Islamic Educations Learning Environment at Al-Ihsan Integrated Islamic Elementary School Banjarmasin

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Abstract. *The Islamic Religious Education learning environment is a foundation of values in instilling religious attitudes. The formation of religious attitudes can take place in various environments, namely in the informal family education environment, in the formal school education environment, and in the non-formal community education environment. This study aims to analyze the Islamic Religious Education learning environment at SDIT A-lhsan Banjarmasin. Researchers used Qualitative methods with data collection techniques, namely collecting data through observation, interviews and documentation. The results of this study are: The results of this study are that there are several problems from educators and students. From students, namely: some of the students have difficulty understanding the learning material. students have difficulty pronouncing the hijaiyyah letters properly and correctly. some students still have not fully memorized the surah readings. And from educators, namely educators have difficulty understanding the characteristics of students. educators have difficulty in conveying learning materials to students, educators do not feel difficulty in determining methods for each lesson. limited learning media, the learning media provided are quite adequate such as whiteboards, stationery equipment, LCD. Implementation of learning evaluation, evaluation is carried out at the end of the lesson.*

Keyword: *Environment, School, Islamic Education Learning*

INTRODUCTION

Education in the Law on the Education System No. 20 of 2003, states that Education is "a conscious and planned effort to create a learning and teaching atmosphere so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals and the skills needed by themselves and society. It can be defined that teaching is a way of changing ethics and behavior by individuals or society in an effort to realize independence in order to mature or make humans mature through education, learning, guidance and coaching (Desi,

dkk, 2022). So education is a conscious and planned effort to create enjoyable learning so that students actively develop their potential.

The environment is a natural environment that humans can inhabit, interconnected, and humans need the environment. Munadjat Danusaputro believes that the environment is related to conditions, objects, and of course, humans, including those within a space, and influences human life and survival. The school environment is the second primary educational environment after the family. Students, teachers, administrators, and counselors live together and carry out education in a regular and well-planned manner. This school environment is a continuation of education within the family. Schools are a bridge for students to mature, interact well within the family environment, and be able to adapt to society. What is learned in school, students are expected to be able to apply well (Martina, 2019)

Learning is the process of interaction between students, educators, and learning resources in a learning environment that includes teachers and students exchanging information. Learning is an instructional system that refers to a set of interdependent components to achieve goals. Thus, a learning system encompasses several aspects: objectives, materials, students, teachers, methods, situations, and evaluations. These aspects are interrelated in determining the effectiveness of Islamic Religious Education learning (Yulia Syafrin, dkk, 2023).

It can be concluded that the Islamic Religious Education learning environment is a foundation of values in cultivating religious attitudes. Instilling religious attitudes in students will lead to the formation of good moral character. The formation of religious attitudes can take place in various environments, namely in the informal educational environment of the family, in the formal educational environment of schools, and in the non-formal educational environment of the community.

METHOD

The writing method used in this article uses a qualitative method with data collection techniques through observation, interviews, documentation, and additional sources from other journals.

FINDINGS

Research findings indicate that education is essentially a process encompassing actions, methods, and systematic efforts to shape individuals. In the context of Religious Education, known as religion education, the goal of learning is not solely oriented towards the transfer of religious knowledge, but rather towards the formation of a holistic religious personality. Religious education emphasizes the internalization of faith values reflected in inner attitudes (feeling attitudes), personal

idealism, and the activities of faith in daily life (Ramayulis, 2001). Thus, religious education plays a crucial role in shaping students' religious character, not only in the cognitive aspect but also in the affective and behavioral aspects of religion.

The school environment should be a vehicle for developing all of a student's potential. The educational environment encompasses the various factors that influence education, or the various environments in which the educational process takes place. Therefore, the school environment is a unified space within a formal educational institution that influences the formation of attitudes and the development of students' potential (Nunu Nurfirdaus, 2021).

A teacher is someone who imparts knowledge to students. A student can also be defined as someone who requires knowledge, guidance, and direction. It can be concluded that a teacher is anyone responsible for the education of students, both individually and as a class, both in and outside of school (Heriansyah, 2018). Therefore, it is appropriate for every teacher to consider and link the students' conditions and environment to the character they are developing.

Instructional materials are the knowledge, skills, and attitudes that students must master to meet established competency standards. Learning materials occupy a crucial position within the overall curriculum and must be prepared to ensure that learning objectives are achieved (M.Yusuf Ahmad, dkk, 2016). The material in Islamic Religious Education covers the following areas: the Quran and Hadith, Faith, Morals, and Fiqh/Worship. This also illustrates that the scope of Islamic Religious Education encompasses the realization of harmony, balance, and balance in human relationships with Allah SWT, oneself, fellow human beings, other creatures, and the environment (Muh.Haris Zubaidillah, dkk, 2019).

Educational methods are the various methods educators use to ensure that the material being taught is understood by students. Learning methods have a significant influence on the success of a lesson and the extent to which the material is conveyed to students (Nur Ahyat, 2017). Some of the learning methods implemented during the Prophet's time include the following: Circle Method (Halaqah), Dialogue and Discussion Method (Al-hiwar wa Al-mujadalah), Lecture Method (Al-khutbah), Story Method (Al-qishshah), Assignment Method (At-tathbiq), Demonstration Method, Example Method (Al-uswah and al-qudwah), Parable Method (Dharb al-amtsal), Memorization Method (Tahsin and Tahfidz) (Ujang Saefuddin Rosyid, 2020).

Educational facilities are all equipment, materials, and furnishings directly used in the educational process at school (Aryuna Dini Rahayu, 2021). Teaching facilities (infrastructure) are provided by educators to motivate students to learn. According to a literature review by Jannah &

Sontani, facilities and infrastructure strongly influence learning motivation, thus ensuring the necessary infrastructure to enhance the learning process (Jannah dan Sontani, 2018).

Learning evaluation is an important component in learning or education. On the other hand, evaluation is a process or action to determine the value of students during the teaching and learning process for a period. It must be present in the learning process or every learning activity (M.Chusnuts Tsawab, 2019).

Based on the research findings above, the learning components have strong relevance in designing the Islamic Religious Education (PAI) learning environment.

DISCUSSION

Tabel 1.1

PROBLEM DARI PESERTA DIDIK

SDIT AL-IHSAN BANJARMASIN		
NO	PERTANYAAN TERKAIT	JAWABAN
1	Do students have difficulty understanding the material?	Yes, but only a small number of students do.
2	Do students have difficulty pronouncing the Hijaiyah letters correctly?	Yes, most students still cannot pronounce them correctly.
3	Do students have difficulty memorizing surahs, such as Al-Fatihah?	Yes, some students still have not fully memorized the surahs.

Tabel 1.2

PROBLEM DARI PENDIDIK

NO	PERTANYAAN TERKAIT	JAWABAN
1	Do educators have difficulty understanding student characteristics?	Yes, they did at the initial meeting.
2	Do educators have difficulty conveying teaching materials to students?	Yes, on certain topics, such as the pillars of faith in God
3	Do educators have difficulty choosing learning methods?	No, but if the lecture method alone is used, students will get bored.
4	Do educators experience limitations in media?	Yes, limitations such as only having one LCD, requiring students to take turns using it.
5	Do educators experience difficulties in conducting learning evaluations?	No difficulties in conducting learning evaluations

Researchers collected data through interviews with teachers regarding problems in Islamic Religious Education (PAI) learning at the elementary school level at SDIT Al-Ihsan Banjarmasin. The researchers analyzed and provided solutions, with the following results:

1. Student Aspect

First, some students experience difficulty understanding the learning material. This is because, in the early stages, some students are not yet fluent in reading and writing, making it difficult to understand written instruction. Teachers' efforts to address this include integrating learning materials using various methods. One method used is a more visual approach, for example, the demonstration method, where the teacher displays images related to the material and then demonstrates them. The author suggests that teachers can also use the story method or narrative method presented in the form of images, for example, by inviting children to participate in arranging or matching images related to the learning material.

By using the story and demonstration methods, teachers have implemented the correct alternative because they align with the theoretical discussion and use the methods applied by the Prophet Muhammad in Islamic Religious Education. This is expected to make it easier for students to understand learning delivered through visual media.

Second, students experience difficulty pronouncing the Hijaiyah letters correctly. Most students struggle with pronouncing the Hijaiyah letters according to their pronunciation. This is because they are still unable to read Arabic, so their knowledge of the Hijaiyah letters is based solely on hearing. All students know and have memorized the Hijaiyah letters in sequence, but their pronunciation is still not accurate. Teachers address this by using the halaqah method. Students are instructed to sit in a semicircle, and the teacher encourages them to pronounce the Hijaiyah letters in sequence. Afterwards, the students recite the letters individually. This method makes it easier for teachers to correct students' incorrect pronunciation.

The author suggests that teachers can also use demonstration methods, such as demonstrating the position of the mouth, tongue, and teeth when pronouncing the Hijaiyah letters. This makes it easier for students to understand and practice the correct pronunciation of the Hijaiyah letters according to their makhraj. Because students tend to easily remember what they see, this aligns with the theory discussed in the halaqah and demonstration methods.

Third, some students still have not fully memorized the recitation of surahs, one of which is Surah Al-Fatihah. Students experience difficulties when the teacher asks them to recite verse by

verse, for example, students are asked to recite verse 4, then recite verse 5 again, most students have difficulty with this. In addition, some students still recite Surah Al-Fatihah not according to the correct tajweed. The teacher's efforts to overcome this are by collaborating several methods with learning materials. Students are asked to follow the recitation recited by the teacher first. After reading verse by verse repeatedly, the teacher then divides the students into several groups. The teacher asks each group to recite Surah Al-Fatihah alternately, each verse for each student.

The effort offered by the author is to use the discussion method. In addition to using the memorization method, teachers can also use the discussion method, this method is done by giving each group a random verse of writing, then each group consisting of several students is asked to arrange the verses until they are arranged correctly. By using this method, students will be helped to remember the verses of the Al-Fatihah surah in their order. Teachers are expected to give rewards/appreciation in the form of stars to students who can recite the Al-Fatihah surah fluently so that later other students will be motivated and increase enthusiasm in learning. This is in line with the theory in the discussion section, namely linking several methods, namely the demonstration method, the memorization method, and the discussion method in learning.

2. **Educator Aspect**

First, educators struggle to understand student characteristics. This occurs early in the learning process, where educators struggle to understand student characteristics, such as their learning styles, whether they can understand written text or need to be shown images first, and so on. Teachers can address this by consulting with the homeroom teacher. Lessons should begin with pre-tests, each with different questions to help teachers understand each student's learning characteristics.

The author suggests that teachers can also observe each learning process and experiment with various learning styles. This allows them to identify their students' preferred learning styles and collaborate with the methods they choose to use. This aligns with the theory of the teacher's role as a learner, which requires teachers to possess various skills and competencies in understanding student characteristics.

Second, educators experience difficulties in conveying learning materials to students. Some materials pose challenges, such as the topic "Allah Almighty," which requires students to memorize the Articles of Faith and believe that Allah is One and Only. Teachers address this by linking the learning material to nature, for example, by providing evidence of God's existence, such as the creation of the universe and its surroundings. Teachers combine learning materials with lecture and

discussion methods to explain the material, then use assignments, asking students to describe God's creations around them, both at school and at home.

The author suggests that teachers can take students outside the classroom to learn directly so they can directly observe God's creations around them. Teachers can also divide students into groups and assign them assignments. Students can be asked to describe the creations they see. After that, the teacher can explain the meaning of the assignment and relate it to the learning material so that students not only listen but are also invited to collaborate to find out the answers to the material presented. Teachers are expected to instill in students regarding the assignment, in addition to making them aware of the existence of God through His creation, they are also instilled to always believe that only God is obligatory for us to worship and that no one can match God's power. This is in line with what the teacher does, namely according to the theory in the discussion section where the teacher combines several methods of lectures, discussions, demonstrations, and assignments in the material.

Third, educators find it easy to choose the method for each lesson. All materials are presented using the lecture method, but teachers always adapt the method to the material being presented. For example, in the Hijaiyah alphabet, teachers use the halaqah method, which involves having students sit in a semicircle. Then, they use the demonstration method, which involves demonstrating the reading of the Hijaiyah alphabet according to its meaning, and then students follow along one by one in turn. Finally, teachers use the memorization method, which involves asking each student to recite the Hijaiyah alphabet sequentially according to its meaning, one by one. The teacher then asks students to come forward and recite the letters one by one in turn.

The author suggests that teachers should always be prepared with a variety of methods that might be needed during the lesson. Mastery of these methods is expected to help teachers more easily select the appropriate method according to the learning material and student characteristics.

Fourth, limited learning media. The learning media provided are quite adequate, such as whiteboards, stationery equipment, LCDs. However, the availability of LCDs is still minimal, so teachers must take turns when they want to use them. Furthermore, for other needs, teachers must budget in advance before purchasing the necessary items. The efforts made by teachers include continuing to use media during learning, not necessarily using LCDs. Teachers can create creative and educational media so that even with only such media, learning objectives will still be conveyed to students.

Fifth, implementation of learning evaluations is conducted at the end of the lesson. This is done to determine the extent to which students have understood the lesson. Evaluations are not solely focused on the cognitive domain, but also encompass all aspects, including the affective and psychomotor domains. Teachers address this by continuously observing student behavior from beginning to end during the lesson, ensuring that the evaluation encompasses all desired domains.

The author suggests that teachers should make specific notes regarding the evaluation of these three domains. For example, in addition to evaluating students' understanding of the lesson, they should also evaluate their attitudes during the learning process, including their attitudes toward learning and their attitudes toward others in the classroom. The results of these evaluations will then serve as a reference for student development.

CONCLUSION

The results of this study indicate that there are several problems from educators and students. From students, namely: some of the students have difficulty understanding the learning material. Students have difficulty pronouncing the hijaiyyah letters properly and correctly. Some students still have not fully memorized the reading of the surah. As for educators, educators have difficulty understanding the characteristics of students, educators have difficulty in conveying learning materials to students, educators do not feel difficulty in determining methods for each lesson, and limited learning media. The learning media provided are quite adequate such as whiteboards, stationery equipment, LCDs. The implementation of learning evaluation is carried out at the end of the lesson.

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