



The Problems of Learning Islamic Religious Education at Kasui 1 State High School Way Kanan Regency

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ABSTRACT

This article discusses the issues in Islamic Religious Education (PAI) learning at SMA Negeri 1 Kasui, Way Kanan Regency. The purpose of this study is to (1) identify the issues in Islamic Religious Education learning at SMA Negeri 1 Kasui, Way Kanan Regency; (2) identify the efforts that can be made to address these issues in Islamic Religious Education learning at SMA Negeri 1 Kasui, Way Kanan Regency. This research is a qualitative study with a descriptive qualitative approach. The population in this study consists of all students from class X 1, XI 2, and XII 3 at SMA Negeri 1 Kasui, Way Kanan Regency, in the 2021/2022 academic year, totaling 96 students. Data collection techniques in this research include observation, interviews, and documentation. The collected data were analyzed using qualitative analysis techniques with source triangulation and method triangulation. The conclusion of this study shows that the issues in Islamic Religious Education learning at SMA Negeri 1 Kasui, Way Kanan Regency, are quite varied, with various problems identified, such as: lack of motivation, monotonous teaching methods, insufficient facilities for practical classes, and lack of support from family and community environments. The researcher suggests: (1) For students, to always cultivate internal motivation to acquire beneficial knowledge and enthusiasm for learning; (2) For teachers, to provide good teaching by understanding the weaknesses and strengths of students' characters, talents, and interests, and to create a conducive learning environment with varied methods to prevent students from feeling bored or fatigued; (3) For parents, to collaborate with teachers in instilling religious education at home.

Keywords: *Learning Issues, Islamic Education, Character Education*

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INTRODUCTION

Religious education in Law No. 20 of 2003 is an integral part of the national education system. Every educational institution starting from elementary level to university must include religious education as part of the curriculum. Article 37 verse (1) explains that religious education is intended to shape students into people who believe and fear God Almighty and have noble character. Islamic religious education, which is included in the general education curriculum from elementary to university level, is part of Islamic education that is loaded with moral and spiritual values. Islamic education has an essential mission to build Muslim characters who understand the teachings of their religion as well as having an awareness of faith that is embodied in

daily attitudes and behaviors as a form of practicing religious teachings. According to Syed Muhammad Naquib Al-Attas, the desired result of Islamic education is to create a civilized human being in a comprehensive sense covering spiritual and material life (Mohd & Daud, 2003). Likewise according to al-Abrasyi, achieving a perfect character (*please*) is the main goal of Islamic education.

Education is successful if it can realize educational goals. Education is essentially an effort to direct human nature so that it develops as fully as possible so that the aspired goals are realized. The aim of education in Indonesia is to create complete Indonesian people, in other words, people who are highly capable in physical and spiritual life so that Indonesian society can develop harmoniously both physically and mentally (Kosim & Fathurrohman, 2018). Islamic religious education is an effort to foster and develop the human person in spiritual and physical aspects and must also take place in stages. Islamic religious education has a very important role in ensuring the development and continuity of life of a nation. Islamic religious education is also a benchmark in advancing a nation, as well as being a reflection of society's personality (Dasir, 2018). Apart from that, Islamic religious education is an important thing that is very influential in carrying out the transformation of a nation's civilization. In this discussion, Islamic religious education has a big role in the formation of human character and the identity of a nation, because with education humans are expected to be able to develop themselves, the community and the universe, thus education is nothing but a medium for the formation of a complete human being (*Kamil human*), both in increasing knowledge (*cognitive*), And (*affection*), as well as skills (*psychomotor*) (Daradjat, 2014).

If we look at the new curriculum issued by the Ministry of Education and Culture regarding Islamic Religious Education in elementary and middle schools or also Character Education, the name becomes Islamic Religious Education. Islamic Religious Education is taught for 4 hours of lessons per week at primary school level and 3 hours of lessons per week at secondary school level. By having Islamic religious education lessons in schools, it can foster good and dignified human behavior, so in Islamic religious education we can achieve superior study programs to create PAI graduates who have noble character, expertise and honesty so that they are able to provide good quality education. So from all the opinions above it can be concluded that Islamic religious education is a conscious and planned effort through an Islamic learning process (Feranina & Komala, 2022).

Every student's conscious or unconscious behavior will always be colored by values originating from the religious concepts they believe in, and they will always try to instill these religious values so that they can live in themselves and others. Therefore, religious education is very important for students to learn from an early age until they become human beings who have matured themselves from their religious experiences. Through religious education, it is hoped that it can encourage students to adhere to the teachings of their religion in everyday life and make religion the basis for ethics and morals in personal life, family, society, nation and state (Muslih, 2021). However, the reality in the field is that various problems are still found related to the implementation of Islamic religious education to provide knowledge and shape students' attitudes, personalities and skills in practicing their religious teachings in the school environment, ranging from small problems to large problems. For the record, the author means religious education here as Islamic religious education in public schools. Among other things, the problem of Islamic religious education in public schools seems to be placed in second place when compared to other subjects. Most students do not pay attention to focusing on studying Islamic religious education (Baharun, 2017).

This problem is caused by none other than the lack of interest of students in studying religious studies, pStudent behavior is not a measure of assessment based solely on cognitive, limited hours of Islamic religious education lessons at school. Therefore, there is a need for a solution for Islamic religious education in its implementation in high school (Gainau, 2021). To obtain a number of information, knowledge concepts and data related to the problems of Islamic religious education in high school in this thesis the author used various approaches including literature searches, both books and online information, then conducting interviews and observations regarding the authenticity of sources of experience in the field by those implementing religious education. Islam in high school. Furthermore, to facilitate understanding and study of the article entitled the problems of Islamic religious education in high school, the author will include several subtitles which will be used as study material in the research, including; understanding religious education, problems of Islamic religious education in high school.

At the start of conducting observations on March 28 2022 at SMA N 1 Kasui, in practice the implementation of PAI learning in schools requires facilities and infrastructure that should support such as classroom conditions, school environment, a decent library and also a place of worship so that students can carry out the practices that have been explained by the teacher. in theories in class. Based on initial observations made by the researcher on March 28 2022, the researcher saw that the components that were considered to be a problem at SMAN in Kasui were the lack of student interest in PAI lessons and also the lack of infrastructure such as a library that provided books, especially religious books, Meanwhile, the prayer room or place of worship is not used by students for prayer activities or other practical activities.

Based on initial observations made by researchers, in the implementation of Islamic religious education learning at SMAN Kasui there are various problems, including the lack of success in changing religious attitudes and behavior by some students, where many students still commit violations at school, one example is that many people still smoke. At school, students still have very little ability to read the Koran, let alone memorize the letters given by the teacher. Apart from that, teachers also lack motivation so that students have an interest in participating in the teaching and learning process, especially PAI subjects, and students are still influenced by the surrounding environment. So this is a lack of success in Islamic Religious Education at SMAN Kasui. Based on the results of initial observations, there are also several things that are obstacles for PAI teachers at SMAN Kasui, including that there are still many PAI teachers who use monotonous methods or lecture methods, there are still many who do not understand the personalities of their students, and do not have a sense of caring. towards students, lack of motivation and innovation given to students.

However, based on initial observations, there are efforts by some teachers to overcome this problem, namely increasing student discipline, providing motivation, and inviting students to pray or other good practices. From the problems found in the field, this means that all tasks are not only the obligations of PAI teachers, but all teachers and school principals, even all those who are included in the educational staff in schools, must be required to carry out various innovations and cultivate Islamic values in the learning process in schools, especially schools. Upper Secondary (SMA). Apart from the problems faced by the students described above, there are still other problems faced in learning Islamic religious education at SMAN Kasui, namely that there are still many students who are less interested in learning PAI and are more interested or interested in other subjects, so that the subject of Religion sidelined. Meanwhile, the influence of the

environment also has a big impact on the results of their daily behavior because the place where they live has experienced a lot of moral decadence caused by a lack of control and self-awareness of religious values. SMAN Kasui is one of the high schools in Lampung Province which is located in Way Kanan district, Kasui sub-district. Kasui SMAN was founded in 1990 in Bukit Suling Village, Kasui sub-district. From the background of the problems and problems above, the author is interested in conducting research with the title "**Problematics of PAI Learning at Kasui 1 State High School, Way Kanan Regency**"

METHOD

The type of research used is field research (*field research*), namely research in which data collection is carried out in the field by systematically analyzing and presenting facts about the state of the research object (Sanjaya, 2015). This research will be carried out using qualitative research methods, namely trying to investigate, reveal and explain data naturally according to what happens in the field. Bondan and Biklen, argue that qualitative research is a research procedure that produces descriptive data in the form of words or verbal statements from people and behavior that can be observed further (Bogdan & Biklen, 2007). This type of research is descriptive, because the aim of this research is to determine the implementation of Islamic Religious Education learning at SMA Negeri 1 Kasui. Sanapiah explained that research begins with a problem and ends with an answer to the problem being asked. If the answer to a problem is in the form of summarizing the reality of something in question, then the research is called descriptive research (Hadi, 2000). Based on the description above, this research uses a qualitative approach, where all data, both oral and written, from observed data sources and other related documents will be described and presented as concisely as possible in order to answer problems regarding the implementation of Islamic Religious Education learning at State High Schools in Kasui sub-district, Way Kanan Regency.

RESULTS AND DISCUSSION

A learning method is a method that educators can use in delivering learning materials so that students can know, understand, appreciate, practice and master the learning materials. Sudjana said that learning methods are the methods used by educators in establishing relationships with students during teaching activities. Meanwhile, Sabri stated that learning methods are methods or techniques for presenting learning materials that educators use when teaching both individually and in groups to students. Ahmadi and Tri Prasetya stated that teaching methods are knowledge about the teaching methods used by educators, or presentation techniques mastered by educators to teach learning material to students in the classroom, either individually or in groups so that the lesson can be absorbed. students understand and utilize it well, the better the teaching methods, the more effective the achievement of goals. So it can be concluded that a learning method is a way of delivering learning materials used by educators to students so that they can understand, know and use the learning materials provided (Anas & Umam, 2020).

A good learning method is a learning method that is appropriate to the material and learning objectives. Apart from that, variations in methods also help students think creatively and innovatively rather than just using the lecture method which causes students to get bored, passive and educators will feel tired quickly because learning is only done in one direction (Hotimah, 2020). Meanwhile, according to Hujair, so far it has been felt that the Islamic education process seems to adhere to principles *subject matter*

oriented which burdens students with cognitive and motor information that is less relevant to the needs and level of students' psychological development. Educators' methodological approaches are still focused on a traditionalistic orientation so they are unable to attract students' interest in PAI lessons.

So far, it is still felt that PAI learning methods are less varied. The lecture method is most often used. Educators feel that with the lecture method educators can monitor students who make noise in class so as not to disturb other classes, but students' understanding is focused on what the teacher is saying and then not too much time is wasted, however, as a result educators quickly feel tired and students becomes inactive because learning is only carried out in one direction (Fu'ad et al., 2019). In this article we will discuss the problems of learning Islamic Religious Education at SMA Negeri 1 Kasui, Way Kanan Regency.

SMA Negeri 1 Kasui was originally a private school with the name at that time SMA PGRI Kasui with semi-permanent buildings built by the community and ABRI Entering the Village (AMD) in 1989. On May 15 1992 it received state status with the name SMA Negeri 1 Kasui and carried out the first National Final Examination in 1994. Then in 1997 it changed its name to SMU Negeri 1 Kasui and was still included in the development area of North Lampung Regency until the end 2000. With regional autonomy, starting in January 2001, it entered the Way Kanan Regency area. In 2004 it changed its name again to SMA Negeri 1 Kasui, Way Kanan Regency, Lampung Province. Starting January 2017, the administration of Senior High Schools (SLTA) was transferred to the Lampung Province Education and Culture Office. And became Kasui 1 Public High School, Lampung Province. The results of the solution to the problems of learning Islamic religious education are:

If we look closely at the goals of national education that have been formulated above, they all lead to improving behavior to create humans who have noble personalities, are disciplined in accordance with applicable regulations, norms and rules. In every educational institution, of course, all have educational goals to be achieved. Likewise with Islamic education, as stated by Zakiah Daradjat, the aim of Islamic education is to make a person's personality become —*Kamil human* with a pattern of piety. *Insan Kamil* means a person who is whole spiritually and physically, able to live and develop properly and normally because of his piety to Allah swt. This means that Islamic education is expected to produce people who are useful for themselves and their communities and who are happy and fond of practicing and developing the teachings of Islam in relation to God and fellow human beings, able to take increasing benefits from this universe for the sake of living in the world now and hereafter (Daradjat, 2014).

Al Abrasyi, as quoted by Ahmad Tafsir, stated that the ultimate goal of Islamic education is humans with noble morals (Tafsir, 2005). In line with that, Muhammad Atthiyah Al Abrasyi said that the aim of Islamic education is to form character and soul formation (Al-Abrasyi, 2003).

From several opinions that have been expressed above, Islamic education leads to faith and devotion to Allah SWT, apart from that, Islamic education also emphasizes the formation of a person with good moral character. This is also in line with the educational goal of forming the Islamic character of students at SMA Negeri 1 Kasui. To develop children's Islamic character, it must start from the family environment, parents have a big role and responsibility for the formation of this Islamic character, then the school environment continues, trains and guides children to always instill good moral values. If children already know the usefulness of the Islamic character itself, then the students will manifest the actions they carry out from their own awareness, not because

of compulsion due to coercion from other people. So that students will behave well according to existing norms and regularly in studying both at school and at home, and will produce a system of rules of conduct. Where students are always bound by various regulations that regulate their relationships with their school environment and family environment. One thing that is the starting point in the formation of Islamic character is attitudes and actions that are always obedient and willing to implement order in existing regulations or rules.

In the education process, Hadari Nawawi said that every child must be introduced to the rules, made an effort to know their benefits or uses, carried out without or with coercion, including efforts to supervise their implementation, corrected if they are violated or not obeyed, including sanctions or punishment if necessary (Nawawi, 1993). Building students' Islamic character, on the other hand, involves all elements so that the process of developing Islamic character can run effectively and efficiently. However, of all the elements, the one that influences the most is an educator or teacher. Teachers have a very important role in whether or not an educational goal is successful. Oemar Hamalik, explained that "teachers are the central point, namely as the spearhead in the field in curriculum development. The success of the teaching and learning process is determined, among other things, by the teacher's professionalism and personality (Hamalik, 2017).

As in Law of the Republic of Indonesia Number 14 of 2005 concerning Teachers and Lecturers in Chapter I Article 1, it is explained that teachers are professional educators with the main task of educating, teaching, guiding and directing, training, assessing and evaluating students in early childhood education. early stages of formal education, primary education and secondary education. Abdul Majib and Jusuf Mudzakkir stated that the functions and duties of educators in education can be summarized into three parts, namely:

- 1). As a teacher (*instructional*) who are in charge of planning the teaching program and implementing the program that has been compiled and ending with the implementation of the evaluation after the program is done.
- 2). As an educator (*educator*), which directs students to a level of maturity and a healthy personality in line with the purpose of Allah SWT creating them.
- 3). As a leader (managerial), who leads, controls himself and the community concerned, regarding various problems involving efforts to direct, supervise, organize, control and participate or carry out educational programs (Mujib & Mudzakkir, 2010).

Hamzah B Uno, explains several tasks teachers must carry out: the duties of teachers as a profession include educating in the sense of continuing and developing life values. Teaching means continuing and developing science and technology, while training means developing skills in students. The duties of teachers in the humanitarian field include that teachers in schools must be able to become second parents, able to understand students with their developmental tasks starting from being play creatures (*playing homo*), as creative teenage creatures (*homopither*), and as thinking/adult creatures (*wise man*), helps students identify themselves (B.Uno, 2016).

According to Tomas Lickona, the teacher's duties as the spearhead and person in charge of moral education in schools are:

1. Educators must be models as well as mentors of students in implementing moral values in school life.
2. The school community must be a moral society. This means not only science and technology, but also a place for the development of human moral values.

3. Moral discipline education. This means that it is not just something that is descriptive of something good, but also something that directs a person's behavior and thoughts to do good. Morals imply discipline. Undisciplined implementation of morals is the same as being immoral.
4. Creating a democratic situation in the classroom.
5. Realizing values through the curriculum. This means that every subject in the curriculum always implies moral considerations.
6. A culture of cooperation (*cooperative learning*).
7. The task of educators is to foster awareness of work
8. Floating moral reflection. Moral reflection and contemplation can be carried out through character education or moral education
9. Teaches conflict resolution. With the development of moral values in society, it is not impossible that there will be conflicts and shifts in meaning and values in society in implementing the agreed moral values. One thing that needs to be remembered is that the conflict must be resolved and a way out through discourse or dialogue (Lickona, 2012).

From the description above, what teachers need to remember is the most important element in education. The future of students depends a lot on the teacher. Teachers who are intelligent, wise and have sincerity and a positive attitude towards their work will be able to guide students towards the positive attitudes they need in their future lives. On the other hand, teachers who are not wise and carry out their work are not sincere or based on considerations that are not in the interests of education. For example, just to earn money or just feel honored to be a teacher and so on, will result in the meaning or benefits of education provided to students becoming small or increasingly non-existent, perhaps even becoming negative (Daradjat, 2016).

Various problems and obstacles can occur in achieving planned educational goals. So all problems, whether they arise in children, parents or teachers, should be known, understood and efforts made to reduce and overcome them. Likewise, the formation of students' Islamic character in schools must receive further special attention so that educational goals can be realized well, especially so that students have good morals. According to Al Rasyidin, there are several main steps that educators must take in developing and forming the character or morals of students, namely:

1. Exploring and reformulating explicitly the principles and teachings of Islam regarding *al-akhlak al-karimah* which is based on the Koran and Sunnah. Within this framework, we must all return to the basic mission of Islam as perfecting human morals in accordance with the apostolic mission of Muhammad SAW, where he was not sent except to perfect noble morals. For this reason, the paradigm which so far tends to be dominated by the idea that the Koran and Sunnah are books of law, needs to be developed towards the view that the Koran and Sunnah are actually moral books that contain various aspects of human behavior.
2. Changing educational habits that place too much emphasis on aspects of memory and memorization. The role of teachers that has been dominated by teaching activities needs to be changed towards activities that put emphasis on educating, guiding and providing good examples.
3. Changing impressions and views as educators who think that their educational duties and responsibilities are limited to classrooms and madrasas/schools, all Muslim educators need to realize that their educational duties and responsibilities are as wide as educational institutions which include families, madrasas and other

institutions. others outside the madrasah.

4. Building and developing concrete relationships between life in madrasas and universities and empirical realities in society. Within this framework, there are several things that must be done, namely:
 - a. From the objective dimension, the implementation of Islamic education must be oriented towards developing Muslim personalities in accordance with the principles *al-akhlaq al-karimah* in order to produce *output* who have high intelligence in determining value choices for living in the midst of future society.
 - b. From the content dimension, curriculum education must be designed so that it is contextual to the demands of community life, especially in terms of developing normative sensitivity and sharpness of conscience.
 - c. From the learning dimension, the Islamic education process must be designed with principles *social, contextual, modelling, behaviorial treanoing and scientiffic inquiry*. This means that the application of these principles in learning design will provide broad opportunities and stimulate students to gain direct learning experiences from empirical life.

From the dimensions of methods and approaches, the implementation of learning needs to integrate various methods and approaches *Qur`any Nabawy And pedagogy*. Methods and approaches *Qur`any Nabawy* applied in learning to analyze the normative basis of the Koran and Sunnah with empirical data about the social phenomena of human life today. Educators invite students to explore the Koran and Sunnah to identify principles *morality* and the history of previous peoples in order to grow normative skills and the sharpness of conscience (Rasyidin, 2009).

From the description above, the author thinks that if every educational institution or an educational curriculum design always instills attitudes of discipline, honesty, responsibility and so on, then this will automatically shape the Islamic character or morals of students and educational goals will be achieved well. However, we cannot deny the role of parents and society who participate in forming Islamic character to always obey existing rules and regulations. Character education is a very urgent thing that needs to be studied. It has long been understood that the condition of a government is determined by the character of its people. The founders of this nation have repeatedly emphasized that the success or failure of a country's experiment will be determined by the character education values inherent in the personality of that country's population. Therefore, we cannot deny the urgency of character education, we must not do it half-heartedly, let alone make mistakes in managing it (Mujahid, 2021).

We are required to understand and actualize the values of character education as seriously as we carry out academic education. The good news is that there is increasing interest in studying the values of character education and instilling character education in students at various levels of society and has received a positive response from various groups and has become an issue that is attracting academic interest as a target for study. However, a number of scientists have conducted scientific research on various aspects related to development through the cultivation of Islamic character, both in the context of educational units holistically and partially within the classroom.

The importance of character or moral education in human life, where character education is given and conveyed to humans, of course it will produce moral people, men and women, who have a clean soul, strong will, true ideals and high character, knowing the meaning of obligations and their implementation, respecting human rights, knowing

the difference between bad and good, choosing one fadhilah because of love for the fadhilah of the work they do (Hendrizal, 2020).

The main aim of Islamic education is to educate character and soul formation. The education given to students must contain character lessons. Every educator must think about character and think about religious character before anything else because religious character is the highest character, while noble character is the pillar of Islamic education (Sholihah & Maulida, 2020). The reality in the field shows that there are various problems related to educators and students. One of the positions of educational staff that has received attention from the public for improving its abilities and professionalism is the teacher. Educators are the place where hopes will improve the educational situation, because the quality of education is influenced by teacher and student factors.

Talking about students' problems is actually the same as talking about humans who need guidance, as stated by Zuhairini et al, that children who are born carry a religious nature and then depend on the next educator. If they receive good religious education then they will become Adults who are religious and vice versa, if the seeds of religion they carry are not fertilized and nurtured, children will become irreligious people. Educators are one of the important factors in the educational process, because educators are the ones who are responsible for educating and guiding children in the teaching and learning process towards the formation of good, intelligent personalities who have a broad horizon of thinking and can be responsible for their survival and living. . Especially in religious education, it has advantages compared to general education because apart from being responsible for the formation of children's personalities in accordance with Islamic teachings, it is also responsible to Allah SWT. In the teaching and learning interaction process, a teacher must be able to create and stimulate the learning conditions for his students well in order to realize the learning goals he wants to achieve. Teachers, especially teachers in the field of religious studies, have heavy duties and responsibilities, as follows:

1. It is mandatory to find the characteristics that exist in students.
2. Trying to help students develop good traits and suppress bad traits from developing
3. Showing students the tasks of adults by introducing various areas of expertise and skills so that students can choose them appropriately
4. Conduct evaluations every time to find out whether student development is going well
5. Providing guidance and counseling when students encounter difficulties in developing their potential (Tafsir, 2005).

Apart from the tasks above, there is one thing that is very urgent for a religious teacher, namely to be a role model in all behavior and in all circumstances for his students. The success or failure of teachers in carrying out the learning process is largely determined by their skills in choosing and using learning methods. The method has a very important position in the Islamic learning process as an effort to achieve goals. Methods are a means of delivering lesson material arranged in the curriculum. Without methods, subject matter will not be able to process efficiently and effectively in learning activities towards achieving educational goals. Ineffective methods will hinder the smooth learning process, resulting in wasted energy and time. Therefore, the method applied will be effective and successful if it can be used to achieve the educational goals that have been set (Nasir, 2014).

The key is the soul of a teacher in educational matters. Apart from the material and the teacher, the teacher's soul plays a very important role in the success of teaching because with a soul of sincerity and devotion the teacher will be able to color his students. Therefore, the success of education depends on the goodness, wisdom, intelligence and creativity of an educator. In the author's opinion, a good educator must not only meet professional criteria, but must also have a strong commitment as a teacher educator to fulfill his obligation to educate his students. The success of a teacher in educating his students has its own sense of satisfaction that cannot be expressed in words. His sense of pride in his students makes him even more enthusiastic about educating.

CONCLUSION

From the results of research and data analysis related to the previous discussion, the author can draw the following conclusions:

1. The problems of learning Islamic Religious Education at Kasui 1 Public High School are:
 - a. The low interest of students in studying the field of study of Islamic religious education is due to a lack of motivation from educators.
 - b. Educators do not master learning methods so that learning runs very flat because the methods applied are less varied. This is why students are bored in learning Islamic religious education.
 - c. The school environment pays little attention to religious extracurriculars which can be used as a forum for exchanging ideas regarding students' religious knowledge.
2. The solutions implemented by Islamic religious education schools and teachers in overcoming Islamic religious education learning problems at Kasui 1 Public High School are:
 - a. Motivating students in learning activities such as; giving numbers, giving prizes, holding competitions, giving tests, giving learning results, giving praise and giving punishment.
 - b. Improving the professionalism of educators can be achieved by always following regulations, taking part in teacher training, training, and actively participating in the MGMP.
 - c. In terms of facilities and infrastructure for Islamic education, improvement is needed by paying attention to the following things: understanding the function of educational tools, understanding how to use educational media appropriately in the learning process, being able to choose the right media and in accordance with the objectives and mission of the lesson to be taught. as well as improving all educational facilities so that they can create a comfortable and conducive learning climate. Schools can also coordinate with educators in the field of Islamic religious education with the aim of finding out students' difficulties in learning religion and then acting on them by forming a forum. *club studies* or *Islmic meeting* and so on.

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