

## Implementation of Program Islamic Religious Education Program at State Junior High School (SMPN) 2 Kuta Makmur, Aceh Utara

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### ARTICLE INFO

*Keywords:* Implementation, Program, Education, Islamic Religion

*Received :* 15, December

*Revised :* 30, January

*Accepted:* 19, February

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### ABSTRACT

The flagship Islamic religious education program is a collaboration between the Aceh provincial government and the Aceh Regional Ministry of Religion. This program is intended to create excellence in PAI learning. The purpose of this study was to find out the implementation of the superior Islamic religious education program at SMPN 2 Kuta Makmur, North Aceh. The research method used is a qualitative research method. Data collection techniques used are interviews and observation. Furthermore, the data were analyzed using a qualitative descriptive analysis. The results of the study show that in practice the leading Islamic religious education program at SMPN 2 Kuta Makmur Aceh Utara is carried out by strengthening Guidance to Write and Read the Qur'an (BTQ) so that students become a Qur'anic generation. The implementation of the program begins with outreach to all school members. Obstacles faced in implementing this superior Islamic religious education program include the lack of operational costs and the lack of facilities owned by schools.

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## INTRODUCTION

The era of globalization is an era marked by the rapid development of science and technology. Geographical boundaries between countries are becoming blurred and are no longer able to stem the distribution of information which is increasingly diverse in both types and forms. This globalization has had an impact on politics, economics, intellectuals, society, culture, and science and technology which will foster new values that are not fully by the religious and cultural values of the Indonesian people. The spread of hedonism certainly provides a pattern in thinking, behaving, and behaving or a lifestyle that will be applied in everyday life. Therefore, schools as institutions are fully responsible for the process of instilling religious values and are required to control and anticipate the dynamics of the community environment.

According to Hamdan that "Islamic religious education is a container for fostering and nurturing students so that they can always understand Islamic teachings as a whole".(Hamdan, 2014). Islamic religious education aims to increase students' faith, understanding, appreciation, and practice of Islam so that they become Muslim people who believe and fear Allah SWT and have a noble character in personal, social, national, and state life. Government Regulation No. 55 of 2007 concerning Religious Education and Religious Education states that "Religious education is education that provides knowledge and shapes the attitudes, personality, and skills of students in practicing their religious teachings, which is carried out at least through subjects/lectures in all pathways. , level, and type of education. (Presiden Republik Indonesia, 2007).

The Government Regulation implies that Islamic religious education is an effort to provide religious knowledge and shape attitudes to realize national education goals. Islamic religious education does not only rely on learning activities in class. However, through various Islamic religious education programs, it can be developed in the school environment. The school environment plays an important role in the process of internalizing religious values for students. Islamic religious education is a vehicle for the formation of noble character for students, to achieve this ideal the methods, models, and strategies are by the conditions of students and the material being taught.

Religious education as a source of morals in everyday life requires schools to carry out various programs and develop a conducive climate. Law Number 20 of 2003 concerning the National Education System, article 40 paragraph (2) states that educators and education staff are obliged to create an educational atmosphere that is meaningful, fun, creative, dynamic, and dialogic, has a professional commitment to improving the quality of education and set an example and maintain the good name of the institution, profession, and position by the trust given to him.(Presiden Republik Indonesia, 2003)

Appreciation of Superior Islamic Religious Education (PAI) is carried out through transparent and measurable selection. This provides pride that can motivate school principals, teachers, and school members to create a healthy and religious school atmosphere. Appreciation of superior PAI aims to spur, motivate, and increase knowledge insight, and professionalism of Islamic

school principals and teachers on an ongoing basis to carry out the development of quality PAI programs and work more creatively to create more productive and innovative performance in schools.

Based on these indicators, SMP Negeri 2 Kuta Makmur Aceh Utara is one of the schools that received an appreciation for superior Islamic religious education at the Aceh provincial level in 2017. Referring to the joint decision between the Head of the Regional Office of the Ministry of Religion of Aceh Province and the Head of the Aceh Province Service, Number 523 of 2016 and number 421/A-1/1494/2016 concerning Determination of Reference Schools for Leading Islamic Religious Education Providers Kindergarten, Elementary School, Junior High School and High School/Vocational High School Level Aceh Province Year 2016.

## LITERATURE REVIEW

Education is an effort to assist consciously and intentionally a child (who is not yet an adult) in his growth towards a more mature direction in the sense that he can stand alone and be responsible for all his actions according to his own choice. In other words, education is a process of maturing students, through guidance, teaching, and coaching so that students can distinguish between what is good and what is not good (Suwarno, 2016). So, education is not just making students know, but also emphasizing how students can optimally develop their potential in a more positive direction. Government Regulation Number. 55 of 2007 concerning Religious Education and Religious Education, states that: Islamic Religious Education is education that provides knowledge and formation of attitudes, personality, and skills of students in practicing their religious teachings, which is carried out at least through subjects on all pathways, level, and type of education.(Presiden Republik Indonesia, 2007).

Thus, Islamic Religious Education is a process of changing the behavior of students in a better direction and as an effort to realize students who obey Allah SWT's commands and leave all forms of prohibitions. Furthermore, the Decree of the Minister of Religion of the Republic of Indonesia Number. 211 of 2011 concerning the Functions of Islamic Religious Education is: Islamic religious education is an effort to prepare students to know, understand, live, believe and practice the teachings and values of Islam from its main source: the holy book Al-Qur'an and Hadith, through the activities of guidance, teaching, training, and the use of experience, accompanied by guidance to respect followers of other religions about inter- and inter-religious harmony to create national unity and integrity.(Menteri Agama RI, 2011).

The quotation above emphasizes that Islamic religious education is a scientific discipline that studies Islamic religious teachings so that they can be applied in everyday life. Islamic religious education is also an effort to form the morals and character of students because students who have the quality of faith are students who have character too. After all, the most important goal of Islamic religious education is the formation of Islamic character in everyday life.(Suwarno et al., 2021). Based on the Decree of the Minister of Religion

Number 16 of 2010 concerning the Management of Islamic Religious Education, states that: Islamic Religious Education as moral education aims to realize the character of students who understand, believe, and live Islamic values, and have the commitment to behave and act consistently with these values, in life as individuals, family members, community members, and citizens. countries and citizens of the world.(RI, 2010)

Superior Islamic religious education is a form of public school program from the Directorate General, through this program schools prioritize Islamic religious education programs. Lubis stated that "Schools that carry out the Superior Islamic Religious Education program are "schools or educational units (kindergarten, elementary, junior high, high school, vocational) that demonstrate achievement, management, school environment, Islamic school socio-cultural order and Islamic Islamic education learning." quality". Schools that implement superior PAI are schools that have programs that have an Islamic religious education nuance, either from the aspect of integrated learning with all subjects or through extracurricular programs. Schools implementing superior Islamic religious education are also reflected in school management, school environment, and school culture that are applied in Islamic nuances, including the provision of very supportive worship facilities.(Suwarno, 2017).

## **METHODOLOGY**

The approach in this research is qualitative. The choice of this approach is based on the desired in-depth information.(Salim & Sahrum, 2012) states that "qualitative research procedures produce descriptive data in the form of words or spoken words from people and observed behavior." Based on these quotations, the research objectives, and the approach used a qualitative type.(Noor, 2015). Location and time of research are important parts of being determined earlier in a study so that the research is more directed and systematic. The location of this research is SMP Negeri 2 Kuta Makmur Aceh Utara. The research subjects used as primary data and information sources in this study were school principals and Islamic religious education teachers as the general coordinators of the superior PAI program at SMP Negeri 2 Kuta Makmur Aceh Utara. The data collection technique used by researchers is to use research methods that are triangulation, namely through observation, interviews, and documentation. Analysis of data and information obtained from the field, according to Sugiyono that "activities in qualitative data analysis are carried out interactively and continue continuously until complete, activities in data analysis include data reduction activities, data displays, and conclusions". More details of these activities can be seen in the following description: Data reduction At the reduction stage, data and information are processed to examine all data from field notes. This study is carried out to find the main or important things from the object under study, reducing data means summarizing important things and removing unnecessary things. Data display (data presentation) At the display stage, data presentation activities are carried out in systematic, organized, arranged relationship patterns so that it will be easier to understand, presentation of data in text form and is narrative. Conclusion (verification) At the verification stage, conclusions are drawn using

data obtained from the survey, field notes, and camera assistance. (Matthew B. Miles, A Michael Huberman, 2014).

## **RESULT AND DISCUSSION**

### ***1. Featured Islamic Religious Education Program at SMP N 2 Kuta Makmur, North Aceh***

Islamic religious education is one of the subjects in public schools, namely lessons related to the inculcation of religious values, moral development, and the most important factors that influence the growth of spiritual potential and the formation of morals or morals of students. Therefore, Islamic religious education is the spirit of education that always colors and guides the learning process in schools. In this case, Islamic religious education will be able to provide its function as a moral guideline that sustains and has piety to Allah SWT, has a noble character, and can maintain peace and harmony in social life.

Given the importance of Islamic religious education as a means of realizing national education goals, namely, to give birth to a generation of faith and piety, noble character, and character, the government pays special attention to schools that have superior PAI programs. Because the PAI Featured program is a forum for facilitating students to become a generation with Islamic character, as expected, namely a generation that is religious, and able to distinguish between good and bad. (Mukhlisoh & Suwarno, 2019) The religious generation means the generation that carries out all forms of appeals contained in the Qur'an and Sunnah and abandons all forms of His prohibitions. (Abdul Mukti, 2022).

Based on these problems, the school created a program to increase the learning time of Islamic religious education through the Reading and Writing Qur'an (BTQ) program. BTQ activities as an additional hour of religious lessons so that students are more often touched by religious activities, and finally their attitude will change quickly for the better. This flagship PAI program is in principle simply because it depends on the teacher's commitment to running the program. Before the implementation of the flagship PAI program, various efforts were made to develop a committed citizen of teachers so that the school's goal of creating a generation of Quranic and noble morals could be realized by the expectations of the nation, homeland, and religion. (Muhammad Isa, 2022). this is in line with what was said by Alya Citra Azahra et al that BTQ lessons for children can make a Qur'anic generation. (Azzahra et al., 2022). moreover Aceh is an area that applies Islamic shari'ah. then learning the Qur'an should be a priority. (Suwarno, Ramadan, 2022).

### ***2. Implementation of the Leading Islamic Religious Education Program at SMPN 2 Kuta Makmur Aceh Utara***

The implementation of this flagship PAI program began with socialization from the Education Office and the Ministry of Religion of Central Aceh Regency regarding the government's concern for the implementation of Islamic religious education in public schools because the government realized

that Islamic religious education in schools is generally very limited class hours, of course, it is a problem. for public schools, especially in instilling Islamic characteristics, therefore schools make Islamic religious education programs outside of school hours. Of course, these Islamic religious education programs are the joint responsibility of the school, not just the responsibility of the principal or Islamic religious education teacher. Therefore, before running the program the principal first socializes the program to all school members.(Madrasah, 2022).

Based on previous experience, the Islamic religious education program in public schools is only the task and burden of the Islamic religious education teacher, so that subject teachers are only the object. In the end, not all programs can be achieved optimally. Therefore, the implementation of the superior PAI program is a joint program with schools which includes the principal as the person in charge of the program, the Islamic religious education teacher as the coordinator of each program, and teachers of all subjects are obliged to carry out the superior PAI program, including creating integrative learning with Islamic religious education as well as instilling character education as a support for the implementation of the leading PAI program.(Muhammad Isa, 2022).

This is quite reasonable to develop a superior Islamic religious education program because the purpose of Islamic religious education is to increase faith and piety to Allah SWT in students through the introduction, understanding, and appreciation of the verses of Allah created and written (verses kauniyyah and verses qauliyyah)(Firmansyah, Iman, 2019). Therefore the implementation of this superior PAI is highly supported by teachers of all subjects, especially in developing literacy activities teachers should create literacy programs for verses of the Koran related to the material being studied.(Syarifuddin et al., 2021).

### ***3. Obstacles Faced by Schools in Carrying Out Programs for Implementing Superior Islamic Religious Education at SMPN 2 Kuta Makmur, North Aceh***

As a beginner school implementing a superior PAI program, of course, there are still many obstacles that cannot be carried out properly, the most important obstacle is the cost factor because all programs will run smoothly if budgets are available according to needs because no matter how great the role of the school principal is in developing superior PAI programs, without the support of a budget, the results are bound to be less than optimal, for example in creating a school atmosphere with an Islamic nuance, of course, high budgets are needed. Whereas in budget management, not all budgets can be utilized for the development of superior Islamic Education, therefore the principal as the person in charge of the program takes the initiative to create Islamic nuanced schools in stages and there are priority programs so that until now these obstacles have not made the superior Islamic Education managers retreat to run Islamic Religious Education. superior. Because the budget is not everything in running the superior PAI program, because there are still many programs that do not require a budget, they only require the school's commitment to running the program, such as the habituation of greeting morning greetings, the use of

kalimah taybah, behavior 5 (S) and others, of course in what is needed is cooperation among superior PAI implementers.(Abdul Mukti, 2022).

Budget problems are indeed an obstacle in running the flagship PAI program, but to anticipate various school religious programs sharing with school committees, so that various programs can be implemented, for example, the Islamic boarding school program and MABID, where the implementation of these programs is usually in the month of Ramadan with a different system from schools. on the other hand, because most schools are only during the day, whereas for schools that provide superior PAI, Islamic boarding schools and MABID activities are held overnight for at least 3-5 days. Therefore, to overcome the budget, participants are required to bring their own needs, while schools only act as organizers.(Muhammad Isa, 2022).

Furthermore, the main program of the leading PAI schools is the BTQ program, so to maximize the BTQ program, more teachers should certainly need greater incentives, because ideally BTQ caregivers are given appropriate rewards so that their performance is better,(Khusnul Aulyah, 2021). but because so far the incentives what is obtained is modest, the teachers have more sincere capital, as well as the provision of facilities and infrastructure is still lacking as is the case with the musholla, ideally, the capacity of all students is equipped with a place for ablution according to the needs of the school, so that all can congregate but because of their capacity limited, the school makes a congregational prayer schedule. Even so, schools must be able to explore their potential, so that problems can be resolved.(Suwarno, Ramadan, 2022). with the potential that schools have, they can optimize existing resources,(Nur & Zakaria, 2022). so that they do not hinder the planned programs.

## CONCLUSION AND RECOMMENDATION

Based on the results of research and discussion, it is concluded that the Islamic religious education program is education that provides knowledge and formation of attitudes, personalities, and skills of students in practicing their religious teachings, which is carried out at least through subjects in all paths, levels, and types. education, whereas superior Islamic religious education is a school or educational unit (kindergarten, elementary, junior high, high school, vocational) that demonstrates achievement, management, school environment, Islamic socio-cultural order of schools, and quality PAI learning. One of the schools that have been entrusted with being the organizer of Superior Islamic Education at the Junior High School Level in North Aceh District is SMP Negeri 2 Kuta Makmur, North Aceh

1. The superior PAI program developed at SMP Negeri 2 Kuta Makmur Aceh Utara, some are scheduled, spontaneous, and incidental, these programs have a vision and mission of an Islamic school, make lesson plans, Greet students every morning by the teacher, Morning Kultum (Sapa Pagi) every day, Surah YAASIN Reading Every Friday, Compensation for Orphans for DUTA Middle School Students, Annual Sacrifice Slaughter, Social Service Work, Midday Prayer in Congregation, Ramadhan Islamic Boarding School (Pesantren Kilat Every Year),

Birthday of the Prophet Muhammad SAW, Isra Mi`raj, 1 Muharram, Al-Quran Reading Guidance, PAI Performance Activities throughout Central Aceh Regency and province level, Visits (Takjiah) to the bait experts of large families and communities that have been struck by misfortune, Familiarize Islamic culture, Gathering / Study Appeal to SMPN 2 Featured outside the region.

2. The implementation of the superior Islamic religious education program is first socialized to the school community, which includes teachers, committees, parents, and students. After obtaining approval from all parties, the manager creates a superior PAI program and implements it according to the commitment of all residents involved in superior PAI management. The implementation of the PAI program is scheduled and structured so that each works according to their duties and responsibilities.
3. Obstacles faced by schools in developing superior Islamic education programs, most importantly the cost factor and lack of facilities and infrastructure for learning Islamic religious education, so that many programs cannot be implemented due to limited school budgets, for example, the provision of honesty canteens, pilgrimage rituals and the implementation of BTQ are not optimal even though this program is the main program of the leading PAI as a forum for maximizing reading the Qur'an because the teacher's incentives are limited to sincerity and comparative study activities are also still in the program.

Based on the research conclusions, several suggestions were put forward to school principals, teachers, and students:

1. It is hoped that school principals will be able to maintain this program because it is not easy to gain the government's trust as the organizer of the superior PAI program for the provincial level and in the future will take part in national-level competitions, therefore as school principals need to prioritize the superior PAI program as a forum for coaching morals and character of students with various activities with Islamic nuances.
2. It is hoped that teachers, especially Islamic religious education teachers, will consider this a field of merit because they get additional assignments besides the mandatory assignments carried out as well as superior PAI managers, and for all teachers to optimize the planting of character values that are integrated with all eyes lesson, because if students have character then the superior PAI program will run smoothly because students already know the good things and leave the negative things behind.
3. Presumably it is necessary to develop a superior PAI program for other schools, so that the character of students is better than before, seeing the development of increasingly sophisticated technology the character of students begins to decline, therefore this superior Islamic education program can minimize the nation's problems.

4. It is hoped that all organizers of the superior PAI program will be more creative and innovative because implementing this program is highly dependent on the existence of the school principal, teachers, and other parties involved because the success and failure of schools are highly dependent on the competence of school leadership.

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