

IMPLEMENTATION OF ISLAMIC EDUCATION LEARNING BASED ON GENDER AT SMP PLUS AL FATIMAH BOJONEGORO

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Abstract

This research aims to determine the planning, implementation, and supporting factors in teaching Islamic Religious Education based on gender at SMP Plus Al Fatimah Bojonegoro. The research method used a Descriptive Qualitative approach. The findings of the research are as follows: 1) The implementation planning in teaching at SMP Al Fatimah Bojonegoro consists of (a) Analysis of PAI Learning Objectives, (b) Analysis of PAI Educators, (c) Analysis of PAI Students, (d) Analysis of PAI Teaching Materials, and (e) Analysis of Learning Strategies. 2) The implementation of Islamic Religious Education at SMP Plus Al Fatimah Bojonegoro follows the Islamic Religious Education System according to the curriculum set by the Ministry of Education and Culture (Kemdikbud) and the Ministry of Religious Affairs of the Republic of Indonesia (Kemenag RI). It adjusts the learning materials to the student's potential, including cognitive, psychomotor, and affective abilities. 3) The supporting and inhibiting factors in the implementation of Islamic Religious Education based on gender at SMP Plus Al Fatimah Bojonegoro are both internal factors (within the students themselves) and external factors (external to the students).

Keywords: *Learning, Islamic Religious Education, Gender*

A. Introduction

Education has an essential role in the life of a nation, namely as an agent of change and a generation of builders. According to Nurhayati (2018), education that can educate the country is free from gender discrimination. Men and women have the right to obtain higher education and devote the knowledge they have acquired.

Women are an inseparable part of social life. Women have the same potential as men to contribute to community development through education and learning experiences. However, women are still not given a more significant role, even marginalized. The lack of women's right to obtain education causes problems for women, including marriage at a young age. As the data researchers received from Kompas (*Kasus Pernikahan Dini Di Indonesia*, n.d.), that child marriage is still rife; throughout 2021, there were recorded 59 thousand of cases of early marriage in which the courts granted dispensations. This also includes the causes of dropping out of school, and they do not continue their education to a higher level.

Alice H. Eagly and Wendy Wood (1991), showed the difference between men and women. Women have a higher ability than men to understand covert (non-verbal) cues. Paul T. Costa Jr, et al, as cited by Erma (2015), further these character differences with comparisons between cultures. From the perspective of Neuroticism (N), which includes anxiety, depression, anger, shame, and other emotional factors, women have higher scores than men.

Regarding humanity, Islam (As Shiba'i, n.d.) looks at the same between women and men. Both have the same right to be servants of God. Women are creatures of Allah who have gentle characteristics, are full of beauty and compassion, and also have subtle feelings. However, this difference often causes women to experience injustice and discrimination in various fields, such as access to and utilization of social, economic, political, and so on, which is still a problem women face.

One approach that is now often used to improve the quality of life and raise the dignity and worth of women is an effort to enhance the quality of women's education. This educational empowerment is essential because it provides a positive perspective on women. Thus, in reaching the reality of life, women are not seen as creatures with many weaknesses (Husein, 2004).

Junior High School (SMP) Plus Al Fatimah Bojonegoro is a unique educational institution/school for girls. Based on the observations and interviews, the background behind establishing SMP Plus Al Fatimah Bojonegoro is to provide educational services to children (girls) so that they get the same opportunities as children (boys). Women must continue to be given opportunities to participate in the development process, access proper education, etc. Even so, the community must also be aware that the role of women in development cannot be separated from their role as wives/mothers in the family environment, namely as housewives who serve as companions to husbands, babysitters, and others so that a woman must be equipped with a good Islamic Religious Education to do this.

Islamic Religious Education (PAI) is (Abdul, 2012) a conscious and planned effort to prepare students to know, understand, live, believe, fear, and have a noble character in practicing the teachings of Islam from its primary legal source, namely the Qur'an. An and Sunnah, through guidance, training, teaching, and experience activities. Learning Islamic Religious Education (PAI) teaches not only God's cognitive domain but internalization of principles and values, the transfer of values and knowledge, ritual skills, and the doctrines of socio-political life (Baki, 2014). The learning area of Islamic Religious Education (PAI) is not just affective, cognitive, or psychomotor, but rather the metaphysical, spiritual dimension regarding human duties as Khalifah on earth.

In its implementation, as explained in the previous paragraph, SMP Plus Al Fatimah Bojonegoro applies "homogeneous" learning, in which there are only female students. This is rare in other educational institutions/schools in Indonesia, especially in Bojonegoro Regency. In government regulation Number 66 of 2010 concerning the management and implementation of education, it is stated: that, Management of formal early childhood education units, primary education, and secondary education organized by the government or local government using governance gives authority to school/madrasah principals determines independently for the academic team it manages in the field of management, which includes; (1) Strategic and Operational Plans, (2) Organizational Structure and work procedures, (3) Internal Audit and Control Systems, (4) Internal Quality Assurance Systems. So in implementing education, school/madrasah principals have the right to make Strategic and Operational Education Plans. As implemented SMP Plus Al Fatimah Bojonegoro.

From the background mentioned above, the researcher was interested in conducting research with the theme "Implementation of Gender-Based PAI Learning at SMP Plus Al Fatimah Bojonegoro." Due to time and workforce limitations, to facilitate the research process, this research focuses on formulating the problem: 1) How is the planning of Gender-based PAI Learning at SMP Plus Al Fatimah Bojonegoro? 2) How is the Implementation of Gender-based PAI Learning at SMP Plus Al Fatimah Bojonegoro? 3) What are the supporting and inhibiting factors for implementing gender-based PAI learning at SMP Plus Al Fatimah Bojonegoro?

B. Method

This research uses a Qualitative Method because researchers make direct observations in the field and directly see the reality in the area (Sugiyono, 2020). The qualitative research method examines the situation and condition of natural objects. Data were collected through observation, interviews, and documentation to obtain appropriate data to complete this research. Methods of Analysis This study uses the Miles and Huberman Interactive Analysis Model (Miles et al., n.d.). The analysis process in this study was carried out in four stages: Data Collection, Data Reduction, Data Presentation, and Conclusion Drawing. The data validity technique uses technique and source triangulation.

C. Finding and Discussion

Finding

Several things must be analyzed based on observations, interviews, and research documentation. Namely regarding planning, implementation, and supporting and inhibiting PAI learning at SMP Plus Al Fatimah.

PAI Learning Planning at SMP Plus Al Fatimah

At the planning stage, the things analyzed include:

1. Analysis of PAI Learning Objectives

The first and foremost objective of Islamic Religious Education (PAI) learning is that the subject matter delivered by educators covers the cognitive domain and emphasizes the implementation of Islamic teachings in students' lives so that they become Muslims,

believers, and muttaqins. This is under the theory in the previous Chapter/Section (literature review), which states that the implementation of Islamic Religious Education (PAI) learning aims to realize the ideals of Islamic religious teachings themselves, which carry the mission of the welfare of humanity both in world life and in human life. Hereafter.

2. Analysis of PAI Educators

Three (III) educators for Islamic Religious Education (PAI) Subjects at SMP Plus Al Fatimah Bojonegoro have bachelor's degree qualifications. This shows that PAI educators at SMP Plus Al Fatimah Bojonegoro have met the required competency standards.

3. Analysis of PAI Students

Students are crucial in PAI learning activities because students are both subjects and objects of education. With the presence of students, the learning process will be implemented. In terms of age, students in grades 7-9 are, on average, from twelve (12) to fifteen (15) years old. This is by government policy, in which students who are at most fifteen (15) years old on July 1 of the current year can participate in implementing junior high school level education.

It is known that students at SMP Plus Al Fatimah Bojonegoro are all female. The absence of male students at SMP Plus Al Fatimah Bojonegoro makes female students at this school more independent. A simple example is an art performance activity at school, from the series of events to the technical implementation they handled. In addition, female students' independence is demonstrated by their achievements in the academic and non-academic fields.

4. Analysis of Using Learning Strategies

In learning activities, there must be a learning strategy because it can determine the success or failure of a lesson. The learning strategies or methods used at SMP Plus Al Fatimah Bojonegoro include Lectures, discussions, question and answer, concept maps, demonstrations, cheers, and others. In determining learning strategies, PAI teachers at SMP Plus Al Fatimah Bojonegoro pay

attention to aspects of students' abilities. This follows the theory in the literature review that learning strategies are art to foster satisfaction and enjoyment for students.

Discussion

Implementation of PAI Learning at SMP Plus Al Fatimah

From the results of interviews conducted by researchers with Ms. Tutik Mariani as Principal of SMP Plus Al Fatimah Bojonegoro regarding the Implementation of Islamic Religious Education Learning, she explained that the Implementation of Islamic Religious Education Learning at SMP Plus Al Fatimah Bojonegoro applies the Islamic Religious Education System according to the material set out in the curriculum. Ministry of Education and Culture (Kemdikbud) and Ministry of Religion of the Republic of Indonesia (Kemenag RI). Which adjusts the learning material to students' potential, related to cognitive, psychomotor, and affective abilities.



Figure 1

Interview with the Principal of SMP Plus Al Fatimah Bojonegoro

**Figure 2****The Process of Implementing Learning in SMP Plus Al Fatimah Bojonegoro Classes**

According to the PAI teacher at SMP Plus Al Fatimah Bojonegoro, Islamic Religious Education (PAI) has a vital and crucial role in all human lives. Islamic religious education is a guide in the effort to create a life that is peaceful, meaningful, and dignified. Religion is a fortress for humans against inculturation and inappropriate foreign customs based on the sources of Islamic law, the Qur'an, and the Hadith of the Prophet SAW.

Implementing Islamic Religious Education (PAI) at SMP Plus Al Fatimah Bojonegoro focuses on mere knowledge transfer and emphasizes efforts to build noble character. By using various learning strategies and methods, students will readily accept the material presented and be able to apply it in everyday life. This is to the theory in the essential literature section that the objectives of PAI learning must lead to three domains: Cognitive, Affective, and Psychomotor.

From the results of interviews conducted by researchers, implementing Islamic Religious Education at SMP Plus Al Fatimah Bojonegoro aims to increase the spiritual potential and shape students' personalities so that they become human beings who believe and fear Allah SWT and have noble characters. The implementation of PAI at SMP Plus Al Fatimah, especially the Morals material, is expected to be a lesson

for students. So that the material provided at school not only becomes knowledge but can shape personality and attitudes so that students are always beneficial to society and the surrounding environment, especially in relationships with fellow human beings.

Based on the results of interviews with PAI teachers at SMP Plus Al Fatimah, the implementation of PAI learning has been based on the lesson plan and syllabus designed by the teacher, which contains all aspects of PAI subjects, namely; Aqidah Akhlak, Qur'an Hadith, Fiqh, and Islamic Cultural History. In addition, the teacher also uses methods and strategies that suit the needs of students at SMP Plus Al Fatimah Bojonegoro. According to PAI teacher Galuh Kartika Sari, PAI learning at SMP Plus Al Fatimah uses effective methods and strategies so that both teachers and students can enjoy it; in practice, the implementation of PAI learning goes well and smoothly.

Analysis of Supporting and Inhibiting Factors in the Implementation of PAI Learning at SMP Plus Al Fatimah

1. Supporting factors

Based on the results of interviews with female students, learning for homogeneous classes in the context of all students being female, children become more concentrated when studying. In addition, students tend to be "courageous" and not embarrassed during the learning process, as was the result of an interview with the Principal, that students are free to interact in class due to the absence of the opposite sex (male students) during the learning process. They become "bolder" and even more confident in expressing opinions. This is by the theory that learning is influenced by external factors (outside the student's self), namely social and environmental factors such as the school environment, family environment, playmates, and the community around their neighborhood.

According to PAI teacher Galuh Kartika Sari, the things that support the PAI learning process at SMP Plus Al Fatimah Bojonegoro are facilities and infrastructure factors –for example, LCD, Projector,

Digital TV, and educational aids. Teachers always make innovations in learning, including developing materials using learning media that suit the needs of students. This follows the theoretical basis in the previous section explained that the learning process can be influenced by external factors (from outside the student's self), which include two kinds: first, social and environmental factors such as the school environment, family environment, playmates, and the community around the environment. Residence. Both non-social ecological factors include the location of a place, school facilities and infrastructure, study time, and so on. In addition, it is influenced by the learning approach factor in question, namely the efforts made by teachers and students in carrying out the teaching-learning process to achieve excellent and optimal learning outcomes.

2. Obstacle factor

Factors inhibiting the implementation of PAI learning at SMP Plus Al Fatimah Bojonegoro, as revealed by PAI Teacher Galuh Kartika Sari, that SMP Plus Al Fatimah carries the concept of Boarding School or compulsory dormitory students, with a variety of activities that have been scheduled in the hostel, several participants students are tired and sleepy. This is experienced by students who are in seventh grade. It is known that seventh-grade students are in a transitional period, a process of adaptation to a new environment. This to by the theory in the essential literature section that the teaching and learning process can be influenced by several factors, including internal factors (from within the student) covering two aspects, namely the physical /physiological aspect. For example, the fitness condition of the organs of the body. Both are spiritual/ psychological factors—for example, students' intelligence, talent, attitude, interest, and motivation.

D. Conclusion

The conclusions of this study are planning the implementation of learning at SMP Al Fatimah Bojonegoro: Analysis of PAI Learning Objectives, Analysis of PAI Educators, Analysis of PAI Students, Analysis of PAI Subject Materials, and Analysis of Using Learning

Strategies. The Implementation of Islamic Religious Education Learning at SMP Plus Al Fatimah Bojonegoro implements an Islamic Religious Education System by the material set out in the Curriculum of the Ministry of Education and Culture (Kemdikbud) and the Ministry of Religion of the Republic of Indonesia (Kemenag RI), which adjusts the learning material to its potential. Students were both related to cognitive, psychomotor, and affective abilities. Then the supporting and inhibiting factors for applying gender-based Islamic religious education at SMP Plus Al Fatimah Bojonegoro are internal factors (from within the student) and external factors (from outside the student).

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