

ANALYSIS OF ISLAMIC RELIGIOUS EDUCATION LEARNING IN PKBM ANGGREK PASURUAN

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Abstract

PKBM Anggrek, a non-formal education institution in Pasuruan since 1997, plays an important role in providing access to education to people who have difficulty attending formal education. Even though there are doubts regarding the quality of learning, PKBM Anggrek has succeeded in establishing partnerships with Islamic boarding schools, supporting environmental sustainability, and integrating Islamic religious values. The Islamic Religious Education Program at PKBM provides a broad and practical understanding, creating a holistic environment that combines formal education and religious values. This research uses a qualitative approach and descriptive research type to describe Islamic religious learning at PKBM Anggrek Pasuruan. Using data collection methods through observation, interviews, and document analysis, the research results show that the content of Islamic Religious Education material at PKBM Anggrek is in accordance with the curriculum, well integrated, and provides good understanding to students. Diverse teaching methods, active involvement of tutors, and a high level of student satisfaction mark the effectiveness of learning at PKBM Anggrek. Continuous evaluation and monitoring need to be carried out to improve the quality of learning and ensure the institution's continued success.

Keywords: Islamic Religious Education Learning, PKBM.

مستخلص البحث

تلعب مؤسسة PKBM Anggrek، وهي مؤسسة تعليمية غير رسمية في باسوروان منذ عام ١٩٩٧، دورا مهما في توفير فرص التعليم للأشخاص الذين يجدون صعوبة في الالتحاق بالتعليم الرسمي. وعلى الرغم من وجود شكوك حول جودة التعليم، إلا أن مؤسسة PKBM Anggrek نجحت في إقامة شراكات مع المدارس الداخلية الإسلامية، ودعم الاستدامة البيئية، ودمج القيم الدينية الإسلامية. يوفر برنامج التربية الدينية الإسلامية في مدرسة PKBM Anggrek فهما واسعا وعمليا، مما يخلق بيئة شاملة تجمع بين التعليم الرسمي والقيم الدينية. استخدم هذا البحث منهجا نوعيا ونوعا بحثيا وصفيا لوصف التعليم الديني الإسلامي في مدرسة PKBM Anggrek باسوروان. وباستخدام أساليب جمع البيانات من خلال الملاحظة والمقابلة وتحليل الوثائق، تظهر نتائج البحث أن محتوى مادة التربية الدينية الإسلامية في مدرسة PKBM Anggrek باسوروان يتوافق مع المنهج الدراسي ومتكامل بشكل جيد ويوفر فهما جيدا للطلاب. إن أساليب التدريس المتنوعة، والمشاركة النشطة للمعلمين، والمستوى العالي من رضا الطلاب، تشير إلى فعالية التعلم في مدرسة PKBM Anggrek. يجب إجراء تقييم ومراقبة مستمرة لتحسين جودة التعلم وضمان استمرار نجاح المؤسسة.

الكلمات المفتاحية: تعليم التربية الدينية الإسلامية و PKBM.

INTRODUCTION

Community Learning Centers (PKBM) have attracted the attention of the community as non-formal education institutions that have a crucial role in providing access to education to those who face difficulties in attending formal education. Although PKBM has a vital role in opening the door to education for people who have difficulty accessing formal institutions, negative views from some communities are still a major challenge.

Some people may doubt the quality of learning at PKBM, attributing it to a lack of resources, a poorly structured curriculum, or limited teaching staff. These factors can create doubts about the effectiveness of learning in PKBM. Some communities may not even consider PKBM as equivalent to formal education institutions, creating uncertainty regarding the validity of certificates or diplomas that learners receive from PKBM.

Nevertheless, as a government partner in educating the community through non-formal education programs, PKBM is expected to be able to foster a *learning society*.¹ This is expected to increase independence, educational empowerment, and innovation in seeking new information to improve the quality of life. PKBM is not just a place of learning, but a community activity center that creates opportunities for collaboration and support in education programs.

In the context of Pasuruan city, there are six PKBMs that play an important role in supporting education. The existence of these six PKBMs provides inclusive access to education for city residents, creating opportunities for all levels of society to improve their knowledge and skills. One of these is PKBM Angrek, which is located in Pasuruan city.

PKBM Angrek, which has existed since 1997, has become one of the pillars of non-formal education with high dedication. Its reputation as a non-formal education institution that is in demand by the local community continues to grow over time. Its success in providing quality education services makes PKBM Angrek the first choice for residents who want to develop their knowledge and skills.

PKBM Angrek also maintains close partnerships with several boarding schools in Pasuruan. This cooperation aims to provide opportunities for santri in boarding schools to pursue formal education without having to leave their environment. This innovative approach makes PKBM Angrek an educational bridge that allows students to access learning materials without environmental restrictions.

¹ Mustofa Kamil, *Pendidikan Non-Formal pengembangan melalui PKBM*, (Alfabeta: Bandung, 2009), p. 80.

In addition to its role as a non-formal education institution, PKBM Anggrek is also active in supporting environmental sustainability. The collaboration with Bank Sampah Induk Suropati shows PKBM's commitment to empowering its learners in terms of waste management and environmental awareness. This program not only provides knowledge, but also practical skills that can be applied in everyday life.

This collaboration not only provides benefits for students, but also has a positive impact on environmental sustainability in Pasuruan. PKBM Anggrek and Bank Sampah Induk Suropati work together to raise public awareness about the importance of waste management. Thus, PKBM Anggrek is not only a learning center, but also a driving force for positive change in its community.

The success of this program lies not only in the understanding of the subject matter, but also in the integration of Islamic values acquired at the boarding school. PKBM Anggrek wisely combines formal education and religious values, creating a holistic learning environment.

Education at PKBM includes a variety of subjects to provide learners with the knowledge and skills needed in everyday life. One of the most important subjects is Islamic Religious Education. This subject has a strategic role in providing religious understanding to people who have not or cannot access formal education.

Islamic Religious Education at PKBM provides a broader understanding of key aspects of Islam, such as religious teachings, worship procedures, moral ethics, and Islamic values that cover aspects of daily life.² With a flexible and responsive approach, PKBM provides opportunities for learners to explore Islamic teachings according to their level of understanding, thus enriching their spirituality and providing a strong moral foundation.³

Research by Robiatus Zakiyah and Yuyud Darmanto Hadi Saputro shows that the implementation of Islamic Religious Education learning in PKBM has a diverse approach, including using the education unit level curriculum, classical learning methods, discussions, and questions and answers.⁴ The results of this study also show that students are able to apply the knowledge of Islamic Religious Education in their daily lives and acquire skills that are useful in sustaining their lives.⁵

² Syaiful Anwar, *Desain Pendidikan Agama Islam Konsepsi dan Aplikasinya dalam Pembelajaran di Sekolah*, (Yogyakarta: CV. Idea Sejahtera, 2014), p. 9.

³ M. Nur, *Peran Pusat Kegiatan Belajar Masyarakat (PKBM) dalam Peningkatan Pendidikan Agama Islam di Masyarakat*. *Jurnal Penelitian Pendidikan Islam*, 4 (1), 2016, pp. 1-20.

⁴ Thesis Robiatus Zakiyah, *Implementasi Pembelajaran Pendidikan Agama Islam di Program Kesetaraan Kejar Paket C Pusat Kegiatan Belajar Masyarakat (PKBM) Mubarak Desa Tegalrejo Kecamatan Tegalsari Kabupaten Banyuwangi*, (Tesis. Pascasarjana LAIN Jember, 2015).

⁵ Thesis Yuyud Darmanto Hadi Saputro, *Pembelajaran Pendidikan Agama Islam Pada Program Pendidikan Kesetaraan Paket C Pusat Kegiatan Belajar Masyarakat (PKBM) di PKBM Rasio Kota Blitar dan PKBM Bahtera Dua Kota Blitar*, (Tesis. Pasca Sarjana Institut Agama Islam Negeri Tulungagung, 2019).

Researchers are interested in further researching the Learning Analysis of Islamic Religious Education at PKBM Anggrek because they believe that religious education has a central role in shaping the character and morals of society. As a non-formal institution, PKBM Anggrek offers a unique opportunity to understand how Islamic concepts are delivered and accepted by learners from various backgrounds.

METHOD

This study adopted a qualitative approach, a scientific method commonly used in the field of social sciences, including education. The main reason for using a qualitative approach is to enrich the results of quantitative research. This method aims to build knowledge through deep understanding and discovery. The qualitative approach involves a process of research and understanding based on methods of investigating social phenomena and human problems. This research creates complex pictures, analyzes words, detailed reports from the views of respondents, and conducts studies in natural situations.⁶

The type of research applied is descriptive research, which aims to describe content to understand it better. This research is conducted in natural conditions and is discovery in nature. In qualitative research, the researcher acts as a key instrument, requiring the provision of theory and broad insight to clearly construct the object of research. The focus of this research is more on meaning and related values.

The nature of qualitative research involves observing people in their environment, interacting with them, and trying to understand their language and interpretation of the surrounding world. The main purpose of this research is to obtain information or data without losing the essence of these observations and interactions. In qualitative research, the researcher acts as a key instrument in data collection and interpretation.⁷ Data collection tools involve direct observation, interviews, and document studies. The validity and reliability of data is guaranteed through triangulation using inductive methods, with an emphasis on meaning rather than generalization.

Qualitative research is chosen when the problem is not yet clear, to reveal hidden meanings, understand social interactions, develop theories, ensure the truth of the data, and research the history of development. With the aim of understanding and interpreting the phenomenon of moral learning in the Modern Muhammadiyah Islamic Boarding School Kuala Madu Langkat-Binjai, researchers use descriptive qualitative research methods.

⁶ Iskandar *Metodologi Penelitian Kualitatif*, cet. 1, (Jakarta: Gaung Persada, 2009), p. 11.

⁷ Iskandar, *Metodologi Penelitian Kualitatif*, p. 51.

Qualitative methods, according to Moleong, were chosen because they are easier to deal with the complexity of reality, establish direct relationships between researchers and respondents, and are more responsive to shared influences and values encountered.⁸ Bogdan and Taylor explained that qualitative research methodology produces descriptive data in the form of written or spoken words from people and observable behavior.⁹

Research on the analysis of Islamic Religious Education learning at PKBM Anggrek Pasuruan is relevant to the qualitative approach because it meets the essential characteristics of the research. The research will focus on in-depth data disclosure through interviews, observations, and document reviews of learning practices at PKBM Anggrek.

Qualitative methods allow the exploration of nuances and contexts that may not be revealed through quantitative approaches. By conducting direct interviews, classroom observations, and analysis of learning documents, this research aims to explore a deeper understanding of the effectiveness of teaching methods, learners' perceptions, and the integration of Islamic values in daily life.

Direct observation in the field, interaction with informants, and document analysis are expected to provide a comprehensive picture of the dynamics of learning Islamic Religious Education at PKBM Anggrek. The qualitative approach is expected to make a significant contribution in understanding the context of Islamic learning at PKBM, as well as identifying potential improvements or developments to improve the quality of Islamic education at the institution.

The presence of the researcher is very important in qualitative research. Moleong emphasizes that the presence of the researcher or the help of others is the main data collection tool.¹⁰ The presence of the researcher in the field is needed optimally as the main instrument to reveal meaning and collect data. Researchers are directly involved in the lives of the people under study, ensuring a level of openness between the two parties. Therefore, researchers go directly to the field, make observations, and collect the data needed.

The research was conducted at the Anggrek Community Learning Center (PKBM) in Pasuruan. The profile of PKBM Anggrek will be explained in the general findings of the research. Due to the qualitative nature of this research, the research time is not limited until the researcher fully understands the object of research. Although flexible, the research will be concluded and a

⁸ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2000) cet. 18, p. 5

⁹ Robert C. Bogdan and Sari Knop Biklen, *Qualitative Research for Education*, (London: Allyn & Bacon, Inc, 1982), p. 28.

¹⁰ Lexy J. Moloeng, *Metode Penelitian Kualitatif*, p. 87.

report prepared after reaching a level of understanding and analysis in accordance with the research design. The research process respects practical limitations to achieve integrity and reliability.

Data sources play a crucial role in research. Errors in the use or interpretation of data sources can result in data divergence. Therefore, an accurate understanding of data sources is important for the quality and validity of research results.¹¹ Primary data was obtained from the head of PKBM Angrek, tutors, and learners through interviews, while secondary data came from books, internet, journals, and other sources.¹²

Observation: Involves observing the content of Islamic Religious Education materials, the condition of the learners, the location and environment of PKBM Angrek, and the teaching methods. Interview: Conducted with the head of PKBM, tutors, and learners at PKBM Angrek. Documentation: Collecting data from various documents, such as books and previous research results.

Data analysis was done by reducing, displaying, and describing the data.¹³ The analysis steps involved sorting the data based on concepts, themes and categories to get a concentrated description. Data were grouped according to the formulation of the problem and arranged in a matrix to see the pattern of relationships between data. Data analysis aims to decompose the research form into clear and meaningful parts. The results of the research are systematically organized in narrative form to present descriptions and findings.

Data validity testing was carried out by extending observations, increasing accuracy, and using triangulation.¹⁴ Extended observation can increase data confidence, while increased accuracy is done by reading references, comparing research results, and checking data systematically. Triangulation of various sources, data collection techniques, and time is done to ensure the research results are precise and valid.

By testing the validity of the data, this research is expected to be considered a reliable scientific work. Final conclusions were obtained after data collection was completed, ensuring the integrity and reliability of the research.

RESULTS AND DISCUSSION

The results illustrate that the content of Islamic Religious Education materials at PKBM Angrek is generally in accordance with the applicable curriculum. There is good integration

¹¹ Bungin Burhan, *Metodologi Penelitian Sosial*, (Surabaya: Airlangga University Press, 2001), p. 129.

¹² Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2017), p. 137.

¹³ Rokhmat Subagyo, *Metode Penelitian Ekonomi Islam*, (Jakarta: Alim's Publishing, 2017), pp. 163-165.

¹⁴ Sugiono, *Metode Penelitian Manajemen*, (Bandung: Alfabeta, 2016), pp. 433.

between the materials taught and the curriculum standards, which helps the learners achieve the expected competencies. The learners' understanding of Islamic Religious Education materials at PKBM Anggrek is quite good. The material taught is able to be connected to the context of everyday life, enabling learners to relate religious values to their personal and social experiences. Analysis of the quality of the learning materials shows that the grouping of materials, clarity of delivery, and depth of materials reach an adequate standard. The use of varied teaching methods also enriches the learning experience.

The learners showed a good understanding of the Islamic Religious Education material. They are able to apply the concepts taught in daily life and show a positive attitude towards religious learning. The research shows that the teaching methods at PKBM Anggrek are generally effective. The use of various methods, such as lectures, group discussions, and simulations, provides the variety needed to make the learners understand the Islamic Religious Education content. The learners at PKBM Anggrek are actively involved in the learning process. Group discussions, group projects, and other interactive activities stimulate learner participation, creating a dynamic learning environment.

The role of tutors at PKBM Anggrek is positive. They are not only information deliverers, but also discussion facilitators, mentors, and role models in the application of Islamic values. The active involvement of tutors supports the effectiveness of learning. The research shows that PKBM Anggrek successfully adapts teaching methods according to the learning needs of the learners. Additional support, reading materials, and personalized approaches are applied to help learners with special learning needs. The majority of learners at PKBM Anggrek expressed positive perceptions of the teaching methods applied. They appreciate the variety of methods, including group discussions, interactive lectures and practical activities that enrich the learning experience.

The results showed a high level of satisfaction from the learners towards the Islamic Religious Education learning materials. The material presented is considered relevant, in-depth, and in accordance with the needs of understanding Islam in everyday life. These findings are in line with the views of several Islamic religious education researchers. For example, according to Abdullah Nashih Ulwan, an expert on Islamic education, religious learning materials must be in accordance with the daily lives of learners so that they can be applied in real life.¹⁵ It is important to note that the level of satisfaction of the learners can be an indicator of the success of learning at PKBM Anggrek. Thus, a good understanding of the material, active involvement in the learning process,

¹⁵ Anaknda Putri, Yuliharti, and Yanti, *Pemikiran Pendidikan Islam Menurut Dr. Abdullah Nashih Ulwan*, <https://repository.uin-suska>, p. 29.

and a positive perception of the teaching method are key factors in creating an effective learning environment.

The involvement of tutors also plays an important role in the success of learning. They are not only information deliverers, but also discussion facilitators and mentors. The tutors' active involvement in supporting the application of Islamic values creates a motivating and inspiring learning climate for the learners. The adaptation of teaching methods according to the learning needs of the learners shows the flexibility and responsiveness of PKBM Anggrek. This reflects the institution's commitment to providing quality education services that are relevant to the evolving needs of the learners. It is important to continuously monitor and evaluate the effectiveness of teaching methods, as well as update learning materials to keep them relevant and in line with the evolving needs of the learners. Additional support, such as reading materials and personalized approaches, also need to be continuously improved to meet diverse learning needs.

Overall, the results of this study provide a positive picture of the implementation of Islamic Religious Education learning at PKBM Anggrek. Dynamic learning environment, relevant materials, and active involvement of all related parties create conditions that support the achievement of learning objectives. Nevertheless, it is necessary to continue monitoring and evaluation to ensure sustainability and continuous improvement in the quality of learning at PKBM Anggrek.

CONCLUSION

The results showed that the content of Islamic Religious Education materials at PKBM Anggrek is in accordance with the applicable curriculum, with good integration of materials, helping the learners to achieve the expected competencies. The learning community's understanding of the material is quite good and can be applied in the context of daily life, allowing them to link religious values with personal and social experiences. The quality of learning materials, grouping, clarity of delivery, and depth of materials reach an adequate standard.

The learners showed a good understanding, were able to apply the concepts in daily life, and showed a positive attitude towards religious learning. The teaching methods at PKBM Anggrek proved effective with a variety of methods such as lectures, group discussions, and simulations. Learners are actively involved in the learning process, creating a dynamic learning environment.

The positive role of tutors as discussion facilitators, mentors and role models supports learning effectiveness. PKBM Anggrek successfully adapts teaching methods to the needs of the learners with additional support, reading materials, and a personalized approach. The majority of

learners give a positive perception of teaching methods, appreciating the variety of methods, including group discussions, interactive lectures, and practical activities.

The high level of satisfaction of the learners indicates the relevance, depth and suitability of the Islamic religious understanding needs. Tutors' involvement in supporting the application of religious values creates a motivating learning climate. The adaptation of teaching methods shows the flexibility and responsiveness of PKBM Anggrek to learning needs. Overall, the results of this study illustrate the implementation of Islamic Religious Education learning at PKBM Anggrek which is positive and supports the achievement of learning objectives. Continuous monitoring and evaluation need to be done to ensure continuous improvement of learning quality.

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