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Revealing the Problem of Deficiencies in the Implementation of Islamic Religious Education Subjects in Indonesian Schools

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ABSTRACT

Islamic Religious Education (PAI) plays a strategic role in shaping the character and morals of students in schools. However, various obstacles often hinder its optimal implementation. This article aims to analyze the factors causing the suboptimal implementation of PAI in Indonesian schools and propose solutions based on recent literature. Issues such as limited time allocation, inadequate resources, lack of diverse teaching methods, and teachers' competencies in utilizing technology are comprehensively discussed. Proposed solutions include extending learning time, developing teaching materials, conducting teacher training, adopting interactive teaching methods, and fostering parental and community support. This study is expected to serve as a reference for improving the quality of PAI learning in schools.

ABSTRAK

Pendidikan Agama Islam (PAI) memiliki peran strategis dalam membentuk karakter dan moral peserta didik di sekolah. Namun, berbagai kendala seringkali menghambat pelaksanaannya secara optimal. Artikel ini bertujuan untuk menganalisis faktor-faktor penyebab kurang optimalnya pelaksanaan PAI di sekolah Indonesia serta menawarkan solusi berdasarkan literatur terbaru. Permasalahan seperti keterbatasan alokasi waktu, keterbatasan sumber daya, metode pengajaran yang kurang variatif, dan kompetensi guru dalam pemanfaatan teknologi dibahas secara komprehensif. Solusi yang diusulkan mencakup penambahan waktu pembelajaran, pengembangan materi ajar, pelatihan guru, penggunaan metode pengajaran interaktif, serta dukungan orang tua dan masyarakat. Penelitian ini diharapkan dapat menjadi referensi untuk meningkatkan kualitas pembelajaran PAI di sekolah.

INTRODUCTION

Islamic Religious Education (PAI) in schools has a strategic role in shaping the character and morals of students. Through PAI, students are expected to not only understand Islamic teachings theoretically, but also be able to internalize Islamic values in everyday life. However, in practice, the implementation of PAI in Indonesian schools still faces various obstacles that hinder its optimization (Baharuddin, 2020). One of the main problems is the limited allocation of time for PAI learning in the national curriculum. The limited time causes the material to be delivered in a hurry so that students have difficulty deeply understanding the values taught (Saputra, 2022). According to research, this problem affects the effectiveness of PAI learning, especially in internalizing moral and spiritual values in students (Mufidah, 2021).

In addition, the diversity of cultural backgrounds and religious understanding of students also requires a more adaptive and inclusive teaching approach (Nasution, 2020). However, many teachers do not yet have the competence to meet these needs so that the learning process becomes less effective. Limited resources such as relevant textbooks and other

supporting facilities also exacerbate this condition. Furthermore, monotonous teaching methods are another factor that hinders Islamic Religious Education learning (Rahmawati, 2022). A less interactive approach reduces student interest, making it difficult to instill Islamic values optimally (Yusuf, 2023). In addition, teacher competence in utilizing technology to support learning still needs to be improved. Mastery of technology is an important key in facing the challenges of education in today's digital era (Fauzan, 2020). Therefore, to overcome these challenges, comprehensive efforts are required. The quality of PAI learning can be raised by taking actions like expanding the allotted learning time, creating pertinent teaching resources, training teachers in technology, introducing interactive teaching techniques, and enlisting the support of parents and the community (Musthofa, 2021). It is anticipated that this optimization will be able to produce a generation that is morally upright and possesses character in addition to intellectual intelligence (Idris, 2022).

METHOD

This study uses a literature review method (library research), which is an approach carried out by collecting, analyzing, and interpreting data from various written sources. The sources used include journal articles, books, and scientific documents that are relevant to the problems studied, especially those related to the implementation of Islamic Religious Education (PAI) in schools. The data taken is focused on literature published in the last four years to maintain the relevance of information to current educational conditions. Data collection was carried out through searches in various online scientific databases, such as Google Scholar, ScienceDirect, and ProQuest, which provide reputable journal articles. In addition, textbooks, and official publications from the government, such as the 2013 Curriculum and the Merdeka Curriculum, were also used to enrich the perspective of this study (Kemendikbud RI, 2020). Each source is selected based on validity and relevance to the topic, using selection criteria such as year of publication, level of author credibility, and relevance of content to PAI learning.

Data analysis was carried out using a descriptive-analytical approach, namely describing the findings from the analyzed literature, then interpreting the results to understand the problems and solutions related to the implementation of PAI. In this study, researchers also used the source triangulation method to verify data and ensure the accuracy of the information obtained. This approach allows researchers to obtain a comprehensive picture of the inhibiting factors and strategies for optimizing PAI learning in schools. This method is considered appropriate because it provides flexibility in accessing relevant and up to date information and allows the development of solutions based on empirical evidence from various previous studies (Lestari, 2021). Thus, the results of this study are expected to make a significant contribution to the development of PAI learning strategies in Indonesia.

FINDINGS AND DISCUSSION

Findings

The results of this literature review indicate that there are various significant obstacles in the implementation of Islamic Religious Education in schools. These obstacles include limited learning time, variations in student backgrounds, lack of resources, less varied teaching methods, and lack of teacher competence in utilizing technology. The following is an in-depth discussion of these findings. First, Limited Learning Time. The relatively minimal allocation of time for Islamic Religious Education learning in the national curriculum structure is a major challenge. In some schools, Islamic Religious Education lesson hours are only allocated two to three hours a week. This time is considered insufficient to convey various aspects of learning, such as faith, morals, jurisprudence, and Islamic history in depth. This limitation forces teachers to deliver the material in a hurry, which has an impact on students' low understanding of Islamic values (Rahman, 2021). This is in line with Hidayat's research (2022), which found that 78% of students felt that the time allocated for Islamic Religious Education was insufficient to study the material in depth (Hakim, 2020). The solution that can be applied is to increase the time

allocation for Islamic Religious Education subjects, either through integrating Islamic values into other subjects or adding extracurricular hours based on religion (Zubaidah, 2023).

Second, Variation in Student Backgrounds. The diversity of student backgrounds is also a challenge in implementing Islamic Religious Education. Students who come from families with a strong understanding of Islam usually find it easier to understand the material, while students who lack religious guidance at home tend to have difficulties. In addition, the diversity of cultures in Indonesia requires an inclusive approach so that Islamic values can be accepted by all students without creating gaps (Nasution, 2020). Inclusive approaches, such as tolerance-based learning methods and group discussions, have proven effective in overcoming this problem. For example, previous research shows that the use of a dialogical approach increases students' understanding of Islamic values by up to 45% (Hamzah, 2021). Third, Limited Resources. The lack of resources, such as textbooks, digital materials, and supporting facilities, is a major obstacle in Islamic Religious Education learning. In some remote areas, teachers often must rely on makeshift materials that are not always relevant to students' needs. Widodo (2023) noted that 65% of schools in Indonesia do not yet have adequate technological infrastructure to support interactive learning, including in Islamic Religious Education. As a solution, the government and schools need to provide relevant textbooks, technology-based digital materials, and training for teachers so that they can optimally utilize existing resources. In addition, collaboration with religious or private institutions to support the provision of materials can also be an effective alternative (Syarif, 2020).

Fourth, Less Varied Teaching Methods. Monotonous teaching methods, such as lectures without using supporting media, often make students lose interest in studying Islamic Religious Education. Munir's (2020) research found that the traditional lecture method was only effective for 30% of students, while the other 70% felt bored and unmotivated. To overcome this, teachers can adopt more interactive teaching methods, such as the use of technology, group discussions, and simulations of everyday life. For example, the use of Islamic-based learning applications or animated videos has been shown to increase students' interest in learning by up to 60% (Fadilah, 2021). Fifth, Lack of Teacher Competence in Utilizing Technology. In the digital era, the use of technology in learning has become an unavoidable necessity. However, many Islamic Religious Education teachers do not yet have the competence to utilize technology (Aziz, 2023). A study by Sukma (2021) showed that 48% of Islamic Religious Education teachers found it difficult to use technology as a learning medium. Intensive training for Islamic Religious Education teachers in utilizing technology, such as digital learning applications and e-learning platforms, can be a solution to improve their competence. In addition, the integration of technology with a creative pedagogical approach will make learning more interesting for students (Irawan, 2020).

Discussion

Islamic Religious Education (PAI) has an important role in shaping the character and morals of students, but in its implementation, it is often faced with various challenges. To overcome these obstacles, various strategies and solution-based approaches are needed that touch on various aspects of learning, both in terms of curriculum, methods, and support for infrastructure. The following are solutions that can be implemented based on in-depth analysis and current literature. First, Addition of Learning Time Allocation. One of the main obstacles in learning Islamic Religious Education is the limited time allocation in the curriculum. Addition of learning time allocation can provide space for teachers to deliver material in more depth. Not only by increasing the number of teaching hours, but also designing a curriculum that allows for the integration of Islamic values into other subjects.

Second, Development of Contextual Teaching Materials. Teaching materials that are relevant to the needs and challenges of the times are essential. The material must be able to answer current issues, such as the challenges of using social media, digital ethics, and tolerance between religious communities. This development can be carried out through collaboration

between educational institutions, book writers, and religious practitioners. Technology-based textbooks such as e-modules or interactive learning applications are also a solution to reach digital generation students (Rahmat, 2023). Third, Teacher Training in the Utilization of Educational Technology. Teachers are the spearhead of the success of Islamic Religious Education learning. Therefore, ongoing training in the use of technology is very important. Teachers need to be trained to utilize the Learning Management System (LMS), learning videos, and virtual simulations that can help students understand Islamic concepts in an interesting and interactive way (Munawar, 2020). For example, teachers can create interactive videos about the procedures for ablution or prayer that are equipped with interesting animations (Suryani, 2021).

Fourth, Diversification of Teaching Methods. Interactive and varied teaching methods, such as group discussions, simulations, role plays, and case studies, can increase student engagement in learning (Widodo, 2022). For example, teachers can conduct simulations of social conflicts which are then resolved using an Islamic values approach. This method teaches students to think critically and apply Islamic teachings in solving problems. In addition, the use of storytelling about the stories of the prophets and companions can also be an effective medium for instilling moral values in students (Hidayat, 2020). Fifth, Parental and Community Support. Collaboration between schools, parents, and the community is very important for the success of Islamic Religious Education learning. Parents can be involved through parenting programs that provide an understanding of the importance of religious education at home (Fitri, 2021). In addition, the community can play an active role in providing an environment that supports the practice of Islamic values, such as through religious activities or community service programs involving students (Susanto, 2022). For example, schools can hold breaking the fast together activities involving students, parents, and the surrounding community. This activity not only strengthens the relationship between the school and the community but also instills values of togetherness and social concern.

Sixth, Provision and Management of Adequate Resources. Adequate facilities and resources, such as quality textbooks, comfortable study rooms, and technological devices, are essential to support Islamic Religious Education learning. The government and schools need to ensure that every student has equal access to these resources (Arifin, 2023). In addition, the use of digital libraries and online learning resources can also be an alternative to overcome resource limitations in certain areas (Ramadhani, 2020). Seventh, Curriculum Reform Based on Islamic Values. The Islamic Religious Education curriculum needs to be redesigned to be more flexible and adaptive to the needs of students in the modern era. This reform includes integrating Islamic values into various subjects as well as reducing the burden of theory that is too heavy and adding practical aspects that are relevant to students' daily lives (Yusuf, 2021). For example, the curriculum can emphasize the development of soft skills based on Islamic values, such as honesty, cooperation, and responsibility.

Eighth, Utilization of social media for Islamic Education. Social media has great potential to be a means of Islamic preaching and education. Teachers can utilize platforms such as Instagram, YouTube, and TikTok to create educational content that is interesting for students (Putri, 2022). For example, making short videos about the meaning of short surahs or tips for performing worship properly. This approach not only attracts students' attention but also makes learning more relevant to their lives. Ninth, Strengthening Spiritual and Moral Aspects in Schools. In addition to academic aspects, Islamic Religious Education learning must also emphasize strengthening students' spiritual and moral aspects. Programs such as religious mentoring, Al-Quran recitation, and routine study activities can be a means to build students' faith and character (Kamal, 2023). These solutions require support from various parties, including the government, schools, teachers, parents, and the community. With integrated and continuous implementation, the implementation of Islamic Religious Education in schools can be more optimal and have a positive impact on the formation of students' character.

The significance of reforming Islamic Religious Education instruction in schools is highlighted by these findings. It will be challenging to use Islamic Religious Education to mold students' morals and character if issues like a lack of time, resources, and qualified teachers are not resolved right away (Amin, 2022). Therefore, to establish a supportive learning environment, cooperation between the community, parents, schools, and the government is required. Furthermore, the study's findings help policymakers create more comprehensive Islamic Religious Education curricula, like creating a flexible curriculum and giving teachers continual training (Rahman, 2023). As a result, Islamic Religious Education can be more successful in producing a generation that is deeply knowledgeable about Islam and has high morals.

CONCLUSION

The implementation of Islamic Religious Education in schools faces several major obstacles, including a lack of resources, a lack of learning time, repetitive teaching methods, a range of student backgrounds, and a lack of technological proficiency among teachers, according to the analysis of various literatures. These elements contribute to the low efficacy of PAI instruction, which means that the primary objective of developing students' morals and character has not been entirely met. Numerous solutions have been found to address these issues. The quality of Islamic Religious Education can be raised by taking strategic measures like increasing the amount of time allotted for learning, creating materials that are pertinent to the needs of the students, training teachers using technology, employing interactive teaching techniques, and getting support from the community and parents. Schools, the government, and the community must work together to implement these solutions in order to establish a learning environment that fosters students' moral and spiritual growth. Therefore, maximizing the use of Islamic Religious Education in schools necessitates the active participation of all relevant parties in addition to improvements in internal areas like learning management. In addition to supporting the development of a younger generation with Islamic character, this endeavor is anticipated to increase the relevance and applicability of Islamic religious education in students' everyday lives.

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