

## **Pesantren and Islamic Religious Education (IRE): The Role and Implication of Islamic Boarding School for IRE in Schools**

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**Abstract** This study aims to determine the strengthening of Islamic Religious Education (IRE) through Islamic boarding school learning and reveal its implications for Islamic Religious Education learning in public schools. This research is qualitative by using descriptive analytical method. The data in this study were obtained by: 1) observation, 2). Interview, 3) Document study. The results of this study include planning for strengthening IRE through Islamic boarding school learning, the process of strengthening IRE through Islamic boarding school learning, and the supporting and inhibiting factors. As for the implications of strengthening IRE through Islamic boarding school learning of IRE learning in public schools, it includes theoretical pedagogical implications that include objectives, subjects, sources, materials, methods, evaluation, and habituation. Meanwhile, practical pedagogical implications include teachers as educators and students.

**Keywords:** *Strengthening Islamic Religious Education (IRE), Learning, Islamic Boarding Schools, IRE in Schools*

**Abstrak** Penelitian ini bertujuan untuk mengetahui penguatan Pendidikan Agama Islam (PAI) melalui pembelajaran kepesantrenan dan mengungkap implikasinya terhadap pembelajaran PAI di sekolah umum. Penelitian ini bersifat kualitatif dengan menggunakan metode deskriptif analitis. Data dalam penelitian ini didapatkan melalui cara : 1) Observasi, 2). Wawancara, 3) Studi dokumen. Hasil penelitian ini meliputi perencanaan penguatan PAI melalui pembelajaran kepesantrenan, proses penguatan PAI melalui pembelajaran kepesantrenan, dan faktor pendukung dan penghambatnya. Adapun implikasi dari penguatan PAI melalui pembelajaran kepesantrenan terhadap pembelajaran PAI di sekolah umum, meliputi implikasi pedagogis teoritis yang mencakup tujuan, mata pelajaran, sumber, materi, metode, evaluasi, dan pembiasaan. Sedangkan implikasi pedagogis praktis mencakup guru sebagai pendidik dan peserta didik.

**Kata Kunci:** *Penguatan Pendidikan Agama Islam (PAI), Pembelajaran, Kepesantrenan, PAI di Sekolah*

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## **Introduction**

Islamic Religious Education according to Ahmad Tafsir (1995) is an education that is based on the values of Islamic teachings, namely those originating from the Qur'an and al-Hadith. So that all components of education starting from objectives, curriculum, teachers, methods, patterns of relationships between students and educators, evaluation, infrastructure, environment and educational evaluation must lead to and be based on the values of Islamic teachings.

Islamic Religious Education is a very important factor to save children, youth or adults from the bad influences of foreign cultures that are contrary to Islamic culture, which are currently affecting the young generation of the Indonesian nation (Djaelani, 2013). Currently there are also many teenagers or adults who have bad behaviors, among others very worrying dating behavior (Yudhaprawira & Uyun, 2017).

Then, if you observe the phenomenon of human life that is happening at this time, often forgets things that are after life world (*ukhrawi*) because they are drugged with worldly temptations. There are not even a few among humans who ignore the rules of religious law to achieve whatever their world goals are, so they allow world diseases such as hedonism, consumerism, and materialism to destroy their spiritual values (Prastiwi & Fitria, 2020). Apart from that, there are also many people who are intoxicated with religion. We hear more about incidents of terrorism and radicalism in the name of religion through various media. So this cannot be left alone or ignored, it needs handling from various parties so that unwanted possibilities do not occur (Prastiwi & Fitria, 2020).

Departing from the problems above, Islamic Religious Education (IRE) should be a solution to the current human phenomenon. But in implementation of Islamic Religious Education learning in public schools has obstacles, where on the one hand there is a demand that Islamic Religious Education learning cover more various aspects of Islamic teachings, but on the other hand the time available is very limited. Therefore, the learning of Islamic Religious Education in schools only touches on general issues (Sastriani, 2018).

In addition, the existence of Islamic Religious Education is currently facing the onslaught of globalization, modernism, in which many values are entered that are not in accordance with the guidance of the Islamic Religion. This of course raises all kinds of problems. This also has an impact on the public's perception that the quality of Islamic Religious Education in schools is very low (Mundiri, 2012).

Islamic boarding school learning activities at Junior High School (aformentioned SMP) Darul Falah West Bandung District is carried out using the yellow book as a student learning resource, where students and teachers make it Kitab kuning as religious learning literature in the classroom. Then the strengthening of Islamic Religious Education is also carried out outside the classroom, with a habituation program implemented by schools, such as the midday prayer in congregation which ends with a shift from student representatives in rotation, then the

habituation of joint Dhuha prayers, reading the tawasul followed by reading the yasin every Friday and memorization of short letters which are evaluated every week.

Based on this explanation, researchers feel the need to conduct in-depth research on strengthening Islamic Religious Education through Islamic boarding school learning and the implications for IRE learning at SMP Darul Falah West Bandung District. The purpose of this research is to know the planning, process and supporting and inhibiting factors of strengthening IRE through Islamic boarding school learning at Pesantren-Based School, SMP Darul Falah West Bandung District. In addition, this research also reveals the implications for learning IRE in public schools.

### **Methods**

The approach to this study uses a qualitative approach, where Sonhaji (1997) explained that the qualitative research approach is a process of research and understanding based on methods that investigate a social phenomenon and human problems. The author uses this qualitative approach, because this research seeks to find and provide an overview of analytical studies on the strengthening of Islamic Religious Education (IRE) through Islamic boarding schools.

In addition, this study also aims to analyze the description of the process of strengthening Islamic Religious Education (IRE) through Islamic boarding school learning. Therefore, this research is called descriptive research. Descriptive research was conducted using a descriptive analytical form as intended by Sugiono (2008, p. 29). According to him, analytical descriptive is a method that functions to describe or give an overview of the object under study through data or samples that have been collected as they are.

Researchers select and determine respondents with an element of intent based on consideration because these respondents will provide information which will then become appropriate research data, which can then be processed by researchers. Respondents in this study were the principal of SMP Darul Falah, the superior class coordinator of SMP Darul Falah, Islamic boarding school subject teachers at SMP Darul Falah, superior class students from each batch at SMP Darul Falah, along with their parents, and others whom the researcher considered could provide information related to the process of strengthening IRE through Islamic boarding school learning at Pesantren-Based School, SMP Darul Falah West Bandung District.

This research was conducted at Pesantren-Based School, SMP Darul Falah, which is located at Jalan Raya Cihampelas No. 45 RT. 05 RW. 02, Cihampelas Village, Cihampelas Sub-District, West Bandung District, West Java Province, Postal Code 40562, Indonesia. The reason the researchers chose this location is because SMP Darul Falah is an educational institution based on Islamic boarding schools, and has an attraction with Islamic boarding school subjects such as: fiqh, nahwu sharaf, morals, BTQ and others by making the yellow book as a source of learning. There are also

many activities outside the classroom that are habituation and reinforcement of Islamic Religious Education (IRE).

The techniques used by researchers to obtain primary and secondary data/sources as disclosed by Satori & Komariah (2014) is by 1) participant observation, 2). interviews with school principals, deputy heads of curriculum, superior class coordinators, Islamic boarding school subject teachers, students and parents of students, 3) documents. The stages of data analysis carried out by this study are by reducing the data by selecting the required data and categorized by coding. The reduced data is presented in a data display with a brief description descriptively and then concluded.

## **Results and Discussion**

### *Planning for Strengthening IRE Through Islamic Boarding School Learning at Darul Falah Junior High School*

#### A. Background to Strengthening IRE Through Islamic Boarding School Learning at SMP Darul Falah

The implementation of strengthening IRE through Islamic boarding school learning at SMP Darul Falah is inseparable from several factors which are the background to strengthening IRE. Based on the information the researchers obtained through interviews, observation and documentation, the factors underlying the strengthening of IRE through Islamic boarding school learning at SMP Darul Falah are as follows:

- a. Maintaining the culture and characteristics of the pesantren
- b. There are students who do not live in the cottage
- c. There is the hope of parents of students
- d. Lack of time for learning Islamic Religious Education in class.

The factor of maintaining the culture and characteristics of the pesantren refers to the principle of Darul Falah Islamic Boarding School in running its education system. The principle is “maintaining good old values, and exploring new, better values”. Therefore, in the implementation of religious learning, even though the Darul Falah Islamic Boarding School is a modern or khalafiyah Islamic Boarding School, the learning system still maintains the salafiyah learning system, which is in accordance with Thohir’s opinion (2017) regarding the main characteristic of the Salafiyah Islamic Boarding School is to make the yellow book as its curriculum, where every Islamic boarding school lesson held at SMP Darul Falah has been agreed to refer to the material contained in the yellow book.

The existence of non-school students is also a factor behind the strengthening of IRE at SMP Darul Falah, namely to balance the portion of religious learning between students who are studying and not attending. Even though SMP Darul Falah is under the auspices of the Darul Falah Islamic Boarding School Foundation, not all students live in Islamic boarding schools. This is similar to most Islamic boarding

schools, where Anwar (2016) explained that students are divided into two types, including *mukim* students, namely students who live in the boarding school and *ngalong* students, namely students who come from villages around the boarding school and do not live in the boarding school.

The figure of a *kiyai* who is an elder. The Darul Falah Islamic Boarding School Foundation too has a great influence on society and adds to the confidence of parents to register their sons/ daughters in schools under the auspices of the Darul Falah Islamic Boarding School Foundation. This is in accordance with what was expressed by Anwar (2016) that the figure of the *Kyai*, who is one of the basic elements of the Islamic Boarding School, is the figure most respected and emulated by the community, so that when a *Kyai* has an educational institution, especially a school, the community will not hesitate to enroll their son/her son in that school. Therefore, parents' expectations arise for the school so that their children get more religious learning.

The lack of time for IRE learning in the classroom is also a factor behind the strengthening of IRE at SMP Darul Falah. If we observe in public schools Islamic Religious Education is a core subject and only has 2 hours a week, according to Muhaimin (2005) that the learning of Islamic Religious Education (IRE) in schools aims to increase the faith, understanding, appreciation, and practice of students about the Islamic religion, so that students can become Muslim individuals who believe and fear Allah Exalted and have noble character in personal life, society, nation and state.

Based on the objectives and scope of Islamic Religious Education (IRE) above, Islamic Religious Education learning will not be sufficient if the allotted time is only 2 hours of study each week. Especially with the current increasing challenges in education or promiscuity which is increasingly worrying, Islamic Religious Education (IRE) should receive more attention.

#### B. The Purpose of Strengthening IRE Through Islamic Boarding School Learning at SMP Darul Falah

Based on the results of the interview with the head of SMP Darul Falah, Mr. Drs. H. Baehaqi, M.Pd that the general goal of Strengthening IRE through Islamic boarding school learning is actually in accordance with the vision of SMP Darul Falah, namely "creating religious people", so strengthening IRE through Islamic boarding school learning is an effort to realize this vision.

The specific purpose of strengthening IRE through Islamic boarding school learning is to increase knowledge, belief, and also the practice of students in the field of religion, because according to Drs. H. Baehaqi, M.Pd as the Principal, that what is superior at SMP Darul Falah is its Islamic boarding school or religion, so students must get more religious learning and these religious values must be internalized in every subject taught at SMP Darul Falah.

The information that the author got is in accordance with the Islamic Religious Education Objectives in the 2013 IRE curriculum in junior high schools, namely; a). develop faith b). realizing religious, noble, knowledgeable, diligent in worship, intelligent, productive, honest, fair, ethical, polite, disciplined, and tolerant students, c). forming students with character, d). develop reasoning and moral attitudes that are in line with Islamic values (Kemendikbud, 2012).

The faith of students will increase through cultivating knowledge and understanding of Islam (Mahfud, 2010), then in the implementation of Islamic boarding school learning at SMP Darul Falah students are given religious material that comes from classic books or yellow books, where the discussion of the material is more in-depth and also detailed. Makmun (2014) categorized the yellow books into 8 groups according to the disciplines taught, namely: nahwu-sharaf, Fiqh, Usul Fiqh, Hadith, interpretation, monotheism, tasawuf and ethics, branches of dates and balaghah. However, in its implementation at SMP Darul Falah, only a few groups of yellow books were used, including: Nahwu-Sharaf, Fiqh, Tauhid, Sufism and ethics.

Apart from faith and piety, Zuhairini & et al (2015) also explained that the goal of Islamic Religious Education is good deeds, where faith and good deeds must be achieved by students, so that Islamic boarding school learning in the form of providing material and habituation does not only lead to increased knowledge, faith and piety, but also to students' practice of Islam.

### C. Schedule of Islamic Boarding School Learning Activities at SMP Darul Falah

Islamic boarding school subjects at SMP Darul Falah are part of the local content taught by 8 Subject Teachers (GMP). Then the Islamic boarding school subjects at SMP Darul Falah were not combined into one subject, but separated by different subjects and teachers. Islamic boarding school learning consisted of 5 subjects including: Fiqh, Tauhid, Nahwu Sharaf, morals and BTQ.

Islamic boarding school lessons held at SMP Darul Falah are carried out based on a predetermined schedule. In its implementation, Islamic boarding school learning is carried out by providing material in class, besides that it is also in the form of habituation carried out inside and outside the classroom. Where this is in accordance with the opinion of Majid & Andayani (2006) that in general strengthening is carried out in schools through learning in the classroom and religious culture in schools in the form of habituation. So that the school prepares a schedule related to strengthening Islamic Religious Education (IRE) through this Islamic boarding school learning so that each learning activity can be carried out effectively and produce results.

#### D. Islamic Boarding School Learning Implementation Plan (RPP) at SMP Darul Falah

In preparing the Lesson Implementation Plan (RPP), Islamic boarding school teachers at SMP Darul Falah are actually still experiencing difficulties, because the background of the Islamic boarding school subject teachers at SMP Darul Falah is santri so they are not familiar with administrative matters. In addition, there is no standard curriculum from the school regarding Islamic boarding school learning. So that the school itself gives more authority to Islamic Boarding School Subject Teachers (GMP) in determining material and sources. The school only emphasizes that the implementation of Islamic boarding school learning must use the yellow book as a source of learning.

In the system of formal educational institutions, it is necessary to have a learning implementation plan or known as the abbreviation RPP (Qomar M., 2007, p. 8). Where Zulaichah Ahmad (2008, p. 8) explained that planning is a process of preparing things to be done during the learning process to achieve a predetermined goal. Likewise with Islamic boarding school learning at SMP Darul Falah, in order to carry out a good learning process and achieve learning objectives, it is also necessary to plan the implementation of learning. although in the preparation of Islamic boarding school learning plans at SMP Darul Falah there are still problems, so far all Islamic boarding school subject teachers at SMP Darul Falah have been able to use the Learning Implementation Plan (RPP) in their Teaching and Learning Activities (KBM), where the Learning Implementation Plan (RPP) ) which is prepared for 1 or 2 meetings (2009, p. 212) that in essence the Learning Implementation Plan (RPP) is a short-term plan for estimating or projecting what will be done in learning.

#### *The Process of Strengthening IRE Through Islamic Boarding School Learning at SMP Darul Falah*

##### A. Learning Resources and Materials

In Islamic boarding school learning at SMP Darul Falah, every material taught comes from the yellow/classical book, then based on information from the chairman of the Darul Falah Islamic Boarding School Santri Association (mentioned as IKSAN), that Darul Falah is a boarding school which is famous for its science of tools, so this is also applied in Islamic boarding school learning at schools, where in each Islamic boarding school subject in the classroom, students are also taught how to mentakrib, tashrif and interpret each word correctly.

The yellow books chosen to be a source of Islamic boarding school learning at SMP Darul Falah are as follows:

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Subjects	Class
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	VII	VIII	IX
Fiqh	Matan Safinatun Najjah Book	Matan Safinatun Najjah Book	Durulus Fiqhiyah Juz 3
BTQ	Al-Qur'an & Book of Tuhfatul Athfal	Al-Qur'an, Book of Tuhfatul Athfal & Book of Al-Jazariyah	Al-Qur'an & Al-Jazariyah Book
Faith	Book of Aqidatul Layman	The Book of T'ijan Darori	The Book of Qotrul Ghais
Morals	Book of Akhlaqul Mardiyah	Book of Ta'lim Muta'alim	Book of Ta'lim Muta'alim
Nahwu Sharaf	Jumiyah	Jurumiyah & Sharaf Kailani	Sharaf Kailani

The classic book mentioned above is the result of an agreement between the Subject Teachers (GMP) of Islamic Boarding Schools in the Islamic Boarding School Subject Teacher Conference (MGMP), this is according to the Ministry of National Education (2004, p. 1) that the MGMP is an association for subject teachers as a means of communicating, learning, and exchanging ideas. The reason why the yellow book was chosen as a source of Islamic boarding school learning was because according to Makmun (2014) that the yellow book is a basic element of Islamic boarding schools, so that the yellow book can be a medium for implementing Islamic boarding school values at SMP Darul Falah as a form of strengthening Islamic Religious Education.

The classic / yellow books used in the study use Arabic without any vowels or other terms, namely "*Arab Gundul*", where these books are the works or compositions of scholars who adhere to the Shafi'iyah ideology (Mamun, 2014). From each yellow book that is taught according to the level of students, where there is one book that is divided into several volumes so that it is not too burdensome for students, there are also books that are taught which are thin books so that students can learn in 1/2 semester. In line with what Wijaya said (1992, p. 7) that the strengthening of IRE through Islamic boarding school learning must be adjusted to the absorption or learning ability of students, so that this is discussed and considered properly by Islamic boarding school subject teachers in Islamic Boarding School Subject Teacher Consultations (MGMP).

From the 5 subjects above, the learning materials and their distribution are relevant to the theory explained by Ibrahim (2003, p. 102) that is :

1. The subject matter should support the achievement of learning objectives
2. The subject matter should be in accordance with the level of student education
3. Subject matter should be organized systematically and continuously
4. The subject matter should include things that are factual and conceptual.



## B. Learning methods

Islamic boarding school learning that is carried out at SMP Darul Falah actually adopts many learning methods from Islamic boarding schools, but this method is collaborated with several methods commonly used in public schools. As conveyed by the informant to the researcher, the school wants to present a pesantren learning atmosphere in the classroom, so that the selection of methods is more dominated by pesantren learning methods.

Basically the learning method is a way of teaching that is used by a teacher or instructor, or in another sense the learning method is a presentation technique that is mastered by the teacher to teach or present lesson material to students in class, either individually or in groups, so that lessons it can be absorbed, understood, and utilized by students properly, the better the teaching method, the more effective the delivery of goals will be (Ahmadi, 1997, p. 52).

In this case the method used in Islamic boarding school learning at SMP Darul Falah is in accordance with Nurochim's opinion (2016) that the Islamic Boarding School Based School (SBP) basically combines the concepts of school and pesantren education. In addition, as previously explained, Darul Falah Islamic Boarding School is indeed a modern religious education institution but in the learning process it still uses traditional methods (salafiyah), so that this affects the learning methods used in class.

The Salafiyah method applied in class is also in line with Thohir's opinion (2017) who explained that one of the main characteristics of a salafiyah pesantren is the teaching of classic books (Kitab kuning) with its distinctive methods, namely the sorogan, wetonan, bandungan, etc. (Hasan, 2017).

Islamic boarding school learning at SMP Darul Falah also does not abandon the use of learning methods as in general learning at school, including lecture methods, groups, discussions, presentations and other methods in accordance with the development of the world of formal education.

Mahmoud (2005, p. 50) explained that the methods used in general learning in schools were adjusted to those regulated by the government, and changed according to developments in the world of formal education. In addition to cognitive learning, Islamic boarding school learning at SMP Darul Falah also uses demonstration/practice methods. According to Qamar (2002, p. 21) demonstration / practice is a learning activity that demonstrates a skill in certain matters or materials.

## C. Learning Evaluation

The evaluation carried out in Islamic boarding school learning at SMP Darul Falah is actually not much different from evaluating other subjects, namely by having daily tests, Mid Semester Assessments (PTS), and Final Semester Assessments (PAS). However, based on the information and observations of researchers, in general there are three models of evaluating the results of teaching and learning activities (KBM) in

Islamic boarding schools at Darul Falah Middle School, namely: 1). Examination of Islamic boarding school learning materials 2). Yellow Book Reading Exam. 3). Memorization exam.

In general, evaluation aims to see the extent to which a particular program or activity can achieve predetermined goals, specific methods of evaluation have many goals and benefits (Komsiyah, 2012, p. 110). The valuation of Islamic boarding school learning at SMP Darul Falah so far can be said to have been succeeded in achieving one of the objectives of strengthening education Islamic religion, namely in terms of religious knowledge students become more widespread and fundamental, and practically students are accustomed to carrying out worship activities.

In this case the evaluation of learning in Islamic boarding school learning at SMP Darul Falah can be said to be very relevant to the theory explained by Komsiyah (2012, p. 111) as follows:

1. Formative Evaluation

Formative evaluation is often interpreted as an evaluation activity that is carried out at the end of each discussion of a subject matter. The main objective is to find out how far a learning process has gone as planned.

2. Summative Evaluation

Summative evaluation is an evaluation that is carried out at the end of each one which includes more than one subject matter, and is intended to find out how far students have been able to move from one unit to the next. Winkel defines summative evaluation as the use of tests at the end of a teaching period. particular subject, which includes some or all of the lesson units taught in one semester, even after the discussion of a field of study has been completed

*Habitual Islamic Boarding School Learning Process*

In Islamic boarding school learning at SMP Darul Falah, in addition to material learning carried out in class, there is also Islamic boarding school learning that is habituation in nature. Habituation learning is not only carried out in the classroom, but also outside the classroom. Then this habituation learning is also a program adopted from habituation activities in Islamic boarding schools.

In the implementation of Islamic boarding school learning through habituation activities in the classroom in the form of reciting prayers before learning, while outside the classroom includes several habituation activities, including: 1). Religious dress 2). Duha prayer in congregation 3). Joint Tadarus 4). Sunnah Qobliyyah and Ba'diyyah prayers 5). Dzuhur prayer in congregation, 6). *Wiridan* 7). Cult 8). Memorization of Yasin and Juz'ama 9). Tawasul and yasinan 10). Clean Friday 11). Pilgrimage.

The implementation of habituation activities at SMP Darul Falah is carried out in a programmed manner. This is based on the theory of habituation of opinion from E. Mulyasa which states that programmed habituation activities can be carried out with special planning within a certain period of time both for the personal development of individual, group and classical students (E. Mulyasa, 2013, p. 167)

Islamic boarding school learning through habituation activities at SMP Darul Falah can bring positive values including as a basis for forming the character and personality of students so that later this habituation can be beneficial for the child himself, especially in applying good religious character. Through habituation activities will become the moral foundation of students so that students will not be easily affected by negative things. Before the habituation is carried out, all school elements try to compile certain programs to carry out habituation activities, because as explained by Majid & Andayani (2006) that the strengthening of Islamic Religious Education (IRE) can be carried out outside the classroom through religious culture in schools. Where the religious culture in this school is religious activities that are habituation

#### *Supporting and Inhibiting Factors for Strengthening IRE at SMP Darul Falah*

Islamic boarding school learning held at SMP Darul Falah has so far been going well, but even so, the implementation process will not be separated from several supporting and inhibiting factors. then based on the information submitted by several informants to the researcher. The supporting and inhibiting factors in the implementation of IRE strengthening through Islamic boarding school learning are as follows:

##### A. Supporting factors

Supporting factors in strengthening IRE through Islamic boarding school learning at SMP Darul Falah are factors that support, invite and are supportive of the process of strengthening IRE through Islamic boarding school learning at SMP Darul Falah. Where some of the supporting factors found by the author in the study are as follows:

1. Islamic boarding school subject teachers who are pesantren alumni
2. There is an active role of the school principal
3. Good communication between Islamic boarding school teachers
4. There is support from parents of students
5. Adequate facilities and infrastructure

With the 5 supporting factors above, the implementation of strengthening IRE through Islamic boarding school learning at SMP Darul Falah becomes more effective. Basically the teacher is the most important subject in the continuity of education, without teachers it is hard to imagine how education can work (Siddik, 2006, p. 39). Then the principal by definition is a functional teacher who is given the task of leading a school where the teaching and learning process is held or a place where there is interaction between the teacher who gives the lesson and the students who receive the lesson (Wahyosumidjo, 2002, pp. 81-83). So that the role of the principal is very influential in the learning process at school.

The MGMP realized by every teacher who teaches at Darul Falah Middle School, including Islamic boarding school teachers, is also according to the Ministry of National Education (2004) Subject Teacher Deliberation is a forum or association or association for subject teachers who are in a studio/regency/city which functions as a means for mutual communication, learning, and exchanging ideas and experiences

in order to improve teacher teaching performance as practice or behavior change reorientation class learning.

Adequate facilities and infrastructure are also very supportive of the IRE Strengthening process, because facilities in education are equipment that is directly used for the educational process, while facilities are supporting the course of the educational process (Ismaya, 2015, p. 14). Basically, the family is the first and foremost place for a child to get an education. Education in the family has a strong influence on the formation of the foundation of the child's character and personality. Family education is influenced by the attitudes of the educators (especially parents)(Department of National Education., 2014). Parents are obliged to provide guidance and support to their children (Mardiyah, 2015).

In the implementation of Islamic boarding school learning at SMP Darul Falah, both in the nature of providing material in class or habituation activities outside the classroom can be carried out properly because of the 5 supporting factors that the authors explain above.

#### B. Obstacle factor

The inhibiting factor in strengthening IRE through Islamic boarding school learning at SMP Darul Falah is a factor that is in the nature of an activity and is like a failure of the process of strengthening Islamic Education through Islamic boarding school learning at SMP Darul Falah. Where some of the inhibiting factors found by the author in the study are as follows:

1. Learning administration is not maximized
2. Less presence of Islamic boarding school teachers
3. There are students who lack enthusiasm for learning
4. Unmaintained facilities and infrastructure

Every learning activity cannot be separated from the planning process, learning is expected to be able to provide ideal results, so careful and comprehensive planning must be carried out. Without a plan or standard for teaching, the teaching materials given to students will not be conveyed systematically. Then the implementation of learning according to Roy R. Lefrancasio in Saekhan Muchith (2008, p. 110) is the implementation of strategies that have been designed to achieve teaching goals. So it is certain that the administration of learning that has not been maximized from Islamic boarding schools teachers will be an obstacle to the process of strengthening IRE at SMP Darul Falah.

The presence of teachers in the process and determination of learning outcomes in schools still plays an important role. The teacher is a very dominant and most important factor in formal education in general because for students, teachers are often used as role models and even become figures of self-identification (Wijaya & Rusyan, 1994). Therefore, the lack of teacher presence will also be an obstacle to strengthening IRE at SMP Darul Falah.

In the case of students who lack enthusiasm for learning, Wina Sanjaya (2010, p. 249) said that the learning process of student enthusiasm is one of the most important dynamic aspects. It often happens that students who are underachieving are not caused by their lack of ability, but because there is no motivation to learn so that they do not try to direct all their abilities. According to Mc Donald in Kompri (2016, p. 229) Enthusiasm or motivation is a change of energy in a person's personality which is characterized by the emergence of affective (feelings) and reactions to achieve goals. Thus the emergence of motivation is characterized by a change in energy within a person that can be realized or not.

The facilities and infrastructure at SMP Darul Falah are indeed quite complete, but there are some equipment or facilities that are not properly maintained. This is because there are students who are less able to maintain the facilities available after being used in the learning process. such as infocus and active speakers which are not immediately returned to their original places after use, or students who borrow books from the library but are not stored properly so that there is damage to the book. This will certainly become an obstacle in the process of learning Islamic boarding schools in the classroom. As for activities outside the classroom, students usually use the available facilities such as the large hall room or the small hall room,.

#### *Implications of Strengthening IRE on Islamic Education Learning in Public Schools*

Implication is an effect or a direct result of the findings of a scientific research. then based on the findings and discussion in this study, the authors try to explain the implications of strengthening IRE through Islamic boarding school learning for IRE learning in public schools, where the implications of this research cover two parts, namely theoretical pedagogy and practical pedagogy:

##### A. Theoretical Pedagogical Implications

In implementing the strengthening of IRE through Islamic boarding school learning in public schools, of course there are a number of things that need to be considered, including:

##### 1. The Purpose of Strengthening Islamic Religious Education in Public Schools

Each program or activity carried out, of course, has goals or targets for success to be achieved, then in general the goal in strengthening IRE through Islamic boarding school learning is to help achieve the goals of national education as stated in Law No. 20 of 2003 article 3, namely "the development of potential students to become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible country". The specific purpose of strengthening IRE through Islamic boarding school learning is to increase knowledge, belief, and also the practice of students in the field of religion. the faith of students will increase through cultivating knowledge and understanding of Islam.

then by strengthening IRE it is hoped that there will be an increase in the knowledge and understanding of students in the field of their religion. Then it can have an impact on the faith and piety of students.

Increasing the knowledge/ understanding and faith of students is certainly expected to also have an impact on the habituation or practice of students in everyday life, where the goals of Islamic Religious Education are indeed oriented towards good deeds, so that these three goals are mutually sustainable with one another.

## 2. Forms of Strengthening Islamic Religious Education in Public Schools

Forms of strengthening Islamic Religious Education (IRE) in public schools can be carried out through two activities, namely: 1). adding religious subjects in the classroom. 2). Organize religious habituation activities inside and outside the classroom. In addition to adding religious material in the classroom, strengthening IRE also needs to be carried out by holding activities in the form of religious habituation for students, this is for the sake of achieving national education goals that do not only focus on the cognitive aspects of students, but also the affective and psychomotor aspects of students.

## 3. Subjects, Materials, and Resources for Strengthening IRE in Public Schools

As previously discussed, that to implement IRE strengthening in public schools can be done by adding religious subjects. Where these subjects are part of learning Islamic Religious Education (IRE) in general, which are then separated into several subjects and the material is studied in more depth. The subjects that can be used as a strengthening of IRE in public schools are: Fiqh, Morals, Aqidah/Tawhid, Reading and Writing Al-Qur'an (BTQ), Arabic/Nahwu Sharaf. All of these subjects can be adjusted to the conditions or agreement between the teacher and the school.

In carrying out strengthening IRE by adding religious subjects, the school needs to allocate additional learning time outside of the Islamic Religious Education (IRE) learning time. The ideal time for each subject is 2 hours of lessons. Then the learning resources in strengthening IRE can adopt from sources commonly used in Islamic boarding schools, but need to be packaged more simply so that students in public schools can more easily understand the material they are studying. The teacher can use a module in the form of a summary of the material to be conveyed or a translation of the yellow book as a learning resource.

## 4. IRE Strengthening Learning Methods in Public Schools

The learning method in strengthening IRE can use methods adopted from religious learning in Islamic boarding schools. But it also does not give up the use of methods commonly used in schools, or in this case the use of learning methods can combine learning methods commonly used in Islamic boarding schools and schools.

In this case the learning method used can be adapted to the material needs and abilities of students, meaning that teachers can also innovate by using learning methods that are varied and make it easy for students.

Teachers can also use one of the methods from the IRE learning model, including: the amtsal method, the ibrah mauidzah method, the tajribi method, the targib and tarhib methods, the uswah hasanah method, the hiwar method, and the Qur'anic story method or other methods that make it easier for students and can be the most effective tool in strengthening IRE in public schools. This is of course in order to achieve the goals of national education namely developing the potential of students to become human beings who believe and fear God Almighty and have noble character.

##### 5. Evaluation of IRE Strengthening Learning in Public Schools

In learning evaluation for Strengthening IRE through Islamic boarding school learning, teachers can use the general form of learning evaluation, namely pretest, posttest, daily tests, mid semester exams and final semester exams. But you can also use learning evaluations that are commonly used in Islamic boarding schools, namely by using test questions, practice and also memorization.

Teachers can also use formative evaluation which is often interpreted as an evaluation activity that is carried out at the end of each discussion of a subject matter. the end of one which includes more than one subject matter, and is intended to determine the extent to which students have been able to move from one unit to the next.

##### 6. IRE Strengthening Habituation Activities in Public Schools

Strengthening IRE through Islamic boarding school learning can also be carried out through habituation activities inside or outside the classroom. This habituation activity can bring positive values, including as a basis for forming the character and personality of students so that later this habituation can be beneficial for the child himself, especially in applying good religious character. Through habituation activities will become the moral foundation of students so that students will not be easily affected by negative things.

But before the habituation is carried out, all elements of the school must try to compile certain programs to carry out habituation activities, so that they can be carried out in a programmed and effective manner. In the implementation of religious learning through habituation activities in the classroom can be in the form of reciting prayers before and after learning, while outside the classroom can include several habituation activities, including: 1). Religious dress 2). Duha prayer in congregation 3). Joint Tadarus 4). Sunnah Qobliyyah and Ba'diyyah prayers 5). Dzuhur prayer in congregation, 6). *Wiridan* 7). Cult 8). Memorization of Yasin and Juz'ama 9). Tawasul and yasinan 10). Clean Friday 11). Pilgrimage.

## B. Practical Pedagogical Implications

Islamic boarding school learning carried out at SMP Darul Falah as a form of strengthening IRE, is a hallmark of the school, which can then have implications or be applied to public schools, where the strengthening of IRE at SMP Darul Falah can be used as a model and portrait of how the process of implementing IRE strengthening in schools should be in general, both from the side of the teacher / educator or student. As for more details, the author will discuss as follows:

### 1. Teacher / Educator

In strengthening IRE, a teacher must have good competence, so that strengthening IRE can be carried out effectively and achieving national education goals, namely developing the potential of students to become human beings who believe and fear God Almighty and have noble character. Teachers must have three general dimensions of competence that support the formation of the professional competence of education personnel. Among them:

- a. Personal competence, namely the personality of the teacher who is able to maintain self-esteem in carrying out his work so that he can achieve the goals of national education. Or more specifically, the purpose of this personal competence, Islamic boarding school subject teachers must have an attitude of discipline, responsibility and be able to be role models for students. So that every pesantren program in schools can be carried out jointly by both students and teachers as educators.
- b. Social competence, meaning that teachers must be willing to provide services in the form of guidance to students even outside the classroom. Or in this case a teacher must be able and willing to guide students both inside and outside the classroom. Because the strengthening of IRE through Islamic boarding school learning is not only in the form of providing material in the classroom, but there are also activities that are habituation activities outside the classroom, such as dhuha prayers, congregational prayers and others. So in carrying out this habituation, direction and guidance from the teacher is needed.
- c. Professional Competence, which concerns the ability and willingness and determination of teachers to realize the goals of strengthening IRE. especially in terms of material, of course the teacher must better understand the material presented. Because the process of religious learning is carried out by providing more in-depth material. So that teachers of Islamic boarding schools must have good learning experiences and can enrich methods and strategies in implementing religious learning in schools. Then the teacher's willingness and determination to strengthen IRE can be shown by having affection for students, happy to give advice, happy to give warnings, and always wise in making decisions or material to be taught.

In addition to having the competencies described above, in strengthening IRE, teachers also need to strengthen verbally or non-verbally. Verbal reinforcement can



be in the form of giving words of praise or motivation to students, or in the form of appreciation, approval and so on. While non-verbal reinforcement can be in the form of approach, attention, touch and fun activities for students.

## 2. Students / Learners

Students are the target of strengthening IRE which the author explained earlier, so that in this case the benchmark for success or failure of strengthening IRE is the ability of students in the field of their religion. In implementing the strengthening of IRE through Islamic boarding school learning, there are several things that must be considered by students, including:

### a. Interest and Learning Motivation

With the strengthening of IRE, it will certainly increase the learning time of students at school. Where initially students only took part in religious learning in IRE subjects, but after strengthening IRE students must be willing to take part in additional learning such as fiqh, morals, nahwu sharaf and others. Strengthening IRE will produce results if students can build their interest and motivation to learn. So that students will be able to carry out or participate in each series of learning effectively and achieve national education goals, namely developing the potential of students to become human beings who believe and fear God Almighty and have noble character.

### b. Knowing the Goals To Be Achieved

Students really need to know the purpose of strengthening IRE which is implemented in schools, because by doing so, it will encourage students to take part in learning well, then with students who know the goals to be achieved will make students' interest and motivation to learn stronger.

### c. Know Your Potential

Every student certainly has different abilities, especially in understanding the religious learning given. Usually there are not a few students who still have difficulty reading Arabic script, so this will also be an obstacle for students in studying religions that use a lot of Arabic script. Therefore, students must have an awareness of their abilities in participating in religious learning, and have the initiative to communicate their problems or difficulties to teachers who teach Islamic boarding schools, so that teachers can pay more attention and adapt material to students' abilities.

### d. Follow the Learning Well

In order to achieve the goal of strengthening IRE through Islamic boarding school learning, of course students must be able to take part in every learning or habituation activity well. As in dressing, students must wear neat and religious clothes, because the style of dress is part of how to carry themselves in the environment. So that male students and educators are required to wear caps and trousers. Meanwhile, female students and educators are required to wear long headscarves and clothes that cover their hips. By dressing like that, of course you will look neat and cover your genitals.

For students this is a form of habituation learning so that later students can get used to dressing neatly, politely and covering their genitals. Not only in terms of clothes, other habituation activities, such as: 1). Religious dress 2). Duha prayer in congregation 3). Joint Tadarus 4). Sunnah Qobliyyah and Ba'diyyah prayers 5). Dzuhur prayer in congregation, 6). *Wiridan* 7). Cult 8). Memorization of Yasin and Juz'ama 9). Tawasul and yasinan 10). Clean Friday 11). Pilgrimage, must be followed by students properly and optimally. This is of course for the sake of implementing effective IRE strengthening and being able to achieve the goals of national education, namely developing the potential of students to become human beings who believe and fear God Almighty and have noble character. Tawasul and yasinan 10). Clean Friday 11). Pilgrimage, must be followed by students properly and optimally. This is of course for the sake of implementing effective IRE strengthening and being able to achieve the goals of national education, namely developing the potential of students to become human beings who believe and fear God Almighty and have noble character. Tawasul and yasinan 10). Clean Friday 11). Pilgrimage, must be followed by students properly and maximally. This is of course for the sake of implementing effective IRE strengthening and being able to achieve the goals of national education, namely developing the potential of students to become human beings who believe and fear God Almighty and have noble character.

## **Conclusion**

Based on the findings and discussion that has been described, the conclusions in this study include planning, processes, supporting and inhibiting factors in strengthening Islamic Religious Education through Islamic boarding school learning at SMP Darul Falah, and their implications for Islamic Religious Education learning in public schools.

The planning for strengthening IRE through Islamic boarding school learning includes the background of strengthening IRE through Islamic boarding school learning at SMP Darul Falah due to maintaining the culture or characteristics of Islamic boarding schools, the presence of students living in dormitory, requests or expectations of students' parents, and lack of IRE learning time in the classroom.

Then the purpose of strengthening IRE through Islamic boarding school learning at SMP Darul Falah, in general is to create graduates or people who are religious, while specifically to increase knowledge or insight, belief, and practice or habituation of students in the field of Islam. The learning schedule in strengthening IRE through Islamic boarding school learning is structured with 2 different types of learning, namely Islamic boarding school learning in the form of material carried out in class, then Islamic boarding school learning in the form of habituation activities inside and outside the classroom.

The process of strengthening IRE through Islamic boarding school learning at SMP Darul Falah consists of sources and learning materials used in strengthening IRE, namely classical books or often known as the yellow book. The subjects include fiqh,

faith, morals, BTQ, and nahwu sharaf. While the yellow books used are the books of *Safinatun Najjah* and *Durusul Fiqhiyyah* for fiqh subjects, the Book of *Tuhfatul Afjal* and *al Jazariyah* for BTQ subjects, the books of *Tijan Darori* and *Qotrul Ghais* for faith subjects, the books of *Akblaqul Mardiyah* and *Ta'lim Muta'alim* for moral subjects, the Book of *Jurumiyah* and *Sharaf Kailani* for Nahwu Sharaf subjects.

The learning method in strengthening IRE through Islamic boarding school learning at SMP Darul Falah combines the methods commonly used in salafi Islamic boarding schools with the learning methods commonly used in public schools.

Then the evaluation of learning in strengthening IRE through Islamic boarding school learning uses more test questions, practice and also memorization. After that, the accumulation of values from four Islamic boarding schools will be carried out, namely Fiqh, Tauhid, Morals, BTQ, and Nahwu Sharaf. then these values are put together to be accumulated into local content values for Islamic boarding schools. As for Islamic boarding school learning through habituation activities in the classroom in the form of reciting prayers before learning, while outside the classroom includes several habituation activities, including: 1). Religious dress 2). Duha prayer in congregation 3). Joint Tadarus 4). Sunnah Qobliyyah and Ba'diyyah prayers 5). Dzuhur prayer in congregation, 6). *Wiridan* 7). Cult 8). Memorization of Yasin and Juz 'amma 9). Tawasul and yasinan 10). Clean Friday 11). Pilgrimage.

Strengthening IRE through Islamic boarding school learning at SMP Darul Falah also has supporting and inhibiting factors. Among the supporting factors are Islamic boarding school teachers who are graduates or alumni of Islamic boarding schools, the active role of the school principal, good communication between Islamic boarding school teachers, adequate infrastructure, and support from parents of students. Then the inhibiting factors are, learning administration that has not been maximized, the presence of Islamic boarding school teachers who are lacking, students who lack motivation to learn, and infrastructure that is not maintained.

The implications of strengthening IRE through Islamic boarding school learning include theoretical pedagogical implications and practical pedagogical implications. Where the theoretical pedagogical implications include goals, subjects, materials, sources, methods, evaluation, and habituation. While the practical pedagogical implications include teachers as educators who must have personal, social, and professional competencies, as well as students who must have an interest and motivation to learn, an understanding of the goals of strengthening IRE, awareness of their own potential, and readiness to properly participate in any religious learning activities .

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