Research article

Problems of Islamic Education in Public Senior High Schools in Kendari City

Mansur Mansur[1*], Bambang Sugianto[2], LM. Harafah[3], and Nur Alim[4]

[1]Education Management, Halu Oleo University, Kendari, Indonesia
[2]Indonesian Language Education, Halu Oleo University, Kendari, Indonesia
[3]Economic management, Halu Oleo University, Kendari, Indonesia
[4]Islamic Education Management, Institut Agama Islam Negeri, Kendari, Indonesia

ORCID
Mansur Mansur: https://orcid.org/0000-0002-8157-4502

Abstract.
This study focused on a discussion of the problems in Islamic religious education in public senior high schools in Kendari City. This was descriptive qualitative research that used in-depth interview techniques, observations and documentation analysis to collect the data. This study found that the problems in Islamic education included those related to: 1) students; 2) the learning environment; 3) teacher competency; 4) method; and 5) evaluation.

Keywords: problems in Islamic religious education, religious awareness, public senior high schools, Kendari City

Corresponding Author: Mansur Mansur; email: mansurrahman7291@yahoo.co.id

1. Introduction

Today, the phenomenon of moral decadence occurs almost all the time. Crimes and delinquency committed by high school students such as drug abuse, student brawls, pornography, rape, free sex and abortion, damage to other people's property, extortion, fraud, assault, gambling, prostitution, murder, skipping school and so on. These incidents not only confirm that the process towards the destruction of the nation has been and is taking place in Indonesia, but also a reflection of the character and moral crises that have occurred in all lines of national life.

The causes of moral problems and delinquency that occur among students today are very complex. Today's students have grown up in an inhospitable and polite social context, this illustrates an indication of the destruction of the family structure, social order, political ethics, acts of violence and the collapse of the rampant educational mission of materialism. This is an indicator that the institutions, systems and structures of public life appear to have been damaged and do not play their role as they should. Even though

students who are in their teens are unstable and vulnerable as a result of changes in physiological and biochemical systems and behavior. The changes experienced by these students include biological changes, the existence of gaps between biological development and social development, confusion in choosing roles, difficulty in seeing what the consequences will be from their actions and the ease of access to potential threats such as alcohol, drugs, weapons. sharp and various other destructive behavior. Biological development is followed by the rise of sexual desire, because of this, many students like pornography. Students who lack mutual obedience and low self-control have the potential to engage in free sex behavior as a result of the development process of their sex organs

The crisis that occurred may have originated in the world of education. An education system that prioritizes and emphasizes memorization, is centralistic and bureaucratic. The weaknesses of our education system so far are: (1) a centralized education system, (2) less consideration of the realities in society, (3) bureaucracy full of corruption, collusion and nepotism, (4) shackled teacher professionalism, (5) education not oriented towards the formation of personality, and (6) students are not accustomed to creating and innovating. Islamic religion subject matter in public schools is only two hours of lessons a week, even though the material and content is very broad which must be given to students. Even if there are additional hours of study, it is only extracurricular in nature and not well programmed. Madrasahs and Islamic boarding schools which are characterized by religious schools have also provided a lot of general education so that the portion of religious learning has been minimal.

This condition is exacerbated by the weak work ethic of the teacher from the point of view of the moral learning approach, the cause of the lack of functioning of the school as forming humans who have good religious awareness. In addition, there are still many weaknesses in the work ethic of Islamic religious education teachers. Islamic religious education teachers in schools have a weakness in the spirit and work ethic, as well as a weak scientific enthusiasm in the development of Islamic religious education in schools. Islamic religious education in schools actually emphasizes the cognitive or moral aspects of thingking and has not touched on the aspects of moral effects and moral action

The failure of Islamic religious education began when Islamic education was grounded in reality and lost its social relevance to changes in society as a result of the decision to walk alone and unable to integrate with other general education. There are several weaknesses in Islamic education so far. This can be seen in: (1) tend to be fatalistic in aqidah, (2) in morals partially view humans, (3) in worship emphasizing

routine rather than personality formation, (4) in the field of fiqh emphasizing finalism not dynamics, (5) tend to be taught as dogma and less emphasis on rationality, and (6) the orientation of learning the Koran is more on the ability to read the text, not on understanding and extracting meaning. The weaknesses of Islamic religious education in schools are due to a normative approach, teachers are less innovative and fixated on a curriculum that offers minimum competencies, rigid and monotonous learning methods and limited learning facilities and infrastructure

Islamic religious education that takes place in schools is more focused on religious theoretical issues, less concerned with the meanings and values that need to be grounded in life, such as juvenile delinquency issues, student fights, acts of violence, thuggery, consumption of drugs and alcohol, conventional Islamic religious education methodologies. -traditional, emphasizing rote memorization, an evaluation system that emphasizes cognitive aspects that lack meaning or spiritual value and the functionalization of religion in real life.

2. Research Method

This research is a descriptive qualitative research that uses in-depth interview techniques, observation and documentation to collect data, then it is processed and analyzed using data reduction, data display, data verification and data validity checking

3. Result and Discussion

Amirul Hadi [1]argues that problems in Islamic education can be identified from several types, including :

a. In the field of workforce, the problem that may arise is how teachers / teachers carry out their ideal roles and functions.

b. In the field of students, in this field the problems that arise are related to student activities in learning activities.

c. The field of educational environment, which is about the state of the environment around.

d. In the curriculum field, there will be possible problems regarding the components of education

The purpose of education is always associated with the life of a nation, its philosophy, foundation and ideology in order to improve individuals, families and communities. Education is a tool for advancing civilization, developing society and enabling generations to play a major role in their interests.

The definition of education according to Yahya Qahar, [2], is that a philosophy that operates in the field of education that studies life processes and alternative educational processes in character formation. Meanwhile, Endang Saifuddin Azhari, [3]provides an understanding of Islamic religious education as a "process of guidance (leadership, demands, suggestions) by the subject of students on the development of the soul (thoughts, feelings, will, intuition and so on) and the body of the object of the student with material materials. certain, at a certain time, with a certain method and with existing equipment towards the creation of a certain person accompanied by an evaluation in accordance with the teachings of Islam.

According to [4], that Islamic religious education is built on the main principles that shape its characteristics, namely: 1) Purposeful creation, with the intention that education is a form of worship with interactions with nature, humans as the focus and faith as destination. 2) Comprehensive unity, namely the unity of individual, community and world development and the unity of mankind as a characteristic of universality. Plus a unity of knowledge covering various disciplines and arts. 3) A solid balance, namely the balance between theory and application, for individuals and society, as well as between fardhu 'ain and fardhu kifayah both religious and worldly.

This opinion is strengthened by [5], which states that Islamic education is mostly aimed at mental improvement which will be manifested in deeds, both alone and in others. On the other hand, Islamic education is not only theoretical, but also practical. In other words, Islamic education combines faith education and charity education as well as individual and community education.

By looking at its contents, Islamic education can be expressed as religious, scientific, moral, moral, and social education. All of these criteria are compiled in the word of Allah Swt., When it refers to human losses that deviate from Islamic education, both individually and as a whole.

Humans were created by Allah Swt., In order to become caliphs on earth, this is widely stated in the Koran with the intention that humans with the power they have are able to build and prosper the earth and preserve it. To reach the caliphate degree in this earth, it takes a long process, in Islam that effort is marked by education starting from the cradle to the grave.

As written by [6], as followed by Jafar, human resources are resources that come from humans, in the form of power or strength (energy or power). Human resources have two characteristics, namely: (1) Personal characteristics in the form of knowledge, feelings and skills (2) Interpersonal characteristics, namely the relationship between humans and their environment. Meanwhile, Emil Salim stated that what is meant by Human Resources is the power of thought or human creativity which is stored and its capacity cannot be ascertained. He also added that Human resources can be interpreted as the value of a person's behavior in being responsible for all his actions, both in personal life and in family, community and national life. Thus the quality of human resources is determined b[7]y the mental attitude of humans. According to him that if the quality of Human Resources is high, namely mastering science and technology and having a sense of responsibility for human life and other living creatures and feeling that humans have a functional relationship with the social system, it seems that development can be carried out well as has been done by developed countries, in nation-building and has been oriented towards the future. Not infrequently among developed countries that have succeeded in improving the welfare of their nation are nations that were originally poor but have quality human resources.

Likewise with the description [7], according to him that in order to answer the challenges and face the demands of development in the era of globalization, it is necessary and necessary to prepare and create a modern Indonesian society. The spectacular aspect in modern society is the replacement of production techniques from traditional methods to modern methods which are accommodated in the sense of the industrial revolution. It is often mistakenly mistaken that modernization is just an industrial and technological aspect. Whereas in general it can be said that the modernization of society is the application of existing scientific knowledge to all activities and all aspects of community life

The problems of human resources in Indonesia are very visible when the poverty rate does not go down and education is difficult for the poor to take. Effective education is the implementation of education in which the results achieved are in accordance with predetermined plans / programs. If the learning plan that has been made by the teacher is not implemented perfectly, then the implementation of the education will not be effective [8]

There are five main problems that occur in the implementation of Islamic Religious Education learning in schools as described below:

1. The problem of learners.

Students in an educational institution certainly come from different backgrounds of religious life. There are students who come from families who are devout of religion, but there are also those who are less religious, and some even come from families who do not care about religion. For students who come from families that are less obedient or do not care about religion at all, they need serious attention. Because if not, then students will not care about religious education, it is even worse that they underestimate religious education. This attitude will be very dangerous, however, of course there are factors that affect students such as; interest in learning, family, environment, and so on.

2. Learning environment problems.

In the era of multi-civilization and technology and information that is not prevented from being prevented, it causes all of that to affect the psychological learning environment, both students, educators and education staff as well as stakeholders of each educational institution. The influence of this non-conducive learning environment greatly affects interest in learning, moral decadence, and raises concerns for parents and the community about their children's education, especially their religious habits in daily life.

3. Teacher Competency Problems.

Basically, teachers are teaching staff as well as professional educators who are tasked with planning and implementing the learning process, assessing learning outcomes, conducting guidance and training, and conducting research and community service, in accordance with RI Law No. 20 of 2003 concerning the National Education System article 39 paragraph 2.In the perspective of Islamic education in schools, teachers often experience problems in instilling the habituation of Islamic teachings in schools. This is solely because teachers do not have mature competencies, and are also not supported by the mastery of the concept of scientific internalization between religious and general sciences by teachers of other fields of study.

4. Problem Method.

Methods are methods or strategies, even approaches that are controlled by educators to convey subject matter to students so that the expected goals can be achieved. There are many educational methods that can be used or applied in delivering religious education learning. However, it is unfortunate that there are still many religion teachers who do not master various active learning methods that can actually be used in presenting religious education lessons.

In order for religious education to achieve the desired results, every religious teacher must know and master various learning methods and approaches. But in reality, religious education lessons in schools are still predominantly using the lecture method. Teachers must also be creative in applying religious education materials in accordance with the

situation of students. Storytelling, discussion, problem-solving, and simulation styles are positive alternatives that can be incorporated into appropriate methods for religious learning.

The teacher is not just a conveyer of knowledge (mu'allim), but is more focused on being a murobbi to train the soul and personality, murobbi will always monitor the development of the material conveyed in the moral development of students. The need for the awareness of students as khalifatullah fil 'ardh will build the spirit that religion is not just a ritual. However, it will build tolerance, uphold truth, and justice. In this way, religion functions as a medium of awareness.

For that, it is necessary to conduct an evaluation in religious education, namely:

1) Attitudes and self-practice of students' relationships with God. Can students apply religious education to worship Allah?

2) Attitudes and self-practice of student relations with society. By studying religious lessons, students are expected to be able to socialize with the surrounding community.

3) Attitudes and self-practice of students' relationships with nature. To be able to interact and take advantage of natural wealth in accordance with religious guidance.

In this connection, teachers must be able to evaluate their students continuously, thoroughly, and sincerely even though their limited role and authority can be meaningful in fostering and guiding the nation's future generations from spiritual aridity

5. Evaluation problems.

Evaluation is one of the most important learning activities. With evaluation, teachers can measure the level of success of the learning carried out. A good evaluation is an evaluation that can measure the cognitive, affective and psychomotor aspects of students. Most of the evaluations carried out so far only measure students' cognitive, while affective and psychomotor are neglected. The results of the cognitive evaluation are included in the student's report card, so there is a possibility that a less objective assessment will occur. Sometimes students who are diligent in worshiping are lower in value than students who are lazy to worship. The evaluation activities should have been arranged systematically and completely by Islamic religious education teachers. In addition to written tests, oral and practical tests that are carried out as evaluation tools, an attitude scale is needed to evaluate students' religious attitudes. However, in reality there are still many Islamic religious education teachers who have not mastered the correct evaluation techniques for Islamic religious education.

4. Conclusions

This study found that the problems of Islamic education in Public Senior High Schools in Kendari City: 1. Students' problems. 2. Learning environment problems. 3. Teacher Competency Problems. 4. Problem Method. 5. Evaluation Problems.

References

[1] A. Hadi and Haryono, *Metodologi penelitian pendidikan, pustaka setia*. 2005.

[2] Y. Qahar, *Filsafat dan tujuan pendidikan islam dan pendidikan nasional*. Jakarta: Lembaga Peneitian IAIN Jakarta, 1983.

[3] S. E. K. A.-l. Anshari, *Pustaka Bandung*. 1978.

[4] H. N. Aly and Munzier, *Ilmu pendidikan Islam*. Jakarta: Friska Agung Insani, 2000.

[5] Z. Darajat, *Pendidikan agama dalam pembinaan mental*. Jakarta: Bulan Bintang, 1982.

[6] S. I. Nawawi, *Hadits Arba'in nawawiyah*. Malang: Putri Yasmin, 2008.

[7] A. R. Shaleh, *Pendidikan agama dan keagamaan: Visi, misi dan aksi*. Jakarta: Gemawindu Pancaperkasa, 2000.

[8] Y. H. Miarso, *Menyemai benih pendidikan*. Jakarta: Prenada Media, 2004