the findings, providing a clear picture of the research subjects' actual conditions and perspectives.

FINDINGS AND DISCUSSION

Tengku Chiek Oman Diyan Islamic Boarding School as one of the superior Islamic boarding schools in Indra Puri in Aceh Besar City certainly has a big responsibility in building strong Human Resources physically and mentally. The population of Aceh Besar, which is predominantly Muslim, is an extraordinary driving force for this Islamic boarding

school in carrying out its humanitarian mission. In practice, awareness of the importance of Islamic religious education subjects has not been found. There is no specific policy that contains special treatment for Islamic religious learning or activities that are oriented towards strengthening religiosity (Islam). Students generally have not found a strong spirit and enthusiasm to explore the learning process such as increasing discipline, intensity of worship, strengthening friendship, empathy for others, and so on. Another problem that arises is that Islamic religious education only emphasizes aspects of memorizing religious rules in an abstract manner (Syamsuar, 2019). So that it seems that the religious subjects taught by students have no relevance to the development of the times. The fundamental problem of teaching religious education in Islamic boarding schools and schools today is the absence of subjects that discuss the religious beliefs of others (Yunus, 2018). The mono-religious religious teaching model currently practiced in Islamic boarding schools throughout Indonesia is good in nature but should only be applied in elementary schools as a form of instilling religious values, morality, and the basics of faith.

The Importance of Islamic Religious Education in General Islamic Boarding Schools. According to Hamka as quoted by Muh. Idris, Islamic Religious Education is a necessity that must be taught in order to produce complete students (*insan kamil*) even in general educational institutions. *Insan kamil* is a physical and mental condition that simultaneously occurs as an integrated unity so that in the appearance or activities of daily life there is no dichotomy between the physical and the spiritual and the world and the afterlife (Idris, 2014). In other words, Islamic Religious Education is expected to be able to produce a generation of Muslims who are capable in science and technology, monotheism, and have an Islamic personality that is *rahman lil alamin* so that a complete human being is formed. Ideally, Islamic Religious Education subjects become key subjects and are functionally integrated with other subjects. At least these general subjects are studied with a lot of religious moral content, adjusted to the level and type of educational institution (Mastuhu, 2014; Murad, 2023).

More concretely, in Islamic Religious Education learning, students are encouraged to develop their knowledge more deeply, adjusted to the framework for developing scientific concepts based on the study program they choose. Therefore, the field of science or expertise according to the study program that students are studying is truly guided and sourced from Islamic teachings. The implementation of Islamic Religious Education learning in Islamic boarding schools is not only carried out to fulfill the obligation to organize the learning process but also has a vision and mission. The vision of Islamic Religious Education in Islamic Boarding Schools is "to make religion a source of values and guidelines for students' behavior in studying the chosen discipline." While the mission is to provide motivation for students in practicing religious values for productivity and utilization of science and technology (Sudrajat, 2018). According to R. Stark and C.Y Glock in their book *American Piety: The Nature of Religious Commitment*, religiosity is obedience and commitment to religion which includes several elements including church membership, belief in religious doctrines, ethics of life, attendance at worship services and views and everything that shows obedience to religion. Education that values plurality and heterogeneity. Plurality and heterogeneity in society are inevitable. The vision and mission of religious education by always upholding and respecting pluralism, democracy, and humanism, based on the opinions

of several figures, is an indicator of the implementation of religious values in Islamic boarding schools (Ronald, 1974).

Religious activities have an important role in religious development and guidance activities that can improve Islamic religious competence and the quality of faith and piety of students so that they can be practiced in their personal lives, both in Islamic boarding schools, at home or family, and in the surrounding community. Islamic Religious Education learning that involves all Muslims in Islamic boarding schools will be more pronounced when all residents of Islamic boarding schools can interact or have good reciprocal relationships with religious elements, as a joint effort while still displaying noble morals according to Islamic teachings (Darajat, 2012). The implementation of this religious attitude is expected to become a school culture and shape the character of the nation's culture. This is where the role of religious activity instructors is expected to provide motivation, integrate Islamic teachings, carry out renewal, creation, make students aware and educate so that Islamic teachings or noble moral values are practiced in the lives and behavior of students. After further investigation, it turns out that those who join religious activities tend to behave in a commendable manner, never showing deviant attitudes and behavior, like students in general. Here are the steps in implementing Islamic Religious Education learning:

1. Islamic Religious Education Learning as a Motivator

Motivation is a driving force or pull that causes behavior towards a certain goal. Students will work on the Quran recitation program activities seriously if they have high motivation. In other words, a student will learn well if there is a driving factor (motivation). In this regard, instructors are required to have the ability to arouse students' religious motivation. The methods used by Islamic Religious Education educators to motivate students to carry out the Quran recitation program activities are by providing role models, explaining the benefits and objectives of the Quran recitation program activities, having learning materials that are really needed, choosing a variety of ways of presenting material, providing clear targets and activities to improve religious attitudes, providing opportunities, convenience and assistance to students in learning, giving praise, rewards and prizes and awards to students. This is where the role of the supervisor of the Al-Quran study program is expected to provide motivation so that Islamic teachings or noble moral values are practiced in the lives of students and are seen in their behavior.

2. PAI learning as a transmitter

PAI educators must be able to encourage increased learning development activities. They also become transmitters, namely disseminators of educational policies and knowledge, creating conditions that stimulate students from within and from outside themselves so that they can dynamize the potential of students, foster self-reliance (activity), create interest and enthusiasm for learning among students which is carried out continuously so that there will be dynamics in the teaching and learning process.

3. Islamic Religious Education Learning as a Motivator

Educators are tasked with directing and guiding students in religious activities. The program activities of reciting the Quran play a very important role in the mental development of students, such as increasing their sense of worship and their muamalah. According to Deni

Darmawan as a PAI educator that the role of PAI educators is to supervise and direct the course of activities and guide the activities carried out by students in religious activities. As a motivator, PAI educators must provide examples of practical and concrete applications to students, be able to show their positive morals, not just as a transformer of moral material. This is more effective and will have an effect on students than being "proficient" in providing a myriad of moral learning materials. In addition, in Islamic boarding schools where the majority of students are Muslim, it is mandatory to attend the Dhuhur prayer at the mosque with the aim that students are not negligent in carrying out their obligations, while for students who are found not performing the Dhuhur prayer in congregation at the mosque will be sanctioned in return the student is required to read an Islamic religious book then summarized and submitted to the PAI educator. In this way, PAI learning provides an opportunity for students to understand PAI material, apply it in everyday life, and practice it in society. "This activity is a place to channel competition and self-creativity. The curriculum cannot always channel the talents of young people. Such as reading the Quran, Islamic knowledge, and preaching. Pesantren Tengku Chiek Omar Diyan has limitations in channeling the talents of students. These activities can automatically form a religious attitude for students involved.

4. Islamic Religious Education Learning as an Integrator

The role of Islamic religious educators is to integrate Islamic teachings into the learning of each subject they teach by providing explanations that link the topics of lessons taught with the values of faith and piety, developing good attitudes of students, preventing bad behavior, implementing disciplined worship and religious activities in the Islamic boarding school environment. Islamic Religious Education educators must prepare a program of activities and an atmosphere that can stimulate the realization of the learning process of students by behaving well in their surroundings. To foster the desired behavior, they must provide positive reinforcement (giving positive stimuli as rewards), or negative reinforcement (removing punishment for negative stimuli). Positive reinforcement is interpreted as a response to a behavior to encourage repeated positive behavior. Here Islamic Religious Education Learning is providing reinforcement that encourages students to learn well. This reinforcement is given when students succeed in carrying out the desired learning activities or activities, so that the desired behavior is repeated. Negative reinforcement, which is the reduction of unpleasant behavior in the classroom, must be given sanctions or punishments that cause feelings of dissatisfaction and in turn such behavior will be avoided.

For example, by giving assignments to students who come late when participating in religious activities. Efforts made by Islamic Religious Education educators in improving the religious attitudes of students in religious activities are by solving problems and limiting materials, guiding students towards the expected goals, without losing confidence in themselves. Personal experience and knowledge that students have can make a great contribution to the mentors of the Al-Quran recitation program. Cultural background, attitudes and habits, interests, attention and pleasure also play a role in the lessons that will be given. The role of the mentor will be realized if he can integrate and harmonize all the activities of students in the Islamic boarding school by increasing the values of piety towards God Almighty, increasing awareness of the nation and state, love for the homeland, and

improving personality and noble character. Considering the large amount of Islamic Religious Education learning in the Islamic Religious Education study program of Tengku Chiek Omar Diyan Islamic Boarding School, efforts are needed to improve Islamic Religious Education educators comprehensively. First, special attention is needed from Islamic religious educators to be able to develop their activity programs. Second, Islamic boarding schools need to provide ample room to realize their programs, for example by providing support for facilities, funds and time. Third, support from parents to their children to develop organizational skills by providing confidence that religion will shape good and useful attitudes.

5. Islamic Religious Education Learning as a Sublimator

Efforts to recruit students are carried out through an individual approach, which is easier to give direction. This approach is based on the principle of mutual assistance, advice, and counseling, through training and habituation. For example: role models and social activities. Students are trained to get used to carrying out worship and *mua'amalah*, such as *dhuha* prayer, reading the Qur'an and saying hello when meeting friends, educators, or when entering a room (room, office and others). Training and habituation are quite effective ways to improve students' religious attitudes. Because a habituation in religion can create awareness in religion. An Islamic religious education educator must be able to improve students' religious attitudes. Each student has differences in experience, abilities and other personal characteristics, so that they can provide freedom and habits for students to develop their thinking skills and be full of initiative and creativity in improving religious attitudes in Islamic boarding schools. The role of religious activities serves to make students aware that all actions must be carried out with full devotion and to create a positive image based on faith. *Da'wah* must be carried out in a light and not burdensome way, making it easy and not difficult, giving good news and not frightening. Students are directed to become loyal religious practitioners, have an attitude of partisanship and dedication (high devotion to the religion they are studying). Meanwhile, empirical, rational, analytical-critical scientific studies are considered to be able to shake faith so that they need to be strengthened by a normative and doctrinal religious approach.

6. Islamic Religious Education as Creator and Innovator

Islamic Religious Education educators must be able to create creativity in students, appreciate and embody artistic values, improve artistic creativity, develop students' talents and abilities to the maximum point they can achieve. The role of the mentor also tries to shape the entire personality of the students into mature human beings who are able to master knowledge, improve religious attitudes and develop them for the welfare of humanity. Each student certainly has different talents and interests. At least, the potential that is accommodated, especially to the point of achievement, will have a positive influence on the next development process. There are three forms of creativity developed by Islamic Religious Education educators, namely: *Mading* (wall magazine), theater and Islamic band. The development of the students' creativity cannot be separated from the mission of the Islamic boarding school that is carried out. This means that every appearance of the students will provide an overview to other Islamic boarding school residents about Islamic teachings. In essence, students learn while doing activities, therefore students need to be given the opportunity to do real activities that involve.

Themselves, especially to search and find themselves, develop social skills by interacting with other students, educators and the community, develop problem-solving skills, the ability to use science and technology. PAI educators must bridge past experiences into meaningful lives for students by providing new innovations in the delivery of educational and teaching materials and tools. For example, innovations in the form of methods can have an impact on improvement, improving the quality of education and as a new tool or way to solve problems faced in religious awareness. Thus, new methods or ways in the learning process can be an effort to increase the effectiveness of learning. Meanwhile, innovation in technology also needs to be considered considering the many technological results that can be used to improve the quality of education. The Innovator function is applied in terms of delivering material. The methods used in teaching should not be limited to one method or several methods but must be adjusted to the conditions of the students and the lessons delivered so that the methods used can realize educational goals well. Therefore, Islamic Religious Education educators encourage and invite students to work productively not only for their own interests, but also for the interests of others in making innovations and new discoveries. So far, what Islamic religious education educators usually do is try, during the 15-minute intra-curricular hour before the lesson begins, for students to pray and read the Quran or read *Asmāul husna*.

PAI educators have also implemented various learning methods in learning, for example in reading *Asmāul khusna* by singing it so that students can easily memorize it. Furthermore, educators give assignments to study the Al-Quran as an in-depth study of the material taught and give assignments to students. Muslims to memorize the verses of the Al-Quran little by little and the results can be reported to PAI educators, as a requirement to take the semester exam. By holding this Al-Quran study program activity, it will provide a religious forum for Muslim students to deepen their understanding of Islam. Efforts for religious activities to improve religious attitudes, then the methods of training, habituation, and exemplary behavior are used. Students are accustomed to praying first and reading *Asmāul khusna*, if they are used to this in doing other work, it is hoped that they will not forget to pray first. PAI educators in religious activities with their roles as motivators, creators and innovators, integrators and sublimators need to always describe behavioral patterns that are expected to be able to develop moral values in the development of students. The role of extracurricular activity instructors is needed in various interactions with students, fellow educators and other staff. PAI educators should be individuals who have deep insight, knowledge, decorated with noble moral behavior that should be role models for students. Especially for instructors who are Muslim, of course it is necessary to bring up Islamic values, including through exemplary behavior and habits in having noble morals.

One of the interviews with Islamic Religious educators, Kamil. In maintaining the existence of Religious Education in raising awareness of students, Religious Education educators hold cross-subject educational collaborations such as citizenship and Pancasila subjects and it is hoped that students can be inclusive, tolerant and cooperative in religious and cultural diversity, develop Pancasilaist characters that are actualized in honest, disciplined, responsible, caring, polite, environmentally friendly, cooperative, peace-loving, responsive and proactive attitudes; responsible for decisions taken based on the principle of deliberation, namely understanding and analyzing the nature of the Pancasila principles, and

actualizing the values contained therein as a paradigm for thinking, acting, and behaving. Managing the results of individual and group work into an idea about Pancasila that lives in the Indonesian way of life. According to Azyumardi Azra, to build harmonious relationships between religious communities and create an inclusive atmosphere in religion, it requires the ability of each religious group to explore and understand the doctrines and practices of other religious groups as the first priority. This is done as a deepening of the introduction of diversity to the aspects of the interpretation of religious teachings. Islamic religious education must actually build an educational vision that develops these aspects. As part of society, students cannot be separated from social relations with their environment. In a formal education environment, there are at least several elements that are always maintained in harmony, such as the relationship between students and PAI educators or other educators and their relationships with fellow friends. The harmony of the relationship in question is in a positive connotation, namely mutual respect between students, not hostile and causing gaps between the two.

The awareness to do as much good as possible to others, gives birth to a basic attitude to realize harmony and balance in human relations, both individuals and the community environment. The obligation of each person to create a good environment starts from themselves. If each person wants to behave nobly, a safe and happy society will be created. Therefore, what is included in how to behave towards fellow human beings is respecting other people's feelings, greeting and responding to greetings, being good at thanking, fulfilling promises, not being allowed to mock, not finding fault, not offering something that is being offered by others. Efforts to instill religious values are faced with various challenges both internally and externally. As individuals, humans cannot separate themselves from society, namely the tasks carried out for the safety and welfare of the community, as well as responsibility for their behavior in society and before their God. In essence, people who do good or do bad things to others are for themselves because other people will be happy to do good to us. If we do good to them. The height of character in a person can carry out obligations and work well so that the person can live happily.

7. Figure

The development of the character of students based on Islamic religious education is very well implemented in the environment of the Tengku Chiek Omar Diyan Indra Puri Aceh Besar Islamic boarding school, because in reality students are still lacking in the character of Islamic religious education. With the existence of Islamic religious education, it can form a good character. From the conclusion of the table 1.1 above, 62% of students agreed and 38% strongly agreed, this shows that 62% agreed because students consider that Islamic religious education is only implemented for one semester once a year and is not sustainable, although this program is only implemented at the Tengku Chiek Omar Diyan Indra Puri Islamic boarding school in Aceh Besar. According to some other students, 38% strongly agreed, they are very sure that by implementing Islamic religious education, they will gain more knowledge than what they have previously obtained and practice it in everyday life and provide knowledge that is useful for others.

Table 1.1. Islamic Religious Education is implemented at the Tengku Chiek Omar Diyan Indra Puri Islamic Boarding School, Greater (Aceh Besar).

No	Alternative Answers	F	%
a	Agree	31	62
b	Don't agree	-	-
c	Strongly agree	19	38
	Total	50	100

Data Source: Questionnaire results

According to educators, the seriousness of students in receiving educational materials is quite good. From the conclusion of the table 1.2 below, the seriousness of the mentor in providing knowledge about Islamic Religious Education has reached 80%, this shows that educators have succeeded in providing knowledge to students, which aims for students to gain knowledge about Islamic Religious Education, while the lack of seriousness of educators in providing knowledge with 20%, this causes many educators to be absent. As a result, students who take Islamic Religious Education lessons miss the material and even do not get knowledge, so a lot of time is wasted. According to Islamic Religious Education educators, for students who have taken Islamic Religious Education lessons, the following table can be seen. From the conclusion of the table 1.3 above for teachers who teach Islamic Religious Education to students, it states that the implementation of Islamic Religious Education has been effective with 93.3%. In addition, in the implementation of Islamic Religious Education that is effective or not yet effective can also be seen from the perspective of regulations and sanctions for educators and students. In the Tengku Chiek Omar Diyan Indra Puri Aceh Besar Islamic Boarding School, there are regulations and sanctions for educators and students with the aim that the implementation of Islamic Religious Education material can run well.

Table 1.2. The seriousness of providing Islamic religious education

No	Alternative Answers	F	%
a	Yes	12	80
b	No	3	20
	Total	15	100

Data Source: Questionnaire results

According to Mr. Fatur, the Tengku Chiek Omar Diyan Indra Puri Aceh Besar Islamic Boarding School has regulations and sanctions that have been set for educators and students. The regulations and sanctions between educators and students are the same. The regulations for educators and students are as follows:

- a. Enter on time before 15 minutes.
- b. Wear Muslim clothing.
- c. Fill in attendance attendance.

The time period in the Islamic Religious Education learning process can only be done once a year in one semester. This shows the ineffectiveness of the implementation of Islamic Religious Education, so that many students do not understand and have not been able to fully receive the material from the teachers. The level of success of Islamic religious education can be seen from the activeness of teachers in providing material, students are motivated to follow and learn Islamic religious education, the methods used are very easy, the media is good, the students are interested in following Islamic religious education material and good teaching and learning process, as well as the success of students in Islamic Religious Education material. Table 1.4 above students, educators have been actively providing material with 80%, because with the activeness of educators, students are more enthusiastic about learning about Islamic Religious Education and increase their insight. The learning materials for Islamic Religious Education are monotheism, nature and its surroundings, sources of Islamic teachings, worship, morals, aqidah, clothing and socializing in Islam, ghazwul fikri.

Table 1.3 The implementation of Islamic religious education is running effectively

No	Alternative Answers	F	%
a	Yes	14	93,3
b	No	1	6,7
	Total	15	100

Data Source: Questionnaire results

Table 1.4. The activeness of educators in providing Islamic Religious Education materials

No	Alternatif Answers	F	%
a	Yes	40	80
b	No	10	10
	Total	50	90

Data Source: Questionnaire results

According to Mr. Kanta good Islamic Religious Education educators have the following characteristics:

1. Knowing well, being familiar with and respecting students, knowing exactly what they need.
2. Understanding the material presented well.
3. Using an approach method according to the material and the condition of the students, both in terms of their level of thinking ability, age, maturity, and insight.
4. Monitoring the development of students' behavior outside of meetings, this can be done with biodata sheets, observations at each meeting, visiting homes and providing questionnaires.

Table 1.5 below, implementation of Islamic religious education material, students have been motivated 90% to learn Islamic religious education, while 10% have not been motivated, this is due to environmental factors, especially the family environment that does not support each other. As a result, students are lazy to learn. In teaching and learning activities, the role of motivation is very necessary. Motivation for students can develop activities and initiatives can direct, maintain perseverance in learning activities. There are several factors that influence learning motivation, including: maturity, purposeful efforts, knowledge of the results in motivation, participation, rewards and punishments. Likewise, according to educators, students who have followed the Islamic religious education material will be motivated to learn. Table 1.6 from the conclusion of the table above, the motivation of students in following the Islamic Religious Education material has achieved quite well with a yes answer of 93.3% compared to a no answer of 6.7%. This shows that students have followed and studied the Islamic Religious Education material well. Meanwhile, students who are not motivated to learn, every educator must provide motivation and enthusiasm to them by giving more attention so that they want to learn. Every student must know the principles of motivation to achieve a goal, namely the spirit of learning. The principles of motivation consist of: meaningfulness, knowledge and skills, models, open communication, authenticity and challenging tasks, appropriate and active practice, task assessment, pleasant conditions and consequences, developing various abilities, involving as many senses as possible, balance of learning experience arrangements.

Table 1.5. Islamic religious education materials provide motivation to students

No	Alternative Answers	F	%
a	Yes	45	90
b	No	5	10

	Total	50	100
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Data Source: Questionnaire results

Table 1.6 Motivation for students in following Islamic Religious Education material

No	Alternative Answers	F	%
a	Yes	14	93,3
b	No	1	6,7
	Total	15	100

Data Source: Questionnaire results

Media used in Islamic religious education learning. From the conclusion of the table 1.7 below, educators in using media turned out to be less good with 53.3% compared to good with 46.7%. This is due to the lack of media provided by school personnel. Therefore, the implementation of Islamic Religious Education learning has not been achieved optimally. The media used in learning Islamic Religious Education such as whiteboards, tables, chairs, markers, erasers, computers, lecture rooms, and others are very limited. According to Mr. Salim¹ the media used to learn Islamic Religious Education is very minimal, because the facilities are limited so that the teaching and learning process is hampered.

Table 1.7 The media used for learning Islamic religious education is good or not

No	Alternative Answers	F	%
a	Yes	7	46,7
b	No	-	-
c	less	8	53,3
	Total	15	100

¹ Wawancara Salim, pendidik PAI di pesantren Tengku Chiek Omar Diyan Indra Puri Aceh Besar.

Data Source: Questionnaire results

Tengku Chiek Omar Diyan Indra Puri Aceh Besar Islamic Boarding School is a special place to study including Islamic Religious Education lessons, therefore, due to the limited media, students take turns entering the class. According to educators, the interest in learning Islamic Religious Education for students can be seen from the level of success of learning Islamic Religious Education. With the interest in learning Islamic Religious Education material, students are motivated and enthusiastic to follow and study it. From the conclusion of the table 1.8 below, the interest of students in learning Islamic Religious Education material is quite maximum with 66.7% compared to those who are not interested with 33.3%. This is because the interest of students in learning Islamic Religious Education arises due to certain factors, such as the way students provide material clearly and can be understood and their activeness in using discussion and question and answer methods. In addition, the interest of students in learning Islamic Religious Education material arises to increase their insight. On the other hand, for students who are not interested in learning Islamic Religious Education material due to laziness, learning difficulties, not wanting to know in learning Islamic Religious Education material.

Table 1.8 The interest of students in following Islamic Religious Education material

No	Alternative Answers	F	%
a	Yes	10	66,7
b	No	5	33,3
	Total	15	100

Data Source: Questionnaire results

In addition, there are other factors that influence interest in learning, namely:

1. Physical factors include: health, physical disabilities.
2. Psychological factors include: intelligence, attention, talent, motivation, maturity and fatigue.
3. Physiological factors.
4. Family factors.
5. School factors.
6. Community factors.

The level of success of Islamic religious education material can also be seen from a good teaching and learning process. From the conclusion of the table 1.9 above, the teaching and learning process between educators and students has reached a success rate of 96% in Islamic Religious Education learning. This shows that the teaching and learning process has

been successfully implemented. The provisions of educators before the teaching and learning process include: trustworthy, true, intelligent, honest, sincere, patient, affectionate, gentle, patient, enthusiastic and caring, hope and steadfastness towards God's help. According to educators, the teaching and learning process has principles, namely activity, motivation, individuality, demonstration, role model, habituation, correlation, interest and attention. With this principle, the teaching and learning process will achieve the level of learning of Islamic Religious Education material for students. According to Mr. Salim the teaching and learning process in Islamic Religious Education learning has been successful, because with the addition of values, students are more active in learning about Islamic Religious Education. In addition, the success rate of students in learning Islamic Religious Education has not reached 100%.

Table 1.9 The Al-Quran reading program improves the teaching and learning process

No	Alternative Answers	F	%
a	Yes	48	96
b	No	2	4
	Total	50	100

Data Source: Questionnaire results

From the conclusion of the table 1.10 above, the success of students in learning Islamic Religious Education is only 32% who succeeded in following the Islamic Religious Education material. This shows that students have learned Islamic Religious Education well and are not bored of repeating the material presented by the educator. While the success of students with 68% has not been successful due to insufficient acceptance of the material, lack of confidence in interacting with educators directly. According to educators, the cause of the decline in the ability to not be able to receive Islamic Religious Education lessons is the decline in the quality of Islamic Religious Education teaching, there is no stable teaching method, limited hours of Islamic Religious Education lessons, the elimination of the teaching curriculum, the influence of television shows and others, therefore educators must have high abilities and credibility. Such as mastering the material, having good morals (good deeds). So that the success of Islamic Religious Education learning for students increases.

Table 1.10 The success of students in Islamic Religious Education Learning

No	Alternative Answers	F	%
a	Yes	16	32
b	No	34	68
	Total	50	100

Data Source: Questionnaire results

According to educators, the level of success in the Islamic Religious Education learning process is good. From the conclusion of the table 1.11 above, educators said that the success of the learning process had reached good with 73.3%. This shows that educators have succeeded in achieving 80% of 100% in the learning process and providing material on Islamic religious education to students, therefore every educator must improve their mastery of Islamic religious education material. So that students understand more and increase their broad insight into Islamic religious education. The learning process of Islamic religious education can be seen from the activeness of the students. Before starting the lesson, educators first give a test one by one to students in the Islamic religious education material. This aims to prevent their memories from being lost. The learning process of Islamic religious education can be carried out using the CBMA model (active student learning method), where the pattern or system of fostering high-level learning activities of educators is active and successful in full. The character of CBMA involves individual educators (thinking and feeling) in teaching and learning activities related to cognitive assimilation in achieving knowledge, forming attitudes, skills through habits, and practice.

Table 1.11 The Islamic Religious Education learning process has been going well

No	Alternative Answers	F	%
a	good	11	73,3
b	Not good	4	26,7
c	excellent	-	
	Total	15	100

Data Source: Questionnaire results

The level of success in Islamic religious education can also be seen in terms of the curriculum that is appropriate to the abilities of the students. From the conclusion of the table 1.12 above, according to educators, the curriculum used in Islamic Religious Education learning has been successful by 93.3%, this shows that students have followed the material that has been given by educators. A good curriculum can be used by educators, if the learning objectives, methods, techniques, and teaching media are appropriate and correct. Techniques in teaching include the level of success in Islamic Religious Education, From the results of the table 1.13 conclusions above, according to educators, teaching techniques in Islamic religious education learning are good and have succeeded in reaching 80%, with good teaching techniques, students are enthusiastic about learning Islamic religious education, plus educators who are super active in the classroom. There are several teaching techniques for Islamic religious education educators, including: educating through role models, educating through habits, educating through advice and stories, educating through discipline, educating

through participation, and educating through maintenance. With the teaching techniques applied to students, this will achieve a good level of learning success.

Table 1.12 The curriculum created is in accordance with the abilities of the students

No	Alternative Answers	F	%
a	Yes	14	93,3
b	No	1	6,7
	Total	15	100

Data Source: Questionnaire results

Table 1.13 Islamic religious education teaching techniques have been going well

No	Alternative Answers	F	%
a	Yes	12	80
b	No	3	20
	Total	15	100

Data Source: Questionnaire results

Table 1.14 Learning Islamic religious education has a positive impact on the development of students

No	Alternative Answers	F	%
a	Yes	50	100
b	No	-	-
	Total	50	100

Data Source: Questionnaire results

Fatur the

According to Mr. techniques for educators in providing material include:

1. Before starting to teach: ask what they want to achieve.
2. Convey it well.
3. Choose a good way.
4. Stimulate in truth.
5. Use wisdom and mau'izhah hasanah.

6. Debate in a good way, considering the situation and conditions.
7. Use the best modern publication and media.
8. Use easy language.
9. Use acceptable logic according to the level of thought and reason.
10. Find the right time to instill belief and shape change.
11. Have self-integrity.
12. Not arrogant and haughty.
13. Convince that lessons and learning processes provide self-performance and global conditions.

Students who take Islamic Religious Education courses have had a positive impact on their daily lives. From the conclusion of the table 1.14 above After participating in Islamic Religious Education learning, students have a 100% good impact. This has been successfully implemented. According to Mr. Salim² there are other factors that have a good impact on the development of Islamic Religious Education, namely cognitive, affective and linguistic factors.

Table 1.15 The process of learning Islamic religious education can influence the formation of the character of students

No	Alternative Answers	F	%
a	Yes	45	90
b	less	1	2
c	No	4	8
	Total	50	100

Data Source: Questionnaire results

The cognitive factor is metacognitive which explains a person's knowledge of the characteristics of their thinking process and the organization of their thoughts. If someone has metacognitive awareness, then reading will be an active thinking process and understanding will be easy to achieve. Another term used to explain this cognitive function is schemata (plural for schema). Schema is a function in the brain that interprets, organizes and retrieves information in other words, schemata is a mental framework. This schemata is very important for the process of learning to read because schemata store past data (knowledge and experience) in memory, which can be recalled at any time if needed. Affective factors that influence reading ability include: self-concept, autonomy, environmental mastery, perception of reality and anxiety. In the context of cognition, aspects of memory are very important in the development of reading ability. This memory consists of short-term memory and long-term memory. Linguistic factors are language skills. Because reading depends on language, a

² Wawancara Salim, pendidik pesantren Tengku Chiek Oman Diyan Indra Puri Aceh Besar

person's language skills will affect their reading skills. Reading is more demanding for the reader because he or she must rely on reading materials alone or on written words alone, and written language is often more complex than spoken language. In addition, reading requires a reader to master phonological and semantic rules. The process of learning Islamic religious education does not shape the character of students, but by practicing Islamic religious education materials, it can shape the character of students. By studying Islamic religious education, a person's morals will become good. From the results of the table 1.15 conclusions above, the process of learning the Al-Quran has influenced the formation of the character of students at the Tengku Chiek Omar Diyan Indra Puri Aceh Besar Islamic boarding school by 90%.

CONCLUSION

The existence of religious education in the English literature study program is implemented using models including: (1) PAI learning as a Motivator; (2) PAI learning as a transmitter; (3) PAI learning as a Motivator PAI learning as an Integrator; (4) PAI learning as a Sublimator; and (5) PAI learning as a Creator and Innovator. The application of models in PAI learning in the PAI study program creates students who are inclusive, tolerant and cooperative in the diversity of religions and cultures; develop characters that are actualized in honest, disciplined, responsible, caring, polite, environmentally friendly, cooperative, peace-loving, responsive and proactive attitudes; responsible for decisions taken based on the principle of deliberation and actualizing the religious values contained therein as a paradigm of thinking, attitude, and behavior. In addition, one of the programs that is also of interest to students in the PAI study program is the implementation of the Al-Quran recitation program. The implementation of the Tengku Chiek Omar Diyan Islamic boarding school in addition to being a means of friendship between Muslim students and also a communication forum for PAI instructors. The advantage of the Tengku Chiek Omar Diyan Islamic boarding school in building religious awareness is not only through the activities of Islamic religious education educators but also to form religious awareness specifically spiritually through the program activities of reciting the Qur'an and zikr together. This forms religious awareness, one of which is through the Islamization of culture or creating an educational environment that is oriented towards Islam and based on spirituality. In addition, in order to instill a spirit of religiosity among students, it is necessary to provide more innovative and non-monotonous learning. This is where an Islamic religious educator or instructor of the Al-Quran reciting program needs to continue to upgrade himself so that he can provide and convey religious messages that are more touching to the hearts of students.

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