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Implementation of the Islamic Spirituality Programme in Realising the Learning Objectives of Islamic Religious Education at State Elementary School 1 Jenggolo Malang

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ABSTRACT

Learning Islamic Religious Education (PAI) is an important part of what is mentioned in Law no 20/2003 of the National Education System aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, skilled, independent, honest, and become democratic and responsible citizens. So that all efforts to realise learning objectives are very interesting to research. One of these efforts is the implementation of the Islamic Spirituality programme at State Elementary School 1 Jenggolo Kepanjen Malang. The research method uses descriptive qualitative which is natural and displayed as it is. The results showed that the existence of Islamic Spirituality is needed because it can form religious character and social care, including; 1) The habituation of prayer and the fulfilment of fardhu, sunnah and religious activities form the character of students who are disciplined on time and hasten obligations; (2) The habituation programme of smiles, greetings and salutations makes students have good social relations between fellow students and teachers; (3) Islamic Spirituality programmes form students to be more tolerant, respect differences and pay attention to the environment.

Keywords: *Extracurricular Activitie, Islamic Spirituality, PAI learning Objectives*

INTRODUCTION

Education is one of the important aspects that needs serious attention in addition to other aspects mentioned in the 1945 Constitution, such as (Cesar Da Silva dkk., 2021): Human Rights (Shengyao dkk., 2024), Religion, State Defence and Security, and National Economy and Social Welfare. This is because education plays a role in the development of human potential for the progress of a nation. In an effort to get a good education (Milwright, 2023), it needs to be synergised with religion.

Religion is the rule (Law) of Allah SWT which is mandated to humans in order to improve human attitudes and behaviour, and can foster noble character to get closer*(muroqobah)* to Allah SWT, both alone and with others (Ascarya dkk., 2022). So that it covers everything the human joint itself is good for itself, especially its environment and the surrounding community (Iqbal dkk., 2024). Therefore, religion is an important part of human life because religion is related to beliefs, beliefs in God.

Religion gives humans spiritual values which are the basic needs of human life, even the life of fithrohnya (Mukhtar & Todd, 2023). Humans will not be able to realise the balance between two conflicting forces unless they have a spiritual mental foundation, as well as the power of good and evil, let alone to win the good. In essence, humans need religion. This is because the function of religion is as a guide and guide for humans.

Islam teaches actions that improve human attitudes and behaviour, namely fostering noble character traits such as truth, sincerity, honesty, justice, compassion, love and reviving human conscience to get closer to Allah SWT (Siminoff dkk., 2024). Education of students' character aims to develop that character to fulfil the purpose of its creation, which is to worship Allah SWT (Ganzar dkk., 2024). Thus, religious education should direct learners to develop a person with good character, who has individual and social piety by upholding the spirit of sincerity, simplicity, independence, brotherhood among Muslims*(Ukhuwwah Islamiyyah)*, humility (tawadu*')*, tolerance*(tasamuh)*, balance (*tawazun*), healthy lifestyle and love for the country.

The reality faced by the world of education, especially Islamic religious education in formal education institutions today is the low quality of learning carried out by teachers and students (De Diego-Cordero dkk., 2024). The problem is that the learning process of Islamic religious education is less successful in shaping students' positive behaviour (Ajgaonkar dkk., 2024). The weak methodological aspects mastered by the teacher are also the cause of the low quality of learning. The method used is still conventional.

If the quality of learning cannot be improved, it is possible that the objectives of Islamic religious education will not be as expected. In general, the purpose of Islamic religious education is to form a pious person (C. Wang dkk., 2024). In addition, there are also those who formulate that the purpose of Islamic religious education is to form students who believe and fear Allah SWT, have extensive knowledge of Islam and have good character.

The problem that has become a polemic in society is that religious education taught in schools has not been successful in developing obedient individuals with noble character.

Evidence submitted to strengthen this statement includes students who are less able to read the Qur'an, have not been able to perform prayers properly, and do not fast in the month of Ramadan (Marcos-Vílchez dkk., 2024). This shows the disobedience of the learners. In addition, significantly quite a lot of students (learners) who do not show commendable behaviour, such as committing immoral acts, smoking, and also drinking alcohol to brawl among students between schools (Li dkk., 2024). So, Islamic religious

education has not been able to foster positive attitudes in students that are useful for the benefit of society.

The above phenomenon is developing badly quantitatively and qualitatively, so that it disturbs the world of education which actually aims to make personal students faithful, pious besides of course having adequate knowledge and skills (Miquel dkk., 2024). Therefore (Faizi dkk., 2024), researchers focus on the learning process of Islamic religious education (PAI) in formal educational institutions such as schools and madrasah (Kırca dkk., 2024). There are at least two aspects that need attention, namely, *didactics* and *methodics*.

Didactics is the science of imparting knowledge to students in a quick and precise way, so that students can easily grasp it. In other terms, the science that provides a description of the teaching process activities that cause the learning process (Al-Sharmani, 2023). While methodics is a part of didactics that talks about the implementation of teaching methods, or how teachers present learning materials to students.

In Islam, the use of the right methodology in order to facilitate the teaching and learning process is a necessity (Martins dkk., 2024). Ismail said that the method as an art in transferring knowledge to students is considered more significant than the material itself, a communicative way of delivery is more favored by students, even though the material presented is actually not very interesting (Engelina Siregar, 2024). Conversely, material that is quite interesting because it is delivered in a way that is less interesting, the material is less understandable to students.

For a long time, the Islamic learning methodology applied still maintains the old (traditional) ways such as lectures, and memorization. Such methods or ways can make students look bored, saturated, and lackluster including in learning religion. Therefore, learning Islamic religious education needs to make innovations, creativity through the PAIKEM approach (Active, Innovative, Creative, Effective, and Fun Learning) in order to achieve the set goals (King dkk., 2024). The PAIKEM strategy is an approach in the teaching and learning process which, if applied properly, has the opportunity to improve (maximize) in three ways (Kerkez & Şanli, 2024). First, the physical influence on the soul. Second, the influence of the soul on psychophysical and psychosocial processes, and Third, guidance towards the experience of spiritual life.

Seen from the psychological aspect that in the practice of religious learning is less able to maximize all the potential that exists in students, which includes how to think, behave and act (Abdul Shukor & Kattiyapornpong, 2024). In other words, when teaching Islam using the lecture method, it means that it only touches the *cognitive* aspect (memorizing and knowing).

Whereas the core of Islamic religious education is faith which is more affective dimension with the main target of*conscience (concience)* which must be applied*(psychomotor)* in everyday life (M. Wang dkk., 2024). For this reason, Islamic religious education should be *integralistic* which touches all domains.

Religious education must be carried out intensively, so that knowledge and charity can be felt by students at school (Vera Cruz dkk., 2024). Because if religious education is

neglected at school, then the religious upbringing he receives at home will not develop, it may even be hindered, especially if the household is less able to provide sufficient religious education (Ashraf, 2023). One of the problems that is often found is the lack of lesson hours for teaching Islamic religious education, namely that the learning hours of Islamic religious education subjects are less than other general subjects, namely 3 face-to-face sessions in a week and this problem is considered to be the main cause of the emergence of deficiencies in students and students in understanding, appreciating, and practicing the teachings of Islam.

To achieve these goals, it is certainly not enough with formal education alone, but also with directed guidance outside of school hours (Imran & Mardhiah, 2023), one of which is extracurricular activities as a medium for fostering and developing the abilities, interests and talents of students containing a set of values that are quite important for their maturation process and future progress. Not a few extracurricular activists who show their expertise in various matters.

The extracurricular activities referred to here are religious extracurricular activities, such as Islamic Spirituality extracurricular activities (Olivas Castellanos & De Gunther Delgado, 2024). Islamic spirituality is an activity that is carried out outside of face-to-face lesson hours. In addition, students are educated and fostered with religious sciences based on the Qur'an with the activities of the Commemoration of Islamic Holidays (PHBI), flash pesantren and various activities that can motivate students to always practice Islamic teachings, with the aim that students can maintain and increase their faith in Allah SWT.

In this case (Guo dkk., 2024), at State Elementary School 1 Jenggolo there is an Islamic Spirituality organization as an institution that accommodates Muslim students to gather and learn more about the field of Islamic religion through its activities. State Junior High School 04 Kepanjen is a public school, so it prioritizes general science achievement over religious science (Cullinan dkk., 2024). The students are also more interested in general subjects than religious subjects.

On that basis, the right programs are chosen in the development of Islamic religious education learning (Panah dkk., 2024). Therefore, the author conducted research on the Implementation of Islamic Spirituality in Realizing the Learning Objectives of Islamic Religious Education at SD Negeri 1 Jenggolo, Kepanjen District, Malang Regency.

Meanwhile, the choice of SD Negeri 1 Jenggolo Kepanjen District Malang Regency as the object of research is because the author considers that religious activities including Islamic Religious Education learning programs are still not maximized (Büssing, 2024), even though SD Negeri 1 Jenggolo Kepanjen District Malang Regency always has achievements that are always achieved.

RESEARCH METHODOLOGY

This research uses qualitative methods by taking a descriptive approach and field observations, as well as reviewing relevant books.
The forms of data collection that the author takes include:

1. *Observation*, which is "a way of collecting data by observing ongoing activities" (Prakash dkk., 2024). The point here is that the author makes observations of student behavior directly at school and participates in the learning process and activities to obtain research data,
2. *Interview* , namely "is one form of data collection technique that is widely used in *descriptive qualitative* and *descriptive quantitative* research. Interviews are conducted orally in individual face-to-face meetings.

Which this interview will be addressed to 1) Head of SD Negeri 1 Jenggolo, 2) Islamic Religious Education Teacher, 3) and some students of SD Negeri 1 Jenggolo Kepanjen to complete the data.

1. Documentation, is "a data collection technique by collecting and analyzing documents, both in writing, images and electronics. The documents collected are selected in accordance with the objectives and focus of the problem.

   In this study, researchers analyzed several documents related to the researcher's discussion, both in the form of the condition of SD Negeri 1 JenggoloKepanjen and other data related to the implementation of Islamic Spirituality in realizing PAI learning objectives at SD Negeri 1 Jenggolo. Things that require documentation in this study are:

2. Data Analysis Technique

   This research is included in qualitative research, so to process the data the author uses the theory of *Miles and Huberman* (Haustein, 2023), namely: data *reduction*, data *display*, and data *verification*. The analysis technique can be described as follows:

   The following is an explanation of the steps that will be taken to analyze the data in three stages, namely:

   a. *Data reduction*, at this stage the collected data is processed with the aim of finding the main things in analyzing the implementation of Islamic Spirituality in realizing PAI learning objectives at SD Negeri 1 Jenggolo.

   b. *Data display*, at this stage the researcher summarizes the research findings systematically so that the pattern and focus of the implementation are known (Ascarya & Tanjung, 2021), through the conclusion the data is given a meaning that is relevant to the focus of the research.

   c. *Data verification,* in this activity the author conducts testing or conclusions that have been taken and compares with relevant theories.

3. Data Validity Checking

   Data validity checking uses *Triangulation,* which is a data validity checking technique that utilizes something else outside the data for the purpose of checking or comparing the data. The triangulation used in this research is source triangulation, and method triangulation. After the data is analyzed, it is then tested for credibility, to test the credibility / check the validity of the data the researcher uses *Triangulation, and Reference Material*, so that the data found is truly valid or not.

RESULT AND DISCUSSION

1. Scope of Islamic Spirituality in the Learning Objectives of Islamic Religious Education at SD Negeri 1 JenggoloKepanjen

The following is a description of the results of the research that the author obtained:

a. Noble Character Habituation Activities

Some extra-curricular activities developed in order to increase students' religious awareness are: women's forum, the art of reading Alqur'an, Bertasbih school, SMPN 4 Bershalawat, commemoration of Islamic holidays and so on.

For more details, the author will describe the implementation of these activities:

b. Daily Activities

1) Creating a conducive Islamic school situation
2) Praying at the beginning and end of class hours
3) Praying and reading Surah Al-Mulk, Surah Al-Waqi'ah and Surah Yasin along with singing the Indonesia Raya song.

The purpose of this activity is not only to open Allah SWT's eyes and open his chest in giving and receiving knowledge, but also to guide students to be more disciplined in coming to school on time. The implementation time is before the first lesson starts. This is done so that students do not come to school late.

This activity is usually followed by all students and led by the teacher through a loudspeaker and followed by students supervised by the first subject teacher followed by literacy this is in addition to Monday due to the flag ceremony.

c. Weekly Activities

Weekly activities carried out at SD Negeri 1 Jenggolo Kepanjen are Completely Read and Write Al-Qur'an (TBTQ), Shalawat Group (Al-Banjari), Infak. Shodaqoh, Calligraphy Womanhood.

Annual activities carried out at SD Negeri 1 Jenggolokepanjen are: Commemoration of Islamic Holidays, Pondok Ramadhan PAI Performance Activities, Installation of Religious Symbols, Bertasbih School.

Implementation of Islamic Spirituality

After conducting research with observations and interviews with several teachers and students, researchers obtained data on the implementation of Islamic Spirituality in realizing the learning objectives of Islamic Religion at SD Negeri 1 Jenggolo Kepanjen.

a. Faith

So based on the researcher's response that the value of faith taught to educate students at SD Negeri 1 Jenggolo Kepanjen is by inviting prayers on time, by commemorating holidays so that students can take lessons and lessons this is certainly to increase the trust, confidence and faith of students is well done.

b. Taqwa

Taqwa comes from a word that means self-control. Thus, taqwa can be interpreted as the willingness and ability to control oneself to keep carrying out Allah's commands and stay away from all His prohibitions. Taqwa in the usual sense

At SD Negeri 1 Jenggolo Kepanjen, one of the forms of religious character aspects at school is by instilling the value of devotion to Allah SWT. This is in accordance with the results of researchers' interviews with PAI teacher Mr. Zidni Ilman Nafiah:

c. Having a strong Akidah

Based on the research findings in the field, researchers found the concept of cultivating faith for students at SD Negeri 1 Jenggolo Kepanjen, in PAI lessons the teacher tells stories that glorify Allah Ta'ala, students are invited to actualize faith in everyday life, provide motivation through ROHIS and through PAI lessons in particular.

The results of this study indicate that the religious character at SD Negeri 1 Jenggolo Kepanjen: The students have a strong creed, because creed is the basis and principle of Islam, so that if the creed is good then the heart will be about Allah as God who must be worshiped, spoken with the tongue in the form of two kalimah shahada, realized in deeds with good deeds, and creed in Islam must affect all activities carried out by humans, so that these activities can be of worship value.

a. Sticking to Islamic law

Shari'a is the rules created by Allah or the main points created in dealing with God, with fellow Muslims, with fellow human beings, with nature and their relationship with life.

The implementation of PAI learning in shaping the religious character of students at SD Negeri 1 Jenggolobertujuan that students cling to Islamic sharia is through PAI lessons in class related to Fiqh studies, such as the practice of corpse prayer, taking care of the corpse and others.

Implementation of Spirituality Implementation in Realizing the Objectives of Islamic Religious Education in the form of Religious Character at SD Negeri 1 Jenggolo

a. Islamic Religious Education Learning Planning in the Formation of Religious Character at SD Negeri 1 Jenggolo

Learning Planning is the initial stage in the process of implementing learning, and Islamic Education learning planning in shaping religious character at SD Negeri 1 Jenggolo includes the preparation of syllabus and lesson plans which are preparations to facilitate the teaching and learning process later. And the preparation of the syllabus and lesson plans approach and teaching methods are adjusted to the learning theme.

b. Implementation of Islamic Spirituality in realizing the Learning Objectives of Islamic Religious Education at State Elementary School 1 JenggoloKepanjen

The implementation of Islamic religious education activities carried out at SD Negeri 1 Jenggolo is the development of religious characteristics inherent in this educational institution. The implementation strategy of Islamic religious education learning in shaping religious character and social caring attitude is combined with the teaching program lines, a combination of the Ministry of Education curriculum and the National Association Curriculum of SD Negeri 1 Jenggolo observed by researchers in the field.

In general, the aspects of the material presented in SD Negeri 1 Jenggolo are: Al-Quran Hadith, Akidah, Akhlak, Fiqh, Tarikh and Islamic Culture. while for extracurricular activities through Islamic Spirituality (ROHIS) in the form of: Read and write the Qur'an (BTQ), donations to orphans, etc.

The implementation of Islamic Religious Education learning in shaping religious character and social care at SD Negeri 1 JenggoloKepanjen through 2 ways, namely intracurricular and extracurricular.

Improving the quality of worship with various activities such as dzuhur prayer in congregation, tadarus Al- Qur'an, recitation, religious competitions, worship practices and breaking the fast together.

This is in accordance with what the principal of SD Negeri 1 JenggoloKepanjen, Mr. Suprianto, said:

DISCUSSION
1. Islamic Spirituality in Realizing the Objectives of Islamic Religious Education at State Elementary School 1 JenggoloKepanjen

The formation of a good religious character towards students is the most urgent impact expected at SD Negeri 1 JenggoloKepanjen. This can be seen in three aspects, namely: spiritual, social and knowledge.

> *First*: this religious character has an impact on improving the spiritual quality of students, namely increasing faith and piety to Allah SWT, having a strong creed, holding fast to Islamic law.

> *Second*, Social, so the implementation of PAI Learning in shaping social care, has an impact on speech and actions, has a caring attitude towards others, such as gratitude, mutual respect, shaking hands, a sense of unity, infaq and shodaqoh, tolerance, visiting sick friends/parents, donating orphans, community service in the school environment, and helping each other in the school environment.

> *Third*, knowledge has an impact on students' knowledge, namely understanding religious and general knowledge. opportunities for students to have integral insights. However, in reality, students' knowledge in the general field is more dominant than religious knowledge.

2. Implementation of Islamic Spirituality in Realizing Islamic Religious Education Learning at SD Negeri 1 Jenggolo Kepanjen

A. Islamic Spirituality Planning in Realizing the Learning Objectives of Islamic Religious Education at State Elementary School 1 Jenggolo Kepanjen

Islamic Religious Education learning planning in the formation of religious character at SD Negeri 1 Jenggolo Kepanjen is through the preparation of syllabus, socialization of syllabus and preparation of lesson plans which are prepared at the beginning of annual activities in order to be implemented in teaching and learning activities at the beginning of the learning year.

Implementation of Spirituality in Realizing Islamic Religious Education at SD Negeri 1 Jenggolo Kepanjen

The implementation of PAI learning in the formation of religious character in SD Negeri 1 Jenggolo Kepanjen which is integrated in learning has been developed by the ministry of education and culture, in this case Mulyasa explained that the curriculum design developed by the Ministry of National Education, namely a *holistic* curriculum (Comprehensive),*character-based* integrated curriculum. An integrated curriculum that touches all aspects of children's needs and can reflect the dimensions of skills, by presenting contextual themes. This curriculum develops life skills that involve personal, social, logical and motoric abilities.

Thus character education is not only limited to the cognitive level, but also touches on the implementation and real experience in the daily lives of students in the community.

So the implementation of PAI learning through KBM (Intracurricular) in shaping the religious character of students at SD Negeri 1 Jenggolo Kepanjen in the form of: Al-Qur'an and Hadith, Aqidah, Akhlak, Fiqh, Tarikh and Islamic Culture.

And the three contents of the subject matter above are a unity in the subject.

Based on the results of the research presented, there are several extracurricular activities through Islamic Spirituality that shape students to have religious character and social care. in terms of religious character are:

a. Smile greeting greeting (3S)

Psychologically, a smile can dilute the rigid atmosphere in dealing with someone new*(new person)* so that it is hoped that the first impression obtained is a positive impression which ultimately facilitates further communication between teachers and students at school.

While greetings will solidify the basic foundation that has been made with smiles and greetings, with greetings we show that we are open to "care".

b. Getting Used to Praying

At SD Negeri 1 Jenggolo Kepanjen, Islamic Spirituality strives for the formation of religious character by inviting students to pray together such as before and after learning, after prayer, before exams and so on.

a. Read and Write the Qur'an (BTQ)

The purpose of teaching the Qur'an at SD Negeri 1 Jenggolo Kepanjen is to teach students how to read the Qur'an correctly based on the laws of tajweed through the yanbua method.

b. Islamic Dakwh Agency (ROHIS) becomes Islamic Spirituality (ROHIS).

Implementation of Islamic Spirituality in realizing the purpose of Islamic Education Learning in shaping

religious character at SD Negeri 1 Jenggolo Kepanjen is related to worship issues.

c. Dhuha Prayer

This is in accordance with the results of researcher observations, after the first break bell sounded announcements and recommendations to students of SD Negeri

1 Jenggolo Kepanjen to perform dhuha prayers in the prayer room, but not required.

d. Dzuhur Sholat in congregation

At SD Negeri 1 Jenggolo Kepanjen, based on the results of researchers' observations through observations and interviews, this school implements dhuzur prayers in congregation in the school prayer room when the call to dzuhur is announced, and is carried out alternately, this is an effort to shape the religious character of students at school.

a. Istighosah

Istighosah is asking for help when things are hard and difficult. What is meant by Istighosah in *Munjid fil lughoh wa a "alam* is hoping for help and victory. Istighosah is asking Allah for help in times of danger.

b. Commemoration of Islamic Holidays (PHBI)

The activities of holidays are not all commemorated at SD Negeri 1 Jenggolo Kepanjen. Only the commemoration of the Islamic New Year (Muharram), Maulid of the Prophet Muhammad SAW, Isra "mi "raj and Nuzulul Qur "an.

c. Ramadan Islamic Boarding School

The implementation of PAI learning in shaping the religious character of students at school by organizing Ramadan boarding activities in which the values of obedience are instilled, and improving the quality of worship.

While in terms of social care are:

a. Tolerance

Etymologically, it comes from the word *tolerance* (in English) which means an attitude of allowing, recognizing and respecting other people's beliefs without requiring approval. According to W.J.S Purwadarmita Tolerance is the attitude or nature of views, beliefs and others that are different from one's own stance.

The description of the value of tolerance at SD Negeri 1 Jenggolo Kepanjen is an action that respects differences in religion, tribe, ethnicity, opinions, attitudes, and actions of others who are different from himself. While the class indicator is to provide the same service to all class members regardless of ethnicity, religion, race, class, social status, and economic status.

b. infaq and shodaqoh

Shadaqah comes from the word *shadaqa* which means right. People who like to give alms are people who are true to their faith. As for the terminology of sharia, the original meaning of shadaqah is *tahqiqu syai'in bisyai'i*, or setting / applying something to something.

c. visiting sick friends/parents

In visiting the sick, there are sometimes several other benefits besides what has been mentioned, including cleansing the heart of the sick person, checking his needs, taking advice*(lessons)* from the calamity that befell him. This is what Ibnul Jauzi said.

d. orphan compensation

Providing lessons and instilling empathy for others to the virtues of people who care for orphans.

e. community service in the school environment

Among the programs in SD Negeri 1 Jenggolo Kepanjen is to hold community service in the school environment.

Evaluation of the Implementation of Islamic Spirituality in Realizing Islamic Religious Education Learning at State Elementary School 1 Jenggolo Kepanjen

Literally evaluation comes from English, *evaluation,* which means assessment and assessment. In Arabic, we find the term *imtihân[1],* which means test, and *khataman* which means how to assess the final results of the activity process

CONCLUSION

Habituation activities carried out to develop students' noble character consist of daily, weekly, monthly and annual activities. Daily activities create a conducive Islamic school situation such as, praying at the beginning and at the end of the lesson, praying and reading Surah al Mulk and Surah Yasin along with singing the Indonesian Raya song. While weekly activities are in the form of activities to complete reading and writing the Qur'an, Al-Banjari, infaq shodaqoh, keputrian, calligraphy. Then monthly activities in the form of tadarrus and hatam Al-Qur'aan activities. Then annual activities in the form of activities to commemorate Islamic holidays, Ramadan huts, PAI performances, installation of religious symbols, bertasbih schools, SDN 4 Bersholawat.

The implementation of the Islamic propagation program in realizing the learning objectives of PAI at SD Negeri 1 Jenggolo Kepanjen is carried out including religious character values in the form of: faith, piety, adhering to Islamic law, and having social sensitivity and concern. Supporting factors include: prayer room, library, loudspeakers, inner bond between teachers and students through smile, greeting, greeting (3S), friendliness of PAI teachers, the presence of al-Qur'an in each class, the presence of teaching aids, and the evaluation of the teachers. Inhibiting factors include the absence of student supervision outside of school, diverse backgrounds of students and parents, unsupportive external environmental factors, lack of complete facilities such as mosques, and theme factors.

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