

Analysis of Factors Affecting the Quality of Islamic Religious Education in Schools

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Abstract

This study aims to analyze various factors that affect the quality of Islamic religious education in schools. In the era of globalization and technological advancement, religious education has an important role in shaping the character and morals of students. The research method used is library research with a descriptive qualitative approach. Data was collected through a review of various literature sources such as journals, books, and previous research results relevant to the topic. The results of the analysis show that there are several main factors that significantly affect the quality of Islamic religious education in schools. These factors include the competence and professionalism of teachers, the relevance and completeness of the religious education curriculum, the learning methods used, the availability of supporting facilities and infrastructure, and support from parents and the family environment. Each of these factors interacts with each other and determines the effectiveness of the Islamic religious learning process. These findings provide important implications for policy makers, schools, and teachers in formulating more effective strategies to improve the quality of Islamic religious education. This research is expected to be a reference in the development of educational programs that are more integrative, contextual, and in accordance with the needs of the times.

Keywords: Education, Islam, Quality of Education, Schools, Influencing Factors

INTRODUCTION

Islamic Religious Education (PAI) is an integral part of Indonesia's national education system. Its existence is not only intended for cognitive mastery of religious knowledge, but also to form character, morality, and noble morals in students. In Law Number 20 of 2003 concerning the National Education System, it is stated that the purpose of national education is to develop the potential of students to become human beings who believe, fear God Almighty, and have noble character. This emphasizes the importance of religious education, especially Islamic religious education in the midst of the majority of Muslim Indonesian society. Through PAI subjects, students are directed not only to understand Islamic teachings, but also to

internalize them in daily life, so that they form individuals with integrity, ethics, and responsibility.

However, in the midst of this vital role, the quality of Islamic religious education at various levels of education still faces various serious challenges. These challenges do not only come from the internal side of the school, but also from external aspects such as the social environment, educational policies, and changes in socio-cultural dynamics. Some schools, especially those in 3T (disadvantaged, frontier, and outermost) areas, still experience limitations in terms of professional and competent educators. PAI teachers, who are supposed to be the spearhead in fostering students' morals, often

come from educational backgrounds that are not suitable or have not participated in training and certification that supports their professional performance (Wahyuni & Ramadhan, 2021). This certainly affects the effectiveness of the delivery of PAI material which is not only textual, but also contextual and applicative.

In addition, the limitations of learning media and facilities are also obstacles in improving the quality of PAI learning. The monotonous use of the lecture method still dominates the teaching and learning process, causing low active participation of students. In fact, an interactive, technology-based, and integrated learning approach that integrates real-life values is needed in conveying religious materials so that they can be understood more easily and meaningfully by students (Fitriani, 2021). In this digital era, PAI teachers need to master information technology-based learning media in order to be able to bridge the learning style of the native digital generation which tends to be visual and interactive.

On the other hand, the curriculum that serves as a guideline in the implementation of learning also affects the quality of Islamic religious education. A curriculum that is too dense, rigid, or not in accordance with the context of students' lives makes PAI material difficult to internalize in depth. Therefore, there is a need for innovation in the development of the PAI curriculum that is not only oriented to the aspect of knowledge, but also to

strengthening character and forming Islamic personality (Kurniawan & Setiawan, 2022). The ideal curriculum is one that is able to integrate science, charity, and morals and facilitate students to actively explore Islamic values in the context of modern life.

Support from the family and community environment is also an important external factor in determining the success of Islamic religious education in schools. Religious education cannot be imposed solely solely on formal educational institutions. The role of parents as the first and main educators is very crucial in providing an example and a conducive environment for the formation of children's Islamic character. Sari & Hidayat (2020) emphasized that synergy between school and family is very necessary so that Islamic values instilled in schools can be continued and strengthened in the home environment.

Furthermore, the results of research from Nasution & Maulida (2023) show that the existence of adequate religious facilities such as mushallas, Islamic libraries, as well as religious extracurricular activities such as flash Islamic boarding schools, Islamic studies, and da'wah competitions can increase students' interest and motivation in participating in PAI lessons. A religious school environment, exemplary teachers, and habituation activities such as congregational prayer and daily reading of the Qur'an are important parts of shaping a school culture that supports religious education. Ahmad

& Hasanah (2020) conclude that the quality of Islamic religious education cannot be separated from the complex interaction between internal factors such as teacher competence, learning media, and curriculum, as well as external factors such as family and social environment. Therefore, improving the quality of Islamic religious education requires a systemic and collaborative approach from various parties—the government, schools, teachers, parents, and the community.

By paying attention to these various factors, it is hoped that through this research, Islamic religious education will not only become a formal subject in schools, but will be able to become the main pillar in forming a generation of a nation that is religious, tolerant, and noble. Comprehensive and sustainable reform of religious education is a necessity in answering the challenges of the times while realizing the goals of national education as a whole.

METHOD

This research uses a qualitative approach with the library research method. The literature study was chosen because this study aims to analyze and understand various factors that affect the quality of Islamic Religious Education (PAI) in schools based on data and information obtained from written sources such as scientific journals, books, articles, and other relevant documents.

A qualitative approach is used to explore in depth the thoughts of experts as well as the results of previous research related to variables that affect the quality of PAI. This method does not aim to quantitatively measure the relationship between variables, but rather to understand the meaning, concept, and context contained in the literature.

The data in this study is sourced from relevant secondary literature, namely national and international scientific journals that have been accredited, scientific books that discuss Islamic education, education management, as well as supporting and inhibiting factors in the PAI learning process in schools. The criteria for selecting sources include: (1) Relevance to the research topic, (2) Academic quality and credibility of the source, and (3) Up-to-date data, with priority on literature published in the last five years.

The data collection technique is carried out through systematic document search using online databases such as Google Scholar, Garuda Ristek-BRIN, DOAJ, and the university's digital library. The keywords used in the literature search include: *quality of Islamic religious education, Islamic education factors, PAI teacher competence, PAI curriculum, learning environment, Islamic education management, and so on.*

The collected data was analyzed by *content analysis* techniques, which are identifying,

categorizing, and interpreting key findings in the literature related to factors that affect the quality of PAI. The focus of the analysis is directed at the aspects of teachers (competence, methods, and examples), curriculum, school management, facilities, social environment, and parental support. The analysis process is carried out in a descriptive-qualitative manner to draw comprehensive conclusions based on patterns found in the literature. With this method, it is hoped that the research will be able to provide a clear and in-depth picture of the key factors that determine the success of Islamic religious education in schools.

RESULTS AND DISCUSSION

Teachers are a key element in the entire educational process, including in Islamic Religious Education (PAI) learning. The role of PAI teachers is not only limited to the delivery of religious materials, but also as moral guides and role models for students in daily life. Competent PAI teachers, both pedagogically and spiritually, are able to integrate Islamic values into learning in a way that is inspiring, touching, and easy for students to understand (Wahyuni & Ramadhan, 2021). Pedagogic competence includes the ability to design, implement, and evaluate the learning process, while spiritual competence reflects the moral integrity and exemplary demonstrated by teachers in real life.

In the modern era of education, the improvement of the quality of teachers depends

not only on formal education background, but also on continuous training and professional development. Training programs, workshops, and certifications are important means to renew teachers' insights in facing the challenges of the times and adopt more innovative and relevant learning approaches (Fitriani, 2021). In addition, high teacher competence also has a direct impact on students' learning motivation and the success of internalizing Islamic values (Hafsari & Mulyono, 2022).

On the other hand, support from the government and educational institutions for teacher capacity building is also needed systemically. This includes providing access to learning resources, educational technology, and fair and sustainable teacher performance evaluation policies (Mutaqin, MZ 2022). Thus, the quality of PAI teachers is the main determinant in creating religious education that is not only informative, but also transformational.

Curriculum and Teaching Materials

The curriculum is an important component in the world of education which serves as a guideline for teachers in developing learning strategies. In the context of Islamic Religious Education (PAI), a curriculum that is relevant and adaptive to the development of the times is the key in conveying Islamic values in a meaningful and applicable manner. The PAI curriculum that only focuses on cognitive, memorization, and theoretical aspects tends to be

less effective in shaping the character and spirituality of students. Therefore, a contextual curriculum is needed, namely material that is adapted to social realities and the needs of current students (Slamet, S., Hana, MY, & Suratman, S. 2023)

Integrative and thematic approaches are one of the strategies in the development of the PAI curriculum that can connect Islamic teachings with daily life. Through this approach, students not only learn Islam as a science, but also as a value system that guides behavior and ways of thinking. For example, topics such as social media ethics, tolerance between religions, and environmental awareness can be integrated into PAI materials to provide a more actual and relevant understanding (Zainuddin & Rachmawati, 2021).

In addition to an integrative approach, curriculum development must also be flexible and dynamic, so that it is able to adapt to technological developments and globalization challenges. There is a need to adjust the curriculum based on the Pancasila student profile which emphasizes the values of religiosity, mutual cooperation, and independence. Teachers are also expected to be able to develop a Learning Implementation Plan (RPP) that is not only fixated on the syllabus, but also considers the contextual needs of students (Islami RYP (2023). With an adaptive and contextual curriculum, PAI learning will be more lively, grounded, and able to become a

moral foundation in facing various dynamics of modern life.

Learning Methods and Media

The use of varied learning methods is one of the important keys in improving the quality of the teaching and learning process of Islamic Religious Education (PAI). Monotonous methods such as single lectures often make students less active, even saturated, so that the religious message conveyed is not optimally absorbed. On the contrary, the use of various methods such as group discussions, case studies, role playing, and technology-based learning has been proven to be able to increase student participation and involvement in the learning process (Fitriani, 2021). Through this approach, students do not only become passive listeners, but actively build their understanding through interaction, reflection, and direct application to the material studied.

The discussion method, for example, provides space for students to express their opinions, share experiences, and think critically about the Islamic values taught. Case studies allow students to analyze contemporary religious issues based on Islamic principles, making learning more relevant and meaningful. On the other hand, technology integration such as the use of learning videos, interactive quiz applications, and learning Management System (LMS)-based digital platforms can enrich students' learning experiences and increase their

motivation to take PAI lessons (Wahyuni E 2022).

In addition to methods, the selection of the right learning media also greatly determines the success of the delivery of the material. Interactive media such as animation, simulation, and visual-based multimedia not only attract students' attention, but also help them understand abstract concepts in Islamic teachings more concretely. This is in line with the results of research by Firdaus NS (2024) which shows that students tend to be more enthusiastic and active when the media used is fun and in accordance with their learning style. Thus, innovation in learning methods and media is an inseparable part of efforts to improve the quality of Islamic religious education in schools.

Facilities and Infrastructure

School facilities are one of the significant supporting factors in creating an effective learning process, including in Islamic Religious Education (PAI) learning. Educational facilities are all tools, materials, and furniture that are directly used in the educational process in schools (Hermawan D 1). Meanwhile, A.L Hartati (2017) explained that educational facilities are direct tools to achieve educational goals, such as classrooms, books, libraries, laboratories, and so on. Adequate facilities and infrastructure not only support the comfort of learning, but also strengthen the understanding and appreciation of Islamic values among students. A clean, tidy, and equipped classroom

with learning aids allows for conducive and fun learning interactions. In addition, libraries with a diverse collection of Islamic literature can be an important source of reference for students and teachers in expanding Islamic insights beyond the subject matter taught in class. (Muslimin, T.A., & Kartiko, A. 2020).

Religious laboratories—although not common in all schools—are important innovations that can function as places for worship practices, sermon simulations, ablution training, and other religious activities. The facility provides a hands-on practice space for students to not only understand religious theory, but also be able to apply it in real life. A study by Rochmah, L.L., & Nasrulloh, AKU (2021) shows that schools that provide religious laboratories and means of practicing worship tend to have students with a better understanding and implementation of Islamic teachings.

The availability of worship facilities such as representative prayer rooms is also an important indicator in shaping the religious atmosphere in schools. Through religious activities such as congregational prayers, recitals of the Qur'an, and daily lectures, students are accustomed to applying Islamic values in their daily lives. This is supported by research by Salsabila & Nurhasanah (2022) which states that adequate worship facilities increase students' participation in school religious activities and strengthen their spiritual character.

Thus, the availability of physical facilities that support PAI learning should not be ignored, as it directly affects the effectiveness of learning and the formation of students' Islamic character.

Parental Support and Social Environment

The role of parents in Islamic religious education cannot be separated from the learning process that takes place in schools. Education is actually a shared responsibility between family, school, and community. Parents, as the first and foremost educators, have a great influence in shaping children's character and spirituality from an early age. The example shown by parents in carrying out worship, speaking honestly, and being polite, indirectly becomes valuable learning that continues to be embedded in children (Kurniawan, AH 2024)

In addition to examples, providing spiritual motivation at home is also very important to build children's awareness and love for Islamic teachings. Parents who routinely invite their children to pray in congregation, read the Qur'an together, and discuss Islamic values in daily life, will provide reinforcement to what has been taught at school. Research by Sulastrri (2024) shows that spiritual support from the family is directly proportional to the increased enthusiasm for learning Islamic Religious Education in students.

Furthermore, the religious social environment also strengthens the internalization

of Islamic values. Interaction with neighbors, peers, and community leaders who uphold Islamic values will form an atmosphere conducive to the development of children's morals and faith. This is in accordance with the views of Heryanto, AR, Wardani, WL, Shadrina, SN, Haris, MR, Putri, NL, Ramadhan, RA, ... & Kusumastuti, E. (2024) which states that a religious social environment has a positive correlation with students' religious attitudes, both inside and outside school.

Thus, collaboration between parents and the social environment is an important aspect that supports the success of Islamic religious education in schools. Schools that actively involve parents in religious activities and establish partnerships with the community will be more successful in shaping students who are not only intellectually intelligent, but also spiritually mature.

CONCLUSION

Based on the results of the analysis of various factors that affect the quality of Islamic religious education in schools, it can be concluded that the quality of Islamic Religious Education (PAI) learning is greatly influenced by the synergy between several important elements. First, the competence of PAI teachers is a central factor, both in terms of pedagogy and spirituality. Teachers who are professional and have high moral integrity are able to inspire and guide

students as a whole. Second, a relevant, contextual, and integrative curriculum is an important foundation in conveying actual and grounded Islamic values. Third, varied, innovative, and technology-based learning methods and media have been proven to be able to increase students' active participation and understanding of religious materials. Fourth, adequate facilities and infrastructure, such as comfortable classrooms, religious laboratories, and worship facilities, play a major role in creating a conducive and religious learning atmosphere. Fifth, support from parents and a religious social environment provides reinforcement for Islamic values taught in schools. Harmonious interaction between home, school, and community is an important foundation in shaping the spiritual character of students as a whole. Therefore, improving the quality of Islamic religious education in schools must be carried out holistically, actively and sustainably involving various parties.

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