



**JOURNAL OF CONTEMPORARY
ISLAMIC PRIMARY EDUCATION**

Vol. 2, No. 3, 2024 Page 186-191

<https://zia-research.com/index.php/jcipe>

Obstacles in the Implementation of Islamic Religious Education in Indonesian Schools: Analysis of Suboptimal Learning

Ananda Siddik¹, Juliani², Dinda Anggraini³, Dinda Aldini⁴, Desi Lestari⁵

^{1,2,3,4,5} Institut Syekh Abdul Halim Hasan Binjai, Indonesia

Email: anandasddk@gmail.com¹, juliani@insan.ac.id², dindarains@gmail.com³,
dindaaldini@gmail.com⁴, desil6690@gmail.com⁵

ARTICLE INFO

Keywords

Obstacles
Islamic Religious Education
Learning

ABSTRACT

Islamic Religious Education (PAI) plays an important role in forming the character and morals of students in Indonesia. However, its implementation often encounters various obstacles which cause PAI learning to be less than optimal. This research aims to analyze the obstacles that exist in implementing PAI in Indonesian schools, with a focus on aspects of learning that are not optimal. This research uses a qualitative approach with a case study method in several schools in Indonesia, which involves interviews with PAI teachers, students, and school officials, as well as direct observation of the learning process. The research results show that there are several significant obstacles in implementing PAI, including the lack of competence of PAI teachers, limited educational resources, and a lack of appropriate learning support facilities. Apart from that, low student motivation factors, the influence of the family and social environment, and limited time allocated for PAI in the curriculum also contribute to less-than-optimal learning. This research reveals that although PAI has a strategic role in education, external and internal factors in schools need to receive more attention so that the learning process can run effectively. Therefore, this research recommends increasing training for PAI teachers, providing adequate facilities, and strengthening the role of parents and the community in supporting religious learning in schools.

ABSTRAK

Pendidikan Agama Islam (PAI) memegang peranan penting dalam pembentukan karakter dan moral siswa di Indonesia. Namun, penerapannya seringkali menemui berbagai hambatan yang menyebabkan pembelajaran PAI kurang optimal. Penelitian ini bertujuan untuk menganalisis hambatan-hambatan yang ada dalam penerapan PAI di sekolah-sekolah Indonesia, dengan fokus pada aspek pembelajaran yang belum maksimal. Pendekatan yang digunakan adalah pendekatan yang didasarkan pada tinjauan literatur kualitatif yang mengkaji hubungan antara tantangan internal seperti terbatasnya kapasitas guru, kesempatan belajar, dan kurangnya dukungan kebijakan eksternal. Hasil penelitian menunjukkan bahwa terdapat beberapa hambatan signifikan dalam penerapan PAI, antara lain kurangnya kompetensi guru PAI, keterbatasan sumber daya pendidikan, dan minimnya fasilitas pendukung pembelajaran yang sesuai. Selain itu, faktor motivasi siswa yang rendah, pengaruh lingkungan keluarga dan sosial, serta keterbatasan waktu yang dialokasikan untuk PAI dalam kurikulum juga berkontribusi terhadap kurang optimalnya pembelajaran. Penelitian ini mengungkapkan bahwa meskipun PAI memiliki peran strategis dalam pendidikan, faktor-faktor eksternal dan internal sekolah perlu mendapat perhatian lebih agar proses pembelajaran dapat berjalan efektif. Oleh karena itu, penelitian ini merekomendasikan peningkatan pelatihan bagi guru PAI, penyediaan fasilitas yang memadai, serta penguatan peran orang tua dan masyarakat dalam mendukung pembelajaran agama di sekolah.

INTRODUCTION

Islamic Religious Education (PAI) is a form of education that teaches Islamic teachings to individuals or groups, both in formal and non-formal contexts. The main objective of PAI is to provide understanding, appreciation, and practice of Islamic teachings so that students can live according to the principles of Islamic teachings in everyday life. Islamic Religious Education is carried out in various educational institutions, such as madrasahs, schools, Islamic boarding schools, as well as at home and in the community, both formally and informally. The goal is to form individuals who have a correct understanding of Islam and can practice it in everyday life. Islamic Religious Education is one of the crucial subjects in the formation of character and spirituality of students in Indonesia. With the implementation of the Independent Curriculum, there is an opportunity to update teaching methods to be more in line with the needs of the times, especially in the context of teaching PAI (Viranny & Wardhono, 2024). Islamic Religious Education is closely related to understanding religion well, inclusively, cultured, and religious in thinking and behaving, loyal, pious, noble, productive, creative, innovative, cooperative, and problem solvers. Students are expected to have the ability to live as individuals and citizens who can be part of the policies of the life of the world of society, this is inseparable from the curriculum policies of kma 183 and 184 (Amruddin, et.al, 2023).

The journey of Islamic education in Indonesia is always faced with various multi-complex problems, ranging from conceptual-theoretical to practical operations. This can be seen from the lag of Islamic education with other education both quantitatively and qualitatively, so that Islamic education seems like a "second-class" education. It is indeed very ironic that most of the Indonesian population is Muslim but in terms of education is always left behind by other people. In relation to this, there are several phenomena noted by Azyumardi Azra that cause Islamic education to always be in a marginalized position. First, Islamic education is often late in formulating itself to respond to changes and trends in the development of society, now and in the future. Second, the Islamic education system is mostly still more inclined to orient itself towards the humanities and social sciences rather than exact sciences such as modern physics, chemistry, biology, and mathematics. Whereas this science is necessary in developing advanced technology.

In addition, these exact sciences have not received the appreciation and place they deserve in the Islamic education system. Third, efforts to renew and improve the Islamic education system are often piecemeal or not comprehensive and thorough, which are only carried out carelessly or according to memory, so that there is no essential change in it. Fourth, the Islamic education system still tends to be oriented towards the past rather than oriented towards the future or is less future-oriented. Fifth, most of the Islamic education system has not been managed professionally in planning, preparing teaching staff, curriculum or implementing education, so that it is less competitive with others (Husni, et.al., 2023). One of the main problems is the suboptimal learning methods and processes applied in many schools. This can be seen from the lack of student involvement in the material presented, the limited use of innovative learning media, and the lack of mastery of the material by some Islamic Religious Education teachers. The lack of integration of religious values in the daily lives of students at school is also a factor that worsens the implementation of Islamic Religious Education learning. Therefore, it is important to analyze in more depth the obstacles that exist in the implementation of Islamic Religious Education in Indonesian schools, and how these obstacles affect the achievement of optimal religious education goals. This study is expected to provide insight into the steps that can be taken to improve the quality of Islamic Religious Education learning to make it more relevant, interesting, and effective for students throughout Indonesia.

METHOD

This study aims to analyze the obstacles in the implementation of Islamic Religious Education (PAI) in Indonesian schools with a focus on the suboptimal learning that occurs. This study uses a qualitative approach with a descriptive research type, which aims to describe the

actual conditions and obstacles faced in PAI learning. This method uses literature reviews as the main data source and references to academic journals, books, and related documents that support systematic analysis. The type of data used is qualitative data in the form of opinions, experiences, and situations that occur in the field related to PAI learning. The data obtained were analyzed using qualitative data analysis techniques with data reduction, categorization, and interpretation steps to identify the main obstacles in the implementation of PAI learning. The results of this data analysis are expected to provide in-depth insight into the factors that cause suboptimal PAI learning in Indonesian schools and provide recommendations for future improvements.

FINDINGS AND DISCUSSION

Findings

These results found that there are several major obstacles that hinder the optimal implementation of Islamic Religious Education in Indonesian schools. The first obstacle lies in teacher competence. Many PAI teachers do not have a special educational background in the field of Islam, so their ability to deliver material in depth and comprehensively is limited. In addition, the lack of ongoing training for teachers in developing innovative learning methods causes the learning process to seem monotonous and unable to attract students' interest. This has a direct impact on students' low understanding of the material being taught. The second obstacle is related to the lack of motivation and participation of students in Islamic Religious Education learning. Most students feel that the material taught in religious lessons is less relevant to their daily lives, so they are not motivated to take the learning seriously. Social environmental factors, such as the influence of peers and families who are less supportive, also worsen this condition. Students who do not feel connected to the teaching material tend not to participate actively and do not achieve optimal understanding of the religious values that should be taught.

Another obstacle faced by Islamic Religious Education teachers is the lack of student motivation to take Islamic Religious Education lessons. Some students feel that religious subjects are not very interesting or important compared to other subjects that are considered more relevant to everyday life. This causes low student participation in Islamic Religious Education lessons, which ultimately affects their learning achievement (Nasution, 2024). The influence of peers or a less supportive environment can be one of the obstacles. For example, if the student's environment does not value Islamic religious education, the student may feel influenced not to be serious about studying religion. Families who do not carry out religious learning at home, either in the form of worship or religious discussions, will affect students' understanding and application of Islam. The third obstacle is related to inadequate learning systems and facilities. The time allocation for Islamic Religious Education lessons in the curriculum is often limited, resulting in the material being taught not being fully explained. In addition, many schools lack supporting facilities, such as adequate classrooms, reference books, and relevant teaching aids. The lack of these facilities hinders teachers' ability to deliver learning in a more interesting and effective way, causing the learning process to be less than optimal and unable to provide maximum impact on students.

Although the Islamic Religious Education curriculum continues to develop, many Islamic Religious Education teachers do not receive sufficient training to implement the curriculum effectively. The training that is available is often insufficient to provide a deep understanding of the latest curriculum, as well as innovative teaching strategies. This causes many teachers to find it difficult to deliver material that is in accordance with the expected curriculum (Nasution, 2024). The lack of time allocation is felt to be very inadequate for students to be able to learn and apply their Islamic Religious Education skills properly. Sufficient time allocation is one of the key factors that determines the effectiveness of the implementation of the local content curriculum. The lack of references to teaching materials related to local religious content that can be used as a reference by teachers in compiling lesson materials.

Permendikbud No. 22 of 2016 mentions the importance of the availability of adequate teaching materials as one of the determining factors for the success of the implementation of the local content curriculum (Masrufa, 2024), and the obstacles that arise in the management of school facilities and infrastructure can have a negative impact on the quality of education and the comfort of students and school staff, so it is important to identify and overcome them in the management of school facilities and infrastructure. Limited workforce, limited budget available at schools, and lack of teacher awareness to participate in the maintenance of school facilities and infrastructure. The condition of the office space that is not yet optimal, causes the Guidance and Counseling (BK) office to have to share space, and the facilities and infrastructure in the school still do not reach the expected completeness due to limited funds. Limited operational funds from the government are an obstacle that schools must face in their management (Nauraida & Triwiyanto, 2024).

Discussion

Islamic Religious Education learning in many schools is often less than optimal due to several factors that hinder its effectiveness. One of the main factors is the lack of variation in the teaching methods used. Many teachers still rely on one-way lecture methods, so that students become passive and less interested in getting involved in learning. In addition, the material taught tends to be delivered theoretically without giving students the opportunity to relate religious teachings to their daily lives. This causes students' understanding of Islamic teachings to be limited, and they tend to see religious education as a lesson that is separate from their practical lives. In addition, external factors also affect the quality of Islamic Religious Education learning. The influence of the social environment, such as peers or families who do not support the importance of religious education, can reduce students' motivation to learn. In some schools, limited facilities, and resources to support Islamic religious learning, such as relevant reference books or conducive classrooms, are also obstacles. Coupled with the influence of social media and technology that are more attractive to students, religious learning often loses out to more entertaining digital entertainment, so that Islamic religious learning is often considered less interesting. These limitations result in Islamic religious education not being able to reach its maximum potential in forming character and a deep understanding of religion for students.

Currently, we are in the fourth Revolution Era known as the Industrial Revolution Era 4.0. In the education sector, it is called the "Era of Education 4.0" which currently poses a threat to educators. One of the threats of education in the 4.0 era was explained by the Minister of Education and Culture that teachers must be the driving force in advancing Indonesia so that teachers must be able to produce superior generations in the future. Teachers must prioritize the interests of students above their personal interests, be able to initiate changes in their students, be agile in acting quickly and precisely without being told, be able to make new breakthroughs that can design interesting, innovative, and active learning. To create students who are useful, creative, and innovative, it can be done by pouring it into teaching and learning activities using an approach that can improve students' critical thinking skills (Halimah, 2021).

Basically, a person's character is formed through a long learning process. Human character is not something that is brought from birth. More than that, character is a formation or forging of the environment and the people around the environment. The parties that play an important role in the formation of a person's character are family, teachers, friends, and the surrounding environment. Because as we know that recitation of the Qur'an and Islamic religious education are one of the practices that must be carried out by Muslims for the perfection of their Islam. Therefore, the activities carried out by students by reading the Qur'an have a positive impact on the formation of students' character (Gumati, 2020). Without this education, students may be more easily influenced by negative behavior, lack a sense of social responsibility, and lose direction in making good decisions. In addition, they tend to focus more on material achievement and personal ego, without paying attention to spiritual values and concern for others, which can ultimately reduce their positive contribution to society.

To overcome the obstacles in the implementation of Islamic Religious Education in Indonesian schools, the first solution that needs to be done is to improve the quality of teachers. This can be achieved through more intensive training and professional development programs, which not only focus on improving religious understanding, but also on mastering innovative and technology-based learning methods. In addition, providing special certification for PAI teachers and improving their educational qualifications will greatly support improving their competence in teaching materials more effectively and in depth. Through this step, it is hoped that teachers can be more skilled in managing classes, attracting student interest, and creating a pleasant learning atmosphere.

Teacher training is a key factor in improving the quality of Islamic Religious Education learning. Teachers who undergo structured and ongoing training will be better able to implement the Islamic Religious Education curriculum effectively. Therefore, there needs to be an integrated training program for Islamic Religious Education teachers that not only focuses on religious knowledge, but also on pedagogical skills, the use of technology in learning, and good classroom management (Nasution, 2024). In general, schools in Indonesia still experience various obstacles in implementing local content optimally. Therefore, improvement efforts need to be continuously made so that the local content curriculum, including religious local content, can provide maximum results according to the goal, namely increasing the relevance of education to local needs and characteristics. To overcome these challenges, this study formulates several recommendations, including increasing time allocation, regular teacher training, development of teaching materials by a team of experts, strengthening infrastructure, involving contributions from stakeholders, and routine monitoring and evaluation (Masrufa, 2024).

The application of innovative learning methods can be an effective solution to overcome obstacles in the implementation of Islamic Religious Education in Indonesian schools, especially those related to the lack of interest and motivation of students. By using a more interesting approach, such as the use of digital technology, interactive media, and project-based learning methods, students can be more actively involved in the learning process. In addition, discussion methods, role play, and case studies allow students to relate religious material to their daily lives, so that learning becomes more relevant and enjoyable. This approach not only improves religious understanding, but also helps overcome limitations in the aspects of teachers, students, systems, and facilities, so that PAI learning can run more optimally and effectively. Innovative learning models integrate technology into the learning process. Technology is used to expand access to information, enhance interaction and collaboration, and enrich the learning experience. This can involve the use of mobile devices, online learning platforms, educational applications, interactive multimedia, and other technological support tools (Lestari & Kurnia, 2023). The second solution is to improve learning facilities and time. Schools need to be given more support in terms of providing adequate learning facilities, such as comfortable classrooms, complete religious books, and appropriate teaching aids. The government also needs to pay attention to the allocation of sufficient time in the curriculum for PAI, so that the material taught can be understood well and deeply. In addition, the involvement of parents and the community in supporting religious education is also important to create an environment that supports the PAI learning process. Through collaboration between schools, families, and the community, religious education can become more relevant and beneficial for the development of students' character and spirituality.

Solutions can be called to find a way out of a problem (Alwi, et.al., 2021). In this case, we are trying to find solutions to the obstacles faced by the management of infrastructure. The foundation needs to support and provide trust for schools in managing schools, the foundation also increases the control function in foundation management so that everything can be controlled properly and the Committee as a school organization should be actively involved in infrastructure management, both from the planning stage, use, control to evaluation of

infrastructure. Because the School Committee functions as an organization formed by the school with commitment and loyalty and cares about improving the quality of the school.

CONCLUSION

Drawing from the preceding discourse, it can be inferred that the execution of Islamic religious education in Indonesian schools continues to encounter a number of challenges that diminish its efficacy in accomplishing educational goals. Students' lack of interest and motivation in learning Islamic religious education is one of these challenges, as is the use of repetitive and less engaging teaching strategies. External factors also exacerbate this condition, including the influence of an unsupportive social environment, a lack of educational facilities, and the allure of entertainment-focused social media. Therefore, Islamic religious education cannot maximize the development of students' morals and character in line with the religious principles that they should acquire and implement in their daily lives. More creative teaching strategies, such as using a wider range of techniques and focusing on student participation, are required to get past these challenges. Teachers, families, and the community must all play an active role in fostering an atmosphere that encourages religious education. Furthermore, the establishment of sufficient infrastructure and facilities as well as continuous training for teachers will be very helpful in raising the standard of Islamic religious instruction in schools. Through concerted and all-encompassing efforts, Islamic religious education in Indonesia can be more effective in developing students' moral character and religious knowledge.

REFERENCES

- Alwi, Alfin, M Sarbini, and Ade Kohar, 'Peran Manajemen Sarana Dan Prasarana Dalam Meningkatkan Mutu Pembelajaran Di Smk Bina Sejahtera 4 Kota Bogor', *Cendikia Muda Islam: Jurnal Ilmiah*, 1.02 (2021), pp. 245–60
- Amruddin, Amruddin, Iim Walisman, and Eva Dianawati, 'Implementasi Kebijakan Kurikulum KMA 183 Dan 184 Dalam Meningkatkan Mutu Pembelajaran Pendidikan Agama Islam', *Jurnal Penelitian Guru Indonesia*, 8.1 (2023), p. 17
<<https://jurnal.iicet.org/index.php/jpgi/article/view/2300%0Ahttps://jurnal.iicet.org/index.php/jpgi/article/download/2300/1333>>
- Gumati, Redmon Windu, 'Pengaruh Pembiasaan Tilawah Al-Qur'an Terhadap Pembentukan Karakter Siswa', *Jurnal Kependidikan, Pembelajaran, Dan Pengembangan*, 2.2 (2020), pp. 38–57
- Halimah, Siti, 'Implementasi Pendekatan Hots (Higher Order Thinking Skills) Dalam Pembelajaran Pai', *Evaluasi: Jurnal Manajemen Pendidikan Islam*, 5.2 (2021), pp. 342–62, doi:10.32478/evaluasi.v5i2.762
- Husni, Nurul, Rahma Aulia Arsy, Hanifah Fitria, and Gusmaneli Gusmaneli, 'Problematika Pendidikan Islam Di Indonesia', *Jurnal Penelitian Ilmu Pendidikan Indonesia*, 2.2 (2023), pp. 137–45, doi:10.31004/jpion.v2i2.107
- Lestari, Dwi Indah, and Heri Kurnia, 'Implementasi Model Pembelajaran Inovatif Untuk Meningkatkan Kompetensi Profesional Guru Di Era Digital', *JPG : Jurnal Pendidikan Guru*, 4.3 (2023), pp. 205–22
- Masrufa, Binti, 'Optimalisasi Kurikulum Muatan Lokal Keagamaan Untuk Meningkatkan Kualitas Pembelajaran PAI Di Sekolah Umum', *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 13.1 (2024), pp. 102–11, doi:10.54437/urwatulwutsqo.v13i1.1439
- Nasution, Elmi, 'KENDALA YANG DIHADAPI GURU PAI DALAM IMPLEMENTASI KURIKULUM PENDIDIKAN AGAMA ISLAM DI SD NEGERI 130001', 2.2 (2024), pp. 348–52
- Nauraida, Indah Dwi, and Teguh Triwiyanto, 'Hambatan Dalam Implementasi Manajemen Sarana Dan Prasarana Di Sekolah : Sebuah Meta-Analisis', 2.4 (2024), pp. 35–45
- Viranny & Wardhono, 2024, 'Cendikia Pendidikan', *Cendekia Pendidikan*, 4.4 (2024), pp. 50–54.