The Implementation of Improving the Quality of Islamic Religion Education at Samudera Langsa University

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Abstract: various indicators of educational quality have not shown any significant improvement. Some of the existing universities have not shown any encouraging improvement in quality, and some are still of concern. This research is focused on the planning, organizing, implementing, monitoring and evaluating in an effort to improve the quality of Islamic religion education at Universitas Samudera Langsa. To improve the mastery and practice of Islamic religion education done by means of extracurricular activities such as the five-time prayer together in mushalla of the faculties that have been available either among students or faculty and staff. The habit of Muslim dressing for the entire academic community, the implementation of the Islamic big days that involve the students are the activities that can improve the understanding and the practice of religious educationIt can be concluded that the implementation of improving the quality of Islamic religion education in Universitas Samudera Langsa has been running well.

Keywords: *Al Quran; educational quality; Islamic religion; Samudra Langsa University*

I. INTRODUCTION

One of the problems faced by the Indonesia is the low quality of education at every level and unit of education, especially at secondary education and college. [1] Various efforts have been made to improve the national education, such as the development of national and local curriculum, improving the competence of human resources (teachers), procurement of books, teaching aids and improving the quality of education management. Nevertheless, the various indicators of educational quality have not shown any significant improvement. Some of the existing universities have not shown any encouraging improvement in quality, and some are still of concern. [2] Based on the report of the United Nations Development Program (Human Development Index / HDI) in 2014 at 0.684 or ranked 110th of 188 countries in the World. Referring to HDI data released by UDP, Indonesia is still below the average of East Asia and Pacific such as China. [3] From the webometrics results in 2016 in the table below shows that the top 10 ranking of universities in ASEAN countries is held by the State of Singapore, Thailand, and Malaysia. This condition is a big challenge to find a solution for universities in Indonesia in facing MEA (ASEAN Economic Community).

Universitas Samudera Langsa (Unsam) is one of the public higher education institutions located in East Aceh (before the expansion of the region), precisely in Langsa Town. This high school has been established since 1963, when one of Islamic organizations Al Jam'iyatul Washliyah East Aceh branch took the initiative to establish the Faculty of Economics Malikul Saleh affiliated with Al-Washliyah University Medan. Because of facing many obstacles the faculty was forced to stop until 1971. Several years later the community leaders and the local government of East Aceh district cooperated to reopen the college by forming a foundation named Samudera Langsa Foundation as the organizer. As the next step to the development, this college cooperated with Universitas Syiah Kuala Banda Aceh which by consulting with its rector who at that time was held by Prof. Dr. A. Majid Ibrahim.

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[1]The result of *Survey Political and Economic Risk Consultancy* (PERC) conducted in 2000 about the quality of education in Asia area.
[2]

[3] The paper presented by Sahyar in a seminar in Unimed 2016 entitled *Meningkatkan Keunggulan Bersaing Pendidikan Tinggi Secara Berkelanjutan Menggunakan Blue Ocean Strategi,*p. 4-5

II. METHODOLOGY

Research is an activity that searches and collects data and processes them as well as analyzing and presenting the data which conducted systematically and objectively. Syaiful Sagala in his book *Manajemen Strategik dan Peningkatan Mutu Pendidikan* explains that research is rediscovered answers to questions or problem solving faced. Then Suharsini Arikunto in her book *Prosedur Penelitian Suatu Pendekatan Praktek* says that research is the activity of looking at an object by using certain methodological rules to obtain data or information useful to improve the quality of an interesting and important for the researchers. In the context of this research, research is an activity that will find, reveal and explore information about the management of quality improvement of Islamic religion education at Universitas Samudera Langsa. This research is focused on the planning, organizing, implementing, monitoring and evaluating in an effort to improve the quality of Islamic religion education at Universitas Samudera Langsa. The type of this research is qualitative research by using descriptive method. According to Whitney in Moh.Nazir, descriptive method is a fact finding with appropriate interpretation. This study describes the studies problems in the society, and the procedures that apply in the society and situations, especially on relationships, activities, attitudes, views and ongoing processes and the effects of a phenomenon. According to Cholid Marbuto and Abu Ahmadi, descriptive research is a study that seeks to tell the solution of existing problems based on data, which aims to solve problems systematically and factually about the facts and properties of the population. There are three kinds of approaches included in descriptive research, ie case study, comparative causal research, and correlation research. In this study, the researcher used a case study approach, which describes a particular object or event background in detail and in depth, that case study is a method of research that focuses on an intensive and detailed case, the subject under investigation consisted of a unified unit that is viewed as a case. The use of judgment in this research implies that the method used is qualitative method. The objects studied cannot be separated from the context of time/situation so that this research tends to take place in a natural setting/environment. The result of this research is more a tentative interpretation description in the context of time/situation. The truth of this study results is supported through confidence based on confirmation of the results of the parties studied, which in this case is the academic community of Universitas Negeri Samuder Langsa through qualitative approach, is expected to reveal the description of the actuality, organizational reality and research target perception without contaminated by formal measurements. Research techniques through gathering many stories are idiosyncratic, but they are important to be told by the people who are in the field about the real events in a natural way. Because they will be endeavored for the involvement of the researcher, but without intervention of the perpetrators of the ongoing process, as is. Qualitative research has several characteristics that distinguish with other types of research. Bogdan and Bikle propose five qualitative research features, namely:

1. Qualitative research has the natural setting as the direct source of data and the researcher is the key instrument,
2. Qualitative method is a research method that uses observation, interview, and document review.
3. Qualitative research is descriptive or explanation
4. Qualitative researchers are concerned with process rather than simply with outcomes or products
5. Qualitative researchers tend to analyze their data inductively,
6. "Meaning"is an essential concern to the qualitative approach.

Based on some opinions about the definition of qualitative methods above, the researcher concluded that qualitative research is a method in conducting research using observation, interview, and documentation study.

III. DISCUSSION

Implementation is one of the most important and dominant management functions in the management process. Implementation can be implemented after the implementation of planning and organizing already exists. The management process in realizing a new goal can work when the implementation function is implemented. In connection with the findings of the three implementation of quality improvement of education at Universitas Samudera Langsa in general and Islamic religion education in particular cannot fully be run well in accordance with the theory or planning. This is because there are still limitations and constraints faced by the university, such as inadequate the need of lecturers, teaching materials resources, learning facilities, funds and lack of rules. It is understandable that Universitas Samudera Langsa has just gained the government recognition around mid-2013, of course, the process of program implementation is still in the process of adjusting itself in every way. The implementation policy of improving the education quality is generally carried out by the faculty and the study program including Islamic religion education. As the person who is in charge of the faculty level is the dean and vice dean, all the head of the study program and the lecturers as the spearhead in the learning process in the classroom as well as the students as the target. The implementation of learning is conducted in accordance with the planning that has been prepared previously by related courses such as about the schedule of the implementation of the lecture, the division of subjects, the number of credits, lecturers, attendance books,

faculty and students, determining the location, the number of face to face, for example 2 credits With the number of meetings should be 16 times face to face, 3 credits that means 24 meetings or face to face. In giving the score, it refers to the mechanism specified by the faculty and the study program with the format of attendance, create the task, the pre-semester exam and the final exam containing the cognitive, affective and psychomotor. The cognitive area domain is a sphere that includes mental activity. All efforts concerning brain activity is included in the cognitive domain. The purpose of cognitive aspect is oriented to the ability to think that includes the intellectual ability which is simplier that is remembering, to the ability to solve problems that require students to develop and combine some ideas, ideas, methods or procedures learned to solve the problems. The cognitive domain consists of several aspects, namely: Knowledge.

3.1 Understanding, Applying, and Analyzing the Assessment
Affective aspect is a domain that relates to attitudes and values. This area includes behavioral traits such as feelings, interests, attitudes, emotions and others. Whereas the psychomotor domain is a domain related to skill or ability to act after a person receives a learning experience. Psychomotor learning is actually a continuation of cognitive and affective learning outcomes. In the campus activities all academic community should have Islamic knowledge such as Islamic dress, deeds and attitudes in accordance with Islamic *Shari'ah*. This is a commitment or policy made by the university leaders and their staffs in order to follow the instructions of the Aceh government to implement the Islamic *Shari'ah* in *kaffah*.

Meanwhile the assessment techniques which are undertaken by the lecturers are different. There are lecturers who emphasize the value of activeness, seriousness, and submit many tasks of assignment. There are also lecturers in giving the score just emphasize on the ability. From the interviews results with religion education lecturers in giving the score emphasize the liveliness, seriousness and high morality and able to read the Qur'an. As supervision in the learning process, the academic held a form of students' attendance list, lecture material journal given by the lecturer every time the meeting is initialed by the student commissioner. It is intended that the learning process can be controlled by the teaching or the academic.

Usually 1 course that has 2 or 3 credits is taken care of by a lecturer, but there is a faculty that implements 1 course that has 2 or 3 credits held by 2 lecturers at a parallel local, by dividing the lecture materials. For example in Islamic religion education course of semester 2 with 10 subject materials that is 1-5 given to the lecturer A and the subject materials of 6-10 is given to the professors B profession. This is conducted in Law Faculty. The implementation like this is a variation or policy undertaken by the dean in order to improve the students' understanding and the learning process more smoothly and meaningfully as well as delivery techniques are more varied and the students do not feel bored and gained different experiences. By observing the field findings, the implementation of improving the education quality is closely related to the implementation of smooth and effective learning process and the achievement of the maximum curriculum.

To improve the quality of Islamic religion education, a policy is conducted by providing a means of worship in every faculty in the form of *musala* in order to implement the *fardhu* prayers together for each academic community within their respective faculties. To increase the *syiar* of Islam, the elements of rector and academic community always perform the activities of the Islamic big days such as the commemoration of the Prophet Muhammad SAW, commemorate the *nuzulul qur'an*, *Isra'* and *Mi'raj* and welcoming the new year of Islam 1 muharram involving the students in the framework of the implementation of religion teachings such as acting as the protocol, reading the holy verses of the Qur'an and there are also as preachers. So the atmosphere of campus life reflects the Islamic life. The very important activities in the learning process are the occurrence of students' interaction with the lecturers in order to transform the knowledge well and smoothly. In this case, Allah says in Surat Luqman / 31: 13, which means:
And (remember) when Luqman said to his son, when he taught him: "O my son, do not associate partner with Allah. Indeed associating (Allah) is really great injustice".

In an effort to improve the quality of religions education at the Universitas Samudera Langsa, the dean is authorized to make policies in order to improve the quality of Islamic religion education such as the policy to increase the number of credits from 2 to 3 credits in 1 semester, or to increase the hours of religion education practice such as reading al-Quran, learning *tajwid*, practicing *khutbah* and practicing *fardhu kifayah*.

Besides that at the faculty level, the study program and the lecturers who take care of Islamic religions education to conduct policies that can improve students' motivation and skills in understanding and practicing the religion education is by holding extracurricular activities in collaboration with students such as holding MTQ among faculty or study program, Speech contest or *da'wah*, conduct intelligent scrutiny about the material mastery of Islamic religious education as conducted by BEM or student senate. From the above explanation, it can be concluded that the implementation of improving the quality of Islamic religion education at Universitas Samudera Langsa has been running well although there are still the shortcomings and the weaknesses such as the lack of religious textbooks available both in the university library and at the faculty level, The source of the teaching materials is still relied upon by the PAI lecturer. There are still students who dress less in accordance

with the Islamic order outside the campus. The students ethics in facing the lecturers are also still lacking in the morality and low quality of understanding and implementing. This possibility that the educational background of students mostly come from the public schools which are less able to read and write Arabic script including reading Al-Qur'an. In addition, the implementation of improving the quality of Islamic religion education as a whole can be done well. In this case the implementation becomes the responsibility of the faculty and the study program lectures implemented by the the lecturers concerned. The policy of improving the quality of Islamic religions education, the deans are authorized to make policies to add study hours or practice hours so that the students are able to deepen or master the materials of Islamic learning broadly. In improving the practice of students and academicians carry out the religion teachings with prayers together in *musholla* of each faculty that have been available. The students and the academic community conduct extracurricular activities such as celebrating the big days of Islam and in running activities on campus students and academic community are required to dress Muslim. In addition, lecturers are also encouraged to carry out the process of learning actively and using various methods and multiply new learning resources.

According to the researcher in efforts to improve the quality of religious education at Universitas Samudra Langsa, it needs to apply the basic principles of quality improvement management as which has been described in chapter two of improving the quality of Islamic religious education to focus on customers, visionary leadership, involvement of people, process approach, system approach, the improvement must be sustainable, decision-making based on facts and mutually beneficial relationships with suppliers or stakeholder.

Focus on the customer is to understand the customer's goodness, can interpret the customer needs into the form of plans and implementation, a combination of active participation of all parties both in the planning and in the implementation. The leader of the university should have a commitment to continuously improve the quality of education by applying the principles of democracy by implementing various policies and establishing the rules or norms that have been determined. In the quality improvement program, it is necessary to involve the people which in this case are all the stakeholders or involving all organizational elements in the institution such as the PAI lecturers can involve other people in functioning the mosques and the *mushalla* to carry out religious activities, holding discussions about the deepening of religious materials by involving well-known religion figures while others can help fund and provide the necessary tools. In the process approach, the related elements need to apply some approaches, namely doing the assessment, making the strategic plans and being translated in the form of rentis (strategic plan), prioritizing, making the SOP, conducting activities and conducting evaluation monitoring well. Furthermore, doing the system approach is to conduct the coordination between the relevant stakeholder, the integration with other elements such as improving the quality of religious education not only the responsibilities of lecturers of PAI but also involves other elements of all *civitas academica* of UNSAM and other mutual support e.g. need financing the addition of sources. The source of Islamic religious learning (books), the implementation of religious activities that require funds and infrastructure to involve vice rector 2 and vice rector 3. The PAI quality improvement program needs to be done continuously not only at certain times, for example in the first semester. The implementation of religious activities also is conducted in the other semesters followed by other religious programs.

Based on the study findings in the field that Islamic religion education in UNSAM is still considered less because it only contains 2 to 3 credits in a semester or 16 times meeting for the S-1 program, and such time allocation is very minimal to cover the Islamic religious education materials which are very broad. From the document in the books of the quality standard of education in Universitas Samudera Langsa in 2015, it is noted that the credits that must be completed by the students of S-1 program is at least 144 SKS and maximum 156 SKS with the index of cumulative achievement is greater than or equal to 2.75 which is the same as 150 credits. Viewed from the range of at least 144 credits with the used 150 credits, it is found an opportunity to add the amount contents of Islamic religion education materials through a maximum of 6 credits in each study program. According to the researcher this policy should be done by the stakeholders at the university or faculty at Universitas Samudera Langsa and this policy is very likely to be taken because it is closely related to the government of Aceh that applies Islamic *Syari'ah* as a whole. Each study program may adopt a policy of adding 3 credits for the enrichment of religious values and 3 credits for strengthening the enrichment of Islamic *Syari'ah*, whether in the form of addition or practice of religious material such as practicing the Qur'an and *Tajwid* or in the form of practice improvement.

The strengthening of faith (faith in Allah, His angels, prophets, books, *kadhas* and *khadar*) in this reinforcement is expected for either the active and graduated students to instill an absolute nature of *tauhid* only to Allah SWT. This can be protected from radical and perverted understandings and this is a process of derealization of misguided understanding that developed in Aceh region. Besides, it will encourage them to be ashamed of sinning, giving a sense of responsibility to Allah and their fellow human beings, because angels are always watching them, educating them to grow honest and fair and avoiding lying, to establish the truth and cultivate the optimism and give birth to the peace of the soul. Strengthening about the pillars of Islam (pronouncing *shahadah*, prayer, fasting, *zakat*, and *hajj*) is expected the students can implement the Islamic

teachings in the form of real both in recognition and in the implementation of everyday life. Pronouncing the two *shahadah* is the actual accounting as recognition of the oneness of Allah and only to Allah is to be worshiped sincerely in the form of words, intentions and deeds. Furthermore, the students implanted that the Prophet Muhammad is really a prophet to follow and emulate on his apostolic duties as a guide for all men. The empowerment about the implementation of prayer which is the main tool in doing *hablum minallah* is expected that students will avoid the evil deeds and *munkar* traits. The reinforcement of fasting, *zakat* and pilgrimage is the perfection of Islam and by implementing all these pillars of Islam will be the characteristics of a real or *kaffah* Islam so that the students will be better prepared in running the teachings of Islam in all aspects of his life.

IV. CONCLUSION

The implementation of the quality improvement of Islamic religion education at the Universitas Samudera Langsa, the planning conducted by the University Quality Assurance Institution (LPM) and is socialized or implemented at the faculty level and each study program respectively. In this case, as the spearhead responsible for the implementation is the deans, as well as lecturers and students. To meet the learning process maximally, the academic field and the study program must establish an accurate academic calendar and timely prepare the teaching staff and schedule of its implementation so that its implementation in the field is not hampered. The lecturers who teach 2 credits must have 16 times face to face maximally and 3 credits must be 24 times face to face or meetings. The duration of 1 time meeting is 100 minutes. The learning materials must be in accordance with syllabus or SAP.

The completion of learning process and the evaluation are in accordance with the academic calendar. If the material has not been exhausted the lecturer should teach at an additional hour with the student agreement. The PAI learning method listed in the SAP is very diverse but the lecturers tend to use conventional learning method that is asking and answering. In addition, there are also lectures conducted with a system of paper presentations and discussions. The media listed in SAP of PAI is also very diverse, some lecturers have been using LCD projectors, laptops, power points and others in learning PAI. Some are still implementing the learning without using electronic media but only using books and papers or diktat. The source of PAI learning already exists but still very limited and this is still relied on the existing learning resources in the lecturer PAI. The PAI assessment process is fully delegated to the lecturer who is in charge. There are some who emphasize on the presence and higher seriousness of the student. There is an assessment that emphasizes the height of ethics and the ability in reading Qur'an. But in general they must be in accordance with the corridors or signs and mechanisms that have been established both by the faculty and by the University. To improve the quality of learning and awareness of the lecturers in any teaching materials created by the lecturers and published will be paid by the State. But this has not been done as planned. The development of curriculum or materials of PAI as well as other knowledge is done in each faculty working with PAI lecturers.

To improve the mastery and practice of Islamic religion education done by means of extracurricular activities such as the five-time prayer together in *mushalla* of the faculties that have been available either among students or faculty and staff. The habit of Muslim dressing for the entire academic community, the implementation of the Islamic big days that involve the students are the activities that can improve the understanding and the practice of religious education. In addition, there are also activities of mastery skills and religious practices such as conducting the intelligent activities about the Islamic teachings, reading al-Qur'an (MTQ) competition in the campus environment or between the faculties. Increasing hours of learning practice of Qur'an and *tajwid* as well as practicing the *khutbah* shall be conducted by the faculty policy in order to increase the mastery of PAI material. In addition, holding national big days involving the students mean to increase the scientific knowledge and skills. From the description above, it can be concluded that the implementation of improving the quality of Islamic religion education in Universitas Samudera Langsa has been running well.

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