

Process Implementation: Islamic Education Policy in the National Education System at *SMKN 1* Kediri West Lombok

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Abstract: Islamic education in the National Education System of the Republic of Indonesia has an integrated relationship, including having goals and functions that are complementary and mutually supportive. Islamic education is a major part of achieving the goals of national education. This article presents the form of Islamic education implemented in public schools as an implementation process of Islamic education policy in the implementation of the national education system. Through observations, interviews, and descriptions of books, articles and documentary data collected, the researcher tries to deeply analyse and group similar data so as to produce a clear and in-depth description of the data analysis. Some of the obstacles that occur in schools indicate patterns of education that tend to be an obstacle to Islamic Education and the National Education Goals, making education stakeholders try to optimize patterns of religious education that refer to the optimization of Islamic Education Goals in national education programs in education units. This research produces several important points to strengthen the implementation of the Islamic education process in education units and concludes the importance of Islamic education in the national education system as a form of education and human development.

Keywords: Implementation of Islamic Education; National Education System; Management at *SMKN 1* Kediri West Lombok

INTRODUCTION

Islamic education at Vocational Schools aims to provide a comprehensive understanding of Islamic teachings and values (Rinnie, 2015), as well as integrating religious education into the series of education at Vocational Schools through a pattern of determining Islamic religious education subjects and manners as mandatory subjects at Vocational Schools. This aims to create vocational school graduates who are competent in their fields and have Muslim personality traits.

Education according to Islam is inherited from the values contained in the Koran and the Sunnah of the Prophet (Fadilah & Tohopi, 2020). Islamic

education in various forms developing in Indonesia includes; Islamic boarding schools, Islamic boarding schools, Ibtidaiyah, Tsanawiah, Aliyah levels, (with State and Private Status), which are currently booming are public schools such as elementary, middle and high schools with the characteristics of Integrated Islam which are capable and become a special attraction in society, at a certain level. Higher, there are also many Islamic universities which of course are part of our national education system (Huda, 2020).

Islamic education according to (Arif, 2019; Fauziah & Masyithoh, 2023a; Khotimah et al., 2022) is physical education and spiritual education based on Islamic laws to form the main personality according to Islamic standards, the personality in question is a Muslim personality who has Islamic religious values and be responsible in accordance with Islamic religious values. In this sense, (Fathurrahman, 2002) in the Vision of Islamic Education states that;

"Policy implementation is a process of interaction between a set of goals and actions to be able to achieve goals. Policy implementation is a continuation process from the policy formulation stage. "At the formulation stage, strategies and policy objectives are determined, while at the policy implementation stage, actions are carried out to achieve the desired objectives."

The definition of implementation refers to the process of implementing a plan, policy or program in life practice (Zahran, 2021). This process involves concrete steps to carry out an idea or concept into real action.

Implementation involves various stages including planning, implementation, monitoring, and evaluation and requires cooperative coordination between various parties. In simple terms, implementation is about making something a reality by taking the necessary steps.

RESEARCH METHODOLOGY

This research uses a type of library research with a text analysis research approach and information related to the study (Yaniawati, 2020). Through observations, interviews, descriptions from books, articles and documentary data collected, researchers try to deeply analyze, collect and group similar data so as to produce clear and in-depth descriptions of analytical data. This data collection activity includes data reduction, data display, and drawing conclusions/ verification, while the data analysis approach is the understanding method (Abdul, 2020), namely the interpretation of objects that have meaning (Meaningful form) to produce objective possibilities based on study and interpretation expert statements and opinions.

RESULTS AND DISCUSSION

Implementation of Islamic Education Policy

Policy according to (Masnu'ah et al., 2022) is the formulation of strategic steps to realize the achievement of goals in education, while Islamic education includes physical education and spiritual education based on Islamic laws to form the main personality according to Islamic standards, personality what is meant is a Muslim personality who has Islamic religious values and is responsible in accordance with Islamic religious values (Muhidin et al., 2021), Educational policy is a set of guidelines on how educational units achieve certain results in accordance with educational mandates, meanwhile (Muhidin et al., 2021) define Islamic education as an effort to develop, encourage and invite students to live more dynamically based on high values in a noble life, through this process it is hoped that the formation of perfect student personalities, both related to intellectual potential, feelings, and actions. Another definition of Islamic education (Fauziah & Masyithoh, 2023b) is as guidance provided by teachers so that students develop optimally according to Islamic teachings.

In a more general context (Mahiddin, 2021) states that policy is a deliberate way of acting to accomplish something problems, and (Masnu'ah et al., 2022) the meaning implied in the definition of Islamic education according to several previous experts and researchers requires the formation of physical, mental and personality changes based on aspects of Islamic teachings and Muslim personality.

The Islamic education system according to (Minarti, 2022) consists of the following components: objectives, educators, students, materials, methods and evaluation.

Goals of Islamic Education

The aim of Islamic education is to form the values of Allah's teachings (Rusmin B., 2017), according to the Islamic view the values contained in the Qur'an and al-Hadith provide the basis for the aim of Islamic education, namely to produce individuals who are *muttaqin* and have the ability to achieve happiness in this world and the hereafter. At a conference in Mecca in 1977 which became the basis of Islamic education, it was stated that the aim of Islamic education is to train a personality that is balanced in intellect and develop soft skills competencies as a human being (Syafrida Siregar, 2017). Education must include individual development in all its aspects; spirituality, intellectuality, imagination, soul, body and speech, both personally and as a member of society.

Islamic education is an effort by the Muslim community to develop the whole person (Heryadi et al., 2022) through the formation of a forum for good educational interaction. Thus, Islamic education is the best example of social and personal change to build an ideal future society. Islamic education must have a number of educational curriculum content that will be given to students to shape their personalities in accordance with Islamic ideals. To achieve this, the Islamic education curriculum must be created with serious reference to the basic principles of Islamic teachings. So that Islamic education can provide the main points of direction for building an Islamic education curriculum.

Teacher

Educators (teachers) have the main responsibility for implementing learning. They must help students develop a desire to learn, create a relevant learning environment, and set positive boundaries for themselves as educators. In this situation, (Mawaddah, 2022) education is the most important task.

The important thing is to plan and require students to take part in the learning process in achieving the desired growth and development, so that learning expectations become student-centered and the teacher functions as the controller of learning. (Muhidin et al., 2021).

Educators have the characteristics of moral character; educators must be good examples of politeness for their students, far from cruel and despicable acts (Warif, 2021). Educators do not become a source of bad behavior and habits for their students, do not talk about things that cause hatred in front of students, act honestly and frankly, educators are responsible for mature and civilized character through moral guidance and character. Therefore, the definition of Educators includes their role in forming high quality human resources in all aspects of life (Arif, 2019), not just in one field. Experts agree that educators must teach noble cultural values to their students to develop intellectual personalities who are able to take responsibility for themselves and society through education.

Learners

Learners (students) to describe every individual who tries to receive lessons from educators who manage educational activities (Warif, 2021), in a narrow sense, students are individuals who are of school age who are given education by educators, and each refers to children who are currently gaining knowledge (studying and going to school), and students who receive education from an educational institution. Therefore, students are every individual student, whether in formal or non-formal educational institutions.

Regarding several terms related to students, students are defined as an individual who is currently undergoing an educational stage; in some opinions, the term "protégé" is also used. In the National Education System Law Number 20 of 2003, "students" are referred to in this case; students are considered as educational subjects who must develop human values as individuals and social beings with moral identity to achieve the ideal standard of life as desired citizens.

(Rifa'i, 2018) Theoretically, students are considered necessary individuals develop; on the other hand, they gain influence to become independent or responsible.

Islamic Education Curriculum

According to Masyithoh's opinion (Fauziah & Masyithoh, 2023b), the curriculum functions as a foundation used by teachers to guide their students towards academic goals through the collection of various knowledge, skills and mental attitudes. This shows that the Islamic education process should not be carried out haphazardly, but must refer to the concept of the perfect human being. This is where Islamic educational philosophy provides a philosophical perspective on the nature of knowledge, abilities and mental attitudes that can be used as a basis for building a perfect human being (al-Insan al-Kamil).

The curriculum must be based on educational theory or even processes, procedures and even educational outcomes (in Islam). (A. Sulaeman, 2015) Curriculum is created based on certain curriculum theories, and educational theories are elaborated from these theories.

Method

The Islamic education method is a general pattern of delivering material that is based on the assumption of achieving the goal of Islamic education as a source of knowledge. The educational method referred to here is all the efforts used in educating. The term "method" in a broad sense includes teaching which is a form of educational effort, so the method referred to here also includes teaching methods. Educators must know the advantages and disadvantages of each method used and determine the most appropriate choice to use (Rinnie, 2015).

Islamic Education in the National Education System

The inclusion of elements of Islamic education in the content of the National Education System (2003 National Education System Law)(Mattalatta, 2003), (Masnu'ah et al., 2022) including article 1 paragraphs 1 and 2 concerning the meaning of education which is in line with the meaning of Islamic

education, article 4 concerning equal rights to education, article 12 concerning the rights of students to religious education, article 15 concerning types of general, vocational and religious education, article 17 concerning primary and secondary education levels which include religious education levels, article 28 concerning forms of formal education it contains levels of formal religious education such as *raodhatul athfal*, *madrasah ibtidaiyah*, *tsanawiyah* and *aliyah*, article 30 concerning Islamic education organized by community groups and the government, articles 36 and 37 which contain educational curriculum in order to increase faith and piety as well as the obligation to include religious education in implementation. In article 55 paragraph 1 regarding community-based education, it states that all communities have the right to provide community-based education in formal and non-formal education according to the characteristics of their religion.

These articles place the position of Islamic education in a special place in the national education system, clearly showing that the position (Arif, 2019; Fauziah & Masyithoh, 2023b, 2023a; Mahiddin, 2021; Masnu'ah et al., 2022) Islamic education in the national education system includes preschool education to higher education, organized by the government as well as community groups and individuals so that it can be concluded with all form of administration, responsibility, implementation, infrastructure and educational content therein, that Islamic education has been integrated into the national education system.

Islamic Education at *SMK Negeri 1 Kediri*

Education at *SMKN 1 Kediri* is a planned and systematic activity to develop the potential of students based on the National Education System Law and the rules of religious education (Mattalatta, 2003). Where the pattern of Islamic education at *SMKN 1 Kediri* is integrated into the mandatory subjects of Islamic Religious Education and Character, apart from that, the elements that form the Muslim personality (Khotimah et al., 2022) such as having noble character, being healthy, knowledgeable, talented, independent, and democracy and responsibility as a citizen in several supporting subjects and in intra and extracurricular activities.

In the implementation of Islamic religious education at *SMKN 1 Kediri* it is not free from all obstacles and challenges, several phenomena that researchers can collect include;

1. Lack of students' ability to read the Koran.

There are several steps taken by schools to minimize this challenge, including;

- Islamic religious education teachers prepare additional schedules outside of school hours, especially the imtaq lecture schedule on Fridays and Mondays.
- Teachers provide independent training in collaboration with parents to monitor students' progress in learning to read the Qur'an.
- The teacher provides several technology-based alternatives or applications for learning to read the Koran.
- Teachers can work together with teenagers from mosques around the school to activate extracurricular Al-Quran reading activities that students participate in.

Through the solutions implemented, it is hoped that competency in reading the Al-Quran can be improved significantly.

As a note, *"it is important to understand the obstacles and speed of students in learning to read the Koran so that instructors must be able to adapt a personal approach which of course suits the needs of students"* (Zahra, 2016).

2. The educational environment is less supportive

Even though the educational environment does not support extracurricular activities such as reciting the Koran, group discussions related to learning material in class through study groups can create small communities that will change the learning environment that supports education in schools.

(Wasilah, 2020) Agrees with Wasilah, building partnerships with local communities such as mosque youth, youth organizations in villages, and religious leaders so that they can provide additional support to guide students through scientific studies or public lectures in the community.

3. Lack of infrastructure that supports the teaching and learning process

By increasing the collection of school books related to religious education, the school also recommends the use of modern technology such as learning videos, online learning platforms and mobile applications to support Islamic religious education learning in schools (Salsabila et al., 2023).

By taking these steps, *SMKN 1 Kediri* can increase the effectiveness of learning Islamic religious education at school.

To achieve the goal of maximum Islamic education at *SMK Negeri 1 Kediri*, of course by minimizing the obstacles that occur when education takes place (Wasilah, 2020), as an educational object, students who want to be prepared receive guidance, lessons, training, increased understanding and

confidence, appreciation and practice of the teachings of Islamic education should receive special attention to overcome barriers to learning (Zahra, 2016).

Children's learning development will certainly not be the same, there are some children who physically and psychologically have obstacles (Sihombing, ZA, Sitanggang, AA, Tumangger, S., Widiastuti, 2022), including;

- a. Have physical limitations such as; hearing and vision.
- b. The condition of children who are hampered in their learning because they are weak in their ability to think, thus affecting their learning patterns and results, this can be seen from their ability to adapt to their friends, having low language skills, and lack of concentration in thinking and sometimes being slow in speaking.
- c. Does not have motivation to learn, or has low motivation in learning, which affects his inner drive to direct and organize his behavior as a student.
- d. Emotionally unstable, can affect a child's learning development, where a child who emotionally responds to every interaction he has with his classmates with hatred, anger, hostility, displeasure, fighting, etc. causes him to be ostracized/avoided by his classmates.

Islamic Religious Education at *SMK Negeri 1 Kediri* is mainly carried out by professional educators, who are required to be professionally able to carry out their duties in maintaining the quality (Illahi, 2020), learning processes and outcomes in accordance with the objectives of Islamic education. The development that must be made by a professional educator is to always try to update learning models according to the demands of the times.

Islamic Religious Education, which is a compulsory subject like other subjects at *SMK Negeri 1 Kediri*, cannot be separated from teaching media, including the need to update textbooks that are in accordance with the curriculum applied at *SMKN 1 Kediri*, (Wasilah, 2020) Wasilah also believes that there is a need for In further development of Islamic Religious Education learning, it is necessary to activate discussion groups and seminars on topics relevant to the problems of vocational school students. This discussion can involve teachers as mentors (Humairoh, 2023) as well as inviting guest speakers as experts such as Tuan Guru or Kiyai.

In line with (Susanto, 2022), extracurricular activities for Islamic religious education at *SMKN 1 Kediri* include the activity of reciting the Iqra' with students on Mondays and Fridays during the month of Ramadan, (Aliansyah, 2018) this activity is coordinated directly by the Islamic Religious

Education teacher and assisted by Ustadz and Ustadzah at *SMKN 1 Kediri*. Group prayers and Dhikr are also held before school exams to strengthen spiritual ties and deepen the students' faith.

Activities based on Islamic education are also applied to education at *SMKN 1 Kediri* through fundraising for basic food packages for the du'afa around *SMKN 1 Kediri*, packages are also aimed at orphaned students as a form of fostering a sense of solidarity among *SMKN 1 Kediri* students. In character development activities, Islamic education values are also inserted into every learning activity at *SMKN 1 Kediri*, this not only helps deepen students' understanding of Islamic Religious Education at school but shapes students' character so that they become individuals who are responsible, ethical and contribute positively in society (Student et al., 2022). Results and discussion contain research findings and discussion. Write down the findings obtained from the results of the research that has been carried out and must be supported by adequate data. Research results and findings must be able to answer the research questions or hypotheses in the introduction.

CONCLUSION

The application of teacher ethics in instilling student character through positive discipline programs not only improves discipline in the classroom, but also builds a strong moral foundation in students (Rafid & Tinus, 2019). This is important to create a generation that is not only intellectually intelligent but also morally and emotionally mature. To make this happen, teacher ethics is the initial foundation for its implementation. Pembina Pemenang State Kindergarten North Lombok teachers lovingly guide their students to have good character and noble morals. The application of positive discipline in education is an effort to not only manage student behavior but also to form strong and positive characters. The role of teacher ethics plays a key role in the success of the program (Kuswanto, 2015). Teachers who are successful in instilling positive characteristics in students through positive discipline demonstrate a high commitment to ethical values such as integrity, honesty, empathy and responsibility (Wati, 2020). They act as role models who are consistent in their daily behavior and decision making. Effective teachers in positive discipline programs appreciate the importance of consistency in the application of rules and fair consequences for each student (Candana, 2021). One way that is implemented is the implementation of positive discipline through class beliefs. This is felt to be very effective in forming the character of students who obey the rules, teachers understand that the rules must be applied fairly but also ensure that each student is treated with respect for their dignity (Devi et al., 2023). Teachers build strong relationships with students, listening to

their needs, and providing guidance appropriate to individual situations. Through good ethical practices in positive discipline, teachers can have a significant influence on the formation of student character. They help students develop the social, emotional, and moral skills necessary to succeed not only in school but also in their future lives (Candana, 2021).

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