

Implementation of Islamic Religious Education Learning at MI Negeri 2 reviewed from the perspective of Objectives, Principles, Methods, and Evaluation

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Abstract: This study aims to analyze the implementation of Islamic Religious Education (PAI) learning in Madrasah Ibtidaiyah Negeri 2 by reviewing aspects of objectives, principles, methods, and evaluation. The background of this research is the importance of PAI in forming students who not only understand religious material theoretically, but are also able to internalize and practice it in daily life. This research uses a qualitative approach with literature study methods and content analysis. Data were obtained from school documents, observation of learning activities, and relevant literature. The results of the study show that the implementation of PAI in MIN 2 runs according to the established procedures, by prioritizing scientific principles, monotheism, practice, and habituation of noble morals. The learning methods used are diverse, including group work, discussions, simulations, role-playing, and the use of contextual media. Learning evaluation is carried out comprehensively through written, oral, and practical tests, and emphasizes the achievement of students' cognitive, affective, and psychomotor competencies. Overall, the results of the study show that the implementation of PAI learning at MIN 2 is effective in helping students understand and internalize the values of Islamic teachings. Thus, the learning model applied in MIN 2 can be a reference in the development of PAI learning at the elementary level.

Keywords: Islamic Religious Education, learning implementation, madrasah ibtidaiyah.

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INTRODUCTION

Islamic Religious Education (PAI) is one of the important pillars in Indonesia's national education system because it functions to instill spiritual, moral, and social values needed by students in their daily lives. At the Madrasah Ibtidaiyah level, PAI not only focuses on cognitive mastery of religious knowledge, but also internalizes the values of faith, piety, and noble morals as the foundation for the formation of children's character from an early age. Education that emphasizes moral and religious aspects has a strategic role in shaping a generation that has noble character, discipline, and high social responsibility (Zuchdi, 2015).

The urgency of this research is based on the fact that the implementation of PAI learning in elementary schools or madrasas often faces challenges, such as monotonous teaching methods, limited learning media, and weak evaluation that is not comprehensive.

In fact, PAI learning should be an effective means to develop students' potential in the cognitive, affective, and psychomotor realms. According to Tilaar (2012), religious education has the function of building students' personalities through instilling values, so learning must be designed in a complete and meaningful way. Therefore, research on the implementation of PAI learning in madrasas is important to be studied in order to find effective strategies that can support the achievement of educational goals.

Theoretical studies of PAI learning emphasize the importance of alignment between objectives, principles, methods, and evaluation. The goal of PAI in general is to form Muslim human beings who have faith, piety, knowledge, and noble character (Muhaimin, 2016). The principles of PAI learning include meaningfulness, contextuality, and exemplarity, which require teachers not only to deliver material, but also to instill moral examples. In this context, varied learning methods such as discussions, simulations, group work, and the use of visual media, will strengthen students' understanding and learning experience (Sanjaya, 2016).

Previous research has shown that there is a gap in PAI learning practices at the elementary level. Research by Nizar (2011), for example, found that many teachers still tend to use lecture methods without providing enough space for students' religious interaction and practice. This has an impact on the lack of active involvement of students and a weak appreciation of religious values. On the other hand, Muslich's (2017) research emphasizes the importance of holistic evaluation, which not only measures cognitive abilities through written tests, but also involves assessing affective and psychomotor aspects through observation of behavior, attitudes, and worship practices.

In the context of Madrasah Ibtidaiyah Negeri 2, the implementation of PAI learning is interesting to research because this school seeks to integrate objectives, principles, methods, and evaluation in an integrated manner. Based on documents and observation results, teachers at MIN 2 use a learning approach that is oriented towards student activity, for example through group discussions, practical work, and educational games that are loaded with Islamic values. This is in line with Uno's (2019) view that learning that actively involves students will be more meaningful than passive learning.

The research gap found is the lack of studies that specifically analyze the implementation of PAI learning at the madrasah ibtidaiyah level with a focus on four aspects, namely objectives, principles, methods, and evaluation. Most previous research focused on only one aspect, such as the effectiveness of certain methods or the role of teachers as role models. This study tries to close this gap by providing a thorough analysis of the implementation of PAI in MIN 2. With this approach, it is hoped that it can provide a more complete picture of how religious learning in madrasahs can be carried out effectively according to the goals of Islamic education.

This research also has practical urgency. In the era of globalization, children face various moral and social challenges, ranging from the influence of technology, social media, to exemplary crises in the community. This requires PAI learning not only to stop at knowledge transfer, but also to become a moral fortress that is able to guide students to face these challenges. According to Lickona (2014), character education that is integrated into the curriculum is the most effective way to form a generation that is not only academically intelligent, but also morally integrity. Thus, the comprehensive implementation of PAI at the basic level is an urgent need.

The purpose of this study is to describe in detail the implementation of PAI learning in Madrasah Ibtidaiyah Negeri 2 by reviewing four important aspects, namely objectives, principles, methods, and evaluation. Through this research, it is hoped that a deeper understanding of Islamic religious learning practices in elementary schools can be obtained and provide useful recommendations for teachers, schools, and education policy makers. With a qualitative analysis approach, this research is expected to be able to reveal learning practices in a more holistic and contextual manner. Thus, this introduction confirms that the research on the implementation of PAI learning in MIN 2 has theoretical and practical significance. Theoretically, this study enriches the literature on religious

learning in madrassas with a focus on the integration of four aspects of learning. Practically, the results of the research are expected to be a reference for teachers in developing PAI learning that is more creative, meaningful, and in accordance with the needs of today's students.

METHODS

This research uses a Classroom Action Research (PTK) approach which is carried out in a reflective, collaborative, and sustainable manner with the aim of improving the learning practices of Islamic Religious Education (PAI). The selection of PTK as a research method is based on its suitability to improve the teaching and learning process directly in the classroom. As explained by Kemmis and McTaggart (1988), PTK is a form of reflective research conducted by teachers to improve the quality of learning through a series of actions that take place in cycles. Therefore, this research is both applicable and contextual in accordance with the learning problems that arise in the classroom.

The subjects of the study were teachers and students of Madrasah Ibtidaiyah Negeri 2 with a total of 28 students, consisting of 14 male students and 14 female students. The PAI teachers involved play the role of facilitators as well as collaborators in each stage of research. The research location was chosen because MIN 2 is known as a madrasah that places PAI as the core of learning and has a strong commitment to shaping the Islamic character of students. This research was carried out in the odd semester of the 2023/2024 school year.

The research procedure follows four main stages, namely planning, implementation, observation, and reflection. In the planning stage, the researcher and PAI teachers identified problems related to the low effectiveness of PAI learning implementation which included objectives, principles, methods, and evaluation. From the results of problem identification, an action plan is then prepared in the form of a more varied, contextual, and participatory learning strategy. At the implementation stage, teachers begin to apply these strategies in the learning process, such as the use of discussion methods, simulations, educational games, and practical evaluation. The observation stage is carried out by observing the entire learning process directly to assess student involvement, the effectiveness of the methods used, and the achievement of learning objectives. The reflection stage is carried out by reviewing the successes and weaknesses of the actions that have been implemented, which then becomes the basis for improvement for the next cycle.

The instruments used in this study include observation sheets, learning outcome tests, interview guidelines, and documentation. The observation sheet serves to record the activities of teachers and students as well as the implementation of PAI learning principles. Learning outcome tests, both written and oral, are used to measure students' level of understanding. Interview guidelines are used to explore the teacher's experience during learning, while documentation includes notes of learning tools, photos of activities, and notes of relevant reflections. The instrument was prepared with reference to Bloom's theory (1956) which emphasizes the integration of cognitive, affective, and psychomotor aspects assessment in learning.

Data collection techniques are carried out through direct observation, learning outcome tests, interviews with teachers, and collection of related documents. Observations are used to record the involvement of students and teachers in the teaching and learning process, tests are used to see improvements in student learning outcomes, interviews are conducted to obtain qualitative data related to teacher experience, while documentation serves as supporting data to strengthen research findings. The use of these various techniques is intended to make the data obtained more comprehensive and valid. Creswell (2012) emphasized that triangulation of methods in educational research is essential to strengthen the validity and reliability of findings.

Data analysis was carried out by combining quantitative and qualitative descriptive approaches. Quantitative data in the form of test scores were analyzed comparatively by comparing the results of pre-cycle, cycle I, and cycle II to see the development of student learning outcomes. Qualitative data derived from observations, interviews, and documentation were analyzed by measures of data reduction, data presentation, and conclusion drawing as described by Miles, Huberman, and Saldana (2014).

The validity of the data in this study was maintained by using source triangulation techniques and method triangulation. The results of the observations were compared with the results of interviews and documentation, so that a more objective picture of the implementation of learning was obtained. Moleong (2017) emphasized that triangulation is an important strategy to increase credibility in qualitative research. In addition, this study also pays attention to research ethics by asking for approval from school principals, teachers, and students. The identity of students is kept confidential, and all data is only used for academic purposes. With this systematically designed research method, the research is expected to comprehensively describe the implementation of PAI learning in MIN 2 as well as provide recommendations that are applicable to the development of Islamic religious learning in madrasah ibtidaiyah.

RESULTS

The results of this study illustrate the implementation of Islamic Religious Education learning in Madrasah Ibtidaiyah Negeri 2 by reviewing aspects of objectives, principles, methods, and evaluation. Based on data obtained through observation, interviews, learning outcome tests, and documentation, it was found that the PAI learning process in this school has been carried out in accordance with applicable educational procedures, although there are still some challenges that need to be improved.

In the initial condition, PAI learning at MIN 2 tends to be conventional with the dominance of lecture methods that make students less actively involved. This affects students' understanding, which is mostly limited to memorization without deep appreciation. The observation results showed that students appeared passive when the teacher delivered the material, and only a few students were able to answer the teacher's questions well. This is in accordance with the opinion of Sanjaya (2016) that one-way learning often makes students lose the opportunity to develop critical and reflective thinking skills. This condition is the basis for the implementation of classroom action research to improve PAI learning practices in MIN 2.

At the action stage, teachers begin to implement PAI learning principles that emphasize meaning, contextuality, and exemplarity. The teacher not only provides explanations of the material, but also relates it to the reality of students' daily lives. For example, when discussing honesty, teachers give real case examples of the consequences of dishonest behavior in social life. This way, students more easily understand the value of religion and relate it to their experiences. This strategy is in accordance with Muhaimin's (2016) view that Islamic religious learning must be able to integrate cognitive, affective, and psychomotor aspects so that educational goals are fully achieved.

The results of observations in the first cycle showed an increase in student participation. Some students who were previously passive began to dare to express their opinions in group discussions. Teachers also use simulation methods and educational games to foster interest in learning. For example, students are invited to perform a specific role in a simple play that depicts the practice of daily worship. This activity provides direct experience to students so that learning becomes more fun and meaningful. The test results at the end of the first cycle showed an increase in students' average scores compared to the initial condition. However, the increase has not been even because there are still some students who have difficulty understanding the material in depth.

In the second cycle, improvements were made by adding visual media such as images, videos, and educational cards to support the understanding of abstract concepts.

Teachers are also more intensive in guiding small groups so that students who were previously less active get a greater opportunity to get involved. The results showed significant improvements, both in student engagement and learning outcomes. Almost all students are able to actively participate in discussions, express opinions with confidence, and show respect for differences of opinion. Average test scores of students in the second cycle increased higher than in the first cycle, with most students achieving or exceeding the Minimum Completeness Criteria (KKM).

In addition to the quantitative results shown through the test, there are also qualitative results that show positive changes in student behavior. They become more disciplined in carrying out worship, show an honest attitude in daily life, and be more polite in interacting with teachers and peers. This shows that the PAI learning carried out not only affects the cognitive aspect, but also contributes to the formation of noble character and morals. According to Lickona (2014), religious and character education must touch the realm of attitudes and behaviors in order to have a real impact on students' lives.

Learning evaluation is also carried out comprehensively. Teachers not only assess students' cognitive abilities through written tests, but also conduct verbal and practical assessments. Practical assessment includes students' ability to carry out daily prayers, read the Qur'an, and display commendable morals in school life. Affective assessment is carried out through observation of students' attitudes during learning activities. This comprehensive evaluation approach is in accordance with the opinion of Muslich (2017) that authentic assessment in religious education must include three domains, namely cognitive, affective, and psychomotor.

From the results of reflection with teachers, it can be concluded that the implementation of PAI learning in MIN 2 has shown positive developments. Teachers are more creative in choosing learning methods, students are more active and enthusiastic, and learning outcomes increase significantly. The obstacle that is still faced is the limitation of learning time so teachers must be good at managing time so that all activities can be carried out properly. In addition, some students still need more intensive assistance to achieve maximum understanding, especially students who have low academic ability.

The results of this study show that by optimizing PAI learning principles, varying methods, and carrying out authentic evaluations, teachers can significantly improve the quality of learning. Good implementation not only improves the understanding of religious material, but also forms an Islamic character that is reflected in students' attitudes and daily behaviors. This is in line with the view of Tilaar (2012) that successful education is an education that is able to form human beings who have faith, morals, and have high social awareness. Thus, this study provides empirical evidence that PAI learning that is carried out in an integrated and reflective manner can be a model to improve the quality of Islamic religious education at the madrasah ibtidaiyah level.

DISCUSSION

The results of the research on the implementation of Islamic Religious Education learning at Madrasah Ibtidaiyah Negeri 2 show that learning designed based on integrated goals, principles, methods, and evaluation is able to increase students' understanding and appreciation of Islamic values. This increase can be seen from better test results, more active student involvement, and changes in daily attitudes and behaviors that show the internalization of religious values. These findings are consistent with Islamic education theory which emphasizes the integration between the cognitive, affective, and psychomotor domains in learning (Bloom, 1956).

Learning that was previously dominated by lecture methods turned out to be less space for students to build understanding independently. When teachers begin to vary methods, such as discussions, simulations, and educational games, student engagement

increases and the classroom atmosphere becomes more lively. This supports the view of Sanjaya (2016) that a variety of learning methods can create a more active, creative, and fun learning process. Thus, students not only receive information, but also actively participate in building their own knowledge.

In addition, the results of this study also strengthen the concept that PAI learning must relate the material to real life so that students are able to see the relevance between religious teachings and daily experiences. Teachers at MIN 2, for example, use examples of cases that are close to children's lives, such as the importance of honesty in society and the consequences of undisciplined behavior. This strategy is in line with Muhaimin's (2016) idea that contextual Islamic religious education will be more meaningful because students can connect knowledge with their life experiences. The implementation of PAI learning principles that emphasize example has also proven to be important. Students not only listen to the teacher's explanations, but also observe the teacher's attitude and behavior that is consistent with religious teachings. Teachers who set an example in terms of discipline, patience, and respect for students become real models that can be imitated. This supports the view of Lickona (2014) that character education is effective when students see these values practiced directly by educators. In this context, PAI learning at MIN 2 not only transfers knowledge, but also shapes students' Islamic personalities through real examples.

Comprehensive evaluations also make a significant contribution to learning effectiveness. Teachers not only measure cognitive aspects through written tests, but also pay attention to affective through attitude and psychomotor observation through assessment of worship practices. This approach is in line with Muslich's (2017) idea of the importance of authentic assessment in religious education, which is an evaluation that covers all dimensions of student development. With a thorough evaluation, teachers can get a more accurate picture of student development, not only from an intellectual point of view but also from a moral and spiritual perspective.

This research also shows a shift in the role of teachers from information centers to learning facilitators. Teachers who act as facilitators provide opportunities for students to think critically, ask questions, and find answers through discussions and group activities. This role transformation is in line with the demands of 21st century learning that emphasizes the development of critical thinking, communication, collaboration, and creativity skills (Trilling & Fadel, 2009). Thus, PAI learning at MIN 2 is not only relevant for strengthening religious values, but also preparing students to face the challenges of modern times.

When compared to previous research, these findings are consistent with the results of Nizar (2011) research which shows that the weak effectiveness of PAI learning is often due to a lack of variety of methods and evaluations. However, the research in MIN 2 provides evidence that these weaknesses can be overcome with more creative and holistic learning strategies. In addition, the results of this study also strengthen the findings of Tilaar (2012) which emphasizes the importance of education that touches on the moral and social dimensions, not just cognitive. With the right approach, PAI learning can be a means to shape students' character while improving academic outcomes.

The implication of the results of this study is the need to develop more systematic, innovative, and contextual PAI learning in madrasah ibtidaiyah. Teachers are expected to not only focus on delivering material, but also develop learning that provides space for real experience, reflection, and practice. In addition, schools need to support teachers by providing adequate learning media and continuous training so that teacher competence continues to improve. According to Uno (2019), the success of learning is greatly influenced by the quality of teachers in designing and implementing creative strategies. Therefore, investment in improving teacher competence is a key factor in the sustainability of PAI learning quality.

In general, this discussion emphasizes that the implementation of PAI learning in MIN 2 has shown positive results because it pays attention to the integration between

objectives, principles, methods, and evaluation. Learning that is carried out in an integrated manner is able to increase students' understanding of Islamic values as well as form noble morals that are reflected in daily life. Thus, this research makes an important contribution both theoretically and practically to the development of PAI learning at the elementary level.

CONCLUSION

This class action research shows that the implementation of Islamic Religious Education learning at Madrasah Ibtidaiyah Negeri 2 which is reviewed from the aspects of objectives, principles, methods, and evaluation runs effectively and has a positive impact on students. Learning objectives that emphasize the mastery of religious knowledge as well as the practice of its values are well achieved through the principles of meaningfulness, contextuality, and exemplary that are consistently applied by teachers. Varied learning methods, such as discussions, simulations, educational games, and the use of visual media, have been proven to increase student engagement and strengthen their understanding. The evaluation that is carried out comprehensively covers the cognitive, affective, and psychomotor domains so that it is able to provide a comprehensive picture of student development. In general, the results of this study confirm that the implementation of integrative PAI learning is able to improve learning outcomes while shaping students' Islamic character.

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