# MUADDIB: Studi Kependidikan dan Keislaman

Journal homepage: https://journal.umpo.ac.id/index.php/muaddib

## Analysis of the Problems of Islamic Religious Education and Moral Education at SMP Negeri 18 Medan

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**A B S T R A C T**

This research was conducted by looking at the background of the development of the times that have been very rapidly developed, then coupled with the majority non-Muslim school environment and also minimal religious extracurricular so that, of course, all of that can affect the learning of Islamic Religious Education in the school. Therefore, the purpose of this research is to find out what and how the problems that exist in learning Islamic Religious Education at SMP Negeri 18 Medan include how the issue of educators, the problem of students, the problem of curriculum, the problem of extracurricular and the problem of facilities and infrastructure. This research uses qualitative research methods and uses a descriptive approach. As for this research using primary and secondary data types, the data analysis techniques used are data collection, reduction, display, and conclusion drawing/verification. The results of this study will also provide knowledge to readers, especially for prospective PAI teachers, and also provide points as school evaluation material to improve PAI learning. The results of this study indicate that several problems occur in SMP Negeri 18 Medan related to learning Islamic Religious Education. The situation is an obstacle, difficulty, and challenges faced in the PAI learning process. The problem lies in the learning component itself, among other things, the issue of educators, the problem of students, the problem of curriculum, the problem of extracurricular, and the problem of facilities and infrastructure.

**INTRODUCTION**

Currently, the world has entered the industrial era 4.0. Era 4.0 is synonymous with a world without boundaries and limitations of space and time and stimulating the development and advancement of science and technology. In this era, many provide new opportunities or opportunities in all fields and, at the same time, give rise to complex and difficult challenges. (Priyanto, 2020) Thus, of course, the current situation must have experienced what was called a revolution in the past. All experience changes, and impacts from the current situation, and the education sector is no exception.

Referring to the Qur'an regarding the theme of education is clearly stated in surah Al-Alaq, namely "Iqra" which means an order that emphasizes the importance of reading and education as well as a long-term investment in human resources (HR) which has strategic value for the development of human civilization as well as shape the ideal generation in the future. (Oviyanti, 2016; Yusuf, 2018)

Islamic Education is needed to prepare quality human resources to achieve the ideal generation. In addition, Islamic education also plays an essential role as a moral and social foundation in progress, so Islamic religious education aims to shape the character of individual piety and social piety. (Mulasi, 2019) and also Islamic religious education is the basis for someone to achieve happiness in the world and hereafter.

These problems show that education is essential for humans, especially Islamic Religious Education. The purpose of education, primarily Islamic religious teaching, can be achieved through the learning process as the learning referred to in Law No. 20 of 2003, namely the existence of a good interaction process between educators and students accompanied by learning resources and a good learning environment.

Learning can be effective if it achieves the desired learning objectives by achievement indicators. To find out how to obtain effective results in the learning process, it is essential to know its mental and physical characteristics, namely active learning. Being mentally active is indicated by developing intellectual abilities and critical thinking skills. While physically, for example, compiling the essence of the lesson, making maps, and others. Then also the characteristics of other effective learning, such as using various methods, so young people attract students' attention and the class comes alive. Then there is also a need for teacher motivation for learning in style because this is useful for encouraging students to be active in learning. Other characteristics of creating a democratic school atmosphere are conducive learning interactions and real-life-based education. (Fakhrurrazi, 2018)

Learning also has components that are a complete system and mutually support each other so that the objectives of Islamic education can be achieved when everything is done well. The details are educators, students, curriculum, religious extracurriculars, facilities, and infrastructure. (Dolong, 2016)

Efforts to achieve the learning objectives of Islamic religious education, of course, there must be problems in every process that is carried out. Problems cannot be solved, which can also cause problems and situations that can be defined as difficulties that need to be translated/overcome. Much research has been done regarding the problems of PAI learning, and the results show that it arises from all components of education. As for some research on learning problems, including teacher problems, student problems, problems with the curriculum, extracurricular problems, and problems with facilities and infrastructure (Amma, 2018; Amma et al., 2021; Mulasi, 2019). From this explanation, it can be understood that problems are problems or difficulties and even challenges/obstacles that will hinder the goals of something, in the discussion of this article refers to the learning process of Islamic religious education.

Learning Islamic religious education can be done in many places, such as formal education (schools), non-formal education (community), and informal education (family). Islamic religious education learning is meant to be an effort to guide a person's body or spirit based on concepts and theories based on Islamic religious sources such as the Koran, and Hadith. to lead to a personality that is faithful and devoted to Allah SWT.

The process of implementing and achieving the goals of learning the Islamic religion certainly has problems and cannot be denied. As in the results of observations by researchers at SMP Negeri 18 Medan, especially learning PAI, researchers see the negative impact of today's developments is tremendous, and technology has affected students' interest so that it becomes very low in carrying out PAI learning then other effects affect the condition of the participants students and without exception involving the ethics and morals of students, the fact is that researchers observe, in this school, there is still a lack of respect for teachers, there are still those who dare to speak dirty when the teacher is around and there are also those who ignore the teacher's orders when the teacher is ordering something, as well as the implementation of PAI learning in class, is still not very conducive. Then it can also be seen that the learning environment of 65% of non-Muslim students and 35% of Muslim students can also affect the PAI learning process, of course. Then, the researchers also saw that extracurriculars supporting PAI learning were minimal, so students could still be caught unable to read the Koran.

**METHODS**

This research was conducted using descriptive qualitative research methods. This means that this study intends to explain the phenomenon/condition of an object. The qualitative approach can also be interpreted as interpretive because the research data relates to interpreting the data found in the field. The data collection techniques from this study were based on observation, interviews, and documentation. In this study,

researchers obtained primary data based on observations while walking around the school environment (observation), during the teaching and learning process (observation), and through interviews with PAI teachers and several students. While the secondary data the researchers obtained from documents, including books, journal articles, and other supporting documents related to the research being conducted. The analysis technique used is data collection (collection), data reduction (simplification), data display (presentation), and conclusion drawing/verification (conclusion). Then also the data validity technique used in this study through the triangulation technique, in which data is checked from various sources in various ways and at multiple times. (Sugiyono, 2020)

**RESULT AN DISCUSSION**

This study's results indicate several problems related to PAI learning at SMP Negeri 18 Medan. This problem is undoubtedly not only sought solely to reduce school credibility. However, it is indeed based on data obtained through observation, interviews, and documentation, as well as for evaluation materials and as knowledge for people involved in the world of education, especially for PAI teachers and prospective PAI teachers. The problems faced by Islamic religious education are common and partial. There are several problems or problems that are still entangled and are interrelated to one another as well as to the learning components. According to Achmadi, the primary concern of national education, including Islamic religious education, is the low quality of education which triggers the low quality of human resources.

The low rate of human resources has an impact on the intense character of the nation. (Amirudin, 2019) So from this explanation, the researcher will describe several problems related to PAI learning at SMP Negeri 18 Medan.

## PAI Learning Problems and Solutions

The problem educators face is related to the implementation of Islamic religious education learning at SMP Negeri 18 Medan, namely that it is difficult for teachers to teach because students' interest in participating in the PAI learning process is low. Many students now think that learning Islam is not very important, so it is seen in the field that the children are serious about learning. However, their level of curiosity and reading could be improved. Of course, many factors cause it, one of which is the development of the era, which is too sophisticated, making students lazy to study in class.

The teacher implements Islamic religious learning; if it only emphasizes the transfer of knowledge, not the formation of attitudes and behavior, then religion is only considered knowledge so that it is not realized by students in their daily lives (Tabroni et al., 2022). Thus religion becomes not or less functional in shaping the morals, morals, and even the personality of students. They also make students feel bored, bored and lazy in carrying out assignments; one of the reasons is also because the teaching teacher is less creative or professional, for example, the formulation of inaccurate instructional objectives, non-existent lesson planning, and media that is less relevant to the content of the material being taught and also the delivery or using methods that are too monotonous (Kurniawati & Maemonah, 2021; Yamin, 2017). Teaching that is too monotonous will make students uninterested in learning; therefore, teachers must have competence. Law No. 14 of 2005 states that teachers must have pedagogical, professional, personal, and social competence. Apart from that, teachers must also master many learning methods so that they can apply methods according to the characteristics of students (Adiyono & Pratiwi, 2021).

Another educational problem is the existence of KKM rules (minimum completeness criteria), which set the lowest score of 75 at SMP Negeri 18 Medan. This is one of the obstacles for teachers to make student learning outcomes. Many students still do not reach the KKM, and the results must be increased in value according to the KKM. This happens because they assume that Islamic religious learning is learning that is not too important, understanding could be better, so it is easy to change the value of student learning outcomes, and it is not by its quality. In this case, the most concern and evaluation material is in the learning process. Learning outcomes that are not good then become one of the problems in education because student learning outcomes show the ability and quality of students as a result of the learning process they have gone through.

Melton implies that learning outcomes are actions and performances that reflect the competence of students who successfully use content, information, ideas, and tools in learning. Therefore, learning outcomes can be interpreted as students' competencies and skills after the learning period (Molstad & Karseth, 2016). The learning/study results that still need to be optimal are reflected in the learning outcomes of students who have yet to reach the KKM standard. The question that arises from these problems is why student learning outcomes could be more optimal. Referring to the perspective of learning theory, many factors influence student learning outcomes internally and externally. Internal factors include learning interest which is strongly suspected of influencing learning outcomes. (Nurhasanah & Sobandi, 2016)

In addition, PAI teachers at SMP Negeri 18 Medan still need to be improved when viewed from the significant challenges, and severe difficulties in teaching. There should be as many PAI teachers as 3 or 4 PAI teachers, especially at SMP Negeri 18 Medan there are 32 groups. To achieve maximum learning goals, of course, the teacher is very influential in it. Even one teacher can teach in all classes, but when teaching is not optimal, especially with little

time given to teach. One lesson is only 40 minutes, and one week of religious learning is only 3 hours of lessons. Moreover, in this independent curriculum, the provision is 2 hours for face-to-face meetings and one more hour for doing projects; of course, this time still needs to be improved. All of that can be done, but what is feared to happen later could be a formality of the teaching and learning process, it will not have a good impact on the students, and the objectives of PAI learning, such as intellectual understanding, instilling ethics and morals and the realization of what is being taught is not as expected.

**Student Problems**

Achieving the expected goals, especially in the learning process of Islamic religious education, certainly involves many components and the process, including students. Of course, also, in carrying out the process, there must be difficulties in it which is called a problem. Such as student problems that we often hear with learning difficulties are problems experienced by students and hinder efforts to achieve learning goals. (Wiwik A, 2016)

Problems of students at SMP Negeri 18 Medan occur due to several factors, namely technological factors, the environment, and the role of parents. Hence, students at this school still experience many difficulties in carrying out PAI learning, both in absorbing and understanding every material being taught and also its application in everyday life.

Today's technology indeed has a tremendous impact on students, especially in learning; using cell phones is addictive for children now, so they are lazy to listen, pay attention, and read (Isma et al., 2022). This means that students' interest could be higher in participating in the PAI learning process; they consider religious studies to be limited to ordinary lessons, so the application of the materials is not realized in their lives. Even though the essence of Islamic religious education aims to serve as a moral and social foundation in progress, forming the character of individual piety and social piety. (Mulasi,

2019) and also Islamic religious education is the basis for a person to achieve happiness in the world and the hereafter.

Based on the observations, the researchers found that in the PAI learning process that took place in class, many students still needed to take out their books, whether they were notebooks, exercise books, or textbooks. This shows that the seriousness of children in learning is low. Then when the teacher delivered the subject matter, it was also seen that the students were engrossed in talking with their classmates, and the class could have been more conducive. This also shows low respect for older people; today's children have a moral crisis. Then, when the teacher repeated last week's material and was asked again, the students were silent and did not know the answer. This means that the seriousness of the child and the level of understanding of the child in understanding each lesson is also low.

This is related to the learning environment; one of the factors in the success of children in learning is also influenced by their environment; other friends easily influence children. At SMP Negeri 18 Medan, most of the learning environment is non-Muslim, so the motivation to study religion still needs to be improved. The teacher can inspire, but the biggest inspiration comes from the background. So that when the religious material being taught is not in line with their association and also inversely proportional. For example, students are taught about good ethics and manners, but in their environment, they still hear them; they can still be seen by other students who say dirty words and fight teachers. Other examples are being taught the procedures for Duha prayer, but they see that there are still those who still need to pray Duha. This obstacle occurs at Medan 18 Public Middle School in the PAI learning process; children are quickly involved and more easily influenced by other friends. In this case, of course, it returns to the teacher responsible for the development of his students; because he is in the school realm, the method is to provide punishment and

reward for each student reasonably and act professionally and decisively.

Islamic religious learning is not merely sufficient and carried out optimally in schools; there must be many roles involved and working together to carry out maximum spiritual understanding, one of which is the role of parents critical in guiding their children. The functions and duties of parents towards their children are: 1) giving birth, 2) nurturing, 3) raising, 4) directing towards maturity, and instilling the prevailing norms and values. In addition, the role of parents that cannot be separated is educating their children. Because parents are the first educators of their children, when accompanying children studying at home, parents must understand how children learn and prepare a comfortable learning environment for them.

The role of parents in learning at home was also put forward (Novianti & Garzia, 2020), namely supervising children's study time, accompanying children in learning, recognizing children's learning difficulties, and providing learning facilities. This is in line with the results of research from (Hafidz et al., 2020), which says that parental involvement in learning from home is in the form of awareness to encourage children to behave well during learning, provide a place to support the learning process, and motivate children during learning at home. In addition, research from (Permatasari & Hariyati, 2021) explains parental involvement in children's education in the form of providing support in children's learning, holding discussions with children regarding problems faced at school, and parental participation in school management and events. The results of research from (Aisyi & Rohman, 2022) also explain the role of parents in accompanying learning at home is to accompany children to study, quoted from

**Curriculum Problems**

In accordance with the development of education, the curriculum, which was initially seen as a collection of subjects, then changed its meaning to become a collection of all activities or all learning experiences given to students to achieve learning given to students to achieve educational goals and be under the responsibility of the school. More specifically, the expected learning outcomes. Recalling the function of the curriculum in the educational process is a tool to achieve educational goals. The curriculum has important and supporting parts that can support its operations properly. These parts are called components related to each other, while the components include objectives, content or teaching materials, strategies, and evaluation. (Hermawan et al., 2020; Taufik, 2019)

The learning process at SMP Negeri 18 Medan, especially learning PAI, uses two curriculums. Class IX still uses the 2013 curriculum, while class VII&VIII already uses the independent curriculum. This difference is because the rules for implementing the independent curriculum have only been running for two years. In this case, when the researcher asked the informant about curriculum problems, the informant said that part of one of the components in the curriculum still had issues, namely, the content part of the curriculum included student handbooks for carrying out the PAI learning process. This happened in the independent curriculum book. Which in terms of the material contained in the book is more concise than the material included in the 2013 curriculum book. This means that students must be more active in finding material from other references in this independent curriculum. So that if the student is not happening, he will be left behind by other friends, which is the problem today. Many students are left behind in terms of material and need help understanding the material.

The subject matter is teaching material that is very necessary for the learning process. The presentation of subject matter must be arranged completely and systematically based on the learning principles teachers, and students use in the learning process (Agustira et al., 2022). Teaching materials or subject matter are

systematic, meaning they are arranged sequentially to make it easier for students to learn. Presentation of complete subject matter is critical to do, especially in student handbooks, because this is a tool for student learning both at school and at home. Because the materials in Islamic education are not only to be studied and understood but also to be practiced. By applying all the theory that has been obtained. As for the role of teaching materials/subject matter for students, namely (1) Students can learn without having to have a teacher, (2) Students can study anytime and anywhere, (3) Students can learn according to their own pace, (4) Students can study according to the order that chosen by himself (5) Helps the potential to become independent learners. (Ahmad & Nurjannah, 2016; Magdalena et al., 2020)

The content or teaching materials in the independent curriculum book, researchers also observed and reviewed directly other components such as strategies or lesson plans carried out by teachers, especially PAI teachers. Researchers looked at the design of the learning process (RPP) and asked questions related to independent curriculum teaching training, and the results were from 2 PAI teachers at SMP Negeri 18 Medan. Researchers only saw 1 PAI teacher who had an excellent PAI learning plan and had attended independent curriculum teaching training. Thus the researchers concluded that this became the basis for the learning process. Because of the teaching materials, the PAI teacher's learning plan determines whether or not the PAI learning objectives are achieved.

**Religious Extracurricular Problems**

Religious extracurricular activities also play an essential role in achieving learning objectives. Religious extracurricular activities are activities outside of subjects usually organized explicitly by educators or educators who are capable and authorized at school (Hambali, 2018). This activity is beneficial in improving students' abilities, especially in islamic religious education. however, in the implementation, of course, irregularities often occur, such as obstacles, difficulties, and challenges, also called problems. (Tukiyo et al., 2022)

There are a lot of religious extracurricular activities at SMP Negeri 18 Medan, but that was before Covid. After the completion of covid, some of its actions have yet to be revived. This statement is based on the results of the researcher's interview with the PAI teacher at SMP Negeri 18 Medan. Then based on the results of other discussions related to this religious extracurricular problem, the informant said that the planning for religious extracurricular activities at this school was still not mature because of the lack of support from the school, both the leadership and other teachers, this happened because the majority of the school's environment was non-Muslim. And it affects that this could be more optimal in terms of facilitating religious extracurricular activities. Apart from that, other obstacles, such as the interest of students in participating in religious extracurricular activities are very low, making it difficult to achieve the goals of these extracurriculars, such as channeling and developing the potential and talents of students, practicing discipline, honesty and task responsibility and developing ethics and morals. Which integrates relationships with God, apostles, humans, and oneself. (Siti Farida, 2021)

It cannot be denied that the Covid-19 pandemic has impacted all elements so that all activities are hampered, one of which is religious extracurricular activities. All activities are carried out from home, so some of the activities that should be carried out in an educational institution are not carried out or stopped, but over time when the pandemic is over, many activities are still not running as usual; this is based on the convenience of not doing them. Religious extracurricular activities are a component of programmed self-development activities, meaning that these activities have been explicitly planned according to the needs and conditions of students because these activities are to explore the potential of students based on the interests and talents of students. Of course, it is explicitly done by competent experts to

facilitate learning. Religious extracurricular activities are also carried out to support and enhance learning insights, primarily Islamic religious education. Meanwhile, according to Oteng Sutisna, the theoretical basis for professional practice is the principle of extracurricular programs, namely: (1) Teachers, students, and other education staff should contribute to developing activity programs (2) Team consolidation is fundamental to coordination and synergy in team performance (3 ) Avoid restrictions on participating (4) process is more important than results (5) Program evaluation is based on contribution to educational values in schools. (Hambali, 2018)

Based on the explanation above, religious extracurricular activities must have good planning and concepts so that the objectives of carrying out these activities can be achieved, such as the problem at SMP Negeri 18 Medan related to religious extracurricular activities, there is no good cooperation between other education staff and PAI teachers and also low student interest in participating in the activity. Therefore, schools should look for special teachers responsible for existing activities. Indeed PAI teachers at school can be responsible for all existing actions but other impacts, students are bored and feel bored because the teacher is the same and must create high professionalism among all, especially teaching staff and other educational staff, so that they can establish good cooperation, especially in activities that develop the potential of students.

## Problems of Facilities and Infrastructure

The facilities and infrastructure schools need are sometimes different in carrying out the learning process. Besides that, the school's vision, mission, and policies also affect the improvisation of a school's facilities and infrastructure. (Kartika et al., 2019; Primarni et al., 2022)

Likewise, in the learning process, especially learning Islamic education, the facilities and infrastructure play an essential role in achieving the expected goals, so when the facilities and infrastructure at school are not supportive/adequate, it will hinder achieving these learning goals.

Regarding the problem of facilities and infrastructure related to Islamic religious learning at Medan 18 Public Middle School, based on the results of interviews with researchers with PAI teachers at Medan 18 Middle School, it can be seen that classes for conducting learning are still lacking these is based because this school is a public school. Some students are Muslim, Catholic Christian, and Protestant Christian. This is, of course, when PAI learning takes place; sometimes, Muslim students have to move classes because of the lack of Muslim students. Due to class limitations, Muslim students must study in the prayer or literacy room. Then also apart from that other problems, namely the need for more media or instruments to practice and the need for exercise books for students. Whereas before the Covid pandemic existed, every student had something called their practice book or LKS, which is often called.

Facilities and infrastructure in each school certainly affect the learning process, especially learning islamic religious education. Like the problem at SMP Negeri 18 Medan, namely the lack of classes, so students have to move around to carry out the learning process; of course, this will make students not concentrate on learning and create an atmosphere that is not conducive and the results make students uncomfortable in carrying out the learning process (Sutrisno et al., 2023). Then added other problems, such as the lack of instruments or media for practice, can certainly add to students' difficulties so that later students do not understand the material presented because PAI materials sometimes require an approach, not just theory. After all, it returns to the nature of pai learning objectives, namely, to become a man of faith and piety to Allah swt through practical experiences in everyday life.

Problems with facilities and infrastructure occur because the management could be better. In managing facilities and infrastructure, some principles must be considered, such as goal achievement,

efficiency, administration, responsibility, and cohesiveness. In the management of facilities and infrastructure, there are also elements in which, when these elements are carried out, the facilities and infrastructure will be good. However, on the contrary, if these elements are not considered, problems will occur in these facilities and infrastructure, such as planning, procurement, supervision, and maintenance. Based on the issue of facilities and infrastructure at SMP Negeri 18 Medan, the elements in managing facilities and infrastructure should be given proper attention. It is said that the procurement element means providing all types of facilities and infrastructure according to the needs to achieve learning objectives. (Nurstalis et al., 2021) At SMP Negeri 18 Medan, it is known that the provision of classes and media or practical instruments still needs to be improved.

## CONCLUSSION

Along with the development of the era or entering the 4.0 era, it provides many new opportunities in all fields and, at the same time, gives rise to complex and difficult challenges, especially in education. In this era, technology is developing rapidly; everything is fast and digital. In this case, of course, it has many impacts, especially in educational components such as educators, students, curriculum, extracurriculars, facilities, and infrastructure. Also related to learning Islamic religious education, this is an important thing that is fundamental for all, especially for educational actors such as educators and students. We know that the impact of this era is not only positive but also harmful. Academic actors, especially in the scope of Islam; of course, religion is essential as a pillar/foundation in living life. This means the era has no negative impact; Islamic religious learning must achieve the expected goals.

In carrying out the learning process of Islamic religious education, of course, there must be obstacles/difficulties and challenges called problems, such as in SMP Negeri 18 Medan; after the researchers conducted the research, the results showed that the learning components, such as educators, students, curriculum, extracurriculars, and facilities and infrastructure related to learning Islamic religious education there are still existing problems. Many underlying factors make the problem appear, such as developmental factors, environmental factors, educator teaching factors, parents' role factors, and student interest factors.

## ACKNOWLEDGMENT

## AUTHORS' NOTE

The author declares that there is no conflict of interest regarding the publication of this article. The author confirms that the paper is free from plagiarism.

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