Problems of Learning Islamic Religious Education at SMK Negeri 3 Palu

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Abstract

This study discusses the Problems of Islamic Religious Education Learning at SMK Negeri 3 Palu, the main problem in this thesis contains the formulation of the problem of How the Problems of Islamic Religious Education Learning at SMK Negeri 3 Palu, and how the efforts of Islamic Religious Education teachers in solving the Problems of Islamic Religious Education Learning at SMK Negeri 3 Palu, the purpose of the research is to find out the Problems of Islamic Religious Education Learning at SMK Negeri 3 Palu, and to find out the efforts of Islamic Religious Education teachers in solving Islamic Religious Education Learning Problems at SMK Negeri 3 Palu. To answer these problems, the author uses a qualitative method in this study, which is sourced from field research and data collection techniques through observation, interviews and documentation. To test the validity of the data using Extension of participation, Presistent observation, and Triangulation. The results of the research in the discussion of this thesis are about the Problems of Learning Islamic Religious Education at SMK Negeri 3 Palu various problems found in teaching and learning activities, be it related to the application of methods, mastery of materials, problems with facilities and infrastructure to the media used. The suggestions from this article are, Islamic Religious Education needs to receive attention from various parties. There needs to be cooperation between one party and another.

Keywords: Problems; Islamic Religious Education; Teacher's

Abstrak

Penelitian ini membahas tentang Problematika Pembelajaran Pendidikan Agama Islam di SMK Negeri 3 Palu, pokok permasalahan dalam skripsi ini memuat rumusan masalah Bagaimana Problematikka Pembelajaran Pendidikan Agama Islam di SMK Negeri 3 Palu, dan bagaimana upaya guru Pendidikan Agama Islam dalam memecahkan Problematika Pembelajaran Pendidikan Agama Islam di SMK Negeri 3 Palu, tujuan penelitian adalah untuk mengetahui Problematika Pembelajaran Pendidikan Agama Islam di SMK Negeri 3 Palu, dan untuk mengetahui upaya guru Pendidikan Agama Islam dalam memecahkan Problematika Pembelajaran Pendidikan Agama Islam di SMK Negeri 3 Palu. Untuk menjawab permasalahan tersebut Penulis menggunakan metode kualitatif dalam penelitian ini, yang bersumber dari penelitian lapangan (fiel research) serta teknik pengumpulan data melalui observasi, wawancara (interview) dan dokumentasi. Untuk menguji keabsahan data menggunakan Perpanjangan keikutsertakan, Presistent observasi, dan Trianggulasi. Adapun hasil penelitian dalam pembahasan skripsi ini adalah berkisar tentang Problematika Pembelajaran Pendidikan Agama Islam di SMK Negeri 3 Palu berbagai masalah yang ditemukan dalam kegiatan belajar mengajar, baik itu menyangkut penerapan metode, penguasaan materi, masalah sarana dan prasarana hingga media yang di gunakan. Saran-saran dari artikel ini yaitu, Pendidikan Agama Islam perlu mendapat perhatian dari berbagai pihak. Perlu adanya kerjasama antara pihak yang satu dengan lainya.

Kata Kunci: Problematika Pembelajaran; Pendidikan Agama Islam; Upaya Guru

INTRODUCTION

Education is an effort to improve oneself in all aspects, including educational activities involving teachers and those that do not involve teachers (educators) including formal and informal education, the aspects fostered by education are all aspects of personality.[1] With

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[1] Amélia Lopes and Fátima Pereira, "Everyday Life and Everyday Learning: The Ways in Which Pre-Service Teacher Education Curriculum Can Encourage Personal Dimensions of Teacher Identity," *European Journal of Teacher Education* 35, no. 1 (February 2012): 17–38, https://doi.org/10.1080/02619768.2011.633995.

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education, it is hoped that it can produce quality and responsible human beings and be able to anticipate the future.[2] Education is a cultural process to improve human dignity and dignity. Education lasts a lifetime and is carried out in the family, school, and community environment. Therefore, education is a shared responsibility between the family, the community, and the government.[3] Education in general, especially Islamic religious education, aims not only as a process of cultural transfer or science transfer, but at the same time as a process of transferring the values of Islamic teachings whose purpose is also related to efforts to achieve happiness, both in this world and in the hereafter.[4] Education gives a black and white color to a person's life journey. Therefore, Islamic teachings stipulate that education is one of the activities that are legally obligatory for humans. In this regard, the simplest goal is to bring change, both to individual behavior and to the environment.

In the Indonesian Law Number 20 of 2003 concerning the National Education System Chapter 1 Article 1 education is defined as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual strength, noble morals, and skills needed by themselves, the community, the nation and the State.[5] In later developments, the term "education means guidance or help that is deliberately given to students by an adult so that students become adults or achieve a higher level of life and livelihood in a mental sense.[6] Thus, education means all efforts of adults in association with students to lead their physical and spiritual development towards maturity. Islamic religious education is an educational system in which there is a balance between the provision of material between Islamic religious material and general material, between ukhrawi material and material that is worldly, unbiased, and does not solely lead to the provision of general knowledge.[7] In the world of education, there are three known educational environments.

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[2] Manos Antoninis et al., "Global Education Monitoring Report 2023: Technology in Education: A Tool on Whose Terms?," 2023, https://discovery.ucl.ac.uk/id/eprint/10195257/.

[3] Gede Agus Siswadi, "EDUCATION AND LIBERATION: A CRITICAL STUDY OF THE HUMANISTIC SCHOOL OF PEDAGOGY," *EDUCATION, CHARACTER, AND HUMANISTIC PEDAGOGY*, accessed December 16, 2024, https://www.researchgate.net/profile/Gede-Agus-Siswadi/publication/380214622_EDUCATION_CHARACTER_AND_HUMANISTIC_PEDAGOGY_CONCEPT_THEORY_AND_APPLICATIONS/links/6631eae908aa54017acfc9bb/EDUCATION-CHARACTER-AND-HUMANISTIC-PEDAGOGY-CONCEPT-THEORY-AND-APPLICATIONS.pdf#page=10.

[4] Sebastian Günther, "Islamic Education, Its Culture, Content and Methods: An Introduction," in *Knowledge and Education in Classical Islam: Religious Learning between Continuity and Change (2 Vols)* (Brill, 2020), 1–39, https://brill.com/downloadpdf/book/edcoll/9789004413214/BP000001.pdf.

[5] Ija Suntana and Tedi Priatna, "Four Obstacles to the Quality of Constitutional Law Learning in Indonesia," *Heliyon* 9, no. 1 (2023), https://www.cell.com/heliyon/fulltext/S2405-8440(23)00031-2.

[6] Ekere Onyinye Regina et al., "THE ROLE OF ADULT EDUCATION IN YOUTH EMPOWERMENT FOR EMPLOYMENT CREATION IN ENUGU STATE," accessed December 16, 2024, https://ijose.unn.edu.ng/wp-content/uploads/sites/224/2024/03/Paper-31-191.pdf.

[7] Rahmadi Rahmadi and Hamdan Hamdan, "RELIGIOUS MODERATION IN THE CONTEXT OF ISLAMIC EDUCATION: A MULTIDISCIPLINARY PERSPECTIVE AND ITS APPLICATION IN ISLAMIC EDUCATIONAL INSTITUTIONS IN INDONESIA," *Khazanah: Jurnal Studi Islam Dan Humaniora* 21, no. 1 (2023): 59–82, http://103.180.95.17/index.php/khazanah/article/view/8487.

The three educational environments mentioned above, each have different characteristics and methods of application.[8] However, the goal is the same, which is to shape the personality of students to achieve maturity in accordance with the ideals of the educational goal itself. Islamic religious education in schools is very important, meaning in order to shape the personality and mindset of students.[9] Islamic religious education in schools cannot be separated from education carried out in the family and in the community. This is in islamic religious education is also interpreted as conscious guidance by educators on the physical and spiritual development of students based on Islamic religious laws towards the formation of the main Muslim personality.[10] In shaping the character of students, Islamic religious education is one of the important indicators to achieve this. Islamic religious education absolutely exists and is always needed as long as there is life, especially Islamic religious education as the basis for the formation of human beings. Islamic religious education can increase the dignity and dignity of human beings and more importantly, they have noble morals so that happiness in this world and the hereafter is achieved.

As educators in schools, especially religious teachers, have a very urgent role. Religious teachers have a fairly heavy task, namely, participating in fostering the personality of students in addition to teaching religious knowledge to students. Teachers must improve the personalities of students who have been damaged, because of education in the family. The personality of students in the future is greatly influenced by the experiences received, be it in the family environment, community or at school.[11] Therefore, educators must be able to provide experiences and instill the values of Islamic teachings to form the character of students in accordance with the values of Islamic religious teachings. This is the background why Islamic religious education is considered influential for the formation of students' character. Various problems will not be separated from education, as well as in educational institutions that are the object of the author's study in conducting research. In the author's observation, there are several problems or problems in the learning process, especially in the learning process of Islamic religious education (PAI) at SMK Negeri 3 Palu.

Previous studies on the problems of Islamic religious education (PAI) in vocational high schools (SMK) have been carried out with a focus on various relevant aspects. Adila et. al. in his research revealed that one of the main obstacles in teaching PAI in vocational schools is the limited allocation of time in the curriculum, because the main focus of vocational schools is on

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8 Zhicheng Dai et al., "Smart Classroom Learning Environment Preferences of Higher Education Teachers and Students in China: An Ecological Perspective," *Heliyon* 9, no. 6 (2023), https://www.cell.com/heliyon/fulltext/S2405-8440(23)03976-2.

9 Nurul Komariah and Ishmatun Nihayah, "Improving the Personality Character of Students through Learning Islamic Religious Education," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (2023): 65–77, http://at-tadzkir.pdtii.org/index.php/tadzkir/article/view/15.

10 Mala Komalasari and Abu Bakar Yakubu, "Implementation of Student Character Formation Through Islamic Religious Education," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (2023): 52–64, http://at-tadzkir.pdtii.org/index.php/tadzkir/article/view/16.

11 Chunlin Qi and Nanchang Yang, "An Examination of the Effects of Family, School, and Community Resilience on High School Students' Resilience in China," *Frontiers in Psychology* 14 (2024): 1279577, https://www.frontiersin.org/articles/10.3389/fpsyg.2023.1279577/full.

vocational lessons. This limitation hinders teachers from delivering religious material in depth.[12] In addition, a study by Molina Ibrahim et al. highlights the importance of integrating Islamic values with vocational contexts so that students can understand the relevance of religious teachings to their world of work, such as teaching Islamic-based ethics. This shows the need for a more contextual learning approach to attract students' interest.[13] Sayyidah Humaeroh's research further discusses the challenges faced by PAI teachers in building the religious character of students in vocational schools. The research revealed that vocational school students tend to focus more on technical skills compared to the spiritual aspect. This is exacerbated by the low motivation of students towards PAI subjects, so teachers need to apply creative and innovative teaching methods.[14] Another study by Giantomi Muhammad et al. shows how social and cultural factors, including environmental influences and local values, are often obstacles in teaching PAI.[15] In areas such as Central Sulawesi, including Palu, the conflict between local values and Islamic teachings often makes it difficult to form students' character.

Merri Yelliza in her research tested the effectiveness of a contextual-based learning model in teaching PAI in vocational schools. The results of the study show that learning methods that are relevant to students' lives, such as case studies or simulations, are able to improve the understanding and application of religious values.[16] Meanwhile, Nurfaisal discussed the implications of the 2013 Curriculum on PAI in vocational schools, where the portion of religious subjects is often marginalized by the curriculum's focus on technical competence. This study underlines the need to revise the curriculum so that PAI subjects receive balanced attention.[17] Local research by Dewi Tureni et. al. provides specific insights into the problems of PAI in Central Sulawesi, including in Palu. The results of the study identified several main challenges, such as the lack of a number of competent PAI teachers, the lack of learning support facilities, and the low

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[12] Alya Ulfa Adila, Intan Purnama Sari, and Adiyono Adiyono, "The Role of Teachers in The Development of Islamic Religious Education (PAI) Curriculum in Public Junior High Schools," *Pedagogia: Jurnal Ilmiah Pendidikan* 15, no. 1 (2023): 1–8, https://journal.unpak.ac.id/index.php/pedagogia/article/view/8368.

[13] Molina Ibrahim et al., "Addressing Contemporary Ethical and Moral Issues through Islamic Education," *Journal on Islamic Studies* 1, no. 1 (2024): 36–51, https://pubcenter.ristek.or.id/index.php/jois/article/view/18.

[14] Sayyidah Humaeroh, "PAI TEACHERS'CREATIVITY IN UTILIZING DIGITAL-BASED LEARNING MEDIA.," *Journal of Syntax Transformation* 4, no. 12 (2023), https://search.ebscohost.com/login.aspx?direct=true&profile=ehost&scope=site&authtype=crawler&jrnl=27213 854&AN=174806903&h=38IQTY6QWtBwLO5XKaOINS1zBoHAAs2ZuwseszWhlHktEdu8UJdQ8G%2Ff91bjYOnxV kLJMHXYOHdcjDwsGh9B9w%3D%3D&crl=c.

[15] Giantomi Muhammad et al., "Implementation of Multicultural Values through the Hidden Curriculum of PAI Subjects in Forming a Peace-Loving Character in Junior High Schools," *European Journal of Education and Pedagogy* 4, no. 6 (2023): 113–20, https://mail.ej-edu.org/index.php/ejedu/article/view/768.

[16] Merri Yelliza et al., "FIVE METHODS MENTORING ISLAMIC RELIGION IN DEVELOPING STUDENTS'DIVERSITY ATTITUDES IN HIGH SCHOOLS," *Jurnal Kepemimpinan Dan Pengurusan Sekolah* 8, no. 3 (2023): 220–29, https://ejurnal.stkip-pessel.ac.id/index.php/kp/article/view/16.

[17] Nurfaisal Nurfaisal, Sunengko Sunengko, and M. Fadhly Abbas, "Effective Curriculum Management in Islamic Primary Education: A Case Study of Integrated Islamic Schools," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 4 (2024): 4578–87, http://journal.staihubbulwathan.id/index.php/alishlah/article/view/6211.

support of parents in the formation of student character.[18] This study provides an important context to understand the problems of Islamic religious education at SMK 3 Palu, which may face similar obstacles.

Some of the problems that exist include, First, educators, especially PAI teachers, are still insufficient or inadequate compared to the number of students. Second, the facilities and infrastructure that support the learning process are still not fully fulfilled so that there are still learning process activities carried out in places of worship (Musholla) so that the comfort of learning is certainly reduced and does not run effectively and conducively. Third, there is still a lack of skills of PAI teachers in the teaching process both in the use of teaching media and the use of methods that are less varied so that in the delivery of materials or teaching materials do not receive a good response from students. Some of these problems are the basis for the author's desire to raise the title of Problems of Islamic Religious Education Learning at SMK Negeri 3 Palu.

RESEARCH METHOD

The research approach used in this thesis is a qualitative approach. A qualitative approach is used in this study because the focus of the research is to describe how the learning problems of Islamic religious education at SMK Negeri 3 Palu are. This research is descriptive according to Suharsini Arikanto, it is more appropriate to use a qualitative approach.[19] Qualitative methodology as a research procedure that implies descriptive data in the form of written words from people and observed behaviors. The qualitative method can be interpreted as a research method based on the philosophy of positivism, used to research on the condition of natural objects, (as opposed to experiments) where the researcher is the key instrument, the data collection technique is carried out in a tringulation (combined) manner, data analysis is inductive/qualitative, and the results of qualitative research emphasize meaning more than generalization.[20]

The author as a researcher at the research site acts as a research instrument as well as a data collector. In qualitative research, "the author of the researcher is a human instrument, so the researcher must be present and know the person who provided the data well. Qualitative research requires research or the help of others as the main tool for data collection. This is intended so that younger people make adjustments to the reality in the field. Direct interviews are used to interview informants. Interviews with informants are conducted with questions listed in the guidelines that have been prepared. However, it is possible that the author can develop these questions in order to get more accurate information about the interviewed informants.

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[18] Dewi Tureni et al., "Analysis of TPACK Competency-Based Learning Media Utilyzed by Senior High School Biology Teachers in East Palu," *Jurnal Nalar Pendidikan* 11, no. 2 (2023): 131–38, https://pdfs.semanticscholar.org/8b89/400b0e511a1cd0286482538eb921d65ecc04.pdf.

[19] Bui Thanh Khoa, Bui Phu Hung, and Mohsen Hejsalem Brahmi, "Qualitative Research in Social Sciences: Data Collection, Data Analysis and Report Writing," *International Journal of Public Sector Performance Management* 12, no. 1/2 (2023): 187–209, https://doi.org/10.1504/IJPSPM.2023.132247.

[20] Audrey Alejandro and Longxuan Zhao, "Multi-Method Qualitative Text and Discourse Analysis: A Methodological Framework," *Qualitative Inquiry* 30, no. 6 (July 2024): 461–73, https://doi.org/10.1177/10778004231184421.

Checking the validity of data in a qualitative research is needed to obtain the validity and level of reliability, the credibility of the data obtained. The validity of the data is checked by the author using the tringulation method, which is a method of checking data on the data source by adjusting the data source obtained with the method used. Checking the validity to connect the opinions or theories used so that the data that has been analyzed actually with the results of data supported by a number of theories that support and meet the requirements as a scientific research and can be held accountable.[21] Checking the validity of the data is applied in this study so that the data obtained is guaranteed to be valid and credible. In this case, the author conducted a review, whether the facts as an analysis of all the data obtained were indeed true and occurred in a location where the research was held, namely at SMK Negeri 3 Palu.

RESULTS AND DISCUSSION

Problems of Islamic Religious Education Learning at SMK Negeri 3 Palu

Islamic religious education learning at SMK Negeri 3 Palu is carried out once a week. All Islamic religious education materials have been covered in the sub-subject matter of Islamic religious education. After the researcher conducted research directly in the field, there were several problems obtained by the researcher regarding the implementation of Islamic religious education learning, among others. SMK Negeri 3 Palu is one of the educational institutions located in the city of Palu, precisely in South Palu. At SMK Negeri 3 Palu, students have different educational backgrounds, the majority of them are graduates from public schools, namely Junior High School (SLTP). In carrying out teaching and learning activities in schools, there are several problems, especially in Islamic Religious Learning, among these problems, namely, Lack of interest of students in learning Islamic Religious Education Students' interest in learning Islamic Religious Education in vocational high schools is often not due to an obligation in each student, but rather because of the school's demands on the educational standards that are has been stipulated by the government in the Permendiknas in the content standards, and not because of the awareness of the importance of learning religious science and so on.

This is based on the results of an interview with Father Triyono as the principal of SMK Negeri 3 Palu as follows, The interest of students in learning Islamic Religious Education here is still lacking, because here vocational schools have many students who do not understand religious science. Students' interest and enthusiasm in Islamic Religious Education materials depend on the teacher alone, as well as the lack of interest of students in participating in Islamic Religious Education lessons is based on the fact that they consider learning Islamic Religious Education not a major subject, and are not included in the National Final Examination (UAN) so they consider it not so important.[22]

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[21] Matthew B. Miles and A. Michael Huberman, "Drawing Valid Meaning from Qualitative Data: Toward a Shared Craft," *Educational Researcher* 13, no. 5 (May 1984): 20–30, https://doi.org/10.3102/0013189X013005020.
[22] Triyono, (Kepala Sekolah SMK Negeri 3 Palu), "*Wawancara"* di Ruang Kepala

The lack of interest of SMK Negeri 3 Palu students in Islamic Religious education subjects is also caused by other factors, namely due to the delivery of Islamic Religious Education subject material which is considered boring, so that during teaching and learning activities (KBM) many students are sleepy, bored and bored. I as a student am not interested in taking Islamic religious education lessons because I am not good at reciting so I am lazy to enter when Islamic religious education classes take place, and also Islamic religious education lessons are not related to my major, and Islamic education teaching is very boring because there are always lectures and lectures. Even though students are less interested in Islamic religious subjects, they still follow the implementation of Islamic Religious Education learning due to compulsion caused by fear because the final score is not complete. This is as said by Mrs. Maryam Laese as an Islamic religious education teacher at SMK Negeri 3 Palu, Alhamdilillah, students' interest in learning Islamic religious education can be enthusiastic because they are afraid that I will give them punishment and will not complete their final grades and be given additional assignments outside of class hours.[23]

Not all students are able to read and write the Qur'an. As is the case at SMK Negeri 3 Palu, there are still many students who are unable to read and write the Qur'an, because SMK Negeri 3 Palu is a vocational high school where the output with the presentation of junior high school graduates is 80% and MTs graduates 20%. As from the results of the interview with Father Idris as an Islamic religious education teacher at SMK Negeri 3 Palu, another problem that occurs to students at SMK Negeri 3 Palu is none other than and indeed very natural because they are indeed the majority of graduates from junior high school, so their knowledge or understanding of religious science is very little. Therefore, students are required to take part in Learning to Read the Qur'an (BBQ) once a week, after completing teaching and learning activities or after school hours.[24]

The above is supported by a statement from the results of an interview with Mr. Nawir as an Islamic religious education teacher at SMK Negeri 3 Palu, Students in vocational high schools are not a new thing or the first thing if there are students who cannot read and write the Qur'an. Therefore, school principals and teachers of Islamic religious education must cooperate by holding these extra activities.[25] In achieving the success of Islamic religious education learning, a teacher is the main supporting factor. It is the teacher who has a great influence on the success of students in achieving the competition. In fact, in the field, researchers find several problems that exist in teachers in the implementation of Islamic religious education learning. The learning method is part of the instructional strategy, the learning method functions as a way to present, describe, give examples, and provide exercises to students to achieve certain goals. Methods are procedures that are deliberately designed to help students, learn better, and achieve learning goals. The creativity of the preparation of methods by teachers can affect the enthusiasm of

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[23]Maryam Laese, (Guru Pendidikan Agama Islam SMK Negeri 3 Palu), "*Wawancara"* di Ruang Bimbingan dan Konseling
[24]Idris, (Guru Pendidikan Agama Islam SMK Negeri 3 Palu), "*Wawancara"* di Ruang Guru
[25]Nawir, (Guru Pendidikan Agama Islam SMK Negeri 3 Palu), "*Wawancara"* di Ruang Guru

students in the classroom.[26] Reality in the field The researcher found a lack of creativity of teachers at SMK Negeri 3 Palu in the preparation of methods for learning Islamic religious education. Based on the results of an interview with Mrs. Aisyah as an Islamic religious education teacher at SMK Negeri 3 Palu who stated.

The method that I most often use is the lecture method, then given an understanding of the material in accordance with the chapter taught, the religious teacher should be rich in knowledge, and most importantly how the material arrives and can be understood by the students, and the teacher should be smart to add to the existing knowledge. Otherwise, students do not feel good and comfortable in their learning.[27] The above is supported by the statement from Mr. Idris as an Islamic Religious Education teacher at SMK Negeri 3 Palu as follows. The method that I often use is the lecture and question and answer method and discussion seen from the material, if the material is about Hajj and the Day of Resurrection then it is relevant to use the Javanese Question method and discussion. Then occasionally I also use the socio-drama method or demonstration for material about morality, because if this is not the case, students will be easily bored.[28]

Limited time makes Islamic religious education teachers less than optimal in carrying out Islamic Religious Education learning. Therefore, the material that must be completed is sometimes not optimal (selsai) and the desired learning objectives are not achieved or the completeness of learning. As the results of an interview with Father Idris as an Islamic religious education teacher at SMK Negeri 3 Palu. I feel that the delivery of Islamic religious education learning materials is not optimal, because of the limited allocation of time or lesson hours, so that often the material that should have been completed today cannot be completed, so we automatically have to postpone it until the next meeting. Not to mention if there are impromptu meetings, national holidays, and UAN which take up a lot of time and coincide with Islamic religious education learning. As a result of all of this, the learning process of Islamic religious education is abandoned and of course learning is not in accordance with the Syllabus and RPP, so teachers must be able to fight time as well as possible. [29]

Another opinion from the Islamic Religious Education teacher when interviewed also expressed the same opinion as other teachers about the limited learning time which is a problem in the learning process of Islamic religious education. As the results of an interview with Mr. Nawir as an Islamic religious education teacher. Indeed, in learning Islamic religious education, which was initially only 2 hours a week, could not meet the target material to be taught. Therefore, teachers are required to be good at using time or streamlining the material. And Alhamdulillah, now with the new curriculum, the Islamic religious education subject has

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[26] Vincent Greenier, Jalil Fathi, and Seyyed-Foad Behzadpoor, "Teaching for Creativity in an EFL Context: The Predictive Roles of School Climate, Teaching Enthusiasm, and Metacognition," *Thinking Skills and Creativity* 50 (2023): 101419, https://www.sciencedirect.com/science/article/pii/S1871187123001876.

[27] Aisyah, (Guru Pendidikan Agama Islam SMK Negeri 3 Palu), "*Wawancara*" di Ruang Bimbingan dan Konseling

[28] Idris, (Guru Pendidikan Agama Islam SMK Negeri 3 Palu), "*Wawancara*" di Ruang Guru

[29] Idris, (Guru Pendidikan Agama Islam SMK Negeri 3 Palu), "*Wawancara*" di Ruang Guru

increased by 1 hour and to 3 hours, maybe I think it is quite adequate in teaching Islamic religious education.[30]

The media plays a very important role in learning. The benefits of media in learning activities are that they can facilitate the interaction process between teachers and students, in this case helping students learn optimally. Whiteboards and LKS are media that are almost always used by teachers every time they teach in class, so they still look traditional and make students bored. As the results of an interview with Sandi as a student of SMK Negeri 3 Palu who said. If I want when the teacher explains the material using media such as movies, videos, moving images or others related to the material, for example the Hajj material, of course I and other friends want to know firsthand how the Hajj is. Of course, if you use media in learning Islamic Religious Education, it is more interesting and not boring, such as just being a loyal listener in every Islamic religious education learning.[31]

Efforts of Islamic Religious Education Teachers in Solving Problems

Considering that the focus of the problem in this study is the problem of Islamic Religious Education Learning, the researcher conducted an interview about what efforts were made by Islamic Religious Education teachers in overcoming the problem.[32] SMK Negeri 3 Palu is a vocational school, so it is common for many students to still have low interest in participating in Islamic religious education lessons because they are more concerned with subjects that are in accordance with their respective majors. This is based on the results of an interview with Father Nawir as an Islamic religious education teacher. Students' interest in the classroom during Islamic religious education learning looks less enthusiastic, they often seem sleepy and lack of listening. With that, teachers, especially myself, should personally approach to provide motivation about the importance of learning religious knowledge, so that it is hoped that they will be more active. [33]

This can be overcome by teachers by providing additional activities to read and write the Qur'an during religious learning activities. Based on the results of the interview with Mr. Idris as follows. In dealing with students who cannot or are not fluent in reading and writing the Qur'an, namely teachers strive every time they start a lesson, time should be provided for students to read and write the Qur'an before the lesson takes place so that they will be helped in this regard, then for students who cannot read and write the Qur'an are required to participate in religious activities such as Learning to Read the Qur'an (BBQ) which is held once a week After class ends.[34]

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[30]Nawir, (Guru Pendidikan Agama Islam SMK Negeri 3 Palu), "*Wawancara"* di Ruang Guru

[31]Sandi, (Peserta didik SMK Negeri 3 Palu),"*Wawancara"*di Taman Halaman SMK Negeri 3 Palu

[32] Mujamil Qomar and Agus Zaenul Fitri, "Innovative Learning Strategies for Islamic Religious Education Based on Merdeka Belajar Curriculum in Vocational High Schools," *Al-Hayat: Journal of Islamic Education* 8, no. 3 (2024): 966–81, https://ejournal.alhayat.or.id/index.php/ajie/article/view/43.

[33]Nawir, (Guru Pendidikan Agama Islam SMK Negeri 3 Palu), "*Wawancara"* di Ruang Guru

[34]Idris, (Guru Pendidikan Agama Islam SMK Negeri 3 Palu), "*Wawancara"* di Ruang Guru

The role of teachers as a source of learning is a very important role. The role of learning resources is closely related to the mastery of subject matter.[35] We can judge the success of teachers depending on the mastery of the subject matter. It is said that a successful teacher can master the subject matter well, so that he really acts as a learning resource for his students. This problem is faced by teachers in using methods, so it is expected for a teacher to add scientific treasures and to always participate in trainings or workshops to improve competence in teaching in the classroom. Based on the excerpt of the interview with Mrs. Maryam Laese as follows. The problem of methods for teachers is indeed very important to increase students' interest in learning even more. But indeed, in practice, a teacher still often uses the lecture method so that students become bored every time they take Islamic religious education lessons, and have not dared to try to use other methods.[36] To overcome this lack of available time, teachers provide learning time outside of class hours by providing additional tasks such as asking students to study the material that will be discussed at the next meeting, so that teachers are able to make better use of the time to achieve the desired learning outcomes. As an excerpt of the interview with Father Idris as follows. As a teacher I usually do if the constraint is time, then I have to be smart in managing time, for example in explaining, previously I give the assignment first and then the task is discussed together, it is intended so that they quickly understand, then it does not take long to explain. The remaining time can be used to explain other meters.[37]

One of the main functions of teaching media is as a teaching aid that also affects the climate, conditions and learning environment that are deliberately designed and created by teachers. The use of teaching media in the teaching orientation stage will greatly help the effectiveness of the learning process and the delivery of the message of the lesson content at that time. In addition to arousing the motivation and interest of students, teaching media can also help students improve their understanding of the material they are teaching. As the result of the interview with Father Idris as an Islamic religious education teacher. Indeed, the use of learning media in every learning is very beneficial for teachers and students, because the media can attract the attention of students and they feel happy and comfortable. Students become motivated and can understand the material clearly without having to always listen to the teacher who always lectures at all times. So the existence of learning media can help Islamic Religious Education teachers easily explain the material that will be taught to students. Then the learning process will be more meaningful and of course attract the attention of students and be better understood and understood.

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[35] MARY MULUNGYE, "Effects of Mastery Learning Strategy on Mathematical Competence Among Secondary School Students in Machakos County, Kenya" (PhD Thesis, MksU Press, 2023), http://197.136.134.32/handle/123456780/16415.

[36]Maryam Laese, (Guru Pendidikan Agama Islam SMK Negeri 3 Palu), "*Wawancara"* di Ruang Bimbingan dan Konseling

[37]Idris, (Guru Pendidikan Agama Islam SMK Negeri 3 Palu), "*Wawancara"* di Ruang Guru

CONCLUSION

Islamic Religious Education learning at SMK Negeri 3 Palu faces various challenges that need to be considered to improve the quality of education. First, the main problem faced by students is the lack of interest in this subject. Many students do not see the relevance of Islamic Religious Education to their majors, and feel forced to follow lessons only because of obligations without awareness of the importance of religious knowledge. In addition, the delivery of material that tends to be monotonous and not varied makes them feel bored. Another problem is that many students are not able to read and write the Qur'an, especially since the majority of them come from public schools such as junior high schools and not madrassas. On the other hand, teachers also face challenges, especially in terms of competence in learning methods. Many teachers still rely on lecture methods that are not effective enough to attract students' attention. Limited time is also a problem, given that there are only two hours of lessons a week for this subject, which is often not enough to complete the material to the fullest.

In addition, the limited use of learning media also makes the learning process feel traditional and less interesting. To overcome this problem, teachers try to increase students' interest with a personal approach and provide motivation to understand the importance of religious knowledge. For the problem of the ability to read the Qur'an, teachers hold an extra activity Learning to Read the Qur'an (BBQ) which is held once a week. In terms of teaching, teachers try to improve their competence by participating in training and using more varied methods, such as discussions, questions and answers, and socio-drama. In addition, to overcome time constraints, teachers provide additional tasks outside of class hours so that the material can still be delivered properly. The use of more interesting learning media, such as videos and moving images, is also sought to make the learning process more interactive and interesting for students. Despite the various challenges, the efforts made by teachers to overcome this problem are very important in improving the effectiveness of Islamic Religious Education learning at SMK Negeri 3 Palu.

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