

Contemporary Issues of Islamic Religious Education in The Scope of Delegate Vocational High School (SMK) Muhammadiyah

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ABSTRACT: *Islamic Religious Education in Indonesia is still facing various problems and challenges as well as criticism from multiple parties, both internal and external. Schools must have an existence in quality and have characteristics. Issues in the Muhammadiyah Delanggu Vocational School (SMK) Delanggu, Klaten, Central Java, Indonesia include problems of good quality infrastructure and output of graduates, matters of private educational institutions which are socially still considered number two after state education institutions, system problems two zoning paths and achievements. With this problem, the solution includes: always improving infrastructure by involving many foundations and stakeholders around the school by not merely standing by the government, making learning fun, adding to the religious curriculum that is typical of schools, teachers making inroads in learning, and evaluation in each activity. This study uses an interpretive paradigm through a qualitative approach, a type of case study. The research results of Islamic religious education teachers are said to be successful in educating those who can integrate the concepts in the Qur'an and Al-Hadith with the daily lives of the primary students at school and can also be applied daily outside the school, teachers are also required by professionals by understanding and using the teacher's code of ethics with the teacher's performance in his social life.*

Pendidikan Agama Islam di Indonesia hingga saat ini masih menghadapi berbagai persoalan dan tantangan serta kritikan dari berbagai pihak, baik dalam lingkup internal maupun eksternal. Sekolah harus mempunyai eksistensi dalam kualitas dan memiliki ciri khas. Problematika yang ada di Sekolah Menengah Kejuruan (SMK) Muhammadiyah Delanggu, Klaten, Jawa Tengah, Indonesia meliputi: problem kualitas baik sarana prasarana dan *output* lulusan, problem lembaga pendidikan swasta yang secara sosial masih di anggap nomor dua setelah lembaga pendidikan negeri, problem sistem dua jalur zonasi dan prestasi. Dengan adanya problem tersebut, maka solusinya antara lain: selalu meningkatkan sarana prasarana dengan melibatkan banyak pihak yayasan dan *stakeholder* sekitar sekolah dengan tidak berpangku tangan kepada pemerintah semata, membuat pembelajaran yang menyenangkan, penambahan kurikulum agama yang menjadi khas sekolah, guru membuat terobosan dalam pembelajaran, dan evaluasi dalam setiap kegiatan. Penelitian ini menggunakan paradigma interpretif melalui pendekatan kualitatif, jenis studi kasus. Hasil penelitian guru pendidikan agama Islam dikatakan berhasil dalam mendidik ialah yang dapat mengintegrasikan antara konsep yang ada di al-qur'an dan al-hadist dengan

keseharian para peserta didik utamanya di sekolah dan dapat diterapkan juga keseharian di luar sekolah, guru juga diuntut profesional dengan memahami dan mengaplikasikan kode etik guru dengan kinerja guru dalam kehidupan sosialnya.

Keywords: *Contemporary, Islamic Religious Education, Vocational High School.*

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I. INTRODUCTION

Islamic educational institutions (*pesantren, madrasa*, schools and Islamic tertiary institutions) have an essential mission of preparing young generations of Muslims to play a role in the development of the ummah and the nation in the future. The importance of the purpose of Islamic educational institutions is because almost one hundred per cent of students studying in Islamic education institutions are children of santri families. This is different from the situation in public schools or colleges where students or students are a mixture of students from the santri family and the abangan family. If the quality of education they receive in the madrasa is right, then, God willing, they will become qualified people and will play an important role as leaders of the community, society, and nation. Conversely, if the quality of education they obtain in the madrasa is not right, then the possibility of them to play a role in the national arena will be minimal. Mistakenly, they will be part of community problems and not part of solving community problems (Sunhaji, 2014).

The Islamic education system which was initially in the form of a surau¹ And a pesantren,² Was transformed into two forms of modern Islamic educational institutions: first, Dutch-style schools but given the content of Islamic teaching,³ And second, modern madrassas which limited adoption of the substance and methodology of advanced Dutch education.⁴

In line with the development of time and the dynamics that developed in the current Indonesian education system, the existence of Islamic educational institutions is now getting the same recognition as part of the National education sub-system (Maddini, 2013). The attention was marked by the birth of the Joint Decree of the Three Ministers between the Ministry of Religion, the Minister of the Interior and the Minister of Education and Culture in 1975 (Syukur, 2002) and affirmed by Malik Fadjar the birth of the three ministerial decree as a positive step for improving the quality of the institution (Fadjar, 1998).

Responding to these needs and seeing the reality of the past few years which has increasingly become symptomatic about conflict (religious nuances, groups or movement associations), in its efforts, Muhammadiyah schools as early Islamic education implementations should have moral attention and responsibility to help

¹ Surau is a traditional Islamic educational institution that has developed in the Minangkabau region of Sumatra.

² Pesantren is a traditional Islamic educational institution that grows and develops in the Java area.

³ For example, the Adabiyah School founded by Abdullah Ahmad in Padang in 1909 and the Islamic schools established by the Muhammadiyah Community Organization.

⁴ For example, the Diniyyah School founded by Zainuddin Labay El-Yunusi, madrassas established by the al-Irsyad organization or the Mambaul Ulum boarding school in Surakarta.

create a country that is safe and peaceful (Sarnoto, 2013). The emergence of synchronization between reality and educational ideals, especially the problems in Islamic Education is not a paradox which means blaming Islamic Educators or Religious Education in Madrasas directly (Damopoli, 2007). However, this is urgent to be comprehensively studied. Schools are a means and place of study for students, as well as a place to enrich and broaden students' knowledge. Thus this problem the writer considers essential to be examined and outlined in this manuscript.

II. LITERATURE REVIEW

a. Problems of Islamic Education

Madrasa is a modern development of pesantren education (Beach, 2000). Historically, long before the Dutch colonized Indonesia, the Islamic educational institutions that existed were pesantren which focused their activities on educating their students to study religious knowledge. When the Dutch colonial government needed skilled workers to assist the administration of its colonial government in Indonesia, a type of education with job orientation was introduced. The proclamation of independence of the Republic of Indonesia in 1945 gave birth to the need for many educated and skilled personnel to handle government administration and also to develop the country and nation. To that end, the government then expanded the western model of education, known as public schools. To compensate for the progress of the era, among the Islamic Ummah students came the desire to modernize their educational institutions by establishing madrasas (Riza, 2011).

In 1975 a Joint Decree of the Three Ministers was issued on "Improving the Quality of Education in Madrassas." In the Joint Decree, each Ministry of Religion, Ministry of Education and Culture, and Ministry of Internal Affairs assumed responsibility in the development and development of madrasa education.

This issue is becoming more dangerous when it is related to the big question lately, namely globalization. If many people say that the Indonesian people are not ready to enter the era of globalization, it is feared that graduates of Muhammadiyah schools will be less prepared to face this era of globalization.

There are three fundamental problems faced by madrasas/schools today, among others (Sahal Mahfudh, 1994): first, the problem of madrasa identity.⁵ This problem stems from the madrasa's response to the reality that develops in society. The fact of Indonesian culture is currently in a transition period as a result of the reform process. The issues of democracy, human rights, plurality, freedom of the press and globalization are the main issues in the life of Indonesian society today. Meanwhile, the reality that develops in madrasas is generally slow in responding to problems that develop in the community (Rumana Rashid & Mohd. Hamdan Bin Ahmad, 2008). Second, the issue of madrasa's internal human resources and its use for future madrasah development.

⁵ It should be remembered that the birth of madrasa in Indonesia is a form of modernization of the traditional Islamic education system in the form of surau and pesantren. Therefore, madrasa should be based on the values developed by the relevant conventional Islamic education model so that the model does not need to be abandoned entirely.

The majority of human resources owned by homogeneous madrassas, graduates of Islamic tertiary institutions, tend to have the same scientific discipline. So that madrasa development becomes less dynamic and innovative.

Judging from the experimental structure developed in madrasas, it is time for expertise, qualifications and competencies to become the primary consideration in recruiting educators in madrasas. Of course, in addition to these considerations, teachers must also be introduced to the madrasa tradition as an Islamic institution that is close to the pesantren tradition so that the values of pesantren are not ignored. Third, the problem of madrasa management. According to H.A.R. Tilaar, the issue of madrassas lies in its uniqueness that madrasas grow from below, from the community itself (Tilaar, 2004). In its growth, madrasas are born from communities that are economically from disadvantaged families; of course, these conditions lead to a tough situation for madrasas. Madrasah management that is oriented towards the city has given birth to a diversity of control, making it difficult to find standards to improve the quality of education. In facing the demands of modernization and globalization because specific criteria are needed, the management of knowledge in madrassas needs to be adjusted to be more sensitive in responding to a competitive global life. The difficulty of getting quality educational institutions next is not felt to be a consideration, as long as their children get enough religious education. They believe very well, how religious education becomes more critical than others (Antonio, 2011).

b. The Scope of Islamic Religious Education

The scope of Islamic Religious Education includes harmony, harmony, and balance between human relations with Allah SWT, human relations with fellow human beings, and the third relationship between humans and themselves, and social relationships with other creatures and their environment, also identical with aspects of Religious Education Islam because the material contained in it is a complementary blend of one another, including harmony, harmony, and balance between human relations with Allah SWT, human relations with fellow human beings, and the three relations between humans and themselves, and human relations with beings others and their environment (Nawawi al Bantani, Sholeh Darat, & Hasyim Asy, 2017).

The scope of Islamic Religious Education is also identical with aspects of Islamic Religious Education because the material contained in it is a complementary blend of one another (Kahar & Pabalik, 2018). When viewed in terms of the discussion, the scope of Islamic Religious Education that is generally carried out in schools is (Muhaimin,2004);

- 1) Al-Quran Teaching: is teaching that aims to make students able to read the Quran and understand the meaning of the content contained in each verse of the Koran. However, in practice, only individual poems are included in Islamic religious education material that is adjusted to the level of education.
- 2) Al-Hadith Teaching: is teaching aimed at making students able to read Al-Hadith and understand the meaning of the content contained in Al-Hadith. However, in practice, only certain hadiths are included in Islamic Religious Education material which is adjusted to the level of education.

- 3) Teaching of faith (aqidah): means the process of teaching and learning about aspects of trust, in this case, of course, the belief according to Islamic teachings, the core of this teaching is about the pillars of Islam.
- 4) Moral teaching: is a form of teaching that leads to the formation of the soul, how to behave individually in his life, this teaching means the process of education and learning in achieving goals so that what is taught has good character.
- 5) Teaching fiqh: is the teaching which conveys material about all forms of the Islamic law that originate from the Quran, Sunnah, and other syar'i propositions. The aim of this teaching is for students to know and understand Islamic statutes and carry them out in their daily lives.
- 6) Teaching Islamic History and Culture: is so that students can know about the growth and development of the Islamic religion from its beginning to the present so that students can get to know and love the religion of Islam.

c. The key to the success of Islamic Religious Education Teachers

The quality of teachers, including Islamic Education (PAI) teachers, is determined by their performance which includes planning, implementing and evaluating the education and learning process (Ikhwan, 2017). Therefore the key to success of a teacher lies in how far the teacher can show the performance of his profession.⁶ In general, success is understood by a person's ability to carry out their duties and responsibilities by applicable regulations and be able to obtain maximum results. Keywords that need to be recognised related to success are following the rules and achieve maximum results. What is done must be based on standards, norms or legislation. This means that someone is said to be successful in carrying out their duties if what is done is always based on applicable regulations. Success is also seen in the results obtained. A person's indicator is said to be successful if what is done based on these rules can produce maximum results and as expected. Even though it is done according to the rules but is not able to bring optimal results, it is not feasible to be categorized as successful, on the contrary despite obtaining maximum results, but not based on the right rules. The activity cannot be classified as a success.

Regulation number 14 of 2005 concerning Teachers and Lecturers explained that the Teacher is a professional educator with the main task of educating, teaching, guiding, directing, researching, training, evaluating and evaluating students in early childhood education formal, primary and secondary education (article 1 paragraph 1).

Based on this formulation, the actual work location of teachers is informal schools implementing the education and learning process, which consists of educating, training, fostering, evaluating, evaluating learning. Assessing or knowing the performance of teachers must be seen from the extent of the ability of teachers to carry out their duties in the education and learning process.

Islamic religious education teachers (PAI) have the dual task of carrying out duties as a teaching profession that emphasizes the activities of educating,

⁶ Interview, Islamic Education Teacher (H. Thaufan HSW, M.Pd), on Monday 17 December 2019

training, fostering, evaluating and assessing learning also has the responsibility of teaching Islamic religious values which more emphasis on cognitive and affective specs in a balanced way (Wahyudi & Huda, 2019). PAI teachers, in addition to being good at carrying out learning, must also be able to explain Islamic religious messages so that the values of Islamic religion can be implemented into social life. Consequently, the PAI teacher of science as a professional educator must also be able to act as a missionary (interpreter of Islamic preaching). This is where the essential difference lies between PAI teachers and non-PAI teachers.

This difference in tasks and responsibilities has implications for the high demands for success in carrying out their duties and responsibilities. Several requirements must be possessed by PAI teachers to be successful in carrying out their performance. Successful performance in carrying out his professional responsibilities. Those three things are having a full understanding of learning, understanding fully about competence and knowledge about the teacher's code of ethics.

First, understanding of learning. Learning has a dominant enough role in producing quality graduates. What teachers do in education has a significant influence on the birth of capable and intelligent graduates. Teacher mistakes in learning will have implications for the low quality of graduates. Many phenomena of students' little attitudes and behaviours in life, such as the easy brawls between students, dishonesty in living life are a reflection of teacher failure in the learning process. Learning when viewed from the process, there are two types of learning, namely active learning and efficient learning. Education is said to be useful if the teaching can add information or new knowledge for students. What is explained by the teacher is information that is not yet understood or not understood by learners? The majority of learning in schools meets the criteria for active learning. But effective learning is often not supported by efficient learning.

Second, understanding funding applies to competence. Competence is a set of knowledge and skills that are used as the basis for carrying out a job. A teacher can be said to have power if he has a set of knowledge and skills. The word game has multiple or multiple meanings. The teacher is not enough to have only one understanding and one expertise, but must have a lot of experience and a lot of skills. Learning success needs to be supported by a wealth of knowledge and skills possessed by the teacher. Learning involves many dimensions, such as psychological, sociological, methodological, geographical dimensions. Thus, to give birth to the ideal performance, our mutual needs to have varied knowledge and skills. Teachers must know how to educate, knowledge about how to evaluate, knowledge about motivation, about learning methods, about the values of the Islamic religion. Also, PAI teachers must have technical skills such as an effective way to explain the material to students, have an effective way to implement methods, have technical skills carry out assessments and value processing (scores) learning outcomes.

Third, have an understanding and ability to apply the Master's code of ethics. One element that cannot be neglected related to the performance of teachers,

including PAI teachers is how far the teacher can understand and be able to apply the teacher's code of ethics in his social life.

III. METHOD

This study uses an interpretive paradigm through a qualitative approach, a type of case study. Taking the location of this study according to the authors is unique from other sites because in the Vocational High School (SMK) which incidentally is a public school but under the auspices of an Islamic foundation that is Muhammadiyah (Andri Defrioka, 2007). Data collection techniques using in-depth interviews, observation and documentation. The analytical tool used is the qualitative analysis model of Miles and Huberman data reduction, data display and verification. Checking the validity of the data using triangulation; credibility, transferability, dependability and confirmability. The focus of this research is how to correlate the success of Islamic subjects with a large amount of practical subject matter in SMK Muhammadiyah Delanggu and how it is implemented.

IV. FINDINGS AND DISCUSSION

1. Problem Vocational High School (SMK) Muhammadiyah Delanggu

a. *Quality Problems*

Most of the madrasas, when viewed from the results of the National Examination (UN) in general, are still low, especially when compared to public schools in general (Oktariansyah, 2019). Except for a few that were explicitly handled, it also managed to excel and was able to achieve higher achievement when compared to the successes of public schools in general. But the number of successful achievers is still limited.⁷ Comparing SMK Muhammadiyah Delanggu with public schools, just looking at the results of the national final stage of learning is not fair. These two types of educational institutions carry a slightly different vision and mission and conditions. Different ideas, tasks and states certainly have implications for different learning burdens and supporting tools. But strangely, some people demand the same results only from some of the achievements, say the results of the national exam. Even though the two are not the same. Public schools, in general, never have status. With this status, government education institutions have everything fulfilled even within minimal limits, such as teachers, libraries, laboratories and other educational facilities.

In contrast to public schools, Muhammadiyah Delanggu Vocational Schools, which are generally private, always suffer from shortages, for example, teachers who teach do not necessarily receive sufficient welfare benefits, books are not necessarily available and other facilities and infrastructure. Likewise, the burden of student learning, the amount is more. The latest understanding of madrasa is a public school that is characterized by the Islamic religion. Subjects with nuances of specific characteristics are not small in number, which is a burden for students. Madrasa students then take two types of exams, namely madrasa exams (individual subjects), and

⁷ Interview, GPAI Coordinator (H. Thaufan HSW S.Ag., M.Pd), on Monday, December 17, 2019

also take the national final exams. The irony that is seen when looking at the quality of madrasa is only focused on the national final exam and does not pay attention to other achievements, for example, its success in obtaining spiritual and emotional intelligence.⁸

Supposedly, if the two types of educational institutions want to compare the results, then everything that supports and even the burden of education burden must be treated equally. Comparing the educational outcomes of the two types of educational institutions that are not the same conditions and background strengths will produce unfair conclusions. If madrasa achievements are only seen from the UN results, then it seems inadequate, other achievements should also be recognised. For example, there are not many madrasa children, even none, who are seriously involved in juvenile delinquency in various forms. Is not this an achievement that needs to be considered adequately.

b. The Fate of Private Education Institutions

The birth of private educational institutions is not always driven by reasons because there are no educational institutions, including educational institutions that are public. Even though there is a state school, but if the community has different aspirations from that state educational institution, then whatever madrasas are going to have to be built. While there are people who think that public general education institutions are seen as not providing sufficient religious education.

The government through the Ministry of Religion has paid attention to matters relating to the quality of educational outcomes, including educational institutions organized by the community, by imposing various requirements that must be met to be allowed to establish an educational institution. But in reality, all the elements were ignored, and the intended educational institution appeared.

In general, private schools are born in conditions that are entirely lacking. For some people, the more important is the symbol he takes, namely the madrasa. The issue of educational content and actual results required careful consideration and attention. Symbolic awareness, in the form of an identity that bears, while the community turns out to be defeated by other measures set by the government though.

The phenomenon that occurs in Delanggu Muhammadiyah Vocational School is not much different, in maintaining its existence in the world of education, so many programs have been launched that become the characteristics of the School, among others: First, in the curriculum, there are special characteristics of Muhammadiyah schools which include (Al-Qur'an, Aqeedah, Morals, Fiqh, Date and Arabic Language / ISMUBA), then at the end of each semester the AIK Competency Test (Al-Islam and Kemuhammadiyah) includes various practical tests, such as wudhu, prayer, bathing corpses and kafran, holding Friday AIK Competency Test (Al-Islam and Kemuhammadiyah) which includes various practice exams, such as wudhu, prayer, bathing the bodies and reliving, at the end of the

⁸ Interview, Principal (Bp Nasroodin S.Pd), on Monday 17 December 2019

semester. / culture for female students, then extra-curricular must-read Al-Qur'an (BTA) for class X (Ten) students. Second, in the field of student excellence, the program conducted by the school is, Student Admission Promotion (PPDB) throughout the year, scholarships to prospective students who memorized a minimum of 30 juice, scholarships for underprivileged students. Third, in the field of society, there are programs including channelling graduate students to the Industrial Business World (DUDI), collaborating with companies, hospitals, campuses. So it is targeted that graduates of the Muhammadiyah Vocational High School Delanggu already get a job after graduating from school.⁹

Improving the quality of educational institutions like that is not easy. The school community feels that they have as much autonomy as possible, but, if the government is determined to improve the quality of educational institutions of this kind, there is still a large entrance available, as long as the intervention does not interfere with the existence and aspirations of the founding community. They with open arms will be willing to accept building assistance, textbooks and even the teaching staff.

c. *Two Track System*

The process of rejuvenating the formal education system needs to be carried out through two lines of activities, namely: the path of events to raise the quality of education in schools and madrassas; and activity pathways to encourage schools and madrasas to anticipate the problems that are taken into account in the future. Through this development, our formal education will be able to produce forces that are increasingly devout, more intelligent and more skilled.

2. Solution of Problems High School (SMK) Muhammadiyah Delanggu

Efforts that can be made to implement and develop the PAI curriculum in junior and senior high schools in the future, according to Abdurahmansya and M. Fauzi cited by Akmal Hawi are: 1) The implementation of Islamic religious education must be more extensive with more emphasis on moral education. 2) The preparation and development of Islamic religious education curriculum in the future must use an interdisciplinary approach by involving experts in other fields of science. 3) For the implementation of the Islamic religious education curriculum to run well and achieve maximum results, the study hours need to be added from 2 hours/week to 4 hours/week. 4) The extracurricular approach of teaching PAI must be brought to social reality, not only in theory and in class. 5) The evaluation that must be developed is measuring attitudes towards diversity. 6) The need to improve facilities, scientific quality and welfare of religious teachers and create a more conducive and religious education (Akmal Hawi, 2008).

Abuddin Nata, in his book *Management Education*, provides a solution. These solutions are: 1) Changing the orientation and focus of religious teaching which was initially centred on the provision of spiritual knowledge in the sense of understanding and memorizing religious education according to the curriculum, becoming religious teachings that are oriented towards experience and the

⁹ Interview, Principal (Bp Nasroodin S.Pd), on Monday 17 December 2019

formation of religious attitudes through the habituation of life following the religion. 2) Carry out extracurricular activities that are designed according to the needs with the main emphasis on practising religion in daily life. 3) Increase the attention, affection, guidance and supervision given by his parents at home and teachers at school. 4) Carry out Islamic traditions that are based on the Qur'an and as-Sunnah accompanied by appreciation and moral messages contained therein. 5) Fostering religious attitudes through information and communication media.

Deputy Head of Curriculum, Drs Sartono and strengthened by the headmaster has given breakthroughs on all issues that occur in the scope of schools, among others: (1) Emphasizing to all teachers to make learning fun, be it religious or general subjects. (2) The addition of the theological curriculum (ISMUBA) is characteristic of Muhammadiyah schools. (3) Providing opportunities for learning tasks/training/workshops to teachers, so they are not left behind by the progress of the times. And make breakthroughs or changes in the world of education. (4) Carry out evaluations in each activity, so that the bias can improve the quality of school quality and be able to compete in the 4.0 era.

V. CONCLUSION

The success of the School in preparing students to face more complex future challenges will produce graduates who will be the leaders of the ummah, community leaders, and national leaders who will determine the direction of the development of this nation. Conversely, failure of schools/madrasas in preparing students to face future challenges will produce graduates who are frustrated, excluded, and become a burden on society.

The problem of Islamic education includes the question of quality, the fate of private educational institutions, a two-track system. One solution in overcoming the challenge of teaching Islamic Religious Education at SMK Muhammadiyah Delanggu is to carry out Islamic traditions based on the Qur'an and as-Sunnah accompanied by appreciation and moral messages contained therein.

The keys to the success of PAI teachers in the scope of the Delanggu Muhammadiyah Vocational School include: Understanding of learning, having the understanding and the ability to apply the Teacher's code of ethics. One element that may not be neglected related to the performance of teachers including PAI teachers is how far the teacher can understand and be able to apply the teacher's code of ethics in his social life, understanding funds using competency.

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