Tips for Religious Teachers When Implementing Religious Curriculum

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Abstract: This study was compiled based on library data and field research. In addition, many books related to the issues discussed are also used as primary and secondary reading material. All data are explored, categorized and analyzed using recursive and interpretive approaches to obtain a more complete understanding. The results of this paper show that tips for teachers in implementing a religious education curriculum in MIN Sabang can help students' parents and students by applying moral values, worship, and other religious precepts to their daily behavior. It shows that reaching out to Then make these values a habit. The curriculum applied to the MIN Sabang is a competency-based curriculum that is designed to be a MIN education process that is conducive to the development of the potential of students. So that they are able to live independently as well as being able to live in the midst of a pluralistic society. The curriculum focuses more on competency targets than material mastery. The lack of quality teachers and the lack of supporting facilities are challenges faced by teachers in implementing the curriculum and because of this, religious teachers at MIN Sabang have not found effective tips as an effort to foster religious education at MIN Sabang.

Keywords: Tips for Religious Teachers; Applying Religious Education Curriculum.

1. Introduction

The coaching of Islamic spiritual training in colleges or Madrasas is essentially to instill a sturdy experience of religion and instill true deeds and domesticate the spirit to domesticate the herbal environment as a present from Allah SWT to humans [1][2][3]. Islamic training is one of the topics that ought to learn in each faculty which refers back to the curriculum in step with every faculty stage and is an vital a part of all coaching packages in Madrasas [4][5]. Guidance and improvement efforts of spiritual training for college students in information and residing and working towards Islamic teachings, play a function in forming Indonesian folks that consider and worry Allah SWT to stay and exercise their spiritual teachings in regular existence each in private existence and social existence, decorate person give a boost to character and give a boost to the spirit of nationalism and the beliefs of the hometown as a way to construct themselves and others in addition to a shared experience of obligation for the improvement of the nation. The want for training is a proper and responsibility for each citizen according with Article 31 of the 1945 Constitution paragraph 1 [6]. as a manifestation of the thing and as defined above, the significance of beginning spiritual training as early as viable is step one in the direction of the a hit success of countrywide training goals.

The implementation of religious education in Madrasahs has been structured in such a way as in the 1999 curriculum (KBK) [7] until now in 2022 the independent learning curriculum (*id: merdeka belajar*) [8], to be applied as a whole. In order to achieve the intended target, various efforts have been made by education developers for students both curricular and extracurricular. Education is also an activity that always develops according to human needs, in this development the teacher as an educator has an important role because he is a person who has the knowledge and skills in implementing and processing education, the progress of education is very closely related to the ability of educators. In an effort to improve the quality of education to achieve national education goals effectively, efficiently and in accordance with the demands of society and the development of the times, the education system is always undergoing changes that lead to perfection, even education experts and subject matter at every educational institution. In the teaching and learning process, not all appropriate methods are used for all subjects, therefore a teacher must master several teaching methods, so that finding the right special tips can be applied in a learning system, a good teacher can adapt teaching methods to the material provided. Taught. Winarno Surachman says: Some of the terms included in this study are necessary for understanding literacy, so the study in question is not biased.

a) Tips

A method used by a person in carrying out his routine duties so that it can make things easier for him to deal with or a secret, reason (how to do) or tactics [9][10].

b) Religion Teacher

A teacher is a profession that a person has in providing education and teaching to his students [11]. The teacher referred to in this case is an Islamic religious education teacher who has a teaching profession in the field of religion.

c) Application

In the general Indonesian dictionary, application means "about practicing" or in other words a way to apply it in the form of activities if you have received supportive theories to do and apply [12].

d) Curriculum

The arrangement of teaching plans to achieve a number of educational goals [13]. The curriculum referred to here is a pattern that is systematically arranged in the form of a teaching reference with the aim of achieving the desired educational success.

e) Religious Education

Basically, religious education consists of two words, namely education and religion

  1) Education

Education comes from the word "educate" into education which means: the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts [14].

  2) Religion

Religion is called "*Ad-din*" in Arabic and means belief in gods (such as gods) [15]-[16]. Just as Muslims believe in Allah, there is a teaching of filial piety and obligations attached to this belief. believe in the gods "Attachment, embracing, worship and obedience to each religion. Religion, beyond the strength of his own power, can be interpreted as being the essence of his relationship with supernatural forces outside him. Yes, the religion referred to in this document is the religion of Islam which was brought about by the direction of the Prophet Muhammad SAW. The Qur'an, which is transmitted to all nature, contains the treatises that govern human life in the hereafter. According to Abdurrahman Salih, religious education in Islam is "the instruction and teaching of children/students so that, after completing their education, they will be able to understand, perceive, and make the teachings of their religion a way of life." It is an engagement in the form of mentoring. Life)". According to Ahmad D. Marimba in Islam, religious education in Islam is "physical and spiritual instruction based on the pillars of religion for the development of key personalities according to Islamic standards".

f) MIN Sabang.

Madrasah Ibtidaiyah Negeri which is located in the city of Sabang. MIN Sabang what the author means here is a place to educate children or in other words a place for basic education (Madrasah Ibtidaiyah Negeri) which is located in the City of Sabang and is the first Madrasah to be established.

Based on this discussion, here's what to expect from this study: 1) To examine the extent of teachers' efforts to implement RE in MIN Sabang, 2) To examine the obstacles faced by RE teachers in implementing RE in the face of Madrasa, 3) To examine what people's religions desire To find out the strategies religious teachers use in implementing curricula to achieve.

2. Background

The important modifications that arise in society and the Indonesian state especially and the humans and international locations of the arena in standard require sure changes withinside the discipline of training [17]. Education is now not held in a conventional manner [18], jogging as it's miles with out clean objectives and no techniques for accomplishing objectives which have been confirmed powerful and efficient [19]. The competency-primarily based totally curriculum, that is a characteristic of the 2004 curriculum, is designed to make sure an ongoing instructional technique this is conducive to the improvement of ability learners, in order that they're capable of stay independently and on the identical time stay in a pluralistic society. In accordance with the above framework, the Madrasah Ibtidaiyah (MI) Religious Education curriculum become evolved with the subsequent method. It focuses greater on competency objectives than on cloth mastery and is nearly similar to the "independent" curriculum that is presently being implemented; More Accommodating Uniform Needs And Available Educational Resources, and Giving wider freedom to training implementers withinside the discipline to expand and put into effect gaining knowledge of packages consistent with the needs. The curriculum for non secular training in madrasah ibtidaiyah that is evolved with this method is predicted to expand in:

a) Al-Qur'an and Hadith education, namely being able to guarantee the growth of faith and devotion to Allah swt, increasing mastery of life skills, ability to work and be scientific while at the same time guaranteeing the development of a strong and noble Indonesian personality.
b) Aqidah and moral education is an integral part of religious education, it is not the only determining factor in the formation of the character and personality of students. but substantially the subjects of aqidah and morals have contributed in motivating students to practice the values of religious belief (tawhid) and morality in everyday life.
c) Fiqh education in this curriculum is one part of Islamic religious education subjects which are directed to prepare students to recognize, understand, appreciate and practice Islamic law, which then becomes the basis of their way of life through guidance, teaching, and learning activities. practice, use of experience and habituation.
d) Islamic cultural history education in this curriculum is one part of Islamic religious education subjects which are directed to prepare students to recognize, understand, appreciate Islamic history, which then becomes the basis of their way of life through guidance, teaching, and learning activities. practice, use of experience and habituation.

Arabic education in the MI curriculum is a subject that is directed to encourage, guide, develop and foster Fushha' Arabic language skills, both productive and receptive, as well as foster a positive attitude towards the language [20][21]. Productive Arabic skills are the ability to use the language as a means of communication both orally and in writing [22][23]. Receptive language skills are the ability to understand other people's speech and the ability to understand reading. The ability to speak Arabic and a positive attitude towards Arabic is very important, because it can help students understand the sources of Islamic teachings, namely the Qur'an and hadith, as well as Arabic-language books relating to Islam. The objectives to be achieved in the religious education curriculum in general are:

a) Subjects of the Qur'an and Hadith.
   Al-Qur'an-Hadith learning at MI aims to provide students with basic skills in reading, writing, familiarizing and enjoying the Qur'an and hadith as well as instilling understanding, understanding, appreciation of the contents of the verses of the Qur'an. -Hadith to encourage, foster and guide the morals and behavior of students to be guided by and in accordance with the contents of the verses of the Qur'an and Hadith.
b) Aqidah and Morals
   The Aqidah Akhlak subject at MI aims to grow and improve the faith of students which is manifested in their commendable morals, through the provision and fertilization of knowledge, appreciation, practice and experience of students about aqidah and Islamic morality, so that they become Muslim human beings who continue to develop and improve their quality. faith and devotion to Allah SWT. And have noble character in personal, social, national and state life, and to be able to continue at a higher level of education.
c) Fiqh
   Fiqh at Madrasah Ibtidaiyah aims to equip students to be able to: (1) know and understand the main points of Islamic law in detail and thoroughly, both in the form of naqli and aqli arguments. This knowledge and understanding is expected to be a way of life in personal and social life. (2) implement and practice the provisions of Islamic law correctly. This practice is expected to foster obedience to Islamic law, with discipline and high social responsibility in personal and social life.
d) History of Islamic Culture
   The objectives of learning SKI at MI are as follows:
   1) Provide knowledge about Islamic history and Islamic culture to students.
   2) Taking ibrah, values and meanings contained in history
   3) Instilling appreciation and a strong will to have a noble character based on carefulness on the basis of existing history.
   4) Equipping students to shape their personality based on exemplary figures so that a noble personality is formed.
e) Arabic
   Arabic subjects have the following objectives:
   1) Develop the ability to communicate in the language, in written and oral form. Communication skills include listening (Istima'), speaking (kalam), reading (Qira'ah), and writing (Kitabah).
   2) Raising awareness about the nature and importance of Arabic as a foreign language to become the main learning tool, especially in studying Islamic teaching sources.
   3) Develop an understanding of the interrelationships between language and culture and broaden cultural horizons. Thus, students have cross-cultural insight and involve themselves in cultural diversity.

The various methods used in religious education for children are: the exemplary method, the story method, the advice method, the habituation method, the legal and reward method, the lecture method (khutbah), the discussion method and other methods.

3. Method

3.1 Research Schedule and Place

This research was conducted from March to August 2022, located in MIN Sabang City, Aceh Province, Indonesia.

3.2 Population and Sample

The population is the whole of the existing units to be the object of research. Therefore, the determination of the object is a study, a study has the aim of drawing conclusions about the object as a whole. So in this study, the population is all religious teachers, totaling 9 people at MIN Sabang, and students while the sample is all students with a total of 320 students.

Table 1. Number of Students in Min Sabang in 2022

No	Information	Frequency	Percentage
1	Class I	40	12.50
2	Class II	60	18.75
3	Class III	59	18.43
4	Class IV	58	18.12
5	Class V	59	18.43
6	Class VI	44	13.75
	Total	320	100

The condition of the students at Madrasah Ibtidaiyah Sabang shows that the number of students at Madrasah Ibtidaiyah Sabang is 320 people, consisting of ten locales where the first class consists of one local male gender as many as 17 people and 23 girls. The second class consisted of two local male gender as many as 32 people and 28 people who were female. The third class also consists of two locals, 32 male and 27 female. The fourth grade also consists of two locals, 28 male and 30 female. The fifth grade also includes 27 male locals and 32 female students. The sixth grade is only local, there are 21 male students and 23 female students.

Table 2. Livelihoods of Parents

No	Information	Frequency	Percentage
1	Government employees	227	70.93
2	Fisherman	35	10.93
3	Trader	32	10.00
4	Etc	26	8.12
	Total	320	100

70% of the students in MIN Sabang are children of civil servants, the rest are children of fishermen, traders and others, which are 29,0625%. By looking at the economic situation of the parents of students, then of course all the educational needs of students can be met.

3.3 Research methods

To obtain the data needed in the research, these methods are:

a) Library Research

Research libraries. That is the way of obtaining data by researching the various books available in the library [24]. This research is used as a basis for finding arguments and opinions of experts related to the material discussed, and at the same time as a comparison material as facts obtained in the field.

b) Field Research.

Field research is a data collection technique by conducting research directly on data objects in the field [25]. To obtain the data in question, it is done by

1) Observation, namely direct observation and observation to the research location to obtain information about the implementation of the teaching and learning process

2) Interviews, namely interviewing teachers of Islamic religious education at MIN Sabang to obtain information about the efforts taken in finding special tips in fostering Islamic religious education.

3) Document review, which is taking data from the MIN Sabang as a sample about student achievement in learning outcomes taken from the average daily test scores of Islamic religious education subjects. As a step to obtain more complete information in research .

4) Test, which is testing the students with the expected method so that they can obtain maximum results.

5) Experiments, namely conducting research at the Madrasah on the application of KBK.

3.4 Postulates and Hypotheses

Postulates in a study are very necessary because they are a foundation in a research and can be a direction and starting point in an implementation of research. Wiranto Surakhmad in his book Basics and Research Techniques, 'Postulate is a research that is the foundation of all views in activities on the problems at hand, This postulate is the starting point from which the investigators are no longer in doubt." Based on this, the basic assumptions in this research are:

a) Religious education is a lesson that must be applied to every school.
b) The application of religious education to children is an effort to become a true believer and Muslim who does good deeds and has good character so that he can become a member of society who is able to live with his own abilities. Serve God and serve the nation and homeland and do good to fellow human beings. In a study, it is also equipped with a hypothesis or provisional assumption that still requires proof of its truth based on the data obtained from the results of the study. Based on the above, the author's hypothesis in this study is as follows:
c) The application of religious education at the MIN Sabang has not yet reached the curriculum target.
d) Religion teachers at MIN Sabang have not found effective tips as an effort to foster religious education in madrasas.
e) The obstacle faced in implementing the curriculum is the lack of supporting facilities.

4. Discussion and Analysis of Research Data

4.1 Tips for Achieving Curriculum Targets
a) Approach With Parents

As mentioned in the previous explanation that the education contained in the MIN Sabang is very inadequate compared to the curricular objectives to be achieved, hints should be given on how to achieve the curricular objectives. The most important thing in realizing collaboration between teachers and parents is the approach to parents. Based on this, this often takes the form of a phone call if the child has made a mistake at an unforgivable stage. Or a call to the parent if the child shows abnormalities during the teaching and learning process. Also, children often miss classes, experience setbacks, delays, and other things that can disrupt the teaching and learning process.

b) Make Lessons Outside of School Hours

Lack of study time is a constant obstacle for teachers to achieve their curriculum goals. This can usually be resolved by increasing the study time. That is, teaching outside of class. This activity usually yields much better results than the formal learning activities that take place every day. After-hours tutoring allows children to deepen what they don't already know during class. Also, tutored learning makes children more relaxed through the way they apply learning. This is evident from the results of the author's interviews with children studying at MIN Sabang. Most people said they were happy with their classes outside of school, but very few people said they didn't like them. More information on how students respond to after-hours instruction can be found in the table below.

Table 3. How do students respond to tutoring outside of school hours

No	Alternative Answer	Frequency	Percentage
1	Really like	160	50,00
2	Like	110	34,37
3	Do not like	50	15,62
	Total	320	100

Based on the table above, it shows that 110 respondents said they liked it when there were lessons outside school hours, and only 34.375% said they didn't like it. Furthermore, when the authors asked the reason they said "like" they generally answered that by having lessons outside of school hours, they could know more lessons. Meanwhile, the group who said "did not like" they said it was because they were bored and didn't like it. However, with respondents who said "very much like" and "like" reaching 84.375%, it shows that tutoring outside school hours is very popular with MIN Sabang students.

c) Special Guidance For Unable Students

MIN Sabang schools, whose guardians are mostly civil servants, also have a small number of children from fishermen and farmers. Also, not all MIN children have high IQs or standards. The results of interviews with MIN Sabang teachers have revealed the potential of MIN Sabang students. Her 2021 end of year certificate/grade results in Class VI can be used to gauge how much potential the student has in her MIN Sabang. Most of them pass 90% with good grades and with low grades he only passes 10%. Based on observations and interviews with Mr. Murniati, Class VB teacher in grades 15 and under, 50% of students need attention from teachers and parents at home. Instruction for disadvantaged children is desperately needed in every school. In general, teachers should try their best to motivate their students. Teachers in particular need to work hard to motivate students to learn.

4.2 Hypothesis Proving

As mentioned in the previous description, the results of the hypothesis prove that:

a) Religious education is a lesson that must be applied to every school, because without religion, the child's soul will become indecisive later when he grows up and will cause things that are undesirable for everyone.

b) The application of religious education to children is an effort to become a true believer and Muslim who does good deeds and has good character so that he can become a member of society who is able to live with his own abilities. Serving God and serving the nation and homeland and doing good to fellow human beings.

In a study, it is also equipped with temporary hypotheses or assumptions that still require proof of their truth based on data obtained from research results. Based on the above, the author's hypothesis in this study is as follows:

a) The application of religious education at the MIN Sabang has not yet reached the curriculum target.

b) Religious teachers at MIN Sabang have not found effective tips as an effort to foster religious education in madrasas.

5. Conclusion

Based on the previous chapters described by the author, we can conclude that: Religion is the most important factor in spiritual development. Without religion, development plans would not be implemented as much as possible. The success of the plan depends on the person's peace of mind. If his soul is agitated, he will not be able to cope with the difficulties that may entail in carrying out these plans. Since it is lacking, it is not always possible to achieve integrity; 1) Teachers' efforts to provide religious education in MIN Sabang are limited to those who fulfill their school duties. But don't practice religious education through good examples and customs so that religious education is ingrained in your children, 2) Obstacles of religious teachers in applying religious education in madrasas. This is due to a lack of cooperation between parents and teachers and a lack of potential for teachers to apply good practice to their students, and 3) A strategy that an RE teacher uses with students as a first approach to promoting her RE teacher in the community is to approach students through their parents by conducting meetings and discussions. Some of the suggestions the authors can convey are: The personal quality of student support at MIN Sabang. You can think about improving teacher tips in student education in MIN Sabang.

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