

ISLAMIC RELIGIOUS EDUCATION LEARNING MANAGEMENT IN FORMING THE RELIGIOUS CHARACTER OF STUDENTS

Mumuh Muhtarom

Universitas Islam Nusantara Bandung
mumuhmuhtarom1307@gmail.com

Soeganda Priyatna

Universitas Islam Nusantara Bandung
soeganda.priyatna@gmail.com

Ricky Yoseptry

Universitas Islam Nusantara Bandung
rickyyoseptry01@gmail.com

Nandang Koswara

Universitas Islam Nusantara Bandung
abahnandangkoswara@gmail.com

Abstract

This research is motivated by the phenomenon of weak religious character behavior shown by high school age teenagers in the city of Bandung. The facts in the field illustrate the tendency of increasing behavioral deviations among high school students, especially in the city of Bandung, this is an indicator that the implementation of Islamic religious education learning in schools is not optimal. Based on the facts of the problem, the formulation of this research problem is about how to management of Islamic religious education learning in shaping the religious character of high school students in the city of Bandung. This research is a type of qualitative research with descriptive method conducted at SMAN 22 and SMAN 27 Bandung. Data collection techniques combine field observations, interviews and documentation studies. The grand theory of this research uses Ricky W. Griffin's management theory. Inductive data analysis resulted in several conclusions, namely: in general, the Management of Islamic Religious Education Learning in Forming the Religious Character of Students at SMAN 22 and SMAN 27 Bandung has been running effectively. Specific conclusions: (1) Development of PAI Learning Management in Forming the Religious Character of Students at SMAN 22 and SMAN 27 Bandung is part of the School's Strategic Plan and has been running even though its implementation has not been optimal; (2) Implementation of PAI Learning Management in Shaping Students' Religious Character at SMAN 22 and SMAN 27 Bandung City has been running in accordance with management functions, but in the implementation stage it still needs improvement and refinement; (3) Supporting Factors of PAI Learning Management in Shaping Students' Religious Character at SMAN 22 and SMAN 27 Bandung City consist of internal factors in the form of high student awareness, high teacher awareness, and the strong role of school policy. As well as external factors in the form of parental guidance, good environmental support and the ability to control the development of information technology in PAI learning; (4) Inhibiting factors of PAI Learning Management in Shaping Students' Religious Character at SMAN 22 and SMAN 27 Bandung in the form of weak student motivation, lack of teacher creativity in developing learning methods, weak parental support and environmental factors and the development of information technology; and (5) Efforts to Overcome Barriers to PAI Learning Management in Shaping Students' Religious Character at SMAN 22 and SMAN 27 Bandung have been carried out through strengthening the competence of PAI teachers, strengthening the implementation of school policies, strengthening communication with parents and stakeholders as well as utilizing digital applications and technological developments. in PAI learning management.

Keywords: Learning Management; Islamic education; Religious Character.

A. INTRODUCTION

The dynamics of education development in Indonesia cannot be separated from the national education goals that have been mandated by the 1945 Constitution, in the operational stage the government has issued Law Number 20 of 2003 concerning the National Education System. Furthermore, the concept of education is stated in the Law on the National Education System Number 20 of 2003 article 1 paragraph (1) as follows: Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state.

National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation. For this reason, national education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. The development of a political climate that is not conducive, even tends to lead to uncontrolled freedom has caused various problems in life, including education. In the *grassroots system*, this has given rise to various social symptoms and problems, such as thuggery, citizen fights, theft, sexual harassment, motorcycle gangs, and others. In fact, there are not a few activities that threaten national stability and the integrity of the Unitary State of the Republic of Indonesia (NKRI) (Mulyasa, 2017:1)

Character education is an ongoing process and never ends, thus resulting in improved continuous aimed at the realization of the human figure of the future and character of value-nilafilosofis and practice the whole character of the nation as a whole and complete (Mulyasa, 2016; 1-2). Tafsir (2010:12) suggests: Islamic education is a conscious effort to prepare students to understand Islamic teachings (*knowing*), skilled in doing or practicing Islamic teachings (*doing*), and practicing Islamic teachings in everyday life (*being*). High school (SMA) is an individual who is in a period of identity formation in a series of individual development processes . At this time they are in a transition period, namely from the childhood period to the adult period. So that strengthening character values becomes an absolute thing to do to strengthen real life.

Efforts to build the character of students have been clearly regulated through statutory regulations, so the importance of character building in maintaining the morality of the nation, the government issued two policies at once, namely Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education, and at the technical level through Permendikbud Number Number 20 of 2018 concerning Strengthening Character Education in Formal Education Units. The two regulations state that Strengthening Character Education, hereinafter abbreviated as PPK, is an educational movement under the responsibility of the education unit to strengthen the character of students through harmonization of heart, taste, thought, and sports activities with involvement and cooperation between education units, families. , and the community as part of the National Movement for Mental Revolution (GNRM).

SMAN 22 Bandung City and SMAN 27 Bandung City are two schools from 27 (twenty seven) public SMA levels in Bandung City which with their vision and mission have shown seriousness in efforts to build the character of their students, although there are differences in characteristics but in general the two schools Both of them place noble character education as the main goal in the educational process. However, the facts in the field from the results of the preliminary study prove that it is not as easy as turning the palm of the hand to relate to religious character . Even though the school has drawn up strict regulations,

character education is strengthened by religious extracurricular activities, but students still get commendable behaviors. It is recognized by the school that environmental factors influence the formation of student character, but there are still concrete efforts and steps that can and continue to be taken by teachers, especially Islamic religious education teachers who are expected to play an active role in maintaining the noble character of students. The fact that the next problem was found is that PAI teachers in growing the character of students, namely by adding the number of teaching hours which were originally 2 (two) lessons and now become 3 (three) lessons, it turns out that it is not significant enough to change the religious character of students, then strengthening education. Islam through extracurricular activities also does not have much impact on the changes in the religious character of students.

Based on the identification of the problems above, the formulation of this research problem is about how the management of Islamic religious education (PAI) learning in shaping the religious character of students at SMAN 22 and SMAN 27 Bandung? So the authors feel the need to explore in depth about: 1) PAI Learning Management Planning; 2) Implementation of Learning Management; 3) Supporting Factors of PAI Learning Management; 4) Inhibiting factors for PAI Learning Management; and .5) Efforts to Overcome Barriers to PAI Learning Management in Shaping Students' Religious Character at SMAN 22 and SMAN 27 Bandung.

The theory that underlies this research are: **1) Management Theory**. Griffin in Batlajery (2016:138) defines management as a process of planning, organizing, coordinating, and controlling resources to achieve goals (*goals*) effectively and efficiently . **2) Learning Theory** . According to Gagne in Susanto (2016:1-2) which defines that: Learning is a process in which an organism changes its behavior as a result of experience and teaching which are two concepts that cannot be separated from each other. These two concepts become integrated in one activity where there is interaction between teachers and students, as well as students and students during learning.

B. METHOD

This study uses a qualitative approach with a descriptive method, making a systematic, factual and accurate description of the phenomenon or the relationship between the phenomena studied. The basic principle of using the **qualitative descriptive** method is based on the opinion of Bogdan and Biklen in Hidarya et al. (2020:229): "*Qualitative research is descriptive*". Moleong (2007:11) emphasizes that in descriptive qualitative research the data collected is in the form of words, pictures, and not numbers. Then according to Creswell (2016: 4): "Qualitative research is methods to explore and understand the meaning that - a number of individuals or groups that - ascribed to social or humanitarian problems"

Data mining was carried out through observations, interviews, photo shoots, written snippets of documents at the research location which were arranged in a narrative manner, by going through the preparation, implementation and data collection stages. Data collection and observation activities were carried out in SMAN 22 and SMAN 27 Bandung City, in the period from April 2021 to October 2021. Meanwhile , the subjects of the research were: 1) Principals; 2) Deputy Principal for curriculum; 3) Islamic Religious Education Teacher; 4) School Committee; 5) Students of SMAN 22 and SMA 27 Bandung. Furthermore, data analysis is carried out in the form of a series of activities to manage data from the beginning and throughout the research process. As stated by Bogdan and Biklen in Moleong (2007: 248) that:

Qualitative data analysis is an effort made by working with data, organizing data, sorting it into manageable units, synthesizing it, looking for and finding patterns, finding out what is important and what

is learned, and deciding what to tell others in this study, data analysis was used according to the interactive model of data analysis components. Miles and Huberman in Ilyas (2016: 94) suggest that qualitative data analysis is carried out interactively and takes place continuously (until the data is saturated) which include: (1) *data reduction*; (2) *display data*; and (3) *conclusion: drawing/verifying*

C. RESULTS AND DISCUSSION

PAI Learning Planning in Shaping Students' Religious Character

1) *The Purpose of Islamic Religious Education in Schools*

The purpose of Islamic religious education is based on Law Number 20 of 2003 concerning the National Education system in Article 37 Paragraph (1) that religious education is intended to shape students into human beings who believe and fear God Almighty and have noble character. Then it was emphasized in KMA number 211 of 2011 concerning Guidelines for the Development of Standards for Islamic Religious Education Content. Islamic Religious Education aims to develop the ability of students to understand, appreciate, and practice Islamic religious values that harmonize their mastery in science, technology and art.

Schools can never be free from values, the transmission of values to students occurs implicitly through content and materials taught according to the existing curriculum. Islamic religious education is the most important thing in improving the religious character of students at SMAN 22 and SMAN 27 Bandung. The results of the PAI learning process can be seen from the activities of students who are members of Islamic spiritual organizations (Rohis) within and outside the ties of Rohis organizations, both showing a strong religious attitude. Of course this is the main foundation for students to gain knowledge at school, especially in achieving the vision and mission of SMAN 22 and SMAN 27 Bandung. Islamic religious education is a subject that is able to spiritually deliver students to explore their individual sharpness in exploring knowledge from various disciplines taught at SMAN 22 and SMAN 27 Bandung.

Thus the purpose of presenting Islamic religious education subjects in schools is to grow and increase faith, through the provision and fertilization of knowledge, appreciation, practice and experience of students about the religion of Islam so that they become students who are able to behave and act in a good, right and superior manner.

2) *The Purpose of Islamic Religious Education in Schools*

In general, the scope of Islamic teaching is teaching aspects of human life and livelihood, so Islamic Religious Education in formal institutions should also contain guidelines or basic materials that can be used as provisions for students to regulate themselves in dealing with life and livelihood in various aspects.

Muhaimain (2008:78) explains that Islamic Religious Education includes seven basic principles between the Qur'an and Al-Hadith, faith, sharia, muamalah worship, morals and dates (history) where there are links with political developments. In this regard, Daradjat (2017: 23) states that the teachings of Islam consist of two main foundations, namely: (a) Aqidah (faith), related to matters of faith; and (2) Shari'ah (Islam), related to charity.

The scope of Islamic religious education material taught at SMAN 22 and SMAN 27 Bandung City is based on the 2013 curriculum, especially the Minister of Education and Culture Regulation Number 21 of 2016 concerning Content standards which includes 3 (three) core competencies, namely Attitude competence (Spiritual and social), competence knowledge and skill competency. For PAI subjects, the material includes the Qur'an and Al-Hadith, Akidah, Morals and Character, Fiqh and the History of Islamic Civilization. All subject matter is structured into several subject areas which are divided into two semesters for each class. Meanwhile, the textbooks used for both teacher and student books are textbooks published by the ministry of religion that have been recommended by the ministry of education and culture.

3) Value of Student's Religious Character

The word value in the Big Indonesian Dictionary (KBBI) means price. Values have different meanings in different contexts. In an academic context grades can mean intelligence scores, "average grades in mathematics". In another context value means content, "the nutritional value of various oranges is almost the same. As far as the denotative word, value can be interpreted as price. However, when the word is associated with an object from a certain point of view, the price contained in it has different interpretations. There are prices related to social, economic, political and religious. Differences in the interpretation of the price of an external value are not only caused by differences in human interest in material things or in scientific studies, but more than that, the price of a value needs to be raised to realize and take advantage of the meanings of life. (Mulyana, 2004:21). Furthermore, Mulyana (2004:31) defines "value is a reference and belief in making choices". This understanding does not explicitly mention specific characteristics such as norms, beliefs, methods, traits and other characteristics. However, this definition offers value considerations. For those who will adhere to it, a person can choose a value as a basis for behavior based on the beliefs he has.

Education of religious character values is education that emphasizes religious values, such as the value of worship, the value of trust, the value of sincerity, morals, discipline and exemplary. Religious character education generally includes the thoughts, words, and actions of a person who strives to always be based on divine values or religious teachings. In indicators of the success of character education, indicators of religious values in the learning process generally include greetings, praying before and after learning, carrying out religious services, and celebrating religious holidays.

Realizing the school's vision and mission, a set of values is needed that is expected to be able to fill the advantages of school culture at SMAN 22 and SMAN 27 Bandung. Efforts to include the values of religious character in the habituation of students that are typical of the personalities of students at SMAN 22 and SMAN 27 Bandung, include:

- (a) Values of faith, through spiritual activities, students of SMAN 22 and SMAN 27 Bandung were formed to have a deep understanding of religious beliefs and be able to apply their faith in everyday life;
- (b) Value of Trustworthiness, Students of SMAN 22 and SMAN 27 Bandung City through Islamic spiritual organizations, are formed into trustworthy figures by carrying out duties as administrators of a student organization that is a place to take shelter as well as accommodate the aspirations of the members. The honesty of the students of SMAN 22 and SMAN 27 Bandung is formed through the honesty canteen and other extra activities that contain the values of the honesty challenge;
- (c) *Modeling* (exemplary). Exemplary means attitudes and behaviors that should be imitated and applied to all members of the school community. Likewise for the principal and all school personnel of SMAN

22 and SMAN 27 Bandung, always set a good example for their students. Whether in direct contact or outside the school environment regardless of religious status and so on.

- (d) Habitualization (Habituation), a form of habituation at SMAN 22 and SMAN 27 Bandung City makes habitual activities in order to form the desired and expected character values of students, including: First, habituation in morality, including greetings, smiles, and greetings, live clean, disciplined, and get used to reading books. Second, habituation in worship, including, dhuha prayer, midday prayer. The habit of reading prayers, and reading the Koran. Third, habituation in aqidah (faith), including including the power of Allah SWT in the teaching and learning process, related to this, the school cooperates with the waka of the curriculum, and coordinates with other teachers so that each subject incorporates the power of Allah SWT so that students get used to it. remembering the power of the Almighty Creator through the lessons given during the teaching and learning process. Fourth, the habituation of annual activities, including increasing Imtaq and Da'wah Islamiyah, fostering the life of the nation and state, building character and noble character, organization, leadership, and training, as well as Appreciation of Cultural Arts and sports.

Discipline.

This discipline is not only required for students of SMAN 22 and SMAN 27 Bandung, but teachers are also required to be disciplined, namely coming to school on time so that students are also disciplined.

- (e) Responsibility. The description of the inculcation of the character values of responsibility is reflected in the attitudes and behavior of students to carry out their duties and obligations, which they should do, towards themselves, society, the environment (nature, social, and culture), the state and God Almighty. The real form of the character of responsibility for students at SMAN 22 and SMAN 27 Bandung City is an active role in school activities, for example in Ramadan activities, slaughtering sacrificial animals, praying Zuhur in congregation and so on.
- (f) Tolerance. The inculcation of tolerance character values in SMAN 22 and SMAN 27 Bandung is reflected in actions that respect religion, ethnicity, ethnicity, opinions, attitudes and actions of others who are different from them. The indicator is to provide safe services to all school residents regardless of ethnicity, religion, social status and economic status. Meanwhile, the implementation of character education at SMAN 22 and SMAN 27 Bandung is reflected in joint activities in competitions.
- (g) Honesty. The description of the value of honesty at SMAN 22 and SMAN 27 Bandung is behavior based on efforts to make himself a person who can always be trusted in words, actions and work. The implementation of honest character values at SMAN 22 and SMAN 27 Bandung is reflected in the daily life of students both at school and at home.
- (h) Love cleanliness. The habit of living clean in SMAN 27 Bandung City, SMAN 22 and SMAN 27 Bandung City, is carried out by all school residents, both students and teachers, because on the school walls it is clearly written "cleanliness is part of faith". In this case, every day both students and teachers are expected to always dispose of garbage in its place by telling all school residents to throw garbage in its place through loudspeakers, and always keep the classroom clean.
- (i) Motherland love. Cultivating the character values of love for the homeland in SMAN 22 and SMAN 27 Bandung is a way of thinking, acting and acting that shows loyalty, care and high respect for the nation, the physical, social, cultural, economic, and political environment of the nation. This form of love for the homeland can be seen in schools displaying photos of the president and vice president, photos of heroes, national flags, and state symbols. Meanwhile, in its implementation, it can be seen in the real work of appreciating the work of others and so on.
- (j) *Shidiq's* values, always being honest and right in every action wrapped with scientific reasoning and the concept of contemporary technological civilization;

- (k) The value of *Fathanah* , intellectual intelligence coupled with intelligence of the heart is always emphasized through the deepening of Islamic religious education materials.

Implementation of Islamic Religious Education Learning Management in Shaping Students' Religious Character

1) Islamic Religious Education Learning Planning (Planning)

Planning according to Mudjahid (2003:1) is the determination of all activities and resources in an effort to achieve goals. The ultimate goal of planning is the achievement of goals. In the Qur'an Allah warns people to make plans in determining the future. This affirmation is as stated in the letter Al-Hasyr verse 18 which means:

O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (hereafter); and fear Allah, verily Allah is aware of what you do.

PAI teachers at SMAN 22 and SMAN 27 Bandung carry out learning planning activities for Islamic Religious Education, one of the concrete activities by preparing students to become obedient, obedient students and have high religious values. All teachers before entering a new teaching prepare a special curriculum for moral improvement through religious culture, such as preparing plans for memorizing the Koran, praying together, infaq and sodaqoh programs and getting used to always being friendly and polite to every school member. A plan to develop a religious spirit must be made in order to achieve the vision and mission as well as the goals of the school which have special characteristics. Schools plan activities outside of school hours with the aim of making children who have noble character.

The stages of learning planning carried out at SMAN 22 and SMAN 27 Bandung include:

(a) Developing Syllabus

In the 2013 curriculum the syllabus is *given* , however, in order to optimize the willingness of PAI teachers in developing their capacity, they are encouraged to be able to develop the syllabus. The syllabus that is prepared is a basic learning plan, then educators develop materials and basic competencies for each subject in accordance with the competencies expected of participants learn after learning.

In planning the development of the syllabus, each educator does things such as: Identifying the condition of students; Develop indicators; Identify teaching materials or subject matter; Develop learning activities; Time allocation; and Development of assessments, determining sources or materials and assessment tools.

(b) Develop a Learning Implementation Plan

In preparing the lesson plan, educators take the following steps: Identify and classify the competencies to be achieved after the learning process; Develop the material to be taught; Determine the method that will be used to deliver learning; Planning an assessment, which includes cognitive, affective and psychomotor aspects according to the objectives to be achieved.

PAI teachers at SMAN 22 and SMAN 27 Bandung often combine learning methods, including the lecture method, accompanied by interesting stories, question and answer methods and demonstration methods. In addition, PAI teachers always show slides and sample images so that students can see directly and

not just imagine. Some of the methods used by PAI teachers in learning are quite interesting and of course educators must be good at developing learning. Learning plans prepared by a teacher can be used as guidelines that greatly help the teacher, not only in order to present learning material but can also be used as material for evaluating the learning process carried out at that time, so that the implementation of the next lesson can run better and optimally in achieve learning objectives.

2) Organizing Islamic Religious Education Learning (Organizing)

Organizing the management of Islamic education learning at SMAN 22 and SMAN 27 Bandung is done by grouping PAI subjects according to the religious curriculum made by the school such as reading and writing the Koran, memorizing the Koran, flash boarding schools, dhuha prayer, prayer dhuhr congregation, as well as smiles, greetings and greetings, as well as organizing other religious activities. Schools group all activities that lead to religious matters such as recitation activities in schools, Islamic boarding schools, performing congregational prayers, tadarus al-Qur'an, and so on. The school prepares additional hours for Islamic Religious Education subjects with the aim of making students have a friendly, polite and good character. Schools also prepare facilities and infrastructure for the development of religious culture.

In organizing religious activities, the school has shared religious activities for reading and writing the Koran, commemorating Islamic holidays, Muslim dress code and an agenda for memorizing the Koran. These are all grouped separately with the aim of the school wanting to make SMAN 22 and SMAN 27 Bandung have special characteristics compared to other schools.

Thus, both SMAN 22 and SMAN 27 Bandung have organized various school activities with the aim of turning public schools into schools that have a high religious character and want to make reference schools for other schools in the city of Bandung.

3) Mobilizing/implementing Islamic Religious Education Learning (Actuating)

Of the entire series of management processes, *actuating* is the most important management function. The planning and organizing functions are more concerned with abstract aspects of the management process, while the *actuating* function is more concerned with activities that are directly related to people in the organization. According to Wibowo (2006:13) that *Actuating* is the implementation of what is planned in the planning function by utilizing the preparations that have been carried out by *organizing*.

The pattern of mobilization and implementation of Islamic education learning management through several types of activities in schools in an effort to realize religious character in SMAN 22 and SMAN 27 Bandung, among others:

(a) Preparation phase

In SMAN 22 and SMAN 27 Bandung, the existence of PAI is not only seen as a stand-alone subject but more than that, its existence is related to other subjects. The portion for PAI lessons is still independent from the aspect of time allocation, so it must be enriched with various patterns both in policy and in the learning process. One form of policy in managing PAI learning is by adding hours of lessons and improving the quality of religion through the habit of praying sunnah dhuha, istighasah, and praying together.

In general, the two educational units already have a concept regarding the pattern of implementing PAI learning management in shaping the religious character of the school, where the concepts and ideas are first discussed together by involving various school components.

(b) Socialization and Implementation Stage

After the concepts and ideas for the implementation of PAI learning management patterns that will be implemented at SMAN 22 and SMAN 27 Bandung City have been structured and planned, the next stage is the stage of socialization and implementation of the results of the existing formulation. The pattern of PAI management learning at SMAN 22 and SMAN 27 Bandung is directed at empowering students through all school members and OSIS to be socialized in the school environment.

In addition, the pattern of implementing PAI learning management at SMAN 22 and SMAN 27 Bandung is carried out by: 1) Making a rule or program that has relevance to the pattern of implementing PAI learning management in shaping religious character, then the rule or program is carried out by all components school; 2) Maximizing the teaching and learning process in the classroom, with an emphasis on student activity; 3) Provide additional lessons through extracurricular activities such as TBTO, muhadharah, worship practices and others.

In terms of implementing the pattern of implementing PAI learning management in realizing a religious culture in schools, the atmosphere in this school looks good, conducive, safe, conducive, all teachers are in uniform, showing that religious cultural life in this school is going quite well.

The above illustrates that all school members are required to carry out religious culture in all activities at school, starting from school, how to dress in the teaching and learning process in the classroom.

4) Evaluation of Islamic Religious Education Learning (Controlling)

Control in the development of Islamic Religious Education learning programs is carried out in two ways, namely by conducting an assessment of learning outcomes and supervising the learning process.

(a) Control of PAI Learning Outcomes

Control of the results of the PAI learning process is carried out by the teacher in the form of tests and assignments. There are several types of tests given to students, including: daily assessment, mid-semester assessment, end-of-semester assessment and year-end assessment. These various forms of assessment are essentially a form of control over the entire PAI learning process, especially regarding students' knowledge of PAI. The form of control over PAI learning outcomes is also manifested in the assessment of student attitudes through habituation of the religious atmosphere in the school environment. This type of assessment is stated in student report cards in the form of attitude narratives.

(b) Control of the Learning Process.

The form of control over the learning process is divided into two, namely internal supervision and external supervision. First, Supervision of the entire learning process from outside educational institutions. Supervision of the entire learning process at SMAN 22 and SMAN 27 Bandung is carried out by the West Java Provincial Education Office through the supervisory supervisor and PAI supervisor. The form is in the form of a report from the results of the implementation of the exam by the school to the education office according to the form of the exam. It can also be in the form of visits from officials or supervisors

in charge of Islamic Religious Education. The second supervision is internal control. Namely, the supervision carried out by the principal of each teacher at SMAN 22 and SMAN 27 Bandung. The form is in the form of an examination of the PAI teacher learning administration which is carried out periodically. In addition, periodically also conduct class visits to find out the situation of the implementation of learning. This is done in order to see the consistency between planning and the implementation of Islamic learning in the classroom. This control activity can be seen from every activity that takes place which is always considered good. This is evident from the evidence of the winner of the title "Accredited A" from the National Accreditation Board (BAN S/M).

PAI learning management control in shaping the religious character of SMAN 22 and SMAN 27 Bandung City students is more focused on the successful acceptance of values in the attitudes and behavior of students in accordance with character values that are applied and practiced in everyday life. This type of assessment can take the form of attitude and behavior assessment, both individually and in groups. To measure the level of success of the implementation of character education at the education unit level, it is carried out through various assessment programs by comparing initial conditions with achievements within a certain time.

The success assessment is carried out through the following steps:

- (1) *Develop indicators of established or agreed values.*
- (2) *Develop various assessment instruments.*
- (3) *Recording the achievement of indicators.*
- (4) *Conduct analysis and evaluation.*
- (5) *Follow up.*

The way of assessing character education for students is carried out by all teachers. Assessment is carried out at any time, both during class hours and outside class hours, in class and outside class by means of observation and recording. For the sustainability of the implementation of character education, it is necessary to assess success using indicators in the form of the behavior of all residents and the observed school conditions. This assessment is carried out continuously through various strategies.

Assessment instruments may include observation sheets, sheets attitude scale, a portfolio sheet, sheet *check list*, and the sheet guide the interview. The information obtained from various assessment techniques is then analyzed by the teacher to obtain an overview of the character of the students. The overall picture is then reported as a book supplement by the homeroom teacher as a form of collaboration with the students' parents. To get good educational outcomes, schools need to hold close and harmonious cooperation between schools and parents of students.

Supporting Factors of Islamic Religious Education Learning Management in Shaping Students' Religious Character

The process of forming the religious character of students, the SMAN 22 and SMAN 27 Bandung is influenced by several factors that either directly or indirectly affect the process of forming the religious character of students.

Several factors that contribute directly to the acceleration of religious character formation at SMAN 22 and SMAN 27 Bandung include:

(a) Teacher Activity. The enthusiasm and competence of teachers, especially PAI teachers, in fostering and guiding students to get used to patterns of attitude and good behavior patterns and good character are the main instruments for SMAN 27 Bandung in realizing the school's vision and mission, especially in forming students' character with noble character.

Sufficient facilities and infrastructure. The existence of facilities and infrastructure is one of the supporting factors that is very important and useful, because with the existence of adequate facilities and infrastructure, Islamic religious education teachers can carry out activities related to Islamic religious education. For example: a computer laboratory in which there is a digital Qur'an, digital hadith and other lessons related to Islamic religious education, prayer rooms, ablution places and others. The completeness of the facilities owned by SMAN 27 Bandung in supporting the noble character formation program for students is one of the strongest driving elements.

(b) There is full support from the school principal. Full support from the principal of SMAN 27 Bandung City is very important as a full policy for teachers, both Islamic religious teachers and general teachers in carrying out activities within the school environment. This support is in the form of psychological support, such as the principal who participates in helping Islamic religious teachers in motivating students, the principal also provides a special room for students who want to consult on Islamic religious issues.

(c) Awareness of the students The most important and the main thing from supporting the supporting factors is the awareness of students that grows from within students to increase motivation to learn. This factor has become a very strong force in increasing students' learning motivation. Without this awareness, students will not be motivated. This awareness is in the form of an understanding that the state of Indonesia is a country with one God Almighty, so that students are motivated to study religion. In this case it is Islam and the students understand its position in its role as religious citizens. The background of students in terms of religious understanding and a good environment was able to have a positive impact on the development of culture and religious character in schools. They even become the main factor and actor in the process for the formation of a pattern of habituation of religious characters at SMAN 27 Bandung.

(d) There is motivation or support from both parents. Life motivation is not only given by the school but also from the parents. Because after arriving at home students are fostered by their parents in learning. The support is in the form of examples of behavior from parents and facilities according to needs. So that students who have sufficient background can calmly follow the teaching and learning process. The next supporting factor is the attention from parents to their children. such as praying and reading the Koran. Because after students go home from school, the responsibility is fully returned to their respective parents.

Parent's education level. Then another supporting factor is the level of education of parents. It is very important for students, the level of education of parents can be a guide for their future.

Inhibiting Factors in Islamic Religious Education Learning Management in Shaping Students' Religious Character

In addition to several driving factors in PAI learning management, there are also inhibiting factors for PAI learning management in shaping the religious character of students at SMAN 22 and SMAN 27 Bandung. Inhibiting factors for the formation of students' religious character include:

1) Internal

According to Jalaludin (2004:101) that the causes of delays in the development of students' religious attitudes that come from within (internal factors) are:

- (a) Temperament is one of the elements that make up the human personality and can be reflected in his mental life.
- (b) Mental disorders. People who have mental disorders will show abnormalities in their attitudes and behavior.
- (c) Conflict and doubt. Psychological conflicts that occur in a person regarding religion affect his religious attitude, can affect a person's attitude towards religion such as being obedient, fanatical or anostik to an atheist.
- (d) Far from God. People whose lives are far from religion, they will feel weak and lose their grip when getting trials and this can affect changes in religious attitudes in themselves.
- (e) Lack of awareness from students. Lack of awareness of students will affect their attitude towards religion. Religious education received by students can affect the character of students.

2) External

External factors include:

- (a) Family environment. Family life becomes the first socialization phase for the development of one's religious character because it is a picture of life before knowing the outside life. According to Yusuf, S (2005:132): "The family is the first and foremost environment for children, therefore the role of the family (parents) in the development of children's religious awareness is very dominant". As the word of God in QS. At-Tahrim:

*you who believe, protect yourselves and your families from a fire whose fuel is people and stones;
On it are angels who are harsh, loud, who do not disobey Allah regarding what He commands them and they do what they are commanded.*

- (b) School environment. School becomes a continuation of family education and participates in influencing the development and formation of one's religious attitude. This influence can occur, among others: the curriculum and children, namely the relationship (interaction) that occurs between the curriculum and the material studied by students, the teacher-student relationship, namely how a teacher behaves towards his students or vice versa and the relationship between children, namely the relationship between students and fellow students. her friend. The environment at school with peers has a direct influence on the educational life of each student. The peer environment will provide opportunities for students (male or female) to become more mature.
- (c) Community Environment. Regarding the dominant influence of peer groups, according to Hurlock in Yusuf, S (2005:132): "the standards or rules of the 'gang' (play group) have an influence on the moral views and behavior of its members". The pattern of behavior of children or adolescents is a reflection of the behavior of citizens (adults) in general, therefore, here it can be said that the quality of the development of children's religious awareness is very dependent on the quality of behavior or morals of the citizens (adults) themselves.
- (d) Facilities and infrastructure, facilities and infrastructure are existing facilities in a school institution to support the success of education. High school students whose souls are still unstable will be easily influenced by negative factors in society such as promiscuity, narcotics and others that can cause juvenile delinquency. The inhibiting factors above must be overcome and solutions found early, so that student behavior can be fostered properly.

There are several inhibiting factors felt by the school, especially PAI teachers at SMAN 22 and SMAN 27 Bandung, whether they realize it or not, based on information obtained from the school, that among the many factors driving PAI learning management in shaping religious character in SMAN 22 and SMAN 27 The city of Bandung, in fact there is potential that can hinder these efforts, for example the quality and quantity of PAI teachers which if not *treated* through *sustainable* coaching and training patterns will cause

a disaster in the form of teachers who are less creative in building student learning enthusiasm. Likewise with parental factors and an unfavorable environment, such as the absence of examples of behavior that can be used as role models in building religious spirit.

Another factor that becomes an obstacle in the management of Islamic education learning in shaping the religious character of students at SMAN 22 and SMAN 27 Bandung is external or external factors. The thing that most strongly influences and has an impact on the pace of efforts to build religious character at SMAN 22 and SMAN 27 Bandung is the student's daily environmental factors and the development of information technology which is difficult to avoid.

Association with peers in the home environment has a strong impact on the pattern of determining students' religious character, such as speaking style, dress style, to actions that are sometimes outside the ethics of a student, although the percentage is very small, this is a serious concern from SMAN 22 and SMAN. 27 The city of Bandung, especially in the implementation of PAI learning management in shaping the religious character of students.

The city of Bandung as one of the big cities in Indonesia is certainly synonymous with rapid technological developments, and this is felt by the school like two blades which if not good at using it will be fatal. The development of technology has a very big influence on the social order, as is the case at SMAN 22 and SMAN 27 Bandung. A variety of information offerings, ranging from religious lectures, educational materials, to negative things become the daily menu of the students. So that the pattern of educational services, especially PAI learning management in shaping the religious character of SMAN 22 and SMAN 27 Bandung City students is full of high-tech and *updated* learning media . This is to balance the *mindset* of students who are very quick to adapt to the technological environment.

Efforts to Overcome Barriers to Islamic Religious Education Learning Management in Shaping Students' Religious Character

Efforts to overcome barriers to PAI learning management in shaping the religious character of SMAN 22 and SMAN 27 Bandung City students are based on the importance of forming students' religious character, as mandated by Law No. 20 of 2003 concerning National Education System, that every student in each educational unit has the right to receive Education is religious education in accordance with the religion he adheres to and taught by educators. PAI learning management in shaping the religious character of students is the best effort in preparing a nation that is superior and competitive, as Mulyasana (2015:20) gives his view on the nature of education:

Education is essentially a process of maturation of the quality of life. Through this process, it is hoped that humans will be able to understand what the meaning and nature of life is, as well as for what and how to carry out the duties of life and life correctly. For this reason, the focus of education is directed at the formation of superior personality by emphasizing the process of maturation of the qualities of logic, heart, morals, and faith. The peak of education is the achievement of the perfection of quality of life.

Thus, efforts to overcome obstacles in PAI learning management in shaping the religious character of students become a necessity. And this has been done by the SMAN 22 and SMAN 27 Bandung.

Some of the efforts made include the school always including all teachers according to the subjects they are able to participate in MGMP activities, workshops, Education Seminars and providing opportunities for all teachers including Islamic Religious Education teachers to continue their studies at

a higher level. Students are always motivated to learn in order to improve their achievements, including efforts to strengthen communication with parents by involving the waka for student affairs, waka for curriculum, homeroom teachers, counseling guidance teachers and PAI teachers, so as to form a strong synergy between the school and parents.

Workshops and teacher competency training activities are routinely held by the school, in order to upgrade understanding and add current information, especially with regard to 21st century skills and learning in the era of disruption 4.0 especially with the new challenges related to *the COVID-19 pandemic* that has not subsided. Participating in educational seminars in universities such as those organized by UPI Bandung, UIN SGD Bandung, Unpad and several other universities are carried out *intensely* in order to improve the quality of education, especially the quality of PAI learning which is intended to be the main axis of achieving the school's vision and mission in moral formation starting from students. students of SMAN 22 and SMAN 27 Bandung. . So when there are teachers who understand or get updated information about the curriculum, methods, strategies, learning resources in learning, they can share knowledge and exchange ideas with other teachers. As a result, each teacher's learning continues to improve in quality.

Another effort to overcome barriers to PAI learning management in shaping the religious character of students at SMAN 22 and SMAN 27 Bandung is to add hours of lessons for extracurricular activities and PAI development programs through programmed activities that are integrated with spiritual activities, PAI development activities are filled with materials for strengthening religious understanding. which is packaged in a fun and dialogical method using an attractive digital-based application. With the development of PAI learning content, as well as the preparation of facilities such as mosques and religious laboratories, schools are the focus of efforts to build students' religious character and overcome obstacles in their implementation.

The next effort is to motivate students to study harder and be religious by providing examples or criteria for successful and pious people. By studying earnestly with the intention of worship, Allah will provide a way for people who are optimistic and hardworking by trying their best, Allah will surely fulfill all their dreams. Another effort is to take advantage of a conducive and strategic educational institution environment. In addition to the above, the SMAN 22 Bandung City is also always intense in publishing matters relating to the progress of the school as well as collaborating with stakeholders. This is done to maintain the level of public trust in educational services at SMAN 22 Bandung City, these activities include: informing school activities and progress that has been achieved through social media networks *twitter, instagram, facebook, youtube, school web* ; make radio magazines and schools managed by student council and extracurricular members and work closely with the local environment.

D. CONCLUSION

Based on the results of the research in general, it can be concluded that the Management of Islamic Religious Education Learning in Forming the Religious Character of Students at SMAN 22 and SMAN 27 Bandung City has been running effectively.

PAI learning management planning in shaping the religious character of students has become part of the school's strategic plan and has been running even though its implementation has not been optimal. At the level of implementation of PAI learning management has been running in accordance with management functions, but in the implementation stage still needs improvement and refinement. Then the factors consist of internal factors in the form of high student awareness, high teacher awareness, and

the strong role of school policies as well as external factors in the form of parental guidance, good environmental support and the ability to control the development of information technology in PAI learning. However, there are still inhibiting factors for PAI learning. management in shaping the religious character of students in the form of weak student motivation, lack of teacher creativity in developing learning methods, weak parental support and environmental factors and the development of information technology. While the efforts that have been made to overcome these obstacles have been carried out through strengthening the competence of PAI teachers, strengthening the implementation of school policies, strengthening communication with parents and stakeholders as well as the use of digital applications and technological developments in PAI learning management.

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