



EDUKASIA

JURNAL PENELITIAN PENDIDIKAN ISLAM

<http://journal.stainkudus.ac.id/index.php/Edukasia>

P-ISSN : 1907-7254; E-ISSN : 2502-3039

Vol. 17 No. 2 Tahun 2022 | 171-186

DOI: <http://dx.doi.org/10.21043/edukasia.v17i2.15837>

## State Islamic School: Institutional Transformation of Islamic Religious Education at SMP Negeri 3 Dempet in Demak Regency

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### **Abstract**

*The research focused on the institutional transformation of Islamic religious education (PAI) in SMP Negeri 3 Dempet, Demak Regency. The purpose of the study was to determine the form of PAI institutional transformation at SMP Negeri 3 Dempet in Demak Regency, the design of the state Islamic school as a form of PAI institutional transformation, and the contribution of PAI institutional transformation to the academic quality of PAI. Methods of data collection were interviews, field observations, and documentation. Data were obtained from the principal, school committee, vice principal, PAI teacher,*

*education staff, and students, with 30 respondents. The data were then analyzed using an interactive analysis model with the stages of data collection, data reduction, data presentation, and verification/conclusion. The study results revealed that 1) state Islamic school is a form of PAI institutional transformation at SMP Negeri 3 Dempet, Demak Regency, 2) state Islamic school was built through intracurricular, extracurricular, and co-curricular activities, and 3) to improve academic quality, the institutional transformation of PAI in SMP Negeri 3 Dempet, Demak Regency, was conducted through regular programs, regular tahfidz (memorization) programs, and tahfidz boarding programs. This research contributes to the finding of the state Islamic school as a model for PAI's institutional transformation in schools.*

*Keywords: PAI Institutional Transformation; State Islamic Schools; Academic quality*

## **A. Introduction**

The complexity of the phenomenon of students' behaviors that occurs today, such as promiscuity, abuse of illegal drugs, brawls between students, bullying, or even behavior that tends to be criminal, makes it clear that education, including Islamic education, has not been able to carry out its function in developing human beings according to their nature. Ideally, Islamic religious education should be presented amid the community to take part in solving the problems that occur so that the social conditions of the community become balanced and conducive, and the quality of life increases (Arizal et al., 2019; Mulia, 2020; Nurjanah et al., 2020). Islamic religious education taught in schools is also part of a sub-system of the national education system, not only aiming to transfer religious values. More than that, it is so that the values of religious teachings can be implemented/practiced well in social life. Thus, Islamic religious education can significantly contribute to forming the soul and personality. In addition, a good Islamic education is based on an understanding of good and correct teachings, rational and philosophical thinking, the formation of good morals, and the improvement of the moral life that has been damaged (Iswati, 2017).

However, a surprising fact happened to junior high school students in the Demak Regency two years ago: a video circulated containing a group of junior high school (SMP) students attacking other groups by carrying sharp weapons while riding motorbikes (Budi, 2019). This fact indicates that Islamic religious education taught to junior high school students in Demak Regency so far is still limited to teaching, which is still dominant in the cognitive/knowledge domain, while other aspects, such as the affective/attitude and psychomotor/skills domains, have not been maximized. As a result, it has not impacted the

community in forming students' morals. Another worrying fact is that a junior high school student in Demak admitted that his friend had bullied him. Based on the research (Sakdiyah et al., 2020), as many as 78.9% of junior high school students experienced bullying from their peers. The bullying acts include ridiculing, spreading gossip, calling by names, not by their real names, intimidation, verbal and nonverbal violence, ostracism, and physical attacks. The same thing also happened to junior high school students in Sukoharjo Regency; the delinquency that occurred tended to be criminal, such as theft, fights, motorcycle gangs, and driving a motorcycle without complete documents and helmets (Maulana, 2019). This phenomenon of juvenile delinquency almost occurs throughout Indonesia. Juvenile delinquency is usually a deviant attitude or behavior carried out in all lifelines in the family, school, and community. Based on the 2018 KPAI report, 84% of students in Indonesia experienced some form of violence in schools, in which teachers carry out this violence to students, students to teachers, and students to their friends (Chairunnisa, 2018).

On the other side, in the context of the transformation of educational institutions, it is a step taken to improve by involving many components. Educational institutional transformation in the context of improvement also cannot stand alone and requires other supporting factors, both internal and external (Aziz et al., 2022; Supaat, 2011). It also occurs in the transformation of Islamic religious education institutions, where the involvement of policymakers, starting from school principals, teachers, stakeholders, and school committees, is needed. These components must formulate together the vision, mission, goals, objectives, and learning designs containing holistic content so that the education carried out is not only limited to the transfer of knowledge but has also been designed in such a way to be actualized in everyday life.

From several previous studies, the authors can find several research results, including research on the transformation of Islamic education in Islamic boarding schools (*pesantren*), with the results that *pesantren* are models of traditional Islamic education. There, institutional transformations were carried out because of colonial political urges and Islamic renewal movements so that *pesantren* started organizing itself into a modern educational institution without losing its Islamic characteristics. Besides, transforming *pesantren* into *madrrasah* is a form of modernization of Islamic education (Afista et al., 2021; Kamal, 2018; Mustaqim, 2017; Muzakir, 2017; Sudrajat, 2018; Syafe'i, 2017; Syahid, 2020; Thoyib et al., 2020). In addition to the studies above, the transformation of Islamic education must coincide with innovation and education management so that the transformation carried out must go through the stages of planning, organizing, evaluating, and monitoring comprehensively (Izzah, 2020; Rouf, 2016). Moreover, the transformation of Islamic education can be successful when the leaders become

the driving force for better and accountable institutional management (Abrori, 2018). Ideally, the transformation of Islamic educational institutions, such as the transformation of STAIN to IAIN and IAIN to UIN, is a good step to improve managerial management, the quality of education, and human resources (Chotimah, 2019; Ibrahim & Wahidah, 2022).

Based on some of the research results above, it can be concluded that the institutional transformation of Islamic education is still conceptual and contains basic ideas as a basis for institutional transformation. For this reason, this research takes on a role that has not been carried out by previous research, or it can even be said that it is an applicative follow-up to the above research. This study focuses on the state Islamic school as a form/model of transformation of Islamic education at SMP Negeri 3 Dempet, Demak Regency. Thus, the problem formulation in this study is as follows: 1) Why is the state Islamic school the choice of PAI institutional transformation at SMP Negeri 3 Dempet, Demak Regency? 2) What is the institutional transformation of PAI carried out by SMP Negeri 3 Dempet? 3) What is the contribution of the institutional transformation of PAI (State Islamic School) to academic quality at SMP Negeri 3 Dempet?

This study used a qualitative descriptive field research approach with phenomenological methods. This study aimed to explore PAI's institutional transformation at SMP Negeri 3 Dempet, Demak Regency. Data was collected through interviews, direct observation, and document review. Data were obtained from the principal on the policy of PAI institutional transformation, from the school committee in the form of input on institutional management and the cultivation of Islamic culture, from the vice principal on the design of co-curricular, intracurricular, and extracurricular activities, from the PAI teacher in the form of habituation activities and Islamic culture, and from education staff in the form of data on the implementation of the institutional transformation of PAI. Meanwhile, the data analysis employed stages of data collection, data reduction, data presentation, and drawing conclusions.

## **B. Discussion**

### **1. Educational Institutional Transformation**

Transformation can be defined as a change from one form to another, for example, turning a vision into reality. Transformation can also be interpreted as a process of changing to a new format, function, or structure. Besides, transformation can be interpreted not only in terms of physical change but also as a form of change in mindsets, such as the transformation carried out by leaders when creating a vision and system by continuously

questioning and challenging beliefs, assumptions, patterns, habits, and paradigms to develop and apply the application of management science, with various perspectives of in-depth knowledge. The transformation is expected to become a process of change as a whole and in total from all aspects and is planned carefully and systematically (Izzah, 2020; Rouf, 2016). In addition, this transformation paradigm indicates that the pattern is changed basically into another form of work substantively in educational institutions to be more competitive (Setiawan & Muhith, 2013). Therefore, transformation theory is more representative of explaining the progress of change in the future rather than stopping at one point (Ibrahim & Wahidah, 2022).

In this case, as a place for student personality development, schools are always experiencing dynamic changes. Schools have a strategic role in creating talented human resources, a place for educators to convey knowledge, inculcate culture, and build students' personalities. Moreover, changes and transformations in educational institutions actually depart from external and internal factors. To stay *up to date*, modern educational institutions must also follow the spirit of the times. It denotes that the environment of educational institutions must have and adhere to the principle of openness; although it is not responsive, it always takes a positive attitude in dealing with environmental dynamics so that the process of change and transformation becomes the school's needs.

The transformation of school institutions, as stated above, can be classified into several basic changes, as conveyed by Utari (Utari, 2020), including structural changes, program changes, and changes related to human resources (HR). According to Lunenburg and Ornstein in their writings (Satriawan et al., 2021a), transformation and institutional change in schools can succeed at least through five stages of change. The stages of change are as follows: 1) Diagnosing/exploring the current state of the school and identifying the desired state, 2) Creation of a strategic vision for schools, 3) Strategic planning for school changes, 4) Development of commitment, participation, cooperation, and support from management (principals, foundation owners) for the changes made, and 5) Stabilization, integration, and consolidation of change. In addition, according to Lewin (1951), the change process generally consists of three phases: unfreezing, changing, and refreezing. This change process is carried out to approach the desired condition and create a new system/renewal as a culture maintained sustainably (Kuhn, 1951). Here is the illustration:

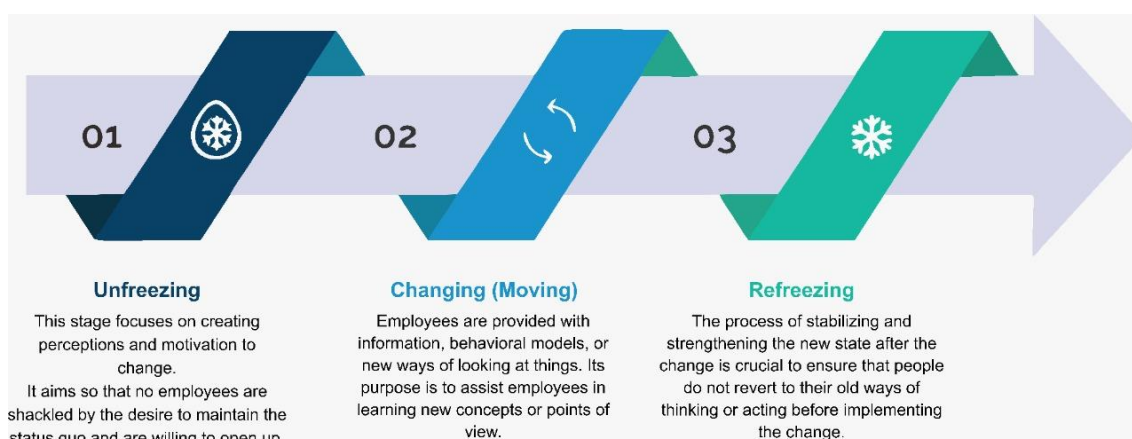


Figure.1 Design Changes According to Kurt Lewin Source:

<https://samahitawiroutama.com/teori-change-management/> (2022)

From the figure above, it can be explained that the purposes of the stages of unfreezing, changing, and refreezing are as follows: 1) unfreezing/thawing is the initial stage to create a condition of awareness that change is important. 2) Changing/moving is a follow-up step after unfreezing, which intends to provide information about new policies used in the transformation to be carried out. 3) Refreezing is when the agreed transformation policies become references, steps, and paradigms in carrying out duties. It signifies that these three stages become a unified whole in institutional transformation.

## 2. Religious Education and Morals

Islamic education is a process of developing physical, spiritual, intellectual, scientific, and other practical aspects. Nasution explained that Islamic education is filling students with knowledge, developing their skills, and developing their moral and religious aspects. (Marzuki, 2012). Islamic religious education also prepares the younger generation to fill their roles and transfer knowledge and Islamic values in harmony with human functions for good deeds in the world and the hereafter. In other words, through Islamic education, the improvement and development of human resources in attitudes, knowledge, and skills can be improved (Agung, 2017; Walidin, 2016). In addition, Islamic religious education is essentially a process of forming a complete human self, the union of mind, heart and body, which ultimately makes humans according to nature (Rais et al., 2021). Meanwhile, Endang Saifuddin Anshari argued that Islamic education with a technical approach could be in the form of guidance (leaders, demands, proposals) for students on the development of the soul (thoughts, feelings, will, intuition) and the body of the learning

object with certain material, time, method, and media towards the creation of a specific person, accompanied by evaluation according to Islamic teachings.

Essentially, Islamic religious education forms humans as *kaffah* beings in vertical and horizontal relationships (Kuswanto, 2014). Citing his opinion, Islamic religious education aims to form a personality as a caliph of Allah, at least to prepare him to always be submissive and obedient in totality. It is in line with QS Al-An'am (6):162, which means "Say (Prophet Muhammad), "Indeed my prayer, my worship, my life, and my death are only for Allah, the Lord of the worlds" and QS al-Dzariat (51): 56, which means "I did not create the jinn and mankind except to worship Me."

In the 2013 curriculum, Islamic religious education (PAI) taught in schools and madrasahs is known as Islamic religious education and morals. Islamic religious education and morals are designed to form students' spiritual attitudes, social attitudes, knowledge, and skills. Islamic religious education and morals are also carried out to harmonize faith, Islam, and *ihsan*, manifested in four ways: 1) relationship with Allah SWT; 2) human relations; 3) human relations with oneself; 4) human relations with the environment. In other words, the scope of study in Islamic religious education and morals includes the Qur'an and hadith, Aqedah/tawhid, morals, jurisprudence, and the history of Islamic civilization (Mohandas, 2014). Moreover, Islamic religious education and morals are implemented through subjects at all levels of education, while the practice can be developed in the form of co-curricular and extracurricular.

Further, the curriculum structure of Islamic religious education and morals in the 2013 curriculum is divided into core competencies (KI) and basic competencies (KD). Core competencies are the development of graduate competency standards (SKL) as the minimum quality standards students must master in each material. These core competencies are developed into four interrelated domains of abilities: spiritual attitude (KI 1), social attitude (KI 2), knowledge (KI 3), and skills (KI 4). In the learning process, this core competence (KI) becomes a reference in developing basic competencies (KD) and syllabi. These two things serve as guidelines for teachers in designing and developing the learning process through a lesson plan (RPP).

### 3. State Islamic School; Transformation of Islamic Religious Education Institutions

The transformation of Islamic religious education institutions is an attempt to turn ideals into reality, values into value orders, and sky-high dogmas into grounded dogmas so that they can be applied to change the social order. The transformation meant here is

changing the understanding of religious teachings into religious reality so that religious teachings are not only limited to intellectual studies but have become an order in everyday life. Thus, Islamic religious education is true education, not just teaching. Religious lessons are not only discourse in the classroom but also have entered students' daily lives. In other words, religious teachings have become students' culture at school and in the community.

Further, institutional transformation in the education system can be done by designing all the existing processes in intra-curricular, extracurricular, and habituation or co-curricular activities (Supaat & Taufikin, 2019). These three aspects must be able to coexist and mutually reinforce each other so that educational goals will be achieved. In order to cultivate Islamic values both in the school environment and equip students in daily life, SMP Negeri 3 Dempet, Demak Regency, made a policy breakthrough by declaring it as a state Islamic school as a form of institutional transformation of Islamic religious education.

The selection of the state Islamic school as a policy that characterizes SMP Negeri 3 Dempet has been through several studies and in-depth analysis involving all elements, ranging from the principal, teachers, committees, stakeholders, and the surrounding community. The principal, as a manager, has a very urgent role in this PAI institutional transformation policy. The roles carried out by the school's principal consist of making this policy based on input from the committee and the surrounding community and coordinating all elements of school stakeholders to formulate, design, and cooperate with other parties in implementing the policies. According to Muklasin, vice principal for public relations, the "state Islamic school" policy process, through a long study involving many components and activities, was designed so that in 2020, it was officially launched (Muklasin, personal communication, March 5, 2022).

Several reasons underly why the state Islamic school has become a policy of institutional transformation of Islamic religious education at SMP Negeri 3 Dempet, Demak Regency, including 1) the conditions/environment around, which strongly adhere to Islamic teachings, 2) all students are Muslim, and most students are still in school in the afternoon, i.e., Madrasah Diniyah, 3) surrounded by five MTs close to each other, 4) suggestions from the community and guardians of students to create a religious atmosphere in learning, and 5) as a system for building student character (Parjono, personal communication, March 6, 2022). In response to this, the principal of SMP Negeri 3 Dempet, together with the academic community, formulated a slogan called SAKINAH (academic system, collaborative, innovative, nationalist, religious, and humanities) and a



policy of al-Qur'an 30 juz literacy as a graduation requirement (M. Nashoka, personal communication, March 5, 2022).

From several data above, the policy-making process of institutional transformation of Islamic religious education in the form of a state Islamic school policy can be categorized as refreezing (Kuhn, 1951). Meanwhile, based on Lunenburg and Ornstein's theory (Satriawan et al., 2021a), it belongs to stages 1 and 2: exploring and identifying environmental conditions and creating a strategic vision and mission.

#### 4. Construction of a State Islamic School at SMP Negeri 3 Demak, Demak Regency

State Islamic school as a transformation policy of Islamic religious education institutions at SMP Negeri 3 Dempet, Demak Regency, must be followed up in learning and non-learning activities. Activities in the form of learning are designed to equip students in mastering and understanding religious teachings, while non-academic activities are directed at the habituation and development of religious culture as a form of actualizing students' intellectuality in life both at school and in society.

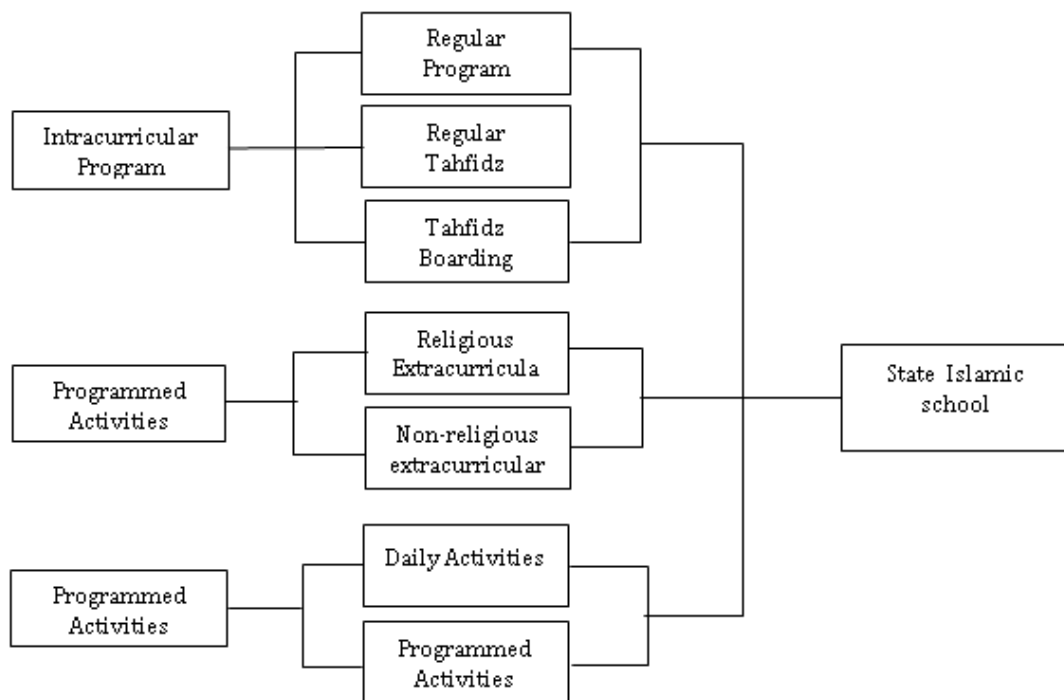


Figure.2 Construction of the State Islamic School of SMP Negeri 3 Dempet

The construction of the *state Islamic school* as a form of institutional transformation of Islamic religious education at SMP Negeri 3 Dempet, Demak Regency,

was built on three things: 1) intracurricular activities, 2) extracurricular activities, and 3) co-curricular activities. These three things are interconnected and inseparable.

As for the activities carried out to build the institutional transformation of Islamic religious education into a "*state Islamic school*," SMP Negeri 3 Dempet, Demak Regency, conducted:

**a. Intracurricular Activities**

In order to build a state Islamic school, SMP Negeri 3 Dempet, Demak Regency, offers students a choice of three learning program systems: 1) Tahfidz (memorization) Boarding Program, 2) Regular Tahfidz Program, and 3) Regular Program. These three programs are specifically designed to improve students' academic quality. This program aims to improve academic quality as mandated by the 2013 curriculum and al-Qur'an literacy.

The Tahfidz Boarding Program is specifically designed to produce students who memorize the Qur'an using a boarding system. This boarding activity is a form of collaboration between the school and the tahfidz al-Qur'an Darus Su'ada Islamic boarding school. The process of boarding activities with a special tahfidz program is conducted after the learning process at school is complete. Students who take part in this program continue their learning process at the Roudlotul Qur'an Darus Su'ada Islamic boarding school.

Then, the regular tahfidz program is designed to produce students who memorize the Qur'an only by studying at school so that after the learning program at school is complete, students do not need to continue their learning in Islamic boarding schools. Still, they have the assignment to memorize at home, and every morning or afternoon before going home, they should deposit the memorization. In comparison, the regular program is a learning program like other schools but with additional activities, such as memorizing juz 30 and several surahs and using the PAI laboratory to support academic activities.

**b. Extracurricular activities**

To support the state Islamic school program, SMP Negeri 3 Dempet, Demak Regency, designs and directs extracurricular activities to support the achievement of the transformation program. Here, the OSIS (school students organization) coach and the extracurricular activity coach plan activities and coordinate with each other so that these activities are controlled and in accordance with the policies taken. In addition, support

for the state Islamic school program is not only for religious extracurricular activities but also for non-religious extracurricular and student leadership activities.

Further, the transformation of Islamic religious education institutions through the state Islamic school program through extracurricular activities is divided into 1) religious extracurricular activities and 2) non-religious extracurricular activities. Religious extracurricular activities aim to broaden students' religious insight and instill the values of religious teachings. These include tambourine, *Murotal/Tartil*, MTQ, and Islamic speech. Meanwhile, non-religious extracurricular activities aim to train students' discipline through student council, scouts, *karawitan*/music arts, drum band, and sports.

### c. Co-curricular Activities

In co-curricular activities, the process of institutional transformation through the state Islamic school program aims to provide experiences to students by making habits and fostering a religious culture practiced in the school environment, with the hope that this habituation and culture can be carried out by students when in the community. This co-curricular activity is carried out before and after the learning process. This co-curricular activity is the responsibility of PAI teachers and all components, such as homeroom teachers, teachers, and employees, who also have the same responsibility according to their respective main tasks.

Based on the implementation, co-curricular activities are divided into 1) daily and 2) programmed co-curricular activities. Daily co-curricular activities are non-academic activities carried out daily by the academic community of SMP Negeri 3 Dempet, Demak Regency. In the morning, students shake hands with teachers and employees when entering the school environment, read *Asmaul Husna* together before learning activities, and apply S5 culture (smile, greetings, greetings, polite, and courteous), and do Dhuhur prayer in congregation. On the other hand, programmed co-curricular activities are carried out at certain moments, such as the implementation of PHBI, *istighosah* every Friday wage, *infaq* on Friday, leadership training, and 1 Muharram camp.

From some activities above, the construction of state Islamic school policies can be categorized as changing and refreezing, i.e., in the form of information on activities and their implementation (Kuhn, 1951). Meanwhile, according to Lunenburg and Ornstein's theory (Satriawan et al., 2021b), it enters stages 3, 4, and 5: activity planning, activity development, participation and cooperation, and integration and consolidation.

## 5. Contribution of State Islamic School to Improving the Academic Quality of PAI at SMP Negeri 3 Dempet

The state Islamic school program, a form of institutional transformation of Islamic religious education at SMP Negeri 3 Dempet, Demak Regency, is a comprehensive program that includes academic and non-academic activities. Academic activities are carried out with several innovations to the 2013 curriculum. Innovations enrich and provide additional religious insight to students in understanding religious teachings. In addition, the fulfillment of infrastructure facilities, such as prayer rooms and PAI laboratories, must be met by schools so that students can use these infrastructure facilities in developing and adding religious insight.

Moreover, the academic content of the state Islamic school program is more than the 2013 curriculum; for example, in class VII, the Qur'anic materials that must be memorized and understood are QS Al-Insyirah and QS Adz-Dzuha, while in the state Islamic school program for regular programs, students must memorize al-Qur'an juz 30 and literate al-Qur'an 30 juz as a requirement to take the final religious exam. Apart from the academic content, non-academic activities provide students with religious experiences through Islamic culture at school. Other activities also give new colors and are more imprinted because students are trained to practice religious teachings received in classrooms in everyday life through a religious culture built in schools, with the hope that later, this culture can be implemented in real life in the community.

Furthermore, the design of the collaboration between intracurricular, extracurricular, and co-curricular activities in the state Islamic school program is a breakthrough made by SMP Negeri 3 Dempet, Demak Regency, in transforming Islamic religious education institutions. The collaboration becomes a unified whole in the context of instilling the values of religious teachings while simultaneously practicing them directly in religious culture in the school environment. The state Islamic school program, academically and non-academically, is a program that can be a differentiator and an added value compared to other schools. Besides, collaboration through the state Islamic school program can contribute positively to the academic quality of PAI, and this is because the state Islamic school program is designed to equip students both in developing insight and inculcating religious culture.

## C. Conclusion

From the result of this study, it can be concluded that: (1) state Islamic school is the choice of PAI institutional transformation at SMP Negeri 3 Dempet, Demak Regency because it is the starting point for efforts to improve the academic quality of PAI. (2) The institutional transformation of PAI at SMP Negeri 3 Dempet was carried out with good academic quality management; planned, implemented, monitored, and evaluated synergistically. It is built through intracurricular, extracurricular, and co-curricular activities. (3) The institutional transformation of PAI at SMP Negeri 3 Dempet contributes positively to the development of state Islamic schools and academic quality. This contribution is manifested in the principal's policies and academic quality management, which is truly relevant and contributes to the institutional transformation of PAI. These policies include regular programs, regular *tahfidz* programs, and *tahfidz* boarding programs.

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