

**MANAGEMENT OF RELIGIOUS GUIDANCE
FOR STUDENTS AT SMAN 1 MALANG**

THESIS

*Presented to Faculty of Education
The State Islamic University of Maulana Malik Ibrahim Malang
in partial fulfillment of the requirements
for the degree of Sarjana Pendidikan Islam (S.Pd.I)*

By
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MALANG
April, 2011**

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AT SMAN 1 MALANG

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DEDICATION

*Along with gratitude to the God for all the prompts and intercession of His
Prophet, I dedicate this work is nothing else except for special people that I
respect and obey, they are my beloved Father and Mother*

(Ayahanda Abdul Mu'in and Ibunda Siti Rumiatin)

*Your love and prayers are the glowing lantern in each of my struggle
Your exertion and sweat droplets are the bridge in each of my struggle
I proud to be your ducky.*

*Your educations to me are able to deliver my successful that I will never give
up here.*

*Your sincerity has flowed in every drop of my blood and seep away in the
recesses of my heart.*

Hopefully I can be a pride for Dad and Mom forever.....Amin!

MOTTO

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ
الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ¹

(Ali Imron (3): 110)

*You are the best mankind who were born for human, order to the goodness and
prohibit from the badness, and believe to the God. If perhaps the scribes believe,
it is better for them, among them are believe and most of them are godless people.*

¹ Departemen Agama, *Al Qur'an dan Terjemahan*. (Bandung: Jumunatul Ali Art, 2005), page 64

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Appendixes : 4 (Four) Exemplar

Malang, April, 7th, 2011

Dear

Dean of Tarbiyah Faculty

The State Islamic University of Maulana Malik Ibrahim Malang

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Assalamu'alaikum Wr. Wb.

After carrying out at several times for guidance, both in terms of content, language and writing techniques, and after reading the following thesis:

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As the advisor, we argue that the thesis has been proposed and tested decent.

So, please tolerate presence.

Wassalamu'alaikum Wr. Wb.

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STATEMENT

I hereby declare, that in this paper there is no work that has proposed to acquire a degree at a university, and the best of my knowledge, there is also no work ever written or opinions of others, except that in writing referred in this manuscript and mentioned in the bibliography.

Malang, April, 7th, 2011

Siti Mutholingah
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Alhamdulillah, all praises to Allah, the most Gracious and most Merciful, who has given me guidance and blessing in finishing this thesis, entitled “Management of Religious Guidance for Students at SMAN 1 Malang”. *Shalawat* and *Salam* are also delivered to the Prophet Muhammad SAW who has brought Islam as the *rahmatan lil al-amin*.

This thesis was focused on management of religious guidance, so it was conducted to find out the design, implementation, and evaluation of religious guidance for students at SMAN 1 Malang.

The author realizes that this writing can not be separated from the guidance, direction and constructive criticism from various parties. Therefore, in this occasion the author wants to thankful as much as possible and the highest award to:

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3. Dr. H. M. Zainuddin, MA as the Dean of Education Faculty
4. Dr. H. Moh. Padil, M. Pd.I as the Head of Islamic Education Department
5. Triyo Supriyatno, M. Ag as the lecture

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The author knows that there are still deficiencies in the writing of this thesis. Therefore, the author hopes to the suggestions and constructive criticism from readers for future improvement. Finally, the author hopes this thesis can be beneficial and useful for all and for educational institutions.

Malang, April, 7th, 2011

Author

DIRECTION OF ARABIC - LATIN transliteration

The written of Arabic-Latin in this thesis use directive transliteration base on the collective decision between the Minister of Religion Republic of Indonesia and the Minister of Education and Culture Republic of Indonesia number 158/1987 and number 0543 b/U/1987 that in broad outline can be described as bellows:

A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	<u>h</u>	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vowel

Vocal (a) panjang = â

Vocal (i) panjang = î

Vocal (u) panjang = û

C. Diphthong Vowel

اَؤْ	=	Aw
اَئْ	=	Ay
اَؤْ	=	û
اَئْ	=	î

TABLE OF CONTENTS

COVER PAGE	
TITLE PAGE	i
APPROVAL PAGE	ii
LEGITIMATION SHEET	iii
DEDICATION	iv
MOTTO	v
ADVISOR OFFICIAL NOTE	vi
STATEMENT PAGE	vii
ACKNOWLEDGMENT	viii
DIRECTION OF ARABIC-LATIN TRANSLITERATION	x
TABLE OF CONTENTS	xi
TABLES LIST	xvi
APPENDIX LIST	xvii
ABSTRAK	xviii
CHAPTER I INTRODUCTION	1
A. Background of the Study	1
B. Problem of the Study	9
C. Objectives of the Study	9
D. Significances of Study	9
E. Scope and Limitation of the Study	10
F. Definition of Key Terms	11

G. Systematic of Discussion.....	12
----------------------------------	----

CHAPTER II REVIEW OF RELATED LITERATURE 13

A. Management	13
1. The Definition of Management.....	13
2. The Scopes of Management.....	14
B. Student Management.....	15
1. The Definition of Student Management	15
2. Objectives, Function, and Principles of Student Management.....	16
3. The Scope of Student Management	18
4. Indicators of Student Management Effectiveness at Senior High School	23
C. Religious Guidance	24
1. The Definition of Religious Guidance	24
2. The Purposes of Religious Guidance	26
3. The Approaches of Religious Guidance.....	27
4. The Methods of Religious Guidance.....	29
5. The Factors of Religious Guidance for Students	30
6. The Materials of Religious Guidance for students.....	32
7. The Efforts of Religious Guidance for students	34

CHAPTER III RESEARCH METHOD	38
A. Approach and Type Research.....	38
B. Researcher Attendance	39
C. Research Sites	39
D. Data Sources	40
E. Technical of Data Collection.....	41
F. Data Analysis.....	42
G. Data Validity.....	43
H. Research Stages	44
CHAPTER IV RESEARCH FINDINGS	46
A. Research Object Description	46
1. The History of SMAN 1 Malang	46
2. Motto of SMAN 1 Malang	49
3. Geographic Location of SMAN 1 Malang	49
4. Vision and Mission of SMAN 1 Malang.....	49
5. Organizational Structure of SMAN 1 Malang.....	50
6. School Quality Policy of SMAN 1 Malang.....	51
7. Equipment Condition of SMAN 1 Malang.....	52
8. Teacher and Employee Condition of SMAN 1 Malang	53
9. Students Condition of SMAN 1 Malang	55
B. Data Exposure.....	56
1. The design of Religious Guidance for Students at SMAN 1 Malang.....	56

a. General Purpose Design of Religious Guidance for Students at SMAN 1 Malang	56
b. Program Design of Religious Guidance for Students at SMAN 1 Malang	57
2. The Implementation of Religious Guidance for Students at SMAN 1 Malang	69
a. The Process of Religious Guidance for Students at SMAN 1 Malang	69
b. The Obstacles of Religious Guidance for Students at SMAN 1 Malang	78
c. The Solution for Overcoming the Obstacles of Religious Guidance for Students at SMAN 1 Malang	82
3. The Evaluation of Religious Guidance for Students at SMAN 1 Malang	86
C. Research Findings	90
CHAPTER V DISCUSSION	93
A. The Design of Religious Guidance for Students at SMAN 1 Malang.....	93
B. The Implementation of Religious Guidance for Students at SMAN 1 Malang.....	97
C. The Evaluation of Religious Guidance for Students at SMAN 1 Malang.....	101

CHAPTER VI CONCLUSION AND SUGGESTION.....	104
A. Conclusion.....	104
B. Suggestion	105
BIBLIOGRAPHY	106
APPENDIX	
CURRICULUM VITAE	

TABLE LIST

Table 1 Table of Human Resources Data at SMAN 1 Malang 2010-2011	54
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APPENDIX LIST

Appendix 1 the Sketch of School and Utilizing of Room at SMAN 1 Malang	49
Appendix 2 Organizational Structure of SMAN 1Malang	51
Appendix 3 the Number and Condition of Equipments at SMAN 1 Malang	53
Appendix 4 the Data of Teachers and Employees at SMAN 1 Malang	54
Appendix 5 the Number of Students in each Class at SMAN 1 Malang	55
Appendix 6 the Vice Principal of Student's Work Plan	59
Appendix 7 the Example of Syllabus and Lesson Plan at SMAN 1 Malang	62
Appendix 8 Work Plan of <i>Studi Kerohanian Islam (SKI)</i>	68
Appendix 9 Monitoring Card	72

ABSTRAK

Siti Mutholingah. 2011. *Management of Religious Guidance for Students at SMAN 1 Malang*. Thesis, Islamic Education Department, Faculty of Education, the State Islamic University of Maulana Malik Ibrahim Malang. Dr. H. Nur Ali, M. Pd

Keywords: *Management, Religious Guidance, Students.*

Based on the laws number 20 in 2003 about National Education System, that every student at educational institution must be educated for develop their potential to have the spiritual strength and noble character. Hence religious guidance for students should be done by all actors in the school.

The concept of management as the problem solving of religious guidance for student that all this time was burdened on the Islamic teacher only. Actually, religious guidance for students is the responsibility of all parties both principal, vice principal, Islamic teacher, all the teachers and the parents.

Related to this matter, as long as it was thought that student in public school is less in terms of religious knowledge and often behave that deviate from religious revelation. But not for students at SMAN 1 Malang as one of the favorite school in Malang. Although they are students at public school but their religious behavior are better than the students in the Islamic school. This is the reason why the author conducts research on the religious guidance for students at SMAN 1 Malang.

This study focuses on: (1) the design of religious guidance for students at SMAN 1 Malang, (2) the implementation of religious guidance for students at SMAN 1 Malang, (3) the evaluation of religious guidance for students at SMAN 1 Malang. This study aimed to describe the design, implementation, and evaluation of religious guidance for students at SMAN 1 Malang.

This study was included on qualitative research with a descriptive approach. The data collecting were through observation, interview and documentation. To analyze the data use descriptive qualitative method, namely the description based on symptoms that appear. The process of data analysis was done by following these steps: the first data reduction is the classification and centralization of data was obtained in the field, the second is presentation of data collect by giving the possibility of conclusions and actions, the third is verify to make conclusion.

The results of this study indicate that the design of religious guidance for students at SMAN 1 Malang consists of the objective design and design programs design. The objective of religious guidance was accordance to the vision of SMAN 1 Malang. While the design of program was created by SMAN 1 Malang is the design of new admissions and students orientation (MOS), the design of Islamic learning, the design of religious activity by IMTAQ team, and design of SKI (*Studi Kerohanian Islam*) activities. The

implementation of religious guidance for students at SMAN 1 Malang require the role of the principals, the vice principal of student, Islamic teachers, all teachers, students, and parents, even in the implementation still faces several obstacles that need an effective and efficient solutions. The evaluation of religious guidance for students at SMAN 1 Malang was done in the form of formal and informal evaluation.

ABSTRAK

Siti Mutholingah. 2011. *Manajemen Pembinaan Keagamaan bagi Siswa di SMAN 1 Malang*. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Tarbiyah, Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang. Dr. H. Nur Ali, M. Pd

Kata Kunci: *Manajemen, Pembinaan Keagamaan, Siswa.*

Mengacu pada UU No 20 tahun 2003 tentang Sistem Pendidikan Nasional bahwa setiap peserta didik atau siswa di suatu lembaga pendidikan harus dididik agar mampu mengembangkan potensi dirinya untuk mempunyai kekuatan spiritual dan akhlak yang mulia. Oleh Karena itu pembinaan keagamaan bagi siswa sangat perlu dilakukan oleh semua pelaku pendidikan di sekolah.

Konsep manajemen pembinaan keagamaan ini berusaha untuk memberikan penyelesaian terhadap masalah pembinaan keagamaan bagi siswa, yang selama ini hanya dibebankan pada guru Agama Islam saja. Padahal sesungguhnya pembinaan keagamaan bagi siswa adalah tanggung jawab dari semua pihak baik kepala sekolah, wakil kepala sekolah, guru Agama Islam, semua guru maupun orang tua siswa itu sendiri.

Terkait dengan hal itu, selama ini orang menganggap bahwa siswa di sekolah umum kurang dalam hal pengetahuan agama dan sering berperilaku yang menyimpang dari ajaran agama. Namun tidak bagi siswa di SMAN 1 Malang, sekolah yang dikategorikan sekolah favorit di kota Malang ini. Meskipun mereka siswa SMAN, namun perilaku keagamaannya tidak kalah bahkan lebih baik dari siswa yang sekolah di madrasah. Inilah yang membuat penulis tergerak untuk melakukan penelitian tentang pembinaan keagamaan bagi siswa di SMAN 1 Malang.

Penelitian ini berfokus pada: (1) Desain pembinaan keagamaan bagi siswa di SMAN 1 Malang, (2) Implementasi pembinaan keagamaan bagi siswa di SMAN 1 Malang, (3) Evaluasi pembinaan keagamaan bagi siswa di SMAN 1 Malang. Penelitian ini bertujuan untuk mendeskripsikan desain, implementasi, dan evaluasi pembinaan keagamaan bagi siswa di SMAN 1 Malang.

Penelitian ini termasuk penelitian kualitatif dengan pendekatan deskriptif. Teknik pengambilan data melalui observasi, wawancara dan dokumentasi. Untuk menganalisa data digunakan metode deskriptif kualitatif, yakni uraiannya berdasarkan pada gejala-gejala yang tampak. Agar hasil penelitian berjalan dengan baik, maka proses analisa data tersebut dilakukan dengan langkah-langkah sebagai berikut: pertama, reduksi data yaitu penggolongan dan pemusatan data-data yang sudah diperoleh di lapangan

untuk mempermudah peneliti dan data yang diperoleh juga valid, kedua penyajian data yaitu mengumpulkan data secara tersusun dengan memberi kemungkinan adanya kesimpulan dan tindakan, ketiga, verifikasi yaitu penarikan kesimpulan yang memberikan analisis data puncak

Hasil penelitian ini menunjukkan bahwa desain pembinaan keagamaan bagi siswa di SMAN 1 Malang terdiri dari desain tujuan dan desain program. Tujuan pembinaan keagamaan disesuaikan dengan visi SMAN 1 Malang yaitu “Terwujudnya lulusan yang berkualitas, unggul, berdasarkan IMTAQ, dan menguasai IPTEK serta berjiwa Mitreka Satata”, sedangkan desain program yang dibuat oleh SMAN 1 Malang yaitu desain penerimaan siswa baru dan orientasi siswa (MOS), desain pembelajaran Agama Islam, desain kegiatan keagamaan oleh tim IMTAQ, dan desain kegiatan ekstrakurikuler SKI. Implementasi pembinaan keagamaan bagi siswa di SMAN 1 Malang memerlukan peran dari kepala sekolah, wakil kesiswaan, guru PAI, semua guru, siswa, dan orang tua, bahkan dalam pelaksanaannya masih menghadapi beberapa kendala yang membutuhkan solusi yang efektif dan efisien. Adapun evaluasi pembinaan keagamaan bagi siswa di SMAN 1 Malang dilaksanakan dalam bentuk evaluasi formal dan non formal.

CHAPTER I

INTRODUCTION

A. Background of The Study

Religious education in the schools is very important for developing and improving the student's personality growth, because religious education has two important aspects. First is addressed to the soul or personality formation. The Students are given awareness to the existence of the God. Beside that, the students are taught to do the commandments and left the prohibition of the God. In this case, students are guided to get accustomed to doing well which appropriate to religious teachings. Second is addressed to the religious instructional was conducted by the teacher. The Students have shown what is ordered, what is forbidden, what is permissible, what is recommended to do appropriate to the religious lesson.²

In the context of Islamic perception, education is an instrument for developing the attitudes of individuals in accordance with the values of righteousness to help build an Islamic society.³ School as one of the education institutes has responsibility to make the students understand the Islamic lesson and practice in daily activities.

²Rahmawati, *Pembinaan Keagamaan di Sekolah*, (<http://rahmawati0705442.blogspot.com>. accessed on November, 30, 2010)

³Saeeda Shah, *Educational Leadership: an Islamic Perspective*. British Educational Research Journal, University of Leicester, UK. Vol. 32, No. 3 June 2006, page 372.

In 1988, a group of 17 major religious and educational organizations described the importance of religion in the public school. The statement of this organization as bellows:

“Because religion plays significant roles in history and society, study about religion is essential to understanding both the notion and the world. Failure to understand even the basic symbols, practices and concept of the various religions makes much of history, literature, art and contemporary life unintelligible.”⁴

Based on the discussion above the researcher concludes that religious education in the school is needed absolutely especially in public school. Therefore, the religious teacher has responsibility to develop the mental attitude and personality of his students. The teacher must be able to establish religious values to the students in different ways. But in reality, the Islamic teacher still has many obstacles to build student’s religious behavior because he has some challenges about the method, media, and environment.

In the reality, religious guidance in school can not provide stock to the students enough, especially students at high school level who are still in adolescent to face the challenges in their life. Although they are capable in the knowledge and have good skills, but their religion is still weak, so they can be affected by negative value in the globalization era easily, such as juvenile delinquency and criminal behavior.

The indicator which show about the weakness of the students in particular spirituality at the high school level is the presence of the several cases that were occurred in Indonesia, especially in the big cities for example in Jakarta and

⁴James Wm. Noll (ed.), *Have Public Schools Adequately Accommodated Religion: the Relevance of Religion to the Curriculum*, (United States of America: Recycled Paper, 2006), page 241

Surabaya. This case is a distortion of the Islamic law, such as adultery, drunkenness, drugs, and etcetera.

The indicator above is supported by the data from National Narcotics Agency as bellows:

“Jumlah pengguna narkoba di lingkungan pelajar SD, SMP, dan SMA pada tahun 2006 mencapai 15.662 anak. Rinciannya, untuk tingkat SD sebanyak 1.793 anak, SMP sebanyak 3.543 anak, dan SMA sebanyak 10.326 anak. Dari data tersebut, yang paling mencengangkan adalah peningkatan jumlah pelajar SD pengguna narkoba. Pada tahun 2003, jumlahnya baru mencapai 949 anak, namun tiga tahun kemudian atau tahun 2006, jumlah itu meningkat tajam menjadi 1.793 anak.”⁵

It is mean that the number of drug users in the elementary, junior and senior high school always increase from year to year. From these data, the most increasing number is in elementary school, because in 2003 the number reached 949 children, but three years later or in 2006, the number increased to 1793 children.

The data about criminal behavior is supported by the explanation from the Police of Metro Jaya, as bellows:

“Dalam hal tawuran, di kota-kota besar seperti Jakarta, Surabaya, dan Medan, tingkat tawuran antar pelajar sudah mencapai ambang yang cukup memprihatinkan. Data di Jakarta misalnya, tahun 1992 tercatat 157 kasus perkelahian pelajar. Tahun 1994 meningkat menjadi 183 kasus dengan menewaskan 10 pelajar, tahun 1995 terdapat 194 kasus dengan korban meninggal 13 pelajar dan 2 anggota masyarakat lain. Tahun 1998 ada 230 kasus yang menewaskan 15 pelajar serta 2 anggota Polri, dan tahun berikutnya korban meningkat dengan 37 korban tewas. Terlihat dari tahun ke tahun jumlah perkelahian dan korban cenderung meningkat. Bahkan sering tercatat, dalam satu hari di Jakarta terdapat sampai tiga kasus perkelahian di tiga tempat sekaligus”.⁶

⁵Alkhalil Ramadhan. *Fakta Dunia Pendidikan Indonesia*. (<http://edukasi.kompasiana.com>, accessed on November 27, 2010)

⁶*Ibid.*

It is mean that the level of inter-student fight in big cities likes Jakarta, Surabaya, and Medan is very apprehensive because the cases were followed by the victims died. Seen from year to year, the number of fights and the victims tend to increase.

The Minister of Communications and Information Tiffatul Sembiring said that:

“Lebih dari 4.500 anak SMP/SMA yang dijadikan sample, 97 persen di antaranya pernah melihat situs porno. Dari jumlah itu ada 92,7 persen pernah melakukan kissing, oral, dll dengan pasangannya. Terungkap juga ada 62,7 persen siswi SMP/SMA pernah melakukan hubungan badan.”⁷

It is mean that about 97 percent of students at Junior High School and Senior High School have seen porn site, 92.7 percent have done kissing and 62, 7 percent had free sex.

Beside that, the result of survey was conducted by the *Agency for Population and Family Planning* at 2008, as bellows:

“63 persen remaja di beberapa kota besar di Indonesia telah melakukan seks pranikah. Dan, para pelaku seks dini itu menyakini, berhubungan seksual satu kali tidak menyebabkan kehamilan. Sumber lain juga menyebutkan tidak kurang dari 900 ribu remaja yang pernah aborsi akibat seks bebas. Dan di Jawa Timur, remaja yang melakukan aborsi tercatat 60% dari total kasus.”⁸

It is mean that 63 percent of the adolescents in several major cities in Indonesia have done premarital sex. The actor believes that free sex at the first time can not cause pregnancy. Other sources also mentioned no less than 900

⁷Esy. Siswa SMP/SMA Memprihatinkan (<http://www.manadopost.co.id>, accessed on November 27, 2010)

⁸Sugiarto. *Seks Bebas di Kalangan Remaja (Pelajar dan Mahasiswa), Penyimpangan, Kenakalan atau Gaya Hidup ?*, (<http://sugiartoagribisnis.wordpress.com>, accessed on November 27, 2010)

thousand teenagers who had abortions are caused by free sex. In East Java, there are adolescents who have abortions recorded 60% of the total cases.

All facts and data above are indicates that how bad the religious of the students in Indonesia today. All of the cases above involve the majority of adolescents, especially in high school level. Ideally, the student far from the cases above because of the education that be received always teach religious education and good character. The teacher always tries to guide their students even though it was a public school, not an Islamic School. Religious guidance is very important to realize the education goal and to improve the quality of the education in a school.

At this time, many kinds of the juvenile delinquency above can not be found at SMAN 1 Malang. Therefore, it indicates that the religious behavior of the students in this school better than at the school in big cities like Jakarta and Surabaya because management of religious guidance for the students was implemented in SMAN 1 Malang.

Many people think, that religious guidance for the students is responsibility of the Islamic teacher only, whereas this problem would be relevant to each other, either with educational programs at schools or with environmental.

In this term, Muhaimin was explained as bellows:

“Terdapat perubahan paradigma pendidikan agama di sekolah yaitu bahwa pendidikan agama bukan hanya menjadi tugas guru agama saja, tetapi merupakan tugas bersama antara kepala sekolah, guru agama, guru umum, seluruh aparat sekolah, dan orang tua murid. Jika pendidikan agama merupakan tugas bersama, berarti pendidikan agama itu perlu atau bahkan harus dikembangkan menjadi budaya sekolah.”⁹

⁹Muhaimin, *Nuansa Baru Pendidikan Islam (Mengurai Benang Kusut Dunia Pendidikan)*, (Jakarta: Raja Grafindo Persada, 2008), page 129

It is mean that religious education is not only responsibility of religious teachers, but also responsibility among the principal of the school, religious teachers, general teachers, officials, government and parents. Beside that, religious education in school should be developed as the culture of school. So, all of parties must cooperate to create this culture.

Although the religious guidance at SMAN 1 Malang has done trough the instructional of Islamic lesson and religious activities but still face many problems. One of the problems is about the time of Islamic instructional that only 2 hours in a week. This time is very less to provide the religious guidance which the material is not only theoretical but also more in practical. In the class, the Islamic teacher tried to make the students understood with the material of Islamic revelation but for practice still less because the time was limited.¹⁰

The Islamic teachers at public school especially at SMAN 1 Malang still face the most important challenges in the religious guidance for students namely the limitation of hour in Islamic instructional in the class that only 2 hours in a week. It was expressed by one of the Islamic teacher at SMAN 1 Malang as bellows:

“Pembelajaran agama Islam yang hanya 2 jam pelajaran dalam satu minggu itu sangat kurang sekali bagi kami untuk melaksanakan pembinaan keagamaan secara intensif bagi siswa. Karena 2 jam itu hanya cukup untuk menyampaikan materi saja, sedangkan untuk aplikasi dari teori itu masih sangat kurang sekali, oleh karena itu sangat diperlukan pembinaan keagamaan di luar jam pelajaran.”¹¹

¹⁰ Observation in the Instructional of Islamic subject at SMAN 1 Malang, on July, 22nd, 2010, at 10.00 am

¹¹Interview to Junaidi, the teacher of Islamic Education at SMAN 1 Malang, on November, 25, 2010 at 10:00 am

Therefore, in overcoming the challenges of the religious teachers in conducts religious guidance need to cooperation with all parties, especially with all the teachers and parents. Religious guidance for the students is responsibility of the all education actors in a school namely the principal, vice principal of the student, all teachers and staff at the school. Beside that, religious guidance can not be separated from the role of the student's own family because religious behavior can be nurtured if any continuity or integration of the parents coaching in the family, community and the teachers in schools. They must control the student behavior and effort to cultivate the student attitude.

In this case, SMAN 1 Malang as one of the leading and most favorite schools in Malang has done management of religious guidance for the students not only focused on the role of religious teachers but also all parties. This school has extracurricular as vice principle of the student program in religious guidance namely *Studi Kerohanian Islam (SKI)* and *Keputrian*. Beside that, there is the role of the other teachers who has participation in religious activities such as *istighosah*, congregational prayer and religious speech.

This was expressed by one of the Islamic teacher in SMAN 1 Malang namely Mrs. Mukarromah as bellows:

“Memang tugas guru PAI tugasnya adalah untuk membina keagamaan siswa, tetapi hal itu juga perlu peran dari guru-guru yang lain. Bu Chusna misalnya, meskipun beliau adalah guru Kimia, tetapi beliau selalu aktif dalam membina kegiatan keputrian di sekolah ini. Selain itu waka kesiswaaan juga berusaha membina keagamaan siswa melalui kegiatan SKI.”¹²

¹²Interview to Mukarromah, the teacher of Islamic Education at SMAN 1 Malang, on November, 25, 2010 at 10:00 am

It is mean that religious guidance for the students is the Islamic teacher job, but it is also need to the role of other teachers. Mr. Kholiq for example, although he is an English teacher but he always join and become the leader in reciting *Istighosah* every month. Beside that, the vice principle of the students tries to guide the student religious in extracurricular, namely *Studi Kerohanian Islam* and *Keputrian*.

Although was labeled by a public school, the religious guidance in SMAN 1 Malang was really strived for the realization of the educational objectives to establish the young generation who had high quality in religious and intellectual.

This was disclosed by one of the students at acceleration class, namely Ali al Harkan, as bellows:

“Memang di sini sekolah umum, tetapi di sini juga selalu diadakan kegiatan shalat dhuhur berjama’ah, dan juga shalat jum’at berjama’ah. Dan setiap pelajaran agama Islam kita juga dianjurkan untuk berinfaq”.¹³

It is mean that although as a public school, but SMAN 1 Malang always held the religious activities namely Midday prayer congregation, Friday prayer congregation and when Islamic lesson is going on, it was encouraged to alms.

Therefore, based on the explanation that has been described above, the researcher wishes to conduct research under the title "Management of Religious Guidance for Students at SMAN 1 Malang".

¹³Interview to Ali al Harkan, the student of Acceleration Class at SMAN 1 Malang, on November, 25, 2010 at 10.30 am

B. Problem of The Study

Based on the background of study above, this study is conducted in order to find answer the research problems, there are:

1. How is the design of religious guidance for students at SMAN 1 Malang?
2. How is the implementation of religious guidance for students at SMAN 1 Malang?
3. How is the evaluation of religious guidance for students at SMAN 1 Malang?

C. Objectives of The Study

The objectives of this research there are:

1. To find out the design of religious guidance for students at SMAN 1 Malang
2. To find out the implementation of religious guidance for students at SMAN 1 Malang
3. To find out the evaluation of religious guidance for students at SMAN 1 Malang

D. Significances of The Study

The result of the study is expected to give contributions theoretically and practically for:

1. The Institution

As a contribution for developing the management of religious guidance for the student of SMAN 1 Malang

2. The Developer of Education

Give information about developing the management of religious guidance for the student of The State Senior High School

3. The Researcher

As a addition of new scientific treasure about an effort of Islamic Education for developing management of religious guidance for the student

E. Scope and Limitation of The Study

The scope and limitation need to be clarified especially the specific aspects discussed as the focus of this study.

The scope of this study is about the activities of religious guidance for student in SMAN 1 Malang. It is about the Islamic teacher method to internalize at the daily activities of Islamic Lesson especially about religious values, about the extracurricular program was designed by the vice principle of students namely *Studi Kerohanian Islam* (SKI) and *Keputrian* at SMAN 1 Malang.

Based on description above, the issues of who would be appointed investigators are limited only in management which includes planning, organizing, actuating, and evaluating programs conducted by the school in the building of religious for students at SMAN 1 Malang.

F. Definitions Of Key Term

Beside that, to make the limitation of the study more clearly need to definitions of key term clarify, there are:

1. Management is a process or effort is conducted by the people to make business run well which requires planning, organizing, actuating, and controlling with including all the potential either personal or material effectively and efficiently.
2. Religious is the properties inherent in the religion about faith system, worship system, and the system of human life.
3. Guidance is conscious efforts on the values was held by the parents, educators or people with certain methods both personal and institution that has responsibility to develop the future generation and inculcate the basic values of the personality and knowledge in order to the goals and objectives can be achieved.
4. Students are people or individuals who receive educational services according to their talents, interests, and its ability to grow and develop properly and have the satisfaction in receiving lessons given by their education.

G. The Systematic of Discussion

To obtain a clear and thorough discussion about the contents of this design, then can be seen in the systematic of discussion globally the following:

- CHAPTER I Describe the introduction which includes a background in which the problem, the formulation of the problem, objectives and usefulness of the research, the scope of research,
- CHAPTER II Describe the literature review, management, student management, religious guidance's
- CHAPTER III Methodology of the research, types and approaches used the presence of the researchers, the site of research, data sources, technical data collection, data analysis, checking the validity of the findings, the stages of research.
- CHAPTER IV Presenting of research object description, exposure of data there are about design, implementation, and evaluation of religious guidance for students in SMAN 1 Malang, and research findings
- CHAPTER V In this chapter contain about discussion of the results of research, analysis and a discussion of the findings.
- CHAPTER VI The last chapter contains a cover that includes conclusions and suggestions.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Management

1. The Definition of Management

Etymologically, the word of the “*manajemen*” (in Indonesia) is a translation from English “management”. This word comes from Latin, French, Italian is *imams*, *mano*, *manage*, and *maneggiare*. *Maneggiare* means training for horses until can step and dance was desired by the trainer.¹⁴

Terminology, several terms were revealed by some prominent figures, on of them was defined by Engkoswara as bellows:

“Manajemen merupakan suatu proses yang jelas terdiri dari tindakan –tindakan perencanaan, pengorganisasian, penggerakan, dan pengendalian yang dilaksanakan untuk menentukan serta melaksanakan sasaran atau tujuan yang telah ditentukan dengan menggunakan sumber daya dan sumber lainnya.”¹⁵

It means that the management as an effort to achieve a certain goal through the activities of others. Thus, managers provide coordination of a number of other activities namely planning, organizing, actuating, directing, and controlling.

Other definition was explained by Leslie W. Rue and Lliyod L. Biyars as bellows:

¹⁴Ridwan (ed.), *Manajemen Pendidikan*, (Bandung: Alfabeta, 2008), page 204

¹⁵Engkoswara, et al., *Administrasi Pendidikan*, (Bandung: Alfabeta, 2010), page 87

“Management is a form of work that involves coordinating an organization’s resources (land, labor, and capital) toward accomplishing organizational objectives.”¹⁶

In the term of management, people can not get the goal without other people. Terry (1972) said that:

“Management is getting things done through the effort of other people.”¹⁷

From the opinions of the above it is concluded that management is a process was conducted by the people to make business run well which requires planning, organizing, actuating, and controlling and which use all of the potential both personal and material effectively and efficiently.¹⁸

2. The Scopes of Management

In the management process involves the principal functions are performed by one manager or leader, namely:

a. Planning

Planning is deciding what objectives to pursue during a future period and what to do to achieve those objectives.¹⁹

b. Organizing

Organizing is grouping activities, assigning activities and providing the authority necessary ti carry out the activities.²⁰

c. Actuating

¹⁶Leslie W. Rue and Lloyd L. Byars, *Management: Skills and Application*, (New York: McGraw Hill, 2003), page 3

¹⁷Engkoswara, *op cit.*, page 86

¹⁸*Ibid.*, page 87

¹⁹Leslie W. Rue and Lloyd L. Byars, *op cit*, page 5

²⁰*Ibid.*

Actuating is how to the managers direct and influence their subordinates, and how to make other people do their task with create a pleasant atmosphere to work together.²¹

d. Controlling

Controlling is to set the standards, supervision, measure the implementation standards and provide the assurance that organizational objectives be achieved.²²

B. Student Management

1. The Definition of Student Management

The definition of the students according to the general provisions of the National Education Act No. 20 of 2003 is societies who try to develop their own potential through learning process which available on the line, level and type of the education.²³

Students are the people who have the option to pursue science in appropriate to their ideals and hopes of the future.²⁴

In the other definition about student was defined by Oemar Hamalik as bellows:

“Peserta didik sebagai suatu komponen masukan dalam sistem pendidikan, yang selanjutnya diproses dalam segi pendidikan,

²¹Nanang Fattah, *Landasan Manajemen Pendidikan*, (Bandung: Remaja Rosdakarya, 2008), page 2

²²*Ibid*

²³Anwar Arifin, *Memahami Paradigma Baru Pendidikan Nasional dalam Undang-undang Sisdiknas*, (Jakarta: Depag. RI, 2003), page 35

²⁴Ridwan (ed.). *op cit.*, page 205

sehingga menjadi manusia yang berkualitas sesuai dengan tujuan pendidikan nasional.”²⁵

Students as the component of education system who are processed in terms of the education, so that become a human who have quality appropriate with the national education goals.

From the definition above, it can be concluded that the students are people or individuals who receive educational services according to their talents, interests, and their ability, to grow and develop properly and have the satisfaction in receiving lessons are given by their education.

About the definition of student management, Mujamil Qomar explained as bellows:

“Manajemen kesiswaan adalah pengelolaan kegiatan yang berkaitan dengan peserta didik mulai dari awal masuk (bahkan sebelum masuk) hingga akhir (tamat) dari lembaga pendidikan.”²⁶

It is mean that the existence of the student management is an effort to provide the best possible services to the students ever since from the admissions process until the students left the educational institution (school) because it has graduated.

2. Objective, Function, and Principles of Student Management

The student management objective is to regulate the activities of the students for such activities to support the learning process in educational institutions (schools), further the learning process in these institutions (schools) running well, orderly and organized so that it gives

²⁵Ridwan (ed.), *op cit.*, page 205

²⁶Mujamil Qamar, *Manajemen Pendidikan Islam: Strategi Baru Pengelolaan Lembaga Pendidikan Islam*, (Jakarta: PT Gelora Aksara Pratama, 2008), page141

contribute to the achievement of the school goals and objectives of the overall education.²⁷

The functions of the student management as a vehicle for students to develop themselves as optimal as possible, both regarding the terms of individuality, social aspects, aspirations, needs and aspects of other potential. To be the objective and function of the student management is being achieved; there are some principles, namely:

- a. In the developing of the student management program, the conduct must refers to the regulations which applicable when the program is implemented.
- b. Student management is seen as part of the overall school management. Therefore it must have a purpose which appropriate to the school management.
- c. All forms of student management activities must carry out to the mission of education and in order to educate the learners.
- d. The student management should be undertaken to unify the participants who have a difference background.
- e. The student management should be viewed as an effort to set the guiding for learners.
- f. The student management must encourage and promote the independence of the learners

²⁷Ridwan (ed.), *op cit.*, page 205

- g. The student management must be functioned for the student life, both at school and for the future.²⁸

3. The Scope of Student Management

As one of the education management object at the school, the scope of the student management activities also refers to the function of the management generality namely the planning, implementing, and supervising.²⁹

Meanwhile, there are some developing activities of the student management, namely: 1) admission of the students, 2) student's guidance, 3) promotion and transfer, and 4) dismissal of the students from school.³⁰

These steps of student's management are planning, implementing, and evaluating.

a. Planning

The first step in a process of the management is to conduct the planning process.

The definition of the planning, Nanang Fatah defined that:

Perencanaan sebagai tindakan menetapkan terlebih dahulu apa yang akan dikerjakan, bagaimana mengerjakannya, apa yang harus dikerjakan dan siapa yang mengerjakannya.³¹

Planning as the action to set what will be done, how to do, what to do and who the actor.

²⁸*Ibid.*

²⁹Engkoswara, *op cit.*, page 94

³⁰Sulistiyorini, *Manajemen Pendidikan Islam: Konsep, Strategi, dan Aplikasi*. (Jakarta: Sukses Offset, 2009), page 104-105

³¹Nanang Fatah, *op cit.*, page 49

Planning is often called by the bridge to connect the gap between today's situation and the future situation.

Beside that, Nanang Fatah also mentioned that:

Dalam setiap perencanaan selalu terdapat tiga kegiatan yang meskipun dapat dibedakan, tetapi tidak dapat dipisahkan antara satu dengan yang lainnya dalam proses perencanaan. Ketiga kegiatan itu adalah (1) perumusan tujuan yang ingin dicapai; (2) pemilihan program untuk mencapai tujuan itu; (3) identifikasi dan pengeralahan sumber yang jumlahnya selalu terbatas.³²

It is mean that in every planning there are three activities can be distinguished, but can not be separated from one another in the planning process. The three activities above, there are (1) formulation of the objectives to be achieved, (2) selection program to achieve the goal (3) identification and mobilization of resources are always limited in the number.

Still related to the notion of the planning, Engkoswara defined as bellows:

“Merencanakan adalah membuat suatu target-target yang akan dicapai atau diraih di masa depan..”³³

It is mean that planning is the systematic process of the decisions-making about goals and an individual, group, work unit, or organization activities will pursue in the future.

In the student management, the planning stage are includes school census and determination of students who will be acceptance.

School census is record the children who have age-school that will

³²*Ibid*

³³Engkoswara, et al., *op cit.*, page 94

continue their study or candidate of students. The school census more complete when the recording not only about the number of students, but also about where the students will continue their study.³⁴

The planning of students acceptance is very important because in this activity will be gotten a policy that be related to strategy of students acceptance, qualification of students, test instrument, and capacity of school.³⁵

b. Organizing

Organizing is a process to develop the organization or new admissions of committee and the student orientation committee.

c. Actuating

The activities in actuating, namely:

1) Student Selection

Selection of the students is selection of the learner candidate to determine will be accepted and become the students in educational institutions (schools) are based on the existing regulations.³⁶

2) Orientation

Orientation is activity to introduce the situation and condition of the school's environment for new students, either the physical or social environment. There are several terms used for the name of new student orientation activities. Some people call

³⁴Sulistiyorini, *op cit.*, page 105-106

³⁵*Ibid.*

³⁶Ridwan (ed.), *op cit.*, page 207

this activity with the MOS (Masa Orientasi Siswa), POS (Pekan Orientation Siswa), and etcetera.³⁷

3) Placement of the Student

Before the students who have been accepted at in school and follow the learning process, they need to be placed and grouped in a learning group. Grouping of the students which performed in school is based on the class system.³⁸

4) Guiding and Developing

Student guiding is the provision of the services to students at the schools both in school hours and outside school hours. Guiding is done to make the students aware of their position as the students and can realize their job well.³⁹

Guidance of the student activity is a business to provide guidance, direction, stabilization, improvement, and referral to the mindset, mental attitude, behavior and talent of the students, through extracurricular or curricular.⁴⁰

Based on the formula above, guidance for the student is an integral part of the education policy and in line with curricular programs. In curricular programs is concerned to the student ability to think rationally, systemic, analytical, and methodical. While the

³⁷*Ibid.* page 201

³⁸*Ibid.*

³⁹Rohiat. *Manajemen Sekolah (Teori Dasar dan Praktik)*, (Bandung: Refika Aditama, 2009), page 25

⁴⁰Marno and Triyo Supriyatno. *Manajemen dan Kepemimpinan Pendidikan Islam*, (Bandung: Refika Aditama, 2008), page 91-92

student development programs through extracurricular activities, in addition to sharpen understanding of the linkages with the eyes of curricular lessons, students are also guided towards the solid understanding, loyalty and practice the values of the faith and devotion to the God Almighty, character and personality of the nation, virtuous noble character, nation and state of awareness, skills, independence, sports, health, perception, appreciation, and art creation.⁴¹

d. Controlling or Evaluating

1) Recording and Reporting

Recording and reporting of the students at the school are very important. Recording and reporting activities are started since the students was accepted at the school until they have graduation. The recording usually use the holding books, klapper books, attendant list, a list of the student mutations, learner's personal notebook, and a list of the values, legger book, and report card.⁴²

2) Graduation and Alumni

The process of the graduation is the most recent activities of the student management. When learners have passed their graduation, automatically the formal relationship between the students with the school has been completed. However, the relationship between the alumni and the school can is expected but

⁴¹*Ibid.*

⁴²Ridwan (ed.), *op cit*, page 212

the relationship can be maintained through the meetings or reunion.⁴³

4. Indicator of Student Management Effectiveness at Senior High School

Formality, the government has set standard competence of the student and student achievement standard to be used for reference in education at senior high school level. Based on Student Competency Standards was set by the government through the Minister of National Education Number 053/U/2001, students at high school are expected to have:

- a. Religious and noble character
- b. The knowledge and basic skills in accordance with the applicable curriculum
- c. Health and fitness, art appreciation, and the basics of the sports which match to their talents and interests
- d. Ability to continue an education for higher education level

Competency standards are then measured by the indicators of the success in the school as bellows:

- a. Student registration number has increased
- b. Dropout rate has decreased
- c. Remedial has decreased
- d. Continuity of the student learning has increased
- e. The percentage of the graduation is 90%.⁴⁴

⁴³*Ibid.* Page: 214.

⁴⁴*Ibid*

C. Religious Guidance

1. The Definition of Religious Guidance

In Big Indonesian Dictionary, guidance means to foster, renew, or processes, actions, ways, efforts, actions, and activities undertaken in the most efficient and effective manner to obtain the better results.⁴⁵

Guidance is a "command" not only to see the individual necessity do not interfere with the public interest, but also to protect the public necessity and will ensure each unit has a competent and energetic leader.

In this term, Aat Syafaat said that:

“Pembinaan seseorang tidak hanya dibantu untuk memperoleh pengetahuan, tetapi bagaimana pengetahuan itu dilaksanakan dan dipakai dalam kehidupan sehari-hari.”⁴⁶

Guiding is an activity which refers to maintaining and improving what already exists. From the definition it can be concluded that guiding for person not only assisted to acquire knowledge, but also how the knowledge is implemented and used in life.

In practical terms, guidance is a conscious effort on the values held by the parents, educators or society with certain methods both personality and institution who feel have a responsibility to develop the learners or the future generation in order to inculcate the basic values of the personality and knowledge are based on Islam values to be directed to the goals and objectives.

Discuss about religious, WJS. Poerwadarminta said that:

⁴⁵Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Ed. II; Jakarta: Balai Pustaka, 1993), page 117

⁴⁶TB. Aat Syafaat, et al., *Peranan Pendidikan Islam*. (Jakarta: Rajawali Pers, 2008), page 152

“Keagamaan berasal dari kata agama yang berarti segenap kepercayaan kepada Tuhan. Jadi keagamaan adalah sifat yang terdapat dalam agama.”⁴⁷

Religious comes from the word “religion”, so religious is inherent in the nature of the religion“.

Religious is a sense of the God rules are given to the human includes faith system, the system of worship, and the system of human life to achieve the happiness of the life in the world and the Hereafter.⁴⁸

Religious symbols formulate a basic congruence between a particular style of life and a spesific metaphysic, and in so doing sustain each wich the, borrowed authority of the other.⁴⁹

From the description above, religious guidance is the effort was done in the most efficient and effective manner to obtain a better result to do the God rules are granted to humans.

Religious guidance is not only to teach religious knowledge and train the children in worshipping, but also to shape the personality or good attitude which appropriate to the Islamic revelation in accordance with Islamic lessons. In this term, Zakiyah Daradjat said that:

“Pembinaan kehidupan beragama tidak dapat dilepaskan dari pembinaan kepribadian secara keseluruhan, karena kehidupan beragama itu adalah bagian dari kehidupan itu sendiri, sikap atau tindakan seseorang dalam hidupnya tidak lain dari pantulan pribadinya yang tumbuh dan berkembang sejak ia lahir, bahkan telah mulai sejak dalam kandungan.”⁵⁰

⁴⁷*Ibid.*, page 154

⁴⁸*Ibid*

⁴⁹Walter H. Capps, *Religious Studies: the Making of a Discipline*, (Minneapolis: Fortress Press, 1995), page 181

⁵⁰Zakiyah Daradjat, *Ilmu Jiwa Agama*, (Jakarta: Bulan Bintang, 1970), page 120

It is mean that religious guidance in life can not be separated from overall development of the personality because religious is part of the life, the attitude or actions of the person in his life is none other than his personal reflection which grow up and develop since he was born, and even have begun in the womb.

From some things that have been submitted can be concluded that the religious guidance is done consciously and responsibly to students both physically and spiritually in order to form a human who has a noble character appropriate with Islamic teachings, so they live with religious norms which give them the happiness of the world and hereafter.

2. The Purposes of Religious Guidance for Students

The religious conditions of the students who are in adolescents are still unstable, so need to be educated and nurtured in order to instill religious values. When the God create the human, He create the power with their preparation to do good and evil, and also makes humans able to use their body, as the revelation of the God as bellows:

وَنَفْسٍ وَمَا سَوَّاهَا ۖ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۗ

It means: "and perfection (creation). So God inspires the soul of it is (the road) devotion and wickedness. "(As- Syams : 7-8)⁵¹

This is the real purpose of the religious guidance, where the presence of the religious guidance expected someone able to develop a disposition appropriate with the Islamic revelation namely devotion.

⁵¹Departemen Agama, *Al Qur'an dan Terjemahan*. (Bandung: Jumunatul Ali Art, 2005), page 595

Beside that, the purpose of religious guidance for students is to create a man who has good attitude. It is same with one of the Islamic education aim. Relate with this term, Naquib al Attas said as bellows:

“The aim of education in Islam is to produce a good man. What is meant by good in our concept of “good man”? The fundamental element inherent in the concept of education in Islam is the inculcation of *adab*, for it is *adab* in the all-inclusive sense I mean, as encompassing the spiritual and material life a man that instills the quality of goodness that is sought after.⁵²

Therefore, religious guidance for the student is not only enough implemented by learning activities in the classroom but also need to the guiding outside the classroom to optimize the school as an educational institution for the students in order to understand the Islamic revelation and practice it in his life.

3. The Approaches of Religious Guidance for Students

Guidance of the religious values in shaping the personal Muslim by the school can be done through the six approaches, namely:

a. Formal Structural

In this approach, religious guidance is done by formal learning of Islamic religious.

b. Formal Non Structural

This approach is done by the implementation process of the Islamic values in every subject either Islamic subject or another lesson. So the role of the all teacher is very important.

⁵² Muhammad Naquib al Attas (ed), *Aims and Objectives of Islamic Education*, (Jeddah: King Abdul Aziz University, 1979), page 1

c. Modeling

Guidance is given by the real examples from the all citizen of the school namely the principals, teachers, and employees.

d. Implementation of the School Culture

Guiding is done with the effort to develop in 3 aspects, namely:

- 1) The aspect of shared values, the pattern of these rules should be formulated jointly religious values agreed upon and need to be developed in schools.
- 2) The aspect of everyday practice, at this level of the religious values that have been agreed realized in the form of everyday citizen attitudes and behavior at the school.
- 3) The aspect of cultural symbols, the development is needs to be done is change the culture of the religious symbols.⁵³

e. Relationship Guidance

Association which nurtured here is the interaction between citizens of the school, the students with the other students, the students with the teachers, or the teachers by the other teachers.

f. Daily Worshipping

Worshipping or “*’ibaadah*” (in Arabic) is interpreted to mean obedience to Allah and acting in accordance with His teaching.⁵⁴ These activities include exercise of the individual or congregation

⁵³Muhaimin, *op cit.*, page 131-133

⁵⁴Abullah Rahman Salih, *Educational Theory a Qur’anic Outlook*, (Mecca: Ummu al Qura University) page 116

worshipping, *Tahsin* Al Quran, appreciation of Islamic art and culture, the Great Day of Islam, and so forth.

4. The Methods of Religious Guidance

The method is a way which must be passed for a particular purpose.⁵⁵ Or in other words religious training methods are all efforts made in connection with the formation of the individuals who have faith and good attitude.

The method of religious guidance can be found in the Qur'an and *Hadith* of the Prophet Muhammad. The method can touch the feelings, to educate the soul, awaken the spirit, and opening the hearts of the believers. These methods include:⁵⁶

a. Conversation Method (*Hiwar*)

Hiwar (dialogue) is a conversation between two or more parties through the questions and answers on a topic which leads to a goal. The conversation had a profound impact on the soul listeners or readers who follow the conversation carefully and attentively.

b. Educating by Al Qur'an

In the Qur'an there are stories that could be exemplary in fostering religious person.

c. Educating by Parable

Parable pedagogical purpose is to bring the meaning of the understanding, stimulate impressions and messages are relating,

⁵⁵Zuhairini dan Abdul Ghofir, *Metodologi Pendidikan Agama*, (Solo: Ramadhani, 1993), page 66

⁵⁶Abdurrahman Al Nahlawi, *Prinsip-prinsip dan Metode Pendidikan Islam dalam Keluarga, di Sekolah dan di Masyarakat*, (Bandung: C.V Diponegoro, 1992), page 283-284

educating the mind to think right, logical, and healthy, and able to turn on the instinct.

d. Educating by Modeling

Life is mostly passed by imitating to another human being; this imitation has much influence for the children to develop their religious.⁵⁷

e. Educating by Habituation

Education by the habituation is to instill a sense of the religious students in a way was done repeatedly and continuously.

f. Education by experience and advice

In the nature of human there is the human soul which would make the people affected by the words heard. The good word or advice should be frequently exposed, so that what is heard can get into the heart and then can be moved to practice it.

g. Education by Promises (*Tarhib*) and Threats (*Tarhib*)

Tarhib is a promise which is accompanied by persuasion and makes fun of kindness. *Tarhib* is a threat by the punishment as the consequence of the broke over to the God revelation.

5. The Factors of the Religious Guidance for Students

In according to the theories, the child development is influenced by two factors namely internal and external factor where the child was alive. So in one's religious guidance certainly influenced by the factors above.

⁵⁷Hadari Nawawi, *Pendidikan dalam Islam*, (Surabaya: Al Ikhlas, 1993), page 213

Although basically the experts admit that the children have traffic or potential to develop, but this potential can not develop and can not give function when interaction with the environment is nothing. There are 3 development theories, including:

a. Nativism

The opinion of the nativism theory is the child's development is entirely dependent on their genetically factor. The environmental impact is little. Development of the children depends on their genetically factor. This theory was pioneered by Schopenhauer.

b. Empiricism

The empiricism has opinion that the child entirely dependent on the environmental factors. The talent factor had not effect. This theory was based on belief that the child was born soul of the child is in a state of pure and clean like a white paper that has not been written. So it can be written according to the will of the owner. This opinion is famous by the theory of "*tabularasa*" with the character is John Lock.

c. Convergence

This theory is integration between nativism theories and empiricism. This theory believes that the children born to bring the potential to be developed, then the environment allows the development of that potential. This theory was pioneered by Willem Stern.⁵⁸

⁵⁸Fattah Yasin. *Dimensi-dimensi Pendidikan Islam*. (Malang: UIN Press, 2008), page 57-60

6. The Materials of Religious Guidance for Students

The aspect of the material content in the Islamic religion there are aspects of belief, worship, and morality.

a. The Faith

Faith is connecting the two corners, so the meeting and continued in a strong, in this case the scholars mention monotheism belief in the term, which means the Oneness of God. Faith according to Islamic law includes belief in the heart of the God, the God must be worshiped, and speech with two sentences spoken in the form of creed and deeds with pious charity.

Faith has six aspects, namely, belief in Allah, the angels, the messenger, on the final day, and faith in God's provisions which have been desired. All these aspects are of the unseen, we are not able to catch it with our senses.⁵⁹

b. Worshipping

Worship is the human devotion to the God Almighty because encouraged and awakened by the faith. Meanwhile, according to the Legal Affairs Committee of *Muhammadiyah*, worship is an effort to draw closer to the God by obeying all His commands, away from all His prohibitions and permitted to practice.⁶⁰

This is according to the God's word in the *Al Dzariyat* verse 56:

⁵⁹H. TB Aat Syafa'at, et al., *op cit.*, page 53

⁶⁰*Ibid.*, page 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

It means: "and I did not create the jinn and men but that they dedicate to Me."⁶¹

c. *Akhlak* (Morals)

Akhlak, Etymologically (language) derives from the Arabic, which is the plurals of the word "*khuluq*" which means the character, temperament, behavior, or corrupt nature. Beside that, usually was used other term *moral* in Indonesia, and ethic in English.⁶²

In the terminology (the term) there are several definitions that have been raised by experts. Imam al-Ghazaly said that:

هُوَ عَالَمٌ خَلِيقُهُ فِيهِ النَّفْسُ رَاسِخَةٌ عَنْهَا تَصْدُرُ الْأَفْعَالُ بِسُهُولَةٍ وَيُسْرٍ
مِنْ غَيْرِ حَاجَةٍ إِلَى فِكْرٍ وَرُؤْيَةٍ.⁶³

It is mean that moral is a trait that is embedded in the soul which leads to actions with simple and easy without the need for thought and consideration.

Other definition was revealed by Ibnu Maskawaih, as bellows:

الْخُلُقُ دَالٌ لِلنَّفْسِ دَاعِيَةٌ لَهَا إِلَى الْفِعْلِ غَيْرُ فِكْرٍ وَرُؤْيَةٍ.⁶⁴

It is mean that moral is the soul condition of person which supports to do work without the need for thought and consideration.

⁶¹ Al Qur'an Terjemah, *op cit*, page 523

⁶² Aat Syafaat, *op cit.*, page 58

⁶³ Humaidi Tatapangarsa. *Pengantar Kuliah Akhlak*, (Surabaya: Bina Ilmu, 1984), page 13-14

⁶⁴ *Ibid.*

Based on the definitions above, the researcher declares that *akhlaq* is the character of the acts is embedded in the human soul and character of spontaneity without the need of thinking first.

Be of good character and manner, as such character is usually a basis of pre-eminence. Al Ghazali and Al Abdari believe that a student of bad behavior will never benefit by any knowledge he may possibly acquire.⁶⁵

7. The Efforts of Religious Guidance for Students

The efforts of religious guidance in schools are done through 3 activities, namely curricular, co-curricular, and extracurricular.

a. Curricular Activities

Curricular activities are learning activities conducted in schools during the hours scheduled and structured lessons which the time has been determined by the Ministry of Religion Affairs, as bellows:

“Kegiatan intrakurikuler merupakan kegiatan pokok pendidikan dimana di dalamnya terjadi proses belajar-mengajar antare peserta didik dan guru untuk mendalami materi-materi ilmu pengetahuan yang berkaitan dengan tujuan pendidikan dan kemampuan yang hendak diperoleh oleh peserta didik. Kegiatan kurikuler berarti serangkaian proses dalam rangka menjalankan kurikulum pendidikan yang sedang dijalankan sebagai input pendidikan.”⁶⁶

Curricular activities is activities was conducted at the school's time allotment has been established within the structure of the program and are intended to achieve a minimum in each subject, and based on

⁶⁵Ahmad Shalabhy, *History of Muslim Education*, (Beirut: Dar Al Kashshaf, 1954), page 175

⁶⁶Departemen Agama, *Panduan Ekstrakurikuler Pendidikan Agama Islam*, (Jakarta: Direktorat Jendral Kelembagaan Agama Islam, 2005), page 3-4

the program structure that was compiled this timetable should be the basis for teachers and students in activities teaching and learning.

Curricular activities can be done by the Islamic teacher through the teaching-learning process. In this activity, how the teachers can make the material of Islamic really understood and internalized by the student in daily life. Therefore, the teachers must be able to organize a class, choose the appropriate method, as well as the appropriate means and resources because all it will expedite the implementation of the curricular activities.

b. Co-curricular Activities

The definition about co-curricular activities was defined by the Ministry of Religion Affairs as bellows:

“Kegiatan kokurikuler adalah serangkaian proses bentuk-bentuk kegiatan yang mendukung aspek aplikasi atas materi-materi pelajaran yang diajarkan di kelas”⁶⁷

Co-curricular activities are activities outside normal school hours is done inside and outside of the school with objectives to broaden students' knowledge about the relationship between various types of the knowledge, talents and interests, as well as the full complement of human development.

Co-curricular activities are the forms of the activities which support to the applications aspect of these materials lessons are touch in class.

⁶⁷*Ibid.*, page 3

Co-curricular activities can be carried out at the library, at home, or anywhere else in the form of reading, writing or homework. The scopes of co-curricular activities, there are:

- 1) The duty to students to do outside of school hours on a regular basis and the results determine in giving value to the students for each subject.
- 2) The task is expected to be completed within half an hour of the subject
- 3) Students can complete tasks are given by teachers
- 4) The collection, examination, discussion, and careful assessment of the task are undertaken.⁶⁸

c. Extracurricular Activities

The definition about extracurricular activities was defined by the Ministry of Religion Affairs, as bellows:

“Kegiatan ekstrakurikuler merupakan kegiatan yang dilakukan dalam rangka mengembangkan aspek-aspek tertentu dari apa yang ditemukan pada kurikulum yang sedang dijalankan, dalam rangka menerapkan dan mengembangkan ilmu yang telah dipelajari oleh peserta didik sesuai dengan tuntutan kebutuhan hidup mereka maupun di lingkungan sekitarnya.”⁶⁹

Extracurricular activities are performed activities outside the hours of learning; both carried out in school and outside school with the objective is to expand the knowledge and ability which has been owned from various fields of the study. These activities include activities which can support the curricular activities. Extracurricular

⁶⁸*Ibid*,

⁶⁹*Ibid*, page 4

activities can be undertaken either individually or in group, individual activities intended to enhance the knowledge, the distribution of the talents and interests of the students.

The purposes of extracurricular activities namely:

- 1) To enhance students' understanding of the religion, so that they can develop themselves in line with the religion norms and can practice in science, technology and culture.
- 2) To improve the knowledge of the students as members of the public in making reciprocal relationship with environmental, social, cultural, and the universe
- 3) Distributing and developing students' potential and talent become to a man of high creativity
- 4) Train the attitude include discipline, honesty, trust and full responsibility in implementing the tasks
- 5) Cultivate Islamic morals which integrate the relationship with the God, the messenger, man, the universe, and even self.
- 6) To develop sensitivity of the students in seeing social and religious problems
- 7) Provide opportunities for students to have good communication.
- 8) Train the students' ability to work with the best independently or in groups and cultivate students' ability to solve the everyday problems.⁷⁰

⁷⁰*Ibid.*, page 10

CHAPTER III

RESEARCH METHOD

A. Approach and Type Research

Theoretical and empirical activities in this study are classified in a descriptive qualitative method. So this is a survey research approach, namely data collection, information or direct information about the things which has relation with the school committee.

The design research in this thesis uses a descriptive qualitative approach. The data in the form of words written, oral, or behavior that can be observed through interviews, observation, and documentation, the authors analyze by qualitative methods. It was revealed by Ary Donald as bellows:

“Descriptive research methods are used to obtain information about existing condition and have been widely used in educational research. These methods range from the survey, which describes the status quo of educational variable, to the correlation study. Other descriptive methods include the case study, development study, follow-up study, documentary study, and trend analysis.”⁷¹

Qualitative research is research to understand the phenomenon of what is experienced by research subjects such as behavior, perception, motivation, action, and others in a holistic manner, and by description ways in the form of the words and language, in a natural specific context and by utilizing several natural methods.⁷²

⁷¹Ary Donald, *Introduction to Research in Education*, (United States of America: Library of Congress Cataloging in Publication Data , 1979), page 314

⁷²Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2006), page 6

When was viewed from the terms of the research, the research was included in field research type which tried to examine or conduct the observational studies.

B. Researchers Attendance

In this study, the researchers themselves or with the help of others is the main data collection tool. The presence of researchers is absolutely necessary, because only human beings as a tool that can be associated with the respondent or any other object, and only humans are capable of understanding the connection realities on the ground. Therefore, when the data was collected in the field, the researcher participates in the study site and actively follows the activities in the field.⁷³

The position of researcher in qualitative research is complex. Researcher is the planner, implementer of data collection, analyzer, interpreter, and reporter of the result.

C. Research Sites

The places research is used in conducting research to obtain the desired data. This research is housed in SMAN 1 Malang. This school is a Stub of Standard International Schools in Malang which located on Jalan Tugu Malang.

The researcher chooses this place because it is a public school but the religious behavior of the student is very good.

⁷³*Ibid*

D. Data Sources

The sources of data in this study are the subject of the data can be obtained. Based on the Lofland's argument as bellows:

“Sumber data utama dalam penelitian kualitatif ialah kata-kata dan tindakan, selebihnya adalah data tambahan seperti dokumen dan lain-lain.”⁷⁴

It is mean that primary source of data in qualitative research is the words and action, the rest is extra data such as documents and other.

Thus, several sources of data used in this study include:

1. The primary data sources that is the source of data on the take researchers through interviews and observation. Data sources include:
 - a. The Principle of SMAN 1 Malang, he is one of the most influential in the development of education in the institutions they lead.
 - b. The Vice Principle of Student in SMAN 1 Malang, because this which deals directly with student development.
 - c. The leader of “*SKI and Keputiran*” extracurricular, who have self-development activities and coaching students, including any extracurricular activities that lead to the formation of student character.
 - d. The teacher of Islamic Education of SMAN 1 Malang
2. The additional data sources (secondary), which is the source of the data beyond the words and actions of the written data sources, including:
 - a. Some students of SMAN 1 Malang.
 - b. Some teachers at SMAN 1 Malang

⁷⁴*Ibid.* page 157

From the description above, the main informant in this research is the principle of the school, the vice principle of student in SMAN 1 Malang, and Islamic teacher who will provide guidance to investigators in the retrieval of data sources, and provide information and recommendations to other informants such as the teacher and student. So that all the necessary data the researcher is collected appropriate with research needs.

E. Technical of Data Collection

The methods are used to collect the data in this study, namely:

1. Observation

The observations are used to obtain data in the form of implementation of activities in the field, such as the implementation of religious guidance by religious teacher through learning, extracurricular activities there are *SKI* and *Keputrian* as the work program of the vice principal of student, and implementation of daily worshipping such as congregation prayer, *istighosah*, religion speech in order to foster religious at the State Senior High School 1Malang.

2. Interviews

Interviews are used to obtain data in the form of planning design and evaluation of religious training in the school. In this case is devoted to the design and evaluation of the religious development are planned by the principal of the school, religious teacher, vice principal of student, and also administrators of extracurricular namely *SKI* and *Keputrian*. Interview

is also conducted to the students in order to obtain data on student's evaluation of religious guidance in the opinion of the students.

3. Documentation

The documentation is used to obtain data such as document about history of SMAN 1 Malang, data on the number and identity of the teachers, staff, and students of SMAN 1 Malang, a work program document of the vice principal of student of religious guidance at SMAN 1 Malang, the number and identity about *SKI* and *Keputrian* members, and photographs of religious development activities in SMAN 1 Malang.

F. Data Analysis

After the various data was collected, the technique used to analyze the descriptive analysis, means that researchers attempt to describe again the data collected. As mentioned by Moleong in his book as bellows,

Analisis data adalah proses mengorganisasikan dan mengurutkan data dalam pola, kategori, dan satuan uraian dasar sehingga dapat ditemukan tema dan dapat dirmuskan hipotesis kerja spirit yang disarankan oleh data.⁷⁵

It is mean that the analysis is the process of organizing data and sort the data in patterns, categories, and unit basic outline that can be found in theme is suggested by the data.

The process of data analysis is conducted by researchers through the following stages:

1. Collection of data, starting from various sources is from several informants, and direct observations that have been written down in field

⁷⁵*Ibid.*

notes, interview transcripts, and documentation. Having read and studied and reviewed the next step of reduction of data entered by way of making abstractions. Abstraction that will make a summary of the core.

2. Reduction of data or the selection process, which then arrange in a single-unit which is then integrated in the next step, by the coding. Coding symbols and abbreviations are defined in a group of words that could be similar to sentences or paragraphs from the record in the field.⁷⁶
3. Verification of data to choose the data which will be saved and which will be deleted.
4. The last is conclusion, in this stage will be found the important data of research.

G. Data Validity

Retrieving data through three phases, namely introduction, screening, and complete data are still lacking. From the third stage, for check the validity of the data is happening at this stage of data filtering. Therefore, if there is data that is irrelevant and hence inadequate research or screening will be held once again on the field data, so that the data have high validity levels.⁷⁷

In the study, use triangulation as the technical of data validity. Triangulation is used in interpretative research to investigate different actors' viewpoints, the same method, e.g. accounts, will naturally produce different sets of data.⁷⁸

⁷⁶*Ibid.*

⁷⁷Lexy J. Moleong, *op. cit.*, page 172

⁷⁸Louis Cohen and Lawrence Manion, *Research Method in Education*, (London: Routledge, 1994), page 234

Triangulations were used in this study are triangulation of data sources and triangulation of methods. Triangulation of data sources were comparing and checking again the degree of validity any information about religious guidance from the all informant at SMAN 1 Malang includes the principal, vice principal of students, Islamic teacher, the teachers, the leader of IMTAQ team, the leader of SKI, and the students . Beside that, the triangulation of methods was comparing and checking the result of interview, documentation, and observation about the religious guidance for students at SMAN 1 Malang.

H. Research Stages

1. The Pre-field Stage

There are six stages must be done by the researcher, in this phase is coupled with a consideration that needs to be understood, namely the field of research ethics. Six stages namely preparing the study design, selecting the research field, dealing with licenses, exploring and assessing the field, choose and utilize informants, and prepare research equipment.

2. The Field Work Stage

Phase of field work is divided into three sections, namely:

- a. Understand the background research, and prepare themselves,
- b. Into the field
- c. Participate while collecting data.

In this stage, conducted by researchers in collecting data are:

- 1) Interview to The Principle of SMAN 1 Malang
- 2) Interview to the vice principle of student in SMAN 1 Malang

- 3) Interview the leader of “*Studi Kerohanian Islam and Keputrian*” as the extracurricular of SMAN 1 Malang,
 - 4) Interview to the Islamic Education teacher of SMAN 1 Malang,
 - 5) Interview to some students and some teachers of SMAN 1 Malang
 - 6) Direct observation and direct capture from the field
 - 7) Reviewing the relevant theories
- d. The Phase of Data Analyze

Data analyze is used to explain the techniques and the steps in processing or analyzing data. Qualitative data were analyzed using qualitative analysis techniques of the descriptive narrative logic.⁷⁹

The researcher will analyze the data from the field based on the relevant theories in the related literature.

⁷⁹Lexy J. Moleong, *op cit.*, page 127

CHAPTER IV

RESEARCH FINDINGS

A. Research Object Description

1. The History of SMAN 1 Malang⁸⁰

a. The Period of Dutch Colonization

Since the Dutch colonial era, Malang has become one of the cities in Indonesia that has a senior high school. The Schools for the Indonesian nation was termed *Algemene Middelbare School* (AMS), while the school for the Dutch and other Europeans was called *Hogere Burger School* (HBS). However, both of these schools were lost when the Dutch abandoned to Japanese in 1942.

b. The Japanese Occupation Period

Malang city had not a high school after the Japanese Government reigned in Indonesia. In 1944, the Principal of Japanese Government asked to Mr. Raspio to build a secondary school that has 90 students on Jalan Celaket 55 Malang. After Mr. Raspio was appointed as the Principal of Malang, the school leader was handed by Mr. Soenarjo.

When Japan was defeated by Sekutu, the students of senior high school also participated to attack the Japanese army. Surabaya was bombed by the British on November 10th, 1945; so many students were moved to senior high school at Malang. That caused a big class, and then

⁸⁰Source: the document of Administration at SMAN 1 Malang 2010/2011, observation on February, 1st, 2011, at 10.00 am

transferred to the building of senior high school on Jalan Tugu Malang No. 1 in 1946.

c. The Period of Dutch Army Occupation

When the Dutch launched the first military action on July 1947, the Dutch managed to seize the city of Malang. Many buildings in Malang are destroyed, including SMT (*Sekolah Menengah Tinggi*) building. The SMT was built by Japanese and finished and replaced by VHO (*Voorberindend Hoger Ondewijs*) which was founded by the Dutch. After Malang controlled by the Republic of Indonesia, the school was nationalized into High School B, under the leadership of Mr. Poewadi and become SMAN 1 now.

d. Independence of the Republic of Indonesia Period

In the 1950s, secondary schools on Jalan Tugu Utara there are three schools, as follows:

- 1) SMA Negeri or SMA Republik under Mr. G.B. Pasariboe's leadership
- 2) SMA Negeri under Mr. Poerwadi's leadership
- 3) SMA Peralihan consist of the fighters who joined in the Union of Army Student

On Friday, August 8th, 1952 students of B Department (Science Department) were moved from SMA Republik to new school under leader Mr. Koeswandono's leadership. Finally, the name of high school on Jalan Tugu Utara becomes:

- 1) SMA I-A / C, the principal is Mr. G.B. Pasariboe

2) SMA II-B, the principal is Mr. Poerwadi

3) SMA II-B, the principal is Mr. Oesman

On Tuesday, September 16th, 1958, SMAN I- A / C split into two; it gives birth to SMA IV-A / C, which was led by Mr. Goenadi. The school was located on Jalan Kota Lama No. 34. SMA III was built new schools (Malang SMAN V Malang) with the first Principal was Mr. Mochammad Imam. In 1978, SMA IV also maintains SMA Batu with the Principal was Drs. Moch. Chotib.

The principals of School who led the SMAN 1 Malang as bellows:

- 1) Mr. Sardjoe Atmodjo, pioneer of SMAN 1 Malang (1946-1950)
- 2) Mr. G.B. Pasariboe, the first principal of the School (1950-1952)
- 3) Mr. A. Djaman Hasibuan (1953-1965)
- 4) Mr. Sikin (1965-1971)
- 5) Drs. Abdul Kadir (1971-1981)
- 6) Mr. Soewardjo (1981-1984)
- 7) Drs. Abdurrachman (1981-1986)
- 8) Drs. Moch. Chotib (1986-1991)
- 9) Mr. Abdul Gratitude, BA (1991)
- 10) Mr. Soenarjado, BA (1991-1993)
- 11) Drs. Munadjat (1993-1998)
- 12) Drs. Sagi Siswanto (1998-2004)
- 13) Drs. H. Tri Suharno (1998-2004)

14) Drs. H. Moh. Sulthon, M. Pd., the principal of School from 2005 until this time.

2. Motto of SMAN 1 Malang

In 1959, many students of SMAN 1-A/C Malang were disintegrated caused by the political party. Because of that, to make them unite used the motto *Mitreka Satata*. The Meaning of *Mitreka Satata* is always friendly or friendly equivalent; consist from the fragment of the following words:

Mitra : Friends / Companions

Ika : One

Satata : Equal

The phrase comes from the MPU Tantular's book namely Sotasoma. The phrase was used by Gajah Mada the vice regent of the Majapahit kingdom. Gajah Mada as the founder of domestic politics in Majapahit kingdom who wants to lives side with the countries in Southeast Asia friendly.

3. Geographic Location of SMAN 1 Malang

SMAN 1 Malang is located on Jl. Tugu Utara No. 1 the town of Malang. For this time are occupying an area covering 5.144 m^2 with the large of building is 6.667 m^2 .⁸¹ For the site plan can be seen in appendix.

⁸¹Sources : the document of vice principal of facilities and infrastructure at SMAN 1 Malang 2010/2011, observation on February, 1st, 2011, at 10.00 am

4. Vision and Mission of SMAN 1 Malang

a. Vision

To realize the graduate who has quality, superior, based on IMTAQ, and mastering of science and technology as well as has *Mitreka Satata's* spirit.

b. Mission

- 1) Creating the cultural of discipline, democratic and high work spirit.
- 2) Implementating an effective and efficient learning.
- 3) Realizing the graduates who are faithful and cautious, and master of science and technology and are able to compete in a global age.
- 4) Realizing the school facilities and infrastructure are adequate.
- 5) Forming an independent school management, participatory, democratic, transparency, and accountable.
- 6) Realizing the teachers and employees development in following the progress of science and technology.
- 7) Realizing an inner and outer prosperity for the citizens of the school.
- 8) Realizing a harmonious relationship between the citizens of *Mitreka Satata*.
- 9) Realizing the fast service, accurate, and satisfactory to the community.
- 10) Realizing the honest, sincere, greetings, smiles, and polite cultural.
- 11) Realizing the student creativity development in the scientific, artistic, social, sports, and religious.
- 12) Realizing the beneficial cooperation with other agencies.

13) Improving the implementation of 7K.

5. Organizational Structure

The organizational structure of SMAN 1 Malang is developed systematically. The school also cooperates with the school committee. In the organizational structure of schools, the role of principal is a top leader in a school. To perform his duties, the principal is assisted by four vice-principals, vice principal of the school curriculum, student section, parts facilities and infrastructure, and part public relations. The principal also had coordination with the Guidance and Counseling, and all personnel who works on the chain of command and coordination lines. The organizational structure and duties of each component can be seen in the appendix.

6. School Quality Policy

SMAN 1 Malang is committed to improving the quality of management system continuously to provide customer satisfaction by:

- 1) Creating spirited graduates IMTAQ and mastering science and technology.
- 2) Creating qualified graduates.
- 3) Improving the school services are appropriate and satisfactory order to the international school.
- 4) Promoting the development of teachers, staff and students in the field of research, science and technology.
- 5) Creating an environment conducive to teaching and learning activities.
- 6) Increasing the efforts to conserve the environment.

- 7) Improving the academic and non academic achievements at National and International stage.
- 8) Improving the implementation of 7K

The commitment above was implemented and got international acknowledgment. It is proven by the management of the quality fulfill to ISO 9001: 2008. It was expressed by the principal of SMAN 1 Malang as bellow:

”Manajemen mutu di sekolah ini sudah di ISO kan dengan sertifikat ISO 9001:2008. Hal ini kami lakukan dalam rangka mengupayakan sekolah ini menuju Sekolah Bertaraf International (SBI).”⁸²

This matter shows that SMAN can gives trusty to the societies to become the international school level.

7. Equipment Condition at SMAN 1 Malang

To know the physical facilities of SMAN 1 Malang, researcher has carried out the excavation data and direct observation at the research locations. This data is supported by the documentation. More details can be described as follows.

SMAN 1 Malang has 4 programs / departments, among others, Natural Sciences (IPA), Social Sciences (IPS), Languages and Acceleration Program. The condition of facilities and infrastructure at SMAN 1 Malang can be said very adequate but until now still held additional development especially located on the 3rd floor. It was disclosed by the principal of SMAN 1 Malang as bellows:

⁸²Interview with Moh. Sulthon, the principal of SMAN 1 Malang, on February, 1st, 2011 at 09:00 am

“Meskipun sarana dan prasarana di sekolah ini sudah bisa dikatakan lengkap untuk menunjang pelaksanaan pendidikan, namun kami tetap menambah kalau masih dimungkinkan tempatnya”.⁸³

It is mean that the additional of infrastructure at SMAN 1 Malang was done in order to improve the quality of education in SMAN 1 Malang.

The infrastructure or facilities at SMAN 1 Malang are sufficient, although still in the building process in additional classrooms on the 3rd floor. Because The location of SMAN 1 Malang in the down town of Malang city and one location with SMAN 3 and SMAN 4 Malang so the classroom conditions can be said to be less extensive. But for supporting equipment and multimedia laboratory are complete. For example, in every classroom is equipped with LCD and loud speaker. Indeed, in this case SMAN 1 Malang has developed the ICT (International Communication Technology). The existence of this infrastructure is expected to support the process of religious guidance for students at SMAN 1 Malang.

The supporting room and education infrastructure SMAN 1 Malang are illustrated more detail in appendix.

8. Teacher and Employee Conditions at SMAN 1 Malang

Education personnel in schools are divided into two components, namely lecturers and administrative staff. Lecturers are teachers assigned to teach, educate and guide the students in the class. While the administrative staff are teachers who capable on administration relating to the needs of students, staff and school supplies. Therefore, need professional personnel for

⁸³*Ibid.*

each component to do their job well and full of responsibility, including in terms of religious guidance for students. The following data of Human Resources (HR) and administrative educational personnel at SMAN 1 Malang as bellows:

Table 1
Data of Human Resources at SMAN 1 Malang
Year 2010-2011⁸⁴

Graduation	Number of Teacher and Staff			
	PT	UPT	ST	Total
S2/S3	12	-	-	12
S1/D4	49	6	7	62
D2/D3	-	-	20	20
D1	-	-	-	-
SMA/MA	-	-	-	-
Number	61	6	27	94

The table above shows that the education personnel at SMAN 1 Malang is divided into three parts, namely the Permanent Teacher (PT) as many as 61 people, Non Permanent Teacher (NPT) as many as 6 people and Permanent Employees (PE) amounted to 27 people. Overall it was a number of teachers such employee as well as administrative employees, librarians, and laboratorans. In divide the employee duties appropriate to the eligibility of duty or dedication.

The majority of the teachers at SMAN 1 Malang are had master's degree. This shows that the quality of teachers is good and can fulfill the

⁸⁴Source: the document of Administration at SMAN 1 Malang 2010/2011, observation on February, 1st, 2011, at 10.00 am

standards of international school. According to the principal of SMAN 1 Malang when interviewed as bellows:

“SMAN 1 Malang terus mengupayakan peningkatan mutu pendidikan salah satunya dengan mengadakan pelatihan/diklat bagi guru dan karyawan, setiap enam bulan sekali diadakan pelatihan ICT dan bahasa asing khususnya bagi guru yang mengajar di kelas RSBI, dan secara prosentase angka kemampuan guru ICT bertambah 20%.⁸⁵

The result of these interview indicates that SMAN 1 Malang still continue to hold the enrichment of knowledge for the teachers and employee in order to become professional teachers.

9. Students Conditions at SMAN 1 Malang

The student management has four basic principals, namely: (a) students must be treated as subjects not as objects, so that should be encouraged to participate in the planning and decision making related to their activities, (b) the conditions of students are very diverse, in terms of physical conditions, intellectual ability, socio-economic, interests and so on. Therefore, we need a vehicle for a variety of activities, so that every student has a vehicle to develop optimally, (c) students are only motivated to learn, if they are enjoying what is taught (d) the development potential of students not only about the cognitive, but also affective , and psychomotor. Therefore, SMAN 1 Malang performs several steps:

a. Planning and Student Reception

In every year, new students who wish to continue their education at SMAN 1 Malang quite a lot. After they had registered, the students must

⁸⁵Interview with Moh. Sulthon, the principal of SMAN 1 Malang, on February, 1st, 2011 at 09:00 am

follow the entry selection tests with the materials tested include general subjects and religion. This was done to classify their abilities. Beside that, they must follow on selection test for entries into the acceleration class with material are IQ tests, aptitude, and interests. For more detail about the number of students in each class can be seen in appendix.

b. Setting and Grouping of Students in the Religious Guidance

Students grouping based on religious guidance that has adopted to facilitate the students' religious development. For example, Moslem students would be fostered through the religious extracurricular namely *Studi Kerohanian Islam (SKI)*, while the Christian students would be fostered through religious extracurricular namely *Perkamisa (Persatuan Kristen Mitreka Satata)*.

B. Data Exposure

1. The Design of Religious Guidance for Students at SMAN 1 Malang

Religious guidance for the students that was performed by SMAN 1 Malang need an effective and efficient design to achieve the desired goals are accordance to the vision and mission of the school and the national education goals.

This design includes the design of general purpose and design of program as follows:

a. General Purpose Design of Religious Guidance for Students at SMAN 1 Malang

In designing the purpose of religious guidance for students at SMAN 1 Malang is accordance to the vision of SMAN 1 Malang namely “To realize the graduate who has quality, superior, based on IMTAQ, and mastering of science and technology as well as has *Mitreka Satata*’s spirit”. It was based on the expression of the principal when interviewed as follows:

“Karena salah satu dari sekolah ini yaitu terwujudnya lulusan yang ber-IMTAQ dan menguasai IPTEK serta mampu bersaing di era global, maka tujuan dari pembinaan keagamaan di sekolah ini yaitu untuk memberikan materi tambahan tentang akidah, akhlak, ibadah, maupun muamalah kepada siswa agar siswa dapat mengaplikasikan pendidikan agama dalam kehidupan dan perilaku sehari-hari.”⁸⁶

It is mean that the purpose of religious guidance for students at SMAN 1 Malang is appropriated to the vision of this school.

b. Programs Design of Religious Guidance for Students at SMAN 1 Malang

1) The Design of New Students Acceptance and Students Orientation

The design of new student’s acceptance and students orientation are the program were designed in the beginning of year. In the first year, the students have gotten the religious guidance trough this program. It was expressed by the vice principal of SMAN 1 Malang as bellows:

“Mengenai perencanaan dari pembinaan keagamaan yang dilakukan oleh wakil kepala sekolah bidang kesiswaan, yaitu sejak awal tahun kami sudah mendesain PSB (Penerimaan

⁸⁶Interview with Moh. Sulthon, the Principal of SMAN 1 Malang, on February, 2nd, 2011 at 10:00 am

Siswa Baru) dan MOS (Masa Orientasi Siswa) melalui perancangan program kerja waka kesiswaan di awal tahun”.⁸⁷

It is mean that the program of vice principal of students in religious guidance was programmed in work program of vice principal of student about new student’s acceptance and students orientation.

New student’s acceptance and students orientation has done after the students applied their self at SMAN 1 Malang. Student’s orientation was mentioned as the first program of religious guidance because in this program students were given the orientation about Islamic values and orientation about the extracurricular which conduct religious activities. It was revealed by the principal of SMAN 1 Malang as follows:

“Siswa yang sudah dinyatakan diterima sebagai siswa SMAN 1 Malang akan diberikan orientasi (MOS) selama 3 hari. Pada saat MOS akan diberikan materi salah satunya tentang pengenalan ekstrakurikuler keagamaan (SKI) dan juga ada materi keagamaan yang disampaikan oleh guru Agama Islam sendiri”.⁸⁸

It was also said by the Islamic teacher at SMAN 1 Malang as follows:

“MOS (Masa Orientasi Siswa) adalah program yang sangat tepat untuk memberikan pembinaan keagamaan bagi siswa pertama kali. Karena pada waktu awal masuk ini siswa belum mendapatkan banyak pengaruh perilaku yang tidak baik. Sehingga siswa bisa diarahkan agar nantinya bisa mengikuti

⁸⁷Interview with Halik Bashoni, the vice principal of students at SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

⁸⁸Interview with Moh. Sulthon, the Principal of SMAN 1 Malang, on February, 2nd, 2011 at 10:00 am

kegiatan pengembangan diri yang bisa memberikan bekal agama bagi mereka khususnya siswa yang beragama Islam.”⁸⁹

When the orientation of students was holding, the religious extracurricular namely SKI introduced it self and the activities of SKI. It has purpose to attractive of student’s interest for join in this extracurricular. It was said by the leader of SKI as follows:

“Pada saat pelaksanaan MOS biasanya dilaksanakan inaugurasi. Pada saat itu kami pengurus ekstra SKI akan memperkenalkan kegiatan-kegiatan dari SKI. Hal ini bertujuan agar siswa tertarik untuk ikut dalam ekstra ini.”⁹⁰

It was also revealed by the one of students at SMAN 1 Malang as the member of SKI as bellows:

“Pada saat MOS, kami diperkenalkan pada macam-macam ekstrakurikuler yang ada di sekolah ini, salah satunya ekstra SKI. Ssya tertarik untuk menjadi anggota SKI karena saya ingin mendapatkan pengetahuan tentang agama yang lebih melalui ekstra ini.”⁹¹

Beside that, in the orientation of students, the students were given the spiritual motivation by the personnel of IMTAQ Team to build the religious character for students. It was revealed by the leader of IMTAQ team as bellows:

“Kami dari Tim IMTAQ juga mempunyai tugas pada saat pelaksanaan MOS (Masa Orientasi Siswa). Biasanya pada saat MOS, panitia MOS menyiapkan waktu untuk acara siraman rohani bagi siswa baru. Hal ini bertujuan agar siswa yang baru

⁸⁹Interview with Junaidi, the Islamic teacher of SMAN 1 Malang, on February, 2nd, 2011 at 10:00 am

⁹⁰Interview with Fajar Gusmy Putra, the leader of SKI at SMAN 1 Malang, on February, 3rd, 2011 at 11:00 am

⁹¹Interview with Vafa Zsa Zsa A., the student in Social Department of SMAN 1 Malang, on February, 6th, 2011 at 09:30 am

diterima di SMAN 1 Malang ini mempunyai bekal agama yang kuat dalam rangka mewujudkan visi sekolah itu sendiri.”⁹²

It was also expressed by the teacher at SMAN 1 Malang as follows:

“Memang kegiatan MOS adalah kegiatan yang sangat tepat untuk memperkenalkan siswa pada beberapa aspek penting penunjang keberhasilan visi sekolah untuk membentuk siswa yang berkualitas dalam IMTAQ dan IPTEK. Oleh karena itu pada saat MOS dilaksanakan perlu ada pengenalan tentang kegiatan keagamaan dan lain sebagainya.”⁹³

Based on the result of interviews above can be said that the orientation of students or MOS (*Masa Orientasi Siswa*) was needed in the design of religious guidance for students at SMAN 1 Malang. For more detail about student's orientation can be seen in vice principal of the students work plan in appendix.

2) The Design of Islamic Instructional

Islamic instructional is one form of religious guidance for the students at SMAN 1 Malang. Islamic instructional is the most effective program to guide the student's religious because in Islamic instructional the students would be learned the material of Islamic revelation either theoretical or practice. It was expressed by the principal of SMAN 1 Malang as bellows:

“Pembinaan keagamaan bagi siswa yang paling efektif adalah pada saat pembelajaran agama Islam itu sendiri. Karena pada saat pembelajaran agama Islam, siswa akan mendapatkan materi tentang kegamaan baik secara teori maupun praktik. Sehingga siswa akan mudah untuk mengaplikasikannya dalam kehidupan sehari-hari. Selain sebagai kepala sekolah, saya juga

⁹²Interview with Abdul Kholiq, the leader of IMTAQ Team at SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

⁹³Interview with Hj. Chusna Hidayati, the chemist teacher of SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

sebagai guru PAI, jadi saya ikut berperan dalam penyusunan silabus dan rencana pembelajaran agama Islam.”⁹⁴

It was also revealed by the vice principal of students at SMAN

1 Malang as follows:

“Memang secara formalnya, pembinaan keagamaan bagi siswa adalah tanggung jawab guru agama Islam itu sendiri. Oleh karena itu pembelajaran agama di kelas adalah kegiatan yang paling menentukan dalam pembentukan spiritualitas siswa. Namun, peran dari semua guru juga sangat diperlukan”.⁹⁵

Beside that, it was also revealed by the students at SMAN 1

Malang as bellows:

“Pada saat pembelajaran Agama Islam, kita tidak hanya diajari teori saja tetapi juga praktik ibadah. Sikap kita juga dinilai dan shalat kita juga dimonitoring dengan mengisis kartu monitoring”.

Islamic teacher is a person who has a major task in guiding of religious for the students. Therefore, he has a planning of Islamic religious education program for students through the Islamic learning in the classroom. Religious education program was formed by the Islamic teacher in the form of syllabus and lesson plans.

As written, all of materials in religious aspects namely Aqeedah, Qur'an, Worship (Fiqh), and Morals are listed in the Competency Standards (CS) and Basic Competency (BC) in the syllabus of Islamic subjects. Then the syllabus was outlined in the form of lesson plans that have been programmed the material, method,

⁹⁴Interview with Moh. Sulthon, the Principal of SMAN 1 Malang, on February, 2nd, 2011 at 10:00 am

⁹⁵Interview with Halik Bashoni, the vice principal of students at SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

media, and resources of instructional that will be delivered. As revealed by the Islamic teacher at SMAN 1 Malang, as follows:

“Untuk program pembinaan keagamaan bagi siswa yang dilakukan oleh guru Agama Islam tentunya tidak terlepas dari pembelajaran PAI yang kami lakukan di kelas. Semua yang akan kami lakukan di kelas tentunya sudah kami rencanakan dalam silabus dan RPP. Di mana di dalam silabus dan RPP itu terdapat langkah-langkah pembelajaran, metode, media, dan sumber belajar yang kami gunakan. Sehingga pembelajaran Agama Islam yang salah satu tujuannya juga untuk membina keagamaan siswa ini bisa berjalan dengan efektif dan efisien.”⁹⁶

It was also expressed by the teacher at SMAN 1 Malang as follows:

“Sebagai guru kami dituntut untuk membuat silabus dan RPP sebagai perencanaan pembelajaran mata pelajaran yang kami ajarkan. Dan saya yakin begitu juga dengan guru PAI tentunya juga membuat silabus dan RPP sebagai perencanaan pembelajaran agama Islam yang nantinya berperan sebagai desain pembinaan keagamaan bagi siswa”.⁹⁷

This mean that religious education program for students that was conducted by the Islamic teacher, was arranged or designed in the form of syllabus and lesson plans as the reference in Islamic learning in the class. In the syllabus and lesson plans are not only about theory, but also more important is how to apply the Islamic material in the daily behavior.

For more details about the syllabus and lesson plans are used by Islamic teacher at SMAN 1 Malang can be seen in the appendix.

⁹⁶Interview with Junaidi, the Islamic teacher of SMAN 1 Malang, on February, 2nd, 2011 at 10:00 am

⁹⁷Interview with Chusna Hidayati, the chemistry teacher at SMAN 1 Malang, on February, 4th, 2011 at 11:00 am

3) The Design of Religious Activities

The design of religious activities was conducted by IMTAQ team. The meaning of IMTAQ team was expressed by the principal when interviewed, as follows:

“Tim IMTAQ SMAN 1 Malang adalah tim yang dibentuk oleh sekolah melalui Surat Keputusan Kepala SMA Negeri 1 Malang, tanggal 10 Juli 2010, nomor: 800/702.1/35.73.307.01/2010 yang terdiri dari semua guru PAI dan beberapa guru mata pelajaran lain yang bertujuan untuk meningkatkan pembinaan keagamaan di sekolah melalui kegiatan-kegiatan keagamaan”.⁹⁸

IMTAQ Team as the actor of religious guidance for the students has many programs. According to the results of interviews to the leader of IMTAQ Team, as bellows:

“Semua program kerja atau kegiatan yang sudah direncanakan oleh Tim IMTAQ merupakan serangkaian program yang secara khusus bertujuan untuk membina keagamaan siswa. Ketika siswa sudah mendapatkan materi agama secara teoritis di kelas yang diberikan oleh guru Agama Islam, maka Tim IMTAQ ini berusaha memberikan wahana untuk mengaplikasikan semua teori yang sudah didapat itu melalui kegiatan-kegiatan keagamaan.”⁹⁹

The existence of IMTAQ team becomes one of the vehicles in religious guidance for the students because IMTAQ team has many programs which support the religious activities. It was said by the Islamic teacher at SMAN 1 Malang as follows:

“Kami sebagai guru Agama Islam sangat merasa terbantu dengan adanya tim IMTAQ yang dibentuk oleh sekolah. Karena tim IMTAQ mempunyai desain program pembinaan

⁹⁸Interview with Moh. Sulthon, the Principal of SMAN 1 Malang, on February, 2, 2011 at 10:00 am

⁹⁹Interview with Abdul Kholiq, the leader of IMTAQ team at SMAN 1 Malang, on February, 2nd, 2011 at 10:00 am

keagamaan bagi siswa melalui aktivitas-aktivitas keagamaan yang langsung praktik, misalnya ceramah agama, istighosah, amal jariyah, dn lain sebagainya. Hal ini akan sangat mendukung dalam pembelajaran PAI di kelas yang waktunya sangat terbatas”.¹⁰⁰

It was also revealed by the teacher at SMAN 1 Malang as bellows:

“Tim IMTAQ adalah tim yang memang sengaja dibentuk sekolah untuk mendukung kegiatan pembinaan keagamaan bagi siswa. Sebagai guru di SMA ini, meskipun bukan guru agama tetapi saya juga ikut berpartisipasi dalam kegiatan yang diprogramkan oleh tim IMTAQ yaitu keputrian. Saya ikut menjadi pembina dalam kegiatan keputrian”.¹⁰¹

Beside that, IMTAQ team cooperates with vice principal of students and SKI in the design of program. The program of IMTAQ team is objected on the students, so it need to cooperate with the vice principal of students because he is take care of students directly. It was said by the vice principal of students at SMAN 1 Malang as follows:

“Semua program yang sudah direncanakan oleh tim IMTAQ seperti istighosah, ceramah agama, amal jariyah, PHBI, dan lain sebagainya itu selalu dikoordinasikan dengan kami selaku waka kesiswaan. Karena kami yang turun langsung dalam menangani siswa secara akademik maupun non akademik”.¹⁰²

¹⁰⁰Interview with Mansur, the Islamic teacher of SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

¹⁰¹Interview with Chusna Hidayati, the chemistry teacher at SMAN 1 Malang, on February, 4th, 2011 at 11:00 am

¹⁰²Interview with Halik Bashoni, the vice principal of students at SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

It was also revealed by the leader of SKI as follows:

“SKI dan tim IMTAQ adalah partner dalam mendesain program pembinaan keagamaan bagi siswa karena program kerja antara SKI dan tim IMTAQ hampir sama”.¹⁰³

The students as the object of religious guidance at SMAN 1 Malang must join in the programs of IMTAQ team. It was said by the student at SMAN 1 Malang as bellows:

“Di sekolah ini sering dilaksanakan kegiatan-kegiatan keagamaan yang wajib diikuti oleh semua siswa, seperti istigosah, shalat iedul adha berjamaah, zakat fitrah, ceramah agama, dan lain sebagainya”.¹⁰⁴

Based on the result of interviews above, it can be concluded that IMTAQ team is a team was formed by the school through the decree of the principal which consists of all Islamic teachers and the teacher of other subjects with the aim to guide the religious of students through some religious activities.

There are some programs that have been programmed by IMTAQ team namely:

- a) Islamic Great Day (*Isro 'Mi'roj, Maulid Nabi, Islamic New Yaer*)
- b) *Pondok Romadhon*
- c) *Halal bihalal*
- d) *Qurban*
- e) *Zakat Fitrah*
- f) Religious Speech

¹⁰³Interview with Fajar Gusmy Putra, the leader of SKI at SMAN 1 Malang, on February, 3rd, 2011 at 11:00 am

¹⁰⁴Interview with Vafa Zsa Zsa A., the student in Social Department of SMAN 1 Malang, on February, 6th, 2011 at 09:30 am

- g) *Istighosah*
 - h) Pray *Duha* and Dhuhur congregation
 - i) Islamic music playback before and after break
 - j) *Jariyah* Charitable
 - k) *Keputrian*¹⁰⁵
- 4) The Design of SKI's programs

SKI extracurricular is located in the shade extracurricular of field OSIS field especially in IMTAQ division. This extracurricular is supervised by the IMTAQ team directly. It was disclosed by the leader of IMTAQ team at SMAN 1 Malang as bellows:

“Salah satu kegiatan dari tim IMTAQ adalah membimbing pelaksanaan kegiatan SKI. Karena pembimbing SKI diambilkan dari tim IMTAQ”.¹⁰⁶

SKI SMAN 1 Malang is chaired by Fajar Gusmy Putra with the number of members are 46 students. Because the number of members exceeds 20 people, the administrative of SKI is financed by the school. This was stated by the vice principal of student at SMAN 1 Malang, as follows:

“Di sekolah ini, jika anggota dari suatu pengembangan diri atau ekstrakurikuler lebih dari 20 orang maka secara administrasi ditanggung dan dibiayai sekolah, tetapi jika kurang dari 20 siswa maka harus mandiri dalam administrasi. Yang dimaksud administrasi di sini seperti mencari pelatih, honor pelatih, biaya latihan, maupun biaya yang lain.”¹⁰⁷

¹⁰⁵Source: the document of IMTAQ team's work program at SMAN 1 Malang 2010-2011, observation on February, 3rd, 2010 at 01.00 pm

¹⁰⁶Interview with Abdul Kholiq, the leader of IMTAQ team at SMAN 1 Malang, on February, 2nd, 2011 at 10:00 am

¹⁰⁷*Ibid.*

SKI as an extracurricular was supervised by the vice principal of students has many programs in developing religious of guidance. It was disclosed by the leader of SKI as belows:

“SKI mempunyai banyak program dalam membina keagamaan siswa di sekolah ini, diantaranya shalat berjama’ah, PHBI, pembersihan mushala, LDKM, dan kajian rutin.”¹⁰⁸

As a vehicle for self development, SKI has design programs that have been compiled, namely:

- a) Friday Prayer congregation
- b) *Pondok Ramadhan*
- c) Great Day of Islam (*Nuzulul Qur'an , Isro 'Mi'roj, Maulid Nabi, and Hijri New Year*)
- d) *Halal bihalal*
- e) *Zakat Fitrah*
- f) *Eid al-Adha* Prayer and *Qurban*
- g) Routine Assessment of Education Qur'an
- h) Bulletin of SKI
- i) Cleaning Mosque
- j) Addition of Library Book in Mosque
- k) Pray together
- l) LDKM (*Latihan Diklat Kepemimpinan dan Managemen*) or Basic Leadership Training.¹⁰⁹

¹⁰⁸Interview with Fajar Gusmy Putra, the leader of SKI at SMAN 1 Malang, on February, 3rd, 2011 at 11:00 am

¹⁰⁹Source: the document of Work Program of SKI (*Studi Kerohanian Islam*) at SMAN 1 Malang 2010-2011, observation on February, 3rd, 2010 at 01.00 pm

The existence of SKI at SMAN 1 Malang gives helping to the Islamic teacher in the religious guidance for the students. It was expressed by the Islamic teacher at SMAN 1 Malang as follows:

“SKI merupakan ekstrakurikuler yang sangat membantu dalam pembinaan agama Islam. Karena dengan adanya SKI siswa bisa mendapatkan pembinaan keagamaan di luar kegiatan intrakurikuler atau di luar jam pelajaran PAI yang sangat terbatas itu”.¹¹⁰

It was also revealed by the principal of SMAN 1 Malang as follows:

“Mengenai desain program pembinaan keagamaan di luar jam pelajaran agama Islam, sebagai kepala sekolah saya menyerahkan sepenuhnya kepada SKI sebagai ekstrakurikuler keagamaan di sekolah ini. Sebagai kepala sekolah sekaligus guru agama Islam, saya bertugas untuk memberikan masukan ataupun gagasan ide dalam mendesain kegiatan keagamaan yang akan dilaksanakan di sekolah ini”.¹¹¹

The existence of SKI at SMAN 1 Malang gives benefit for the students. It was expressed by the student at SMAN 1 Malang as follows:

“Saya tertarik untuk menjadi anggota SKI karena saya ingin mendapatkan pengetahuan tentang agama yang lebih melalui ekstra ini. Ekstrakurikuler ini memberikan kontribusi yang positif terhadap saya terutama dalam hal pemahaman terhadap ajaran Islam ”¹¹²

It was also expressed by the teacher at SMAN 1 Malang as follows:

¹¹⁰Interview with Mukarromah, the Islamic teacher of SMAN 1 Malang, on February, 2nd, 2011 at 10:00 am

¹¹¹Interview with Moh. Sulthon, the Principal of SMAN 1 Malang, on February, 2, 2011 at 10:00 am

¹¹²Interview with Vafa Zsa Zsa A., the student in Social Department of SMAN 1 Malang, on February, 6th, 2011 at 09:30 am

“Sebagai guru di sekolah ini, saya mengakui bahwa keberadaan SKI sebagai ekstrakurikuler keagamaan sangat memberikan manfaat yang banyak bagi siswa. Buktinya siswa yang mengikuti SKI akhlaknya bisa lebih baik.”¹¹³

This means that SKI gives the additional religious knowledge for the students which can not get in the class.

SKI as a religious extracurricular arrange the program of religious guidance for students when the implementation of *LDKM (Latihan Diklat Kepemimpinan dan Manajemen)*. When this agenda was doing, all member and guide of SKI arranged the organizational structure and program of religious guidance for students. All member of SKI proposed one program about religious guidance and then the program was discussed between the member of SKI and the guide of SKI. The member proposed the program and then the guide of SKI analyzed the effectiveness and efficiency of the program. If the program that was proposed agreeable, it was decided as the program of SKI. In the arranging of program, SKI saw how the effectiveness of the program last year.¹¹⁴ For more detail it can be seen in work plan of SKI in appendix.

¹¹³Interview with Hj. Chusna Hidayati, the chemist teacher of SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

¹¹⁴Observation in the implementation of LKDM SKI at SMAN 1 Malang, on July, 22nd, 2010, at 10.00 am

2. The Implementation of Religious Guidance for Students at SMAN 1 Malang

a. The Process of Religious Guidance for Students in SMAN 1 Malang

The process of religious guidance for students at SMAN 1 Malang needs to the role of principal, vice principal of students, Islamic teacher, all of teachers, IMTAQ team, SKI, the students, and the parents. Nevertheless, the implementation of religious guidance at SMAN 1 Malang still faces many challenges and obstacles. Because of that, needs to the solution from all actors in religious guidance for students at SMAN 1 Malang.

1) The Roles of the Principal of SMAN 1 Malang in the Implementation of Religious Guidance for Students

In terms of religious guidance for students, the principal as supervisor has a crucial role. This was expressed by the principal of SMAN 1 Malang, as follows:

“Peran kepala sekolah dalam pembinaan keagamaan siswa di sekolah ini sangat urgen. Kepala sekolah juga sebagai guru agama Islam membina secara bersama-sama dengan tim IMTAQ baik dalam penyusunan program maupun pelaksanaan pembinaan keagamaan. Selain itu, dalam hal ini kepala sekolah ikut berperan melalui kebijakan kepala sekolah yaitu pembuatan laboratorium agama yang dananya berasal dari Depag. Kepala sekolah bersama tim berupaya secepatnya untuk menyelesaikan pembuatan laboratorium agama.”¹¹⁵

This means that the principal of SMAN 1 Malang participated in religious guiding for students actively. This participation was made

¹¹⁵Interview with Moh. Sulthon, the principal of SMAN 1 Malang, on January, 31st, 2011 at 11:00 am

in the form of policy to build the Islamic laboratories whose funds obtained from the Ministry of Religion. Beside that, the principal often controls the implementation of Islamic learning in the classroom.

2) The Roles of Islamic Teacher in the Implementation of Religious Guidance for Students

a) Guidance in Cognitive Aspects

Guidance in cognitive aspect was disclosed in the designing of program above. Religious guidance was conducted by Islamic teachers in Islamic learning has been designed in syllabus and lesson plans of Islamic subject. Islamic teachers submit the items of Islam that was in conformity with the Basic Competency (BC) in the syllabus and lesson plans in accordance with student grade levels. When delivering these materials, the teachers use different methods for some materials that can be understood by students and then can be applied in daily behavior.

About the methods were used in Islamic learning, was expressed by the Islamic teacher, as follows:

“Dalam mengajar, saya menggunakan berbagai macam metode agar siswa bisa memahami apa yang saya ajarkan, dan yang lebih penting bisa mengaplikasikan dalam kehidupan sehari-hari. Adapun salah satu metode yang kami gunakan adalah metode tutor sebaya. Hal ini dimaksudkan siswa lebih mudah memahami karena bisa langsung mendapat penjelasan dari teman sebaya. Selain itu, saya juga menggunakan metode *problem based learning*, yakni siswa diminta mengutarakan permasalahan yang ia hadapai dalam kehidupan sehari-hari yang berkaitan

dengan materi kemudian saya menyampaikan materi sesuai permasalahan itu, sehingga siswa mendapatkan solusi untuk permasalahannya itu”.¹¹⁶

This mean that the Islamic teacher uses various methods such as peer tutoring and problem based learning in order to comprehend the material and to make the students are able to apply in daily behavior. For more detail can be found in appendix about syllabus and lesson plans of Islamic subject at SMAN 1 Malang.

b) Guidance in Affective (Attitude) Aspect

Religious guidance was conducted by the Islamic teacher at SMAN 1 Malang also through the habituation to pray before the start of lessons and after lessons ended. While habituation to read the Qur'an about 10 minutes before the start of Islamic learning are intended for students accustomed to reading the Qur'an and allows the teachers to identify student skills in reading the Qur'an.¹¹⁷

While the habituation to use long dress and veil for woman when the Islamic lesson is intended for students will get used to close their *aurat*. Habituation to always say hello and shake hands when meeting with the teachers at any place is intended for students to have a respectful attitude to the teachers and elders.¹¹⁸

¹¹⁶Interview with Junaidi, the Islamic teacher of SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

¹¹⁷Observation at SMAN 1 Malang, in the XI IS 1 class when the Islamic lesson was doing, on February, 4th, 2011, at 10.00 am

¹¹⁸*Ibid*

c) Guidance in Psychomotor Aspect

Religious guidance through psychomotor aspect was emphasized on student's skill in performing daily worship. This guidance was using monitoring card of worship in the Student Worksheet that must be filled everyday and request a signature from parents. The monitoring card consist of the journal prayer, the journal of memorization in a short letter in the Qur'an, the journal of Friday prayers for the boys, the journal of daily prayer recitation, and journal of following religious speech. The monitoring card or would be assessed by Islamic teacher based on a formula that has been determined and the results are as value-added on Islamic subjects.

This was expressed by the Islamic teacher at SMAN 1 Malang, as follows:

“Adanya jurnal atau kartu monitoring ini, akan membantu kami untuk memantau siswa dalam pembinaan keagamaan siswa, terutama dalam hal ibadah. Karena seperti yang kita ketahui bahwasannya waktu yang disediakan untuk pelajaran Agama Islam hanya 2 jam pelajaran dalam seminggu. Waktu ini sangat kurang sekali jika untuk membina keagamaan siswa. Oleh karena itu, kita guru Agama Islam yang tergabung dalam Tim MGMP PAI Kota Malang mempunyai inisiatif untuk menggunakan kartu monitoring atau jurnal ini.”¹¹⁹

This mean that the presence of monitoring card helps the Islamic teachers to control the students worship everyday because of the hours of lessons on Islamic subjects is limited which is only

¹¹⁹Interview with Mansur, the Islamic teacher of SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

2 hours of lessons in a week. For more detail can be seen in the appendix of monitoring card.

3) The Roles of IMTAQ Team in the Implementation of Religious Guidance for Students

Based on the design of religious guidance above that IMTAQ team has implemented several programs of religious guidance activities, namely:

a) Religious Speech

Religious speech was held on celebrate of Islamic Great Day such as *Isro' Mi'roj* and *Maulid Nabi*. This event was held for students to get good advice from the speaker.

b) *Istighosah*

This activity is held every month on the hall of SMAN 1 Malang with the aim to pray and hope the students of SMAN 1 Malang are given success in studies. All of students and teachers at SMAN 1 Malang come together in the hall on Friday on the last week in every month. *Istighosah* was done at 06.30 to 07.00 a.m before the lesson was started. The leader of IMTAQ Team guides the reciting of *Istighosah*.¹²⁰

¹²⁰Observation in the implementation of Istigosah at SMAN 1 Malang, on February, 18th, 2011, at 06.30 am

c) Dhuha and Dhuhur Congregational Prayer

Dhuha and Dhuhur congregational prayer are held every day. Although these activities is not obligation for students but many students are enthusiastic to join.¹²¹

d) Islamic Music Playback

The Islamic music is played before and after break. This was expressed by the principal of SMAN 1 Malang, as bellows:

“Pemutaran lagunya Opick dan Jefri al Bukhori seperti ini juga merupakan salah satu bentuk pembinaan keagamaan bagi siswa. Karena dengan mendengarkan musik-musik Islami seperti ini siswa akan terbiasa merasakan suasana religius.”¹²²

It is mean that the purpose of this activity is creating a religious atmosphere in SMAN 1 Malang

e) *Jariyah* Charitable

Jariyah Charity is held every Friday and when Islamic instructional is doing. It is intended for students to carrying out the charity in their life.¹²³

f) *Keputrian*

Keputrian is especial activity for woman in the school to provide additional materials of worship and attitude. This activity is held every Friday at 12.15 pm till 13.15 pm. the member of this

¹²¹Observation in the implementation of Duhur congregational prayer at SMAN 1 Malang, on February, 18th, 2011, at 12.30 pm

¹²²Interview with Moh. Sulthon, the Principal of SMAN 1 Malang, on January, 31st, 2011 at 10:00 am

¹²³Observation in the implementation of *Jariyah* Charity in XI IA 1 class at SMAN 1 Malang, on February, 18th, 2011, at 08.30 am

program only the female students. The schedule of *Keputrian* is in rotation every month, the first and third week for the students at 10th grade and in the second and fourth for the students at 11th grade. The material of this program is about *Fiqh* for students at 10th grade and *Akhlaq* for the students at 11th grade.¹²⁴

4) The Roles of SKI in the Implementation of Religious Guidance for Students

SKI tries to guide the members in particular and all students of SMAN 1 Malang in general, through the programs that have been planned at the top, for example, the Celebration of Islamic Great Day and religious speech. These programs intended for students of SMAN 1 Malang accustomed to listening religious advice that can be applied in their life. It also held Friday prayers, praying Duha and Idul adha prayer. It was expressed by the leader of SKI as bellows:

“Dalam pelaksanaan pembinaan keagamaan bagi siswa, SKI mempunyai peran yang sangat penting. Dengan berbagai kegiatan yang diadakan oleh SKI maka siswa akan mendapatkan pembinaan keagamaan di luar jam sekolah seperti kajian rutin pendidikan Islam, dan lain sebagainya”.¹²⁵

5) The Roles of the Vice Principal of Students in the Implementation of Religious Guidance for Students

The vice principal of students at SMAN 1 Malang starts to design the religious guidance for students through the programs

¹²⁴Observation in the implementation of *Keputrian* program at SMAN 1 Malang, on February 11th, 2011 at 01.30 pm

¹²⁵Interview with Fajar Gusmy Putra, the leader of SKI at SMAN 1 Malang, on February, 3rd, 2011 at 11:00 am

namely *PSB (Penerimaan Siswa Baru)* and *MOS (Masa Orientasi Siswa)*. PSB and the MOS are the agenda that became a vehicle of the vice principal of student to start religious guidance for students. MOS, besides introduced to aspects of academic, non academic and school environment, students are also introduced to the religious activities that can be followed through the selection of self-development demos. In this respect, the self-development that accommodates religious guidance is *SKI (Studi Kerohanian Islam)*. This was disclosed by the vice principal as bellows:

“Sebagai wakil kepala sekolah bidang kesiswaan, kami mempunyai tugas untuk memberikan pembinaan keagamaan kepada siswa sesuai dengan agamanya masing-masing sejak mereka masuk menjadi warga Mitreka Satata. Oleh karena itu, kami memberikan pembinaan keagamaan itu semenjak diadakan PSB dan MOS. Pada saat MOS mereka juga dikenalkan pada wahana pengembangan diri yang berorientasi pada pembinaan keagamaan siswa untuk agama Islam, yaitu ekstrakurikuler SKI (*Studi Kerohanian Islam*).¹²⁶

6) The Roles of all Teachers in the Implementation of Religious Guidance for Students

Religious guidance in schools is not only the responsibility of Islamic teachers, but also the responsibility of all teachers and employed at SMAN 1 Malang. This was disclosed by the chemistry teacher, as follows:

“Meskipun saya bukan guru Agama Islam tetapi saya tetap ikut berperan dalam pembinaan keagamaan siswa, misalnya saya ikut berperan dalam membina kegiatan keputrian. Saya ingin siswa putri SMAN 1 Malang ini bisa mengetahui tata cara

¹²⁶Interview with Halik Bashoni, the vice principal of students at SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

beribadah yang benar. Karena seperti yang kita ketahui wanita lebih rumit dalam hal pelaksanaan ibadah. Selain itu saya juga sering menkaitkan materi kimia dengan ajaran Islam yang ada di Al Qur'an.”¹²⁷

This mean that every teacher at SMAN 1 Malang, although not a religious teacher but still participate in the religious guidance for students actively. As Mr.s. Chusna Hidayati, she is a chemistry teacher but she has active role in fostering *Keputrian* every Friday at 11.30 in SMAN 1 Malang mosque. She also integrates chemical material that she teaches with Islamic teachings in the Qur'an.

7) The Roles of the Students in the Implementation of Religious Guidance for Students

The students as the object of religious guidance have role to join all of the religious activites at the school. It was expressed by the students at SMAN 1 Malang as bellows:

“Kami sebagai siswa SMAN 1 Malang wajib mengikuti semua kegiatan keagamaan yang ada di sekolah ini. Karena biasanya ada absensi dis etiap kegiatan dan itu menambah nilai agama Islam”.¹²⁸

This means that the students has important role in the implementation of religious guidance because the students as the object. And the activites of religious gyidance becomes the additional assessment of Islamic subject.

¹²⁷Interview with Hj. Chusna Hidayati, the chemist teacher of SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

¹²⁸Interview with Vafa Zsa Zsa A., the student in Social Department of SMAN 1 Malang, on February, 6th, 2011 at 09:30 am

8) The Roles of Parents in the Implementation of Religious Guidance for Students

The parents of students have very important role in the implementation of religious guidance. Parents are the people who have better understanding about student's behavior when they were at home.

It was revealed by the Islamic teacher at SMAN 1 Malang, as follows:

“Orang tua atau wali murid mempunyai peran untuk mengawasi pembinaan keagamaan siswa di luar sekolah atau ketika siswa sudah pulang sekolah, baik dalam hal ibadah maupun tingkah laku siswa. Oleh karena itu, sekolah menyediakan kartu monitoring ibadah yang harus diisi siswa dan ditandatangani oleh orang tua. Hal ini bertujuan agar orang tua siswa juga ikut berperan dalam mengawasi dan mengontrol aktivitas ibadah anaknya”.¹²⁹

This means that the parents have an important role in the religious guidance for students. Parents should control their children activities outside of school, such as prayer 5 times a day and their attitude at home by signing the monitoring card.

b. The Obstacles of Religious Guidance for Students at SMAN 1 Malang

The implementation of religious guidance for students at SMAN 1 Malang faced the constraints or obstacles. These obstacles are:

1) The Planning of Program is Less

The first obstacle of religious guidance for students at SMAN 1 Malang is about the planning. According to the explanation of the vice Principal, as bellows:

¹²⁹Interview with Junaidi, the Islamic teacher of SMAN 1 Malang, on February, 3rd, 2011 at 11:00 am

“Salah satu kendala dalam pembinaan keagamaan bagi siswa yaitu waktu pembuatan rencana program dari Tim IMTAQ masih kurang maksimal, yakni sasaran dari program itu masih kurang jelas.”¹³⁰

It is mean that SMAN 1 Malang still less to plan the programs of religious guidance for students especially in object planning.

2) Facilities and Infrastructure are Still Less

Infrastructure problems are the important problem because the attendance of infrastructure will support the religious guidance activities. This was disclosed by the leader of IMTAQ Team, as follows:

“Salah satu kendala yang kami hadapi dalam membina keagamaan siswa yaitu kurangnya sarana prasarana yang representative. Dalam hal ini kami langsung melihat pada pengembangan diri SKI yang ada di bawah pembinaan wakil kepala sekolah bidang kesiswaan. SKI sebagai wahana pengembangan diri belum mempunyai ruang kerja atau kantor yang jelas. Sehingga SKI masih menggunakan mushala sebagai kantornya, hal ini sangat kurang efektif, karena terkadang SKI mau mengadakan rapat tetapi mushalanya masih dipakai shalat”.¹³¹

It is mean that SMAN 1 Malang still faces the facilities problems in the implementation of religious guidance.

3) The Funds or Costs are Still Less

The problem of funds is the most important problem because any activity or program could not have happened without the funding.

This was revealed by the leader of SKI at SMAN 1 Malang as bellows:

¹³⁰Interview with Halik Bashoni, the vice principal of students at SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

¹³¹Interview with Abdul Kholiq, the leader of IMTAQ Team at SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

“Kalau masalah dana untuk setiap kegiatan SKI selalu dianggarkan tetapi terkadang masih kurang karena memang dananya terbatas. Misalnya untuk kegiatan Isro’ Mi’roj terkadang masih ada kekurangan dana sehingga harus mencari sponsor.”¹³²

Actually, there are some programs of religious guidance in SMAN 1 Malang that have not implemented because it was still lacking in terms of funding.

4) Student Activities are very Full

Another constraint is about the activities of students who are very full. This was disclosed by the leader of SKI, as follows:

“Kita selalu mengupayakan untuk memaksimalkan pembinaan keagamaan siswa melalui kegiatan-kegiatan yang dilakukan oleh SKI. Misalnya kajian rutin tentang pendidikan Al Qur’an yang diadakan setiap 2 minggu sekali juga tidak bisa diikuti oleh semua anggota SKI, karena ada pendalaman mata pelajaran UN yang jadwalnya sampai jam 16.00.”¹³³

It was also revealed by the one of students at XI IS 2, as follows:

“Saya adalah salah satu anggota ekstra SKI, tetapi sekarang ini saya jarang sekali mengikuti kegiatan dari SKI karena jadwal saya yang sangat padat. Pelajaran dimulai jam 6.45 dan berakhir jam 14.30, setelah itu harus mengikuti ekstra computer yang sifatnya wajib, sehingga kadang tidak ada waktu untuk ikut kegiatan SKI.”¹³⁴

This means that the student activities were very full in academic activities so they were less enthusiastic to follow the activities of religious guidance. For example, students were more

¹³²Interview with Fajar Gusmy Putra, the leader of SKI at SMAN 1 Malang, on February, 5th, 2011 at 09:30 am

¹³³*Ibid.*

¹³⁴Interview with Vafa Zsa Zsa A., the student in Social Department of SMAN 1 Malang, on February, 6th, 2011 at 09:30 am

concerned to follow the try out of National Final Exam rather than to follow the activity of SKI.

5) The Busyness of the Teacher

The problem about the busyness was disclosed by the guide of SKI as bellows:

“Kami sebagai guru sendiri menyadari bahwasannya kita juga belum sepenuhnya maksimal bisa mendampingi setiap kegiatan pembinaan keagamaan karena kesibukan kita yang juga sebagai guru yang harus mengajar setiap hari.”¹³⁵

This means that the teacher at SMAN 1 Malang has many busynesses so they are less in the implementation of religious guidance for students.

6) The Limitations of Hours in Islamic Instructional

The limitations of Islamic instructional hours become an obstacle in religious guidance for students. This was expressed by the Islamic teacher at SMAN 1 Malang, as follows:

“Pembelajaran Agama Islam di kelas hanya 2 jam pelajaran dalam seminggu. Hal ini tentunya sangat kurang sekali dalam melakukan pembinaan keagamaan bagi siswa. Karena 2 jam itu hanya cukup untuk menyampaikan teori saja, sedangkan untuk aplikasinya masih kurang. Sehingga pembinaan secara ekstrakurikuler maupun kokurikuler sangat diperlukan dalam menutupi kekurangan pembinaan secara pembelajaran di kelas.”¹³⁶

The limitation of hours in Islamic learning became an obstacle for Islamic teachers to maximize religious guidance through the

¹³⁵Interview with Chusna Hidayati, the chemistry teacher of SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

¹³⁶Interview with Mukarromah, the Islamic teacher of SMAN 1 Malang, on February, 3rd, 2011 at 11:00 am

learning in the classroom. So, to make the instructional more practice need to the guidance in extracurricular activities and religious activities outside the hour of Islamic subject.

7) Family and Housing Environment Unsupported for Students

Neighborhood students and the families of students are important factors in students' religious development. This was expressed by the principal of SMAN 1 Malang, as follows:

“Betapapun banyak program atau kegiatan pembinaan keagamaan yang kita lakukan di sekolah, kalau kondisi keluarga dan lingkungan tempat tinggal siswa tidak mendukung siswa untuk melakukan ibadah maupun berperilaku yang baik, maka akan sulit sekali bagi siswa untuk membiasakan hidup yang religious. Terkadang masih ada beberapa orang tua yang kurang memperhatikan ibadah anaknya dan perilaku anaknya karena memang dari orang tua sendiri kurang paham terhadap ajaran Islam.”¹³⁷

Families, especially the parents have an important role in fostering the religious for the students when they were not in the school environment. Parents are the people who understand how the character and behavior of children in daily life. The students will be difficult to worship when they live in families that less in Islamic revelation understanding. Therefore, the control and supervision of parents was very required.

¹³⁷Interview with Junaidi, the Islamic teacher of SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

c. The Solution for Overcoming The Obstacles of Religious Guidance for Students at SMAN 1 Malang

The solutions were done by SMAN 1 Malang for overcoming the obstacles above namely:

- 1) Cooperation between the Principal, Vice Principal of Student, IMTAQ Team, and Extracurricular

This was done in the preparation program of religious guidance for students in order to get right target. It was revealed by the vice principal of students as follows:

“Untuk menjadikan program pembinaan keagamaan bagi siswa berjalan efektif dan efisien, maka kami mengupayakan adanya kerjasama dan koordinasi dari berbagai pihak untuk menyusun rencana program pembinaan keagamaan melalui Rapat Anggaran Dasar di awal tahun pelajaran, diantaranya kepala sekolah, waka kesiswaaan, guru agama, tim IMTAQ, dan pembina ekstra.”¹³⁸

Beside that, it was expressed by the leader of IMTAQ Team as bellows:

“Sebagai ketua Tim IMTAQ saya selalu mengkoordinasikan kegiatan-kegiatan yang telah diprogramkan oleh tim IMTAQ sendiri untuk dirapatkan dengan kepala sekolah, waka kesiswaan, guru agama, dan pengurus SKI.”¹³⁹

This means that the coordination between the principal, vice principal of student, team IMTAQ, Islamic teacher, and promoter of SKI was needed to arrange an effective planning of religious guidance program through the Association Meeting at beginning of year.

¹³⁸Interview with Halik Bashoni, the vice principal of student at SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

¹³⁹Interview with Abdul Kholiq, the leader of IMTAQ Team at SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

- 2) Request the Assistance of Cost from the Ministry of Religion, Parents, and Donations from Alumni who have Successful

To overcome the constraints that associated with the funds was expressed by the Principal of SMAN 1 Malang, as bellows:

“Saat ini, kami sedang memulai mendirikan laboratorium agama yang dananya adalah bantuan dari Departemen Agama. Selain itu, untuk program-program pembinaan keagamaan yang lain seperti pelaksanaan kurban pada hari raya Idul Adha biasanya kami meminta bantuan dari wali murid yang mampu dan juga alumni SMAN 1 Malang yang sudah sukses.”¹⁴⁰

Beside that, was disclosed by the leader of the SKI, as follows:

“Kalau masalah dana kegiatan SKI, biasanya kami mencari sponsor dari luar, seperti toko buku Gramedia, dan lain sebagainya”.¹⁴¹

This means that the solution for overcoming the obstacles that associated with the funds was found a sponsor to help religious-education program become success, or request cost assistance to the Ministry of Religious, parents, and alumni to share in funding of religious guidance for students at SMAN 1 Malang.

- 3) Set the Schedule of Extracurricular Activities

Setting student's extracurricular schedule aims to manage the time of students in academic and non academic activity. This was disclosed by the vice principal of student, as follows:

“Untuk mengantisipasi aktivitas siswa yang sangat padat dengan aktivitas baik akademik maupun non akademik maka selaku wakil kepala sekolah bidang kesiswaan yang

¹⁴⁰Interview with Moh. Sulthon, the principal of SMAN 1 Malang, on January, 31st, 2011 at 11:00 am

¹⁴¹Interview with Fajar Gusmy Putra, the leader of SKI at SMAN 1 Malang, on February, 5th, 2011 at 09:30 am

membidangi ekstrakurikuler, maka kami membuat jadwal kegiatan untuk masing-masing ekstrakurikuler agar tidak terjadi jadwal latihan yang bersamaan”.¹⁴²

This means that to overcome the problem of student activities both academic and non academic activities, the vice principal of student cooperates with supervisors and administrators to make the schedule of extracurricular activities, so that students can follow the activities of religious guidance.

4) Maximize in Using of Facilities in Schools

Maximize in using facilities is a solution to overcome the obstacles in the religious guidance for students. This was expressed by the Islamic teachers, as follows:

“Karena keterbatasan jam pelajaran dalam pembelajaran Agama Islam yang merupakan salah satu upaya dalam membina keagamaan siswa, maka kami menggunakan fasilitas yang ada seperti internet, perpustakaan, dan mushala sebagai sumber belajar keagamaan bagi siswa.”¹⁴³

5) Coordination between the Parties of Schools with the Parents

Coordination between the school and parent is the solution to overcome the obstacles in religious guidance for students. This was expressed by the Islamic teacher, as follows:

“Kami selalu mengkoordinasikan masalah pembinaan keagamaan dengan wali murid melalui komite sekolah agar pembinaan keagamaan bagi siswa bisa berjalan dengan lancar.

¹⁴²Interview with Halik Bashoni, the vice principal of student at SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

¹⁴³Interview with Mukarromah, the Islamic teacher of SMAN 1 Malang, on February, 3rd, 2011 at 11:00 am

Jadi perilaku siswa akan tetap terkontrol baik di sekolah maupun di rumah.”¹⁴⁴

This means that coordination and cooperation between the school and parent will help the religious guidance for students at SMAN 1 Malang.

6) Maximize the Management of SKI (Studi Kerohanian Islam)

This was revealed by the leader of SKI SMAN 1 Malang, as follows:

“Untuk memaksimalkan keberhasilan kegiatan SKI, maka sebagai ketua ekstra saya berusaha untuk memaksimalkan kinerja dari pengurus ekstra SKI. Misalnya saja setiap pengurus SKI wajib mengikuti setiap kegiatan yang diadakan oleh SKI dan ada absen untuk keaktifan pengurus ekstrakurikuler”.¹⁴⁵

This mean that maximize the SKI’s performance was one effort to effective religious guidance for students. Because of the performance of SKI’s management can be maximum will enhance the effectiveness of religious guidance activities.

7) Addition of Infrastructure

The addition of facilities and infrastructure was done by the school in some phases. As was revealed by the teacher at SMAN 1 Malang, as follows:

“Sampai saat ini, pihak sekolah selalu mengupayakan penambahan sarana dan prasarana untuk pembinaan

¹⁴⁴Interview with Junaidi, the Islamic teacher of SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

¹⁴⁵Interview with Fajar Gusmy Putra, the leader of SKI at SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

keagamaan. Misalnya saat ini sekolah sedang mengupayakan perbaikan mushala dan menambah fasilitas untuk ibadah.”¹⁴⁶

3. Evaluation of Religious Guidance for Students in SMAN 1 Malang

Evaluation is very important stage in the management practices.

With the evaluation, manager will know the program that has been planned and implemented was succeeded or not. So, the religious guidance for students at SMAN 1 Malang needs to be evaluated. It was revealed by the principal of SMAN 1 Malang as bellows:

“Setiap kegiatan yang sudah direncanakan dan dilaksanakan memerlukan adanya evaluasi. Begitu juga dengan pembinaan keagamaan bagi siswa di SMAN 1 Malang ini memerlukan evaluasi untuk mengetahui seberapa besar tingkat keberhasilan dari pembinaan keagamaan bagi siswa.”¹⁴⁷

The evaluation process of religious guidance at SMAN 1 Malang not only was done formally but also was done informally. It was only a short evaluation was done by the committee of religious guidance after finishing an activity. This was expressed by the leader of IMTAQ Team, as follows:

“Mengenai evaluasi pembinaan keagamaan di SMAN 1 Malang ini sudah dilaksanakan meskipun belum dilaksanakan secara formal. Evaluasi ini biasanya kita lakukan setelah kegiatan pembinaan selesai. Misalnya setelah kegiatan zakat fitrah, panitia berkumpul sambil ngobrol-ngobrol mengevaluasi pelaksanaan kegiatan zakat fitrah. Kendalanya apa dan solusinya bagaimana untuk ke depan.”¹⁴⁸

¹⁴⁶Interview with Chusna Hidayati, the chemistry teacher at SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

¹⁴⁷Interview with Moh. Sulthon, the principal of SMAN 1 Malang, on January, 31st, 2011 at 11:00 am

¹⁴⁸Interview with Abdul Kholiq, the leader of IMTAQ Team at SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

It was also revealed by the leader of extracurricular SKI, as follows:

“Untuk evaluasi kegiatan dari SKI yaitu berupa kegiatan yang dilaksanakan setelah berakhirnya suatu acara dari SKI. Tetapi setiap hari jum’at kami pengurus SKI mengadakan kumpul rutin untuk membahas hasil kegiatan yang sudah dilakukan, serta membuat rencana baru untuk program selanjutnya.”¹⁴⁹

But on the other hand, there was a formal evaluation process conducted by the Islamic religion teacher. It was revealed by the Islamic teacher, as follows:

“Sebagai guru Agama Islam, saya selalu mengevaluasi pembinaan keagamaan siswa melalui evaluasi pembelajaran Agama Islam yang meliputi 3 aspek, yaitu aspek kognitif, aspek afektif, dan psikomotorik. Untuk aspek kognitif kami mengevaluasi melalui ulangan harian secara tertulis. Untuk aspek afektif kami mengevaluasi dengan melihat perilaku siswa di sekolah, seperti bagaimana sikap siswa terhadap bapak/ibu guru, sikap siswa kepada teman-temannya, dan bagaimana kesadaran mereka melaksanakan ibadah. Sedangkan untuk aspek psikomotorik kami mengevaluasi dengan menyiapkan format ibadah dan melihat ketrampilan mereka dalam menjalankan ibadah.”¹⁵⁰

This means that the evaluation process of religious guidance was conducted by SMAN 1 Malang in formal and informal evaluation. The formal evaluation was conducted by the Islamic teachers in cognitive, affective, and psychomotor aspect. While non-formal evaluation was conducted by the committee of religious program such as *Pondok Ramadan, Zakat Al-Fitr, Jariyah* charity, religious discussion, and others.

¹⁴⁹Interview with Fajar Gusmy Putra, the leader of SKI at SMAN 1 Malang, on February, 5th, 2011 at 09:30 am

¹⁵⁰Interview with Junaidi, the Islamic teacher at SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

In the examination of Islamic subject, the Islamic teacher not only evaluates the result of examination in test but also evaluates the result of monitoring card about praying, remembering of *juz amma*, remembering of short prayer, and listening of Islamic speech. The teacher listens the student in reciting holy Qur'an to know how the student ability in reciting holy Qur'an. Beside that, the student must collect their Students Worksheet to the Islamic teacher, because in this Students Worksheet any kinds of evaluation form either cognitive evaluation or affective and psychomotor aspect.¹⁵¹

The students as the object of religious guidance must prepare their self in examination of Islamic subject, not only in cognitive aspect but also in affective and psychomotor aspect. It was expressed by the student in XI IS 1 class as follows:

“Ketika ujian agama Islam kita tidak hanya disuruh mengerjakan soal berupa tes tetapi juga harus mengikuti tes praktik ibadah dan juga membaca Al Qur'an. Selain itu setiap bulan kita harus mengumpulkan kartu monitoring shalat 5 waktu yang ada di LKS”¹⁵²

The result of evaluation was used to determine the success level of religious guidance for students at SMAN 1 Malang. It was disclosed by the leader vice principal of students as follows:

“Hasil dari pembinaan keagamaan ini dapat dilihat dari perilaku siswa sehari-hari. Siswa di sekolah ini sudah mulai terbiasa dengan melakukan ibadah tanpa di suruh lagi. Misalnya jika waktu istirahat, mushala kita ini sampai tidak cukup karena hampir

¹⁵¹Observation in the evaluation of Islamic subject in XI IS 1 class at SMAN 1 Malang, on February, 7th, 2011 at 09.45 am

¹⁵²Interview with Fafa Zsa-zsa, the students at SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

seluruh siswa menjalankan shalat dhuha. Mengenai sikap mereka sehari-hari juga sangat baik. Para siswa selalu menghormati bapak/ibu guru, bahkan ketika bertemu di manapun tempatnya selalu bersalaman dan mencium tangan. Tidak hanya itu, meskipun mereka sudah lulus dari sekolah ini dan mereka kuliah di kampus yang berbeda-beda tetapi mereka masih sering berkumpul untuk melakukan istighosah bersama”.¹⁵³

It was also expressed by the teacher at SMAN 1 Malang, as follows:

“Meskipun saya tidak ikut secara langsung dalam evaluasi pembinaan keagamaan, tetapi saya juga selalu melihat perkembangan dari perilaku siswa dalam kehidupan sehari. Sejauh ini saya melihat bahwa perilaku siswa di sekolah ini sangat baik. Apalagi kalau mengenai kesadaran beribadah saya kira sangat bagus. Karena meskipun sekolah umum tapi kesadaran beribadah siswa sangat bagus, seperti shalat dhuha yang belum tentu di madrasah-madrasah dilaksanakan seperti ini.”¹⁵⁴

This means that to know the religious guidance for students succeed or not, can be seen from the behavior of students daily. Religious guidance for students can be said succeeds if the faith and devotion of students increased. It was also can be seen when the students always worship and have good morals to the parents, teachers, friends and the environment.

For more details about the evaluation process was conducted by Islamic teacher can be seen in document about the evaluation form of Islamic subject in appendix.

¹⁵³Interview with Halik Bashoni, the vice principal of students at SMAN 1 Malang, on February, 2nd, 2011 at 11:00 am

¹⁵⁴Interview with Chusna Hidayati, the teacher of SMAN 1 Malang, on February, 3rd, 2011 at 11:00 am

C. Research Findings

The exposure of data above describes the results of research, so that could be offered on research findings as follows:

1. The Design of religious guidance for students at SMAN 1 Malang in the form of goals design and programs design of religious guidance for students. Religious guidance carried out in order to realize the students who have the qualities of faith and devotion are reflected in the behavior or morality of everyday life. The programs were designed in religious guidance for the students at SMAN 1 Malang namely:
 - a. The design of new students acceptance and students orientation or *MOS (Masa Orientasi Siswa)*
 - b. The design of Islamic Instructional was listed in the syllabus and lesson plans consist of cognitive aspect (ability to understand the Islamic lesson in a textual and contextual), affective aspect (morality in daily activities), and psychomotor (skills, quantity and quality to practice of worship)
 - c. The design of religious activities were conducted by IMTAQ team namely Islamic Great Day (*Isro 'Mi'roj, Maulid Nabi, Islamic New Yaer, Pondok Romadhon, Halal bihalal, Qurban, Zakat Fitrah*), Religious Speech, *Istighosah*, Pray *Duha* and Dhuhur congregation , Islamic music playback before and after break, *Jariyah* Charitable, and *Keputrian*.
 - d. The program of SKI (Studi Kerohanian Islam) extracurricular are Friday prayer congregation, *Pondok Ramadan*, Islamic Great Day, *Halal bihalal, Zakat Fitrah*, and *Eid al-Adha* prayer and *Qurban*, the Holy Qur'an

Education Assessment Routine, Bulletin SKI, cleaning Mosque, the addition of books in the mosque library, and LDKM or Basic Leadership Training.

2. The Implementation of religious guidance for students at SMAN 1 Malang needs to the role of principals, teachers, staff, students, and parents of students. In carrying out the religious guidance at SMAN 1 Malang is having some problems, including:
 - a. The planning or design of program is less
 - b. The Facilities and infrastructure are still lacking
 - c. The costs are still lacking
 - d. The student activities are full
 - e. The Limitations of time in Islamic religious instructional
 - f. The family environment and residential of students unsupported

The solution of SMAN 1 Malang to overcome several obstacles in religious guidance for students namely:

- a. Cooperation between the principal, vice principal of student, IMTAQ team, and an extra board programming
- b. Requesting the cost from the Ministry of Religion, parents, and donations from alumni who have successful
- c. Setting a schedule for student extracurricular
- d. Maximize the function of facilities, such as mosque, multimedia, and religious books in the library
- e. Coordination between the school with parents

- f. Maximizing the performance of the Islamic extracurricular
 - g. Addition in facilities and infrastructure
3. The evaluations of religious guidance for students at SMAN 1 Malang were conducted by formal and informal (incidental) evaluation. For the formal evaluation carried out by Islamic religious teachers through the evaluation of cognitive, affective, and psychomotor. While the non-formal (incidental) evaluation was held by the committee of religious activities after finishing their activities. The result of this religious building can be seen from the consciousness, behavior, attitude, and worship of student everyday either at the school or at home.

CHAPTER V

DISCUSSION

A. The Design of Religious Guidance for Students at SMAN 1 Malang

Religious guidance for students is needed to achieve the national education goals. The government, in this case is the ministry of education has issued a policy for the National Education Law No. 20 of 2003 that the national educational goal is developing the human potential of students into faithful and pious to the God. Education is not only focuses on intelligence, but also on students' personalities and spiritualist. Therefore, in order to achieve educational goals is required a management practice, which in this case is focused on the management of religious guidance for students as the solution of religious guidance problem.

SMAN 1 Malang as one of secondary schools tries to practice the management of religious guidance for students in achieving the national education goals. As contained in the study of the theory that management is an action to achieve certain goals by involving others in the form of planning, organizing, implementing, and evaluating. In practice, management of religious guidance for students at SMAN 1 Malang need to the role of all subjects in schools, both principals, vice principals, teachers, students, and parents.

In a practice of management, design or planning is the first stage and determine the successful of action. This is caused by the function of

design to determine the purposes of the framework are needed in achieving the specific goals. The design is done by examining the strengths and weaknesses of the organization, determine opportunities and threats, determine strategies, policies, tactics and programs.

The design of religious guidance for students was conducted by SMAN 1 Malang includes the design of objectives and designs of programs. The objective of religious guidance for students is to create a man who has good attitude.

One of the aims of religious guidance is same with one of the Islamic education aim which was explained by Naquib al Attas said as bellows that the aim of education in Islam is to produce a good man. What is meant by good in our concept of “good man”? The fundamental element inherent in the concept of education in Islam is the inculcation of *adab*, for it is *adab* in the all-inclusive sense I mean, as encompassing the spiritual and material life a man that instills the quality of goodness that is sought after.¹⁵⁵

The aim of religious guidance for students at SMAN 1 Malang was appropriated to the vision of SMAN 1 Malang namely to create the students who have quality, superior, based on IMTAQ, good moral, and mastering of science and technology. So, the aim of religious guidance for students at SMAN 1 Malang was same and appropriate to the aim of Islamic education that was expressed by Naquib al Attas above.

¹⁵⁵ Muhammad Naquib al Attas (ed), *Aims and Objectives of Islamic Education*, (Jeddah: King Abdul Aziz University, 1979), page 1

In the theory was mentioned that the material of religious guidance for students should include faithful, worship, and morals. And the approaches of religious guidance are formal structural, non formal structural, implementation of the religious culture and daily worshipping.

156

After had research at SMAN 1 Malang, the researcher found that the design programs of religious guidance at SMAN 1 Malang use the approach as the theory above. The design program of religious guidance that uses formal structural approach is the design program was conducted by Islamic teacher. The design program of the Islamic teacher is in the form of lesson plans that have been arranged in the syllabus and lesson plan. The design of programs that have been listed in the syllabus and lesson plan contains three aspects: cognitive, affective, and psychomotor. Design program of the Islamic teacher is more comprehensive than the design of other programs. Islamic teacher tries to foster religious students at SMAN 1 Malang not only in understanding of Islamic revelation but more important is how to apply in daily life in the form of behavior or morality.

The design program of religious guidance that uses non formal structural approach is the design program was conducted by the principal and vice principal at SMAN 1 Malang. The principal of SMAN 1 Malang as a supervisor has a policy of religious-education program namely build a

¹⁵⁶Abullah Rahman Salih, *Educational Theory a Qur'anic Outlook*, (Mecca: Ummu al Qura University) page 116

religious laboratory. The aim of this program to help and facilitates the implementation of religious practices such as *tajhizul janah*, rituals of Hajj, and so forth. The vice principal of student has a design of religious guidance for students trough the new student reception program (*Penerimaan Siswa Baru*) and the student orientation (*Masa Orientasi Siswa*). It also has a program of self-development in the form of extracurricular SKI.

The design program of religious guidance that uses implementation of the religious culture and daily worshipping approach is the design program was conducted by the IMTAQ team and extracurricular SKI (*Studi Kerohanian Islam*) at SMAN 1 Malang. IMTAQ team and extracurricular SKI (*Studi Kerohanian Islam*) have design of religious program namely:

- a. The Celebration of Islamic Great Day (*Pondok Romadhon, Halal bihalal, Isro 'Mi'roj, Maulid Nabi, Zakat Fitrah*)
- b. Religious speech
- c. *Istighosah*
- d. Duha and dhuhur and prayers in congregation
- e. Islamic music playback before and after the lessons
- f. *Jariyah* charity
- g. *Keputrian*
- h. Routine Assessment of Qur'an Education
- i. SKI Bulletin

- j. Cleaning Mosque
- k. Book Addition in the library of Mosque
- l. LDKM (*Latihan Diklat Kepemimpinan dan Manajemen*) or Basic Leadership Training

B. The Implementation of Religious Guidance for Students at SMAN 1 Malang

The second stage of religious guidance management is the implementation of programs that have been designed. The implementation of religious guidance for students in schools can not be separated from the theory of convergence with the development of students not only influenced by innate factors but also influenced by environmental factors.

All programs of religious activities for students at SMAN 1 Malang carried out in accordance with the schedule of implementation that has been defined in the manufacture of a program plan early in the year. All programs of religious guidance that have been designed above, there are some programs that have been implemented and there are some programs that still in the process of implementation.

In theory was mentioned that the efforts of religious guidance in schools are done through 3 activities, namely curricular, co-curricular, and extracurricular.¹⁵⁷

After had done research at SMAN 1 Malang, the researcher found that the implementation of religious guidance for students at SMAN 1

¹⁵⁷Departemen Agama, *Panduan Ekstrakurikuler Pendidikan Agama Islam*, (Jakarta: Direktorat Jendral Kelembagaan Agama Islam, 2005), page 3-4

Malang there are in three ways, namely curricular activities, co-curricular activities, and extracurricular activities. Religious guidance through the curricular activities was conducted by Islamic teachers. Islamic teacher is one of the school components who have a formal responsibility in the religious guidance for students, likewise the Islamic teachers at SMAN 1 Malang.

The Islamic teachers attempt to foster the religious of students through the Islamic instructional in the classroom. In carried out the Islamic revelation, teachers not only taught the students about the material that was associated with cognitive aspects but also in affective and psychomotor aspects. It was intended that students not only understood the Islamic teaching theoretically but also able to practice in daily life. When delivering the Islamic materials, teachers use different methods that can be understood by students and then can be applied in daily behavior. One of the teaching methods was used by the Islamic teacher at SMAN 1 Malang is a peer tutor and problem based learning.

Religious guidance was conducted by Islamic teacher at SMAN 1 Malang in affective or attitude aspect through the habituation to pray before the start of lessons and after lessons ended, habituation to wear veil for female student when the Islamic lessons and habituation to always saying hello and shaking hands when meeting with teachers at any place, whereas the religious guidance in psychomotor aspect was attended in performing of daily worship. To implement this guidance, the teacher used

monitoring card in the Student Worksheet that must be filled every day and requested a signature from parents.

Religious guidance in co-curricular activities was conducted by the Islamic teachers by giving job outside the hours of Islamic lesson. For example, students were asked to attend religious speech in the mosque or in television.

While the guidance in the extracurricular activities at SMAN 1 Malang was conducted by SKI. SKI is a religious extracurricular that supervised by IMTAQ team and the vice principal of students directly. SKI has very important role in fostering religious students. This is because the lesson hour of Islamic instructional is very limited only 2 hours of lessons in one week. So the presence of SKI which has various activities is very helpful for students in studying the Islamic religion.

In the term of religious guidance for students, there is on of the three theories of development that have influence in the implementation of religious guidance for students, namely convergence theory.

This theory is integration between nativism theories and empiricism. This theory believes that the children born to bring the potential to be developed, then the environment allows the development of that potential. This theory was pioneered by Willem Stern.¹⁵⁸

SMAN 1 Malang tries to implement religious guidance for students was based on the convergence theory, so the implementation of religious

¹⁵⁸Fattah Yasin. *Dimensi-dimensi Pendidikan Islam*. (Malang: UIN Press, 2008), page 57-60

guidance for students not only was done by develop the potential of students include the faith but also more that it, the role of all parties at the school and at the home was very needed. Because of the environment of the students both at the school and at home have big influence in the establishing of religious behavior for students.

Therefore, in the implementation of religious guidance for students at SMAN 1 Malang involves the role of various parties, both from the school and parents. School is the actor of religious guidance for students when students are studying in the school. Meanwhile, the role of parents is required when the students at home. Although the school strives to nurture students in terms of faith, worship, and morals, but if the family does not support, the formation of religious students can not succeed to form the students who have a spiritual quality.

The role of the principal and parents are very essential. The role of the school in fostering students' religious was indicated by the role of principal at SMAN 1 Malang who always supervises the implementation of religious guidance for students. The principal participates in providing of religious guidance in the form of making a religion laboratory.

While the role of parents in religious guidance for students at SMAN 1 Malang is the parents participate in controlling the activities of religious students. Parents must take the signatures on monitoring card of students worship every day. So that, the parents know that their children always worship every day or not.

In the implementation of religious guidance for students at SMAN 1 Malang still faced some obstacles both in the technical and facilities but SMAN 1 Malang tries to overcome the obstacles by cooperation with all parties.

C. The Evaluation of Religious Guidance for Students at SMAN 1 Malang

The last stage in the practice of management is the evaluation. Evaluation is needed to know that the implementation of an activity that has been designed success or not. So the final stage of the management of religious guidance for students at SMAN 1 Malang is the stage of evaluation.

Evaluating or controlling is to set the standards, supervision, measure the implementation standards and provide the assurance that organizational objectives be achieved.¹⁵⁹

Based on the theory of management above, that evaluation is needed to know that the objectives of activities can be gotten, so that the religious guidance for students at SMAN 1 Malang needs to be evaluated to know are the implementation of religious program that was designed success or no. The evaluation of religious guidance for students at SMAN 1 Malang was done in formal and non-formal (incidental). The formal evaluation was carried out by the Islamic teachers was through the evaluation in Islamic instructional.

¹⁵⁹Nanang Fattah, *Landasan Manajemen Pendidikan*, (Bandung: Remaja Rosdakarya, 2008), page 2

Guiding is an activity which refers to maintaining and improving what already exists. From the definition it can be concluded that guiding for person not only assisted to acquire knowledge, but also how the knowledge is implemented and used in life.¹⁶⁰

The statement above explains that religious guidance for students not only to make the students have knowledge about religious but also the most important is to practice the Islamic revelation in daily behavior. And after had done research at SMAN 1 Malang, the researcher found that the evaluation in Islamic instructional includes 3 aspects, namely cognitive, affective, and psychomotor aspects. It is mean that SMAN 1 Malang tries to emphasize the religious guidance not only in the understanding of religious material or in the term of cognitive aspect but also in the practicing of religious material or in the term of affective, and psychomotor aspects.

For the cognitive aspect, the evaluation was through the examination in test. For the affective aspects, the evaluation carried out by looking at the behavior of students in schools, such as how the students 'attitudes to the teachers and friends. As for psychomotor aspects, the evaluation carried out by preparing the students' skills in conducting worship.

The non-formal (incidental) evaluation was held by the committee of religious activities after the completion of activities. The result of

¹⁶⁰TB. Aat Syafaat, et al., *Peranan Pendidikan Islam*. (Jakarta: Rajawali Pers, 2008), page 152

religious guidance for students can be seen from the consciousness, worship, and attitude of student everyday both at school and at home.

From the description above can be said that the evaluation of religious guidance for students at SMAN 1 Malang can not be implemented optimally. It was showed that not all parties can conducted a formal evaluation. There are several parties who perform evaluations incidentally or when needed only. The real evaluation should be conducted continue in order to result of activity can be seen, and can be taken into consideration for the next activity. If the evaluation has not been implemented systematically and continue, it can not be known how much the effectiveness of an activity.

The implementation of religious guidance can be said success if not only the Islamic teachers who has formal evaluation but also all of parties at SMAN 1 Malang should do it. Whereas all parties, such as principals, vice principals of student, IMTAQ team, SKI, teachers, and students was needed in the evaluation of religious guidance because the results of this evaluation will be used as the benchmarks in the development of religious guidance at SMAN 1 Malang for the future.

CHAPTER VI

CONCLUSION AND SUGGESTION

A. Conclusion

After performing the theoretical study and analysis of data based on the findings in the field about management of religious guidance for students at SMAN 1 Malang, it can be concluded as follows:

1. The design of religious guidance for students at SMAN 1 Malang in the form of objective design and program design. The objective of religious guidance for students at SMAN 1 Malang namely to create the students who have good faith, good attitude and discipline in worship. As for the design programs of religious guidance for students were planned by SMAN 1 Malang namely the design of new student acceptance, student orientation or *MOS*, the design of Islamic instructional and the design of religious activities.
2. The Implementation of religious guidance for students at SMAN 1 Malang can not be separated from convergence theory that the potential and environment of the student have influence in the establishing of religious behavior for students. Because of that, in the implementation of religious guidance for students needs to the role of principals, teachers, staff, students, and parents of students. In carrying out the religious guidance at SMAN 1 Malang were having some problems especially in the limitation of hour in the guidance at the class, so it needs to the guidance out the

class, namely extracurricular activities and cooperation between all of parties at SMAN 1 Malang.

3. The evaluations of religious guidance for students at SMAN 1 Malang were conducted in the formal and informal (incidental) evaluation. For the formal evaluation carried out by Islamic teacher. While the non-formal (incidental) evaluation was held by the committee of religious activities after finishing their activities. The result of this religious guidance can be seen from the consciousness, behavior, attitude, and worship of student everyday either at the school or at home.

B. Suggestion

Based on the results of the study and analysis, the authors need to provide several suggestions for:

1. The Principal, Islamic teacher and all teachers as the actors of education in schools should be able to establish good cooperation in order to create the circumstances that support each other in religious guidance for students at school.
2. The parents or guardians of students should create a family environment that supports the students to be able to apply religious revelation in the daily life and daily behavior at home.
3. The students especially in the public school should understand the material of religious and implement or practice it in daily behavior both in the daily worshipping and good attitude or relation with other.

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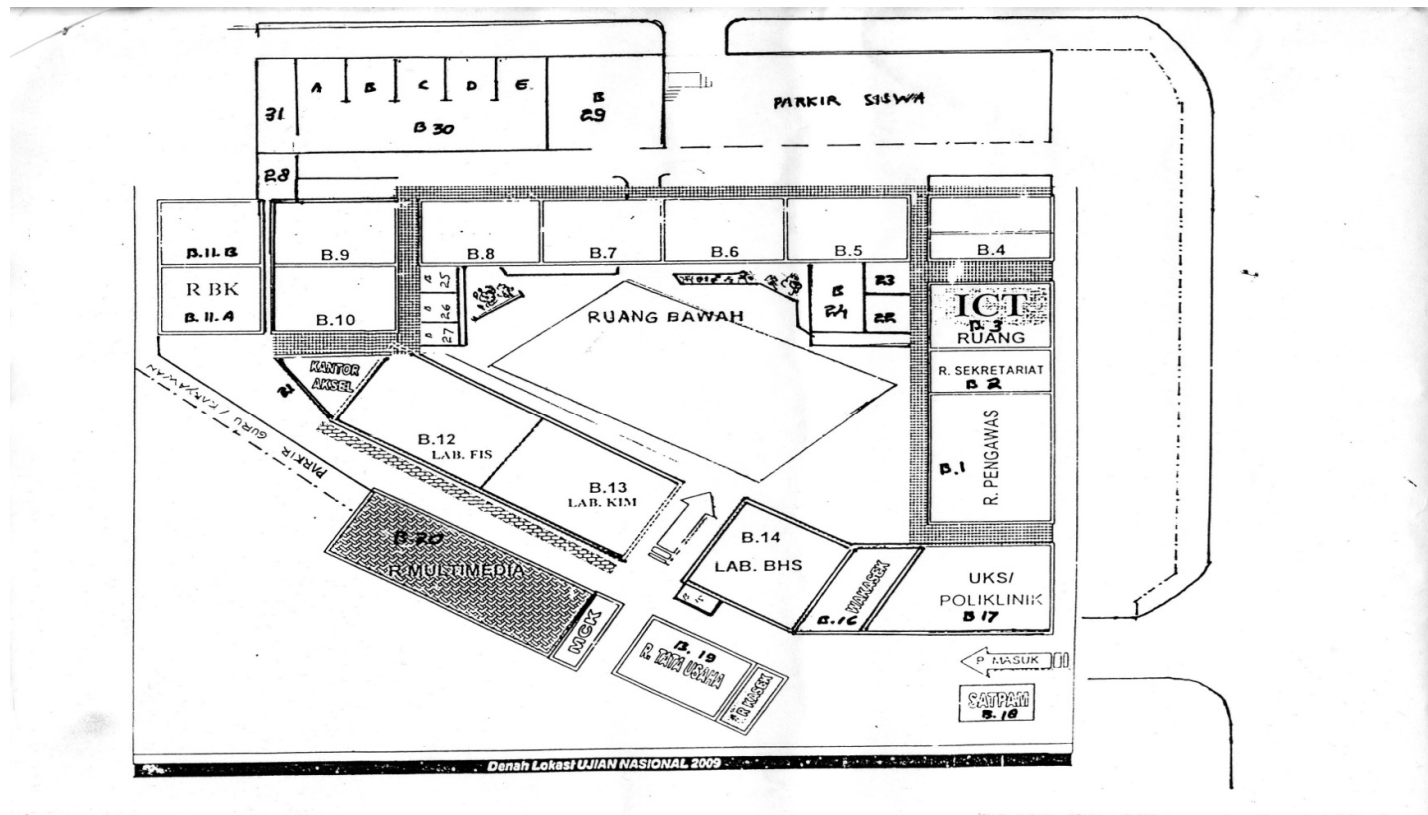
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Appendix 1

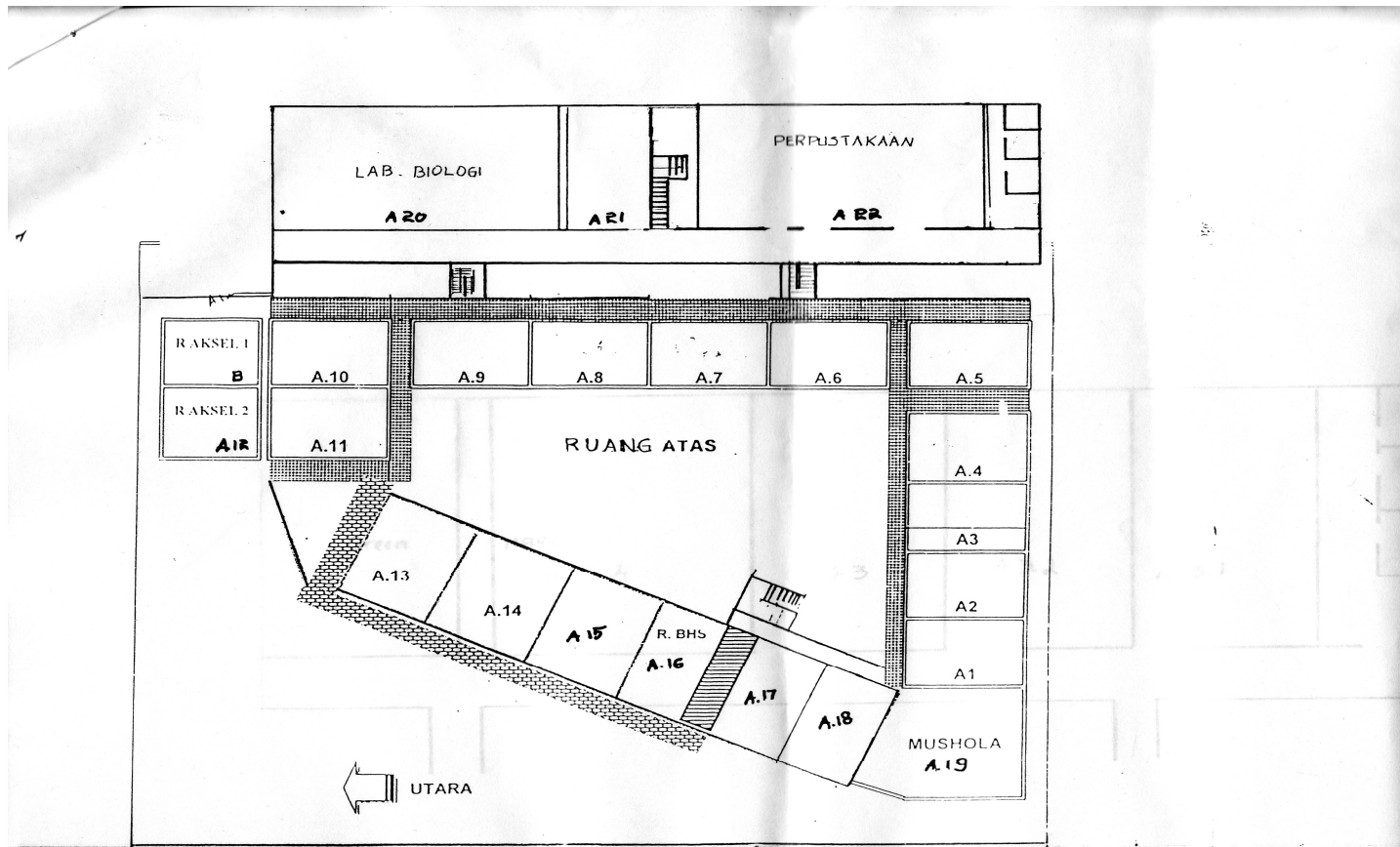
THE SKETCH OF SCHOOL AND UTILIZING OF ROOM AT SMAN I MALANG



Picture 1. Sketch of 1st Floor at SMAN 1 Malang

Utilizing of Room SMA Negeri 1 Malang at First Floor

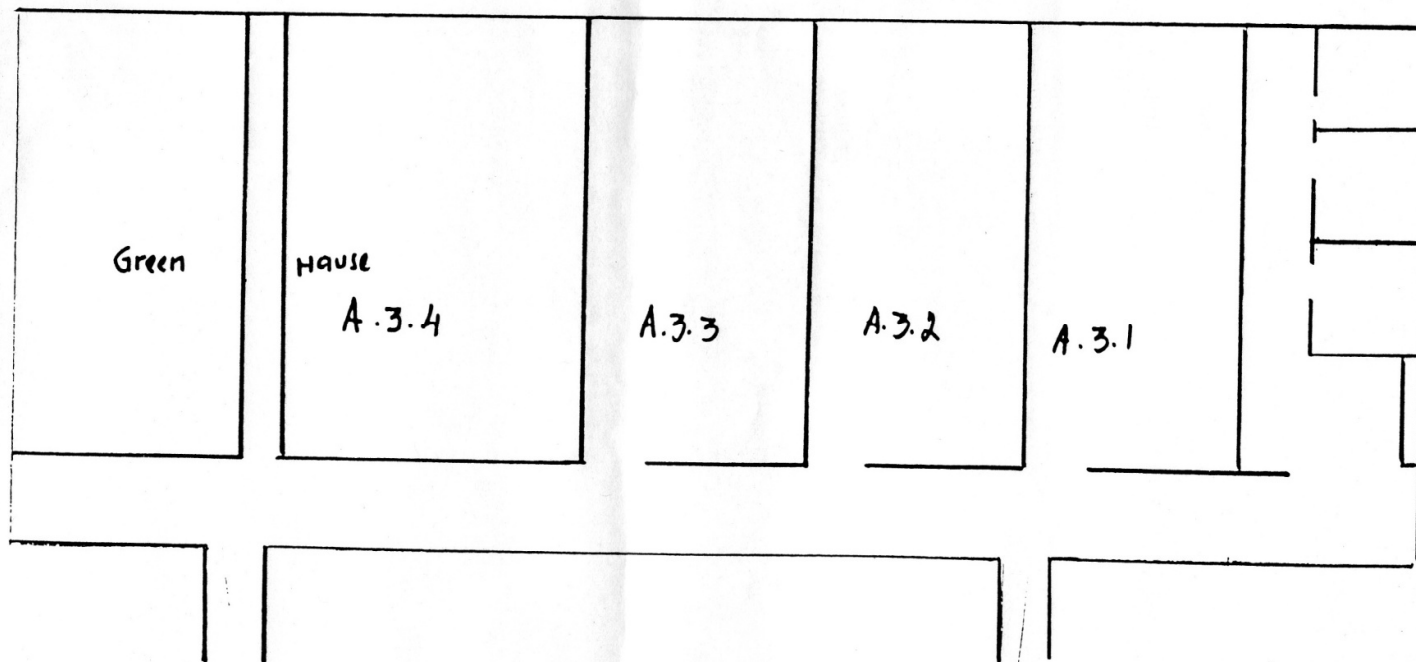
Room Number	Room	Room Number	Room
B.1	RUANG GURU	B.17	UKS/POLIKLINIK
B.2	WAKA KURIKULUM	B.18	SATPAM
B.3	ICT/LAB KOMPUTER	B.19	KEPSEK/TU
B.4	KANTOR RSBI/TRRC	B.20	MULTIMEDIA
B.5	KELAS XII IPS 1	B.21	KANTOR AKSEL
B.6	KELAS XII IPA 5	B.22	KOPERASI GURU
B.7	KELAS XII IPA 4	B.23	MBC
B.8	KELAS XII IPA 3	B.24	WAKA KESISWAAN
B.9	KELAS XII IPA 2	B.25	OSIS
B.10	KELAS XII IPA 1	B.26	PASKI
B.11 A	BK/BP	B.27	PMR
B.11 B	LAB IPS	B.28	DAPUR
B.12	LAB FISIKA	B.29	KOPSIS
B.13	LAB KIMIA	B.30	KANTIN
B.14	LAB BAHASA	B.31	PPL/PRAMUKA
B.15	TATIB		
B.16	WAKA SARANA		



Picture 2. Sketch of 2nd Floor at SMAN 1 Malang

Utilizing of Room SMA Negeri 1 Malang at Second Floor

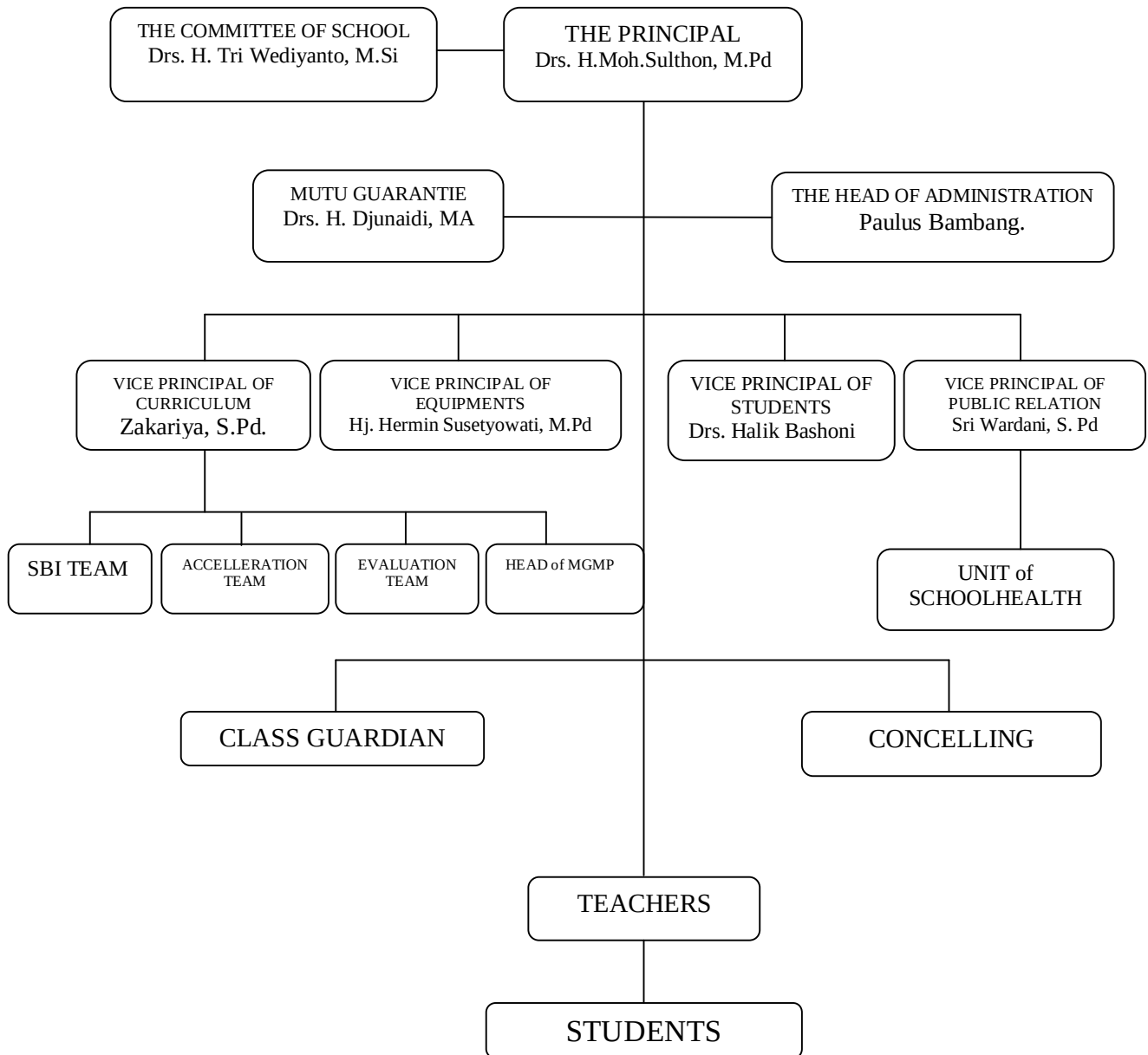
Room Number	Room
A.1	KELAS XI IPA 1
A.2	KELAS XI IPA 2
A.3	KELAS XI IPA 3
A.4	KELAS X-1
A.5	KELAS X-2
A.6	KELAS X-3
A.7	KELAS X-4
A.8	KELAS X-5
A.9	KELAS X-6
A.10	KELAS X-7
A.11	KELAS X-8
A.12 A	KELAS AKSEL
A.12 B	KELAS AKSEL
A.13	KELAS XI IPA 4
A.14	KELAS XI IPS 1
A.15	
A.16	KELAS XI BHS
A.17	
A.18	KELAS XII IPS 2
A.19	MUSHOLA
A.20	LAB BIOLOGI
A.21	KELAS XII
A.22	PERPUS



Picture 3. Sketch of 3rd Floor at 3 SMA Negeri 1 Malang

Appendix 2

ORGANIZATIONAL STRUCTURE AT SMA NEGERI I MALANG



Appendix 3

Number and Condition of the Rooms at SMAN 1 Malang In 2010-2011

Num	Room Types	Num	Large (m ²)	Year	Condition
1	The Principal room	1	36	1950	Good
2	Administration room	1	54	1950	Good
3	Media room	1	88	1950	Good
4	Concealing room	1	32	2001	Good
5	Acceleration room 1	1	32	2001	Good
6	Acceleration room 1	1	32	2001	Good
7	Healthy room	1	70	1990	Renovation
8	Languages laboratory	1	108	1984	Good
9	Chemist laboratory	1	108	1979	Good
10	Physical laboratory	1	108	1979	Good
11	Teachers room	1	134	1984	Good
12	Computer room	1	64	1950	Good
13	Classroom /448	7	448	1950	Good
14	Classroom /512	8	512	1950	Good
15	Classroom A.1	1	96	1986	Good
16	Classroom A.2	1	42	1986	Good
17	Classroom A.3	1	42	1986	Good
18	Classroom A.4	1	42	1986	Good
19	Mosque	1	70	1986	Good
20	Library	1	186	2010	Good
21	RSBI Classroom	3	186	2010	Good
22	Biology laboratory	1	104	2006	Good
23	Language Classroom	1	64	2006	Good
24	Student cooperation	1	64	2006	Good
25	Canteen	5		2006	Good
26	OSIS room	1	18	2006	Good
27	MBC room	1	9	2006	Good
28	Kosmansa room	1	9	2006	Good
29	Paskibraka room	1	12	1994	Good
30	PMR. room	1	9	1994	Good
31	Scout room	1	12	2006	Good
32	Kitchen	1	7	2003	Good
33	Security post	2	8	1990	Good
34	Rules room	1	6	1998	Good
35	Monument	1	4	2000	Good
36	Bathroom on the top	17	72	1950	Renovation

37	Bathroom on the down	6	72	2000	Renovation
38	Social laboratory	1	52	2006	Good
39	Green House	1	168	2006	Good
40	Warehouse	5	86	1950	Good
41	PPL Room	1	28	2003	Good
42	Parking Area	1	186	1950	Good
43	Garden	7	162	1950	Good
44	Basketball Field	1	180	1950	Good
45	Volleyball Field	1	320	1950	Good
46	Parking Area for Teachers	1	130	2000	Good
47	Class at 3 rd floor	1	216	1988	Good
48	Acceleration Office	1	18	2007	Good
49	Corridor		415	1950	Good
50	Terrace	1	142,6	1950	Good
51	Renovation A 14 Room	4	594	2010	Renovation

Number and Condition Multimedia at SMAN 1 Malang
Year 2010-2011

Num	Furniture Type	Num	Getting Year	Condition
1	Computer for teachers	2	2007	Good
2	CPU for students	40	2007	Good
3	Keyboard	40	2007	4 little broken
4	Mouse	40	2007	4 little broken
5	Headset	40	2007	6 little broken
6	Web Camera	40	2007	Good
7	LCD Monitor	40	2007	Good
8	Master Unit	1	2007	Good
9	Printer Canon	2	2007	Good
10	Tape recorder	1	2007	Good
11	AC	3	2007	Good
12	LCD	1	2007	Good
13	Handy Cam	1	2007	Good
14	Camera Digital	1	2007	Good
15	UPS	1	2007	Good
16	HAP	2	2007	Good
17	Scan digital	1	2007	Good
18	Wireless	1	2007	Good
19	Instructional VCD	244	2007	Good
20	Interactive VCD	23	2007	Good
21	Arabic VCD	4	2007	Good
22	Knowledge VCD	1	2007	Good

23	Microphone	1	2007	Good
24	Unit PC	1	2010	Good

Number and Condition of Inventory in each Classroom
(As the example is X.1 Classroom)

Year 2010–2011

Num	Furniture Type	Number	Condition
1	Tables for students	40	Good
2	Chairs for students	40	1 little broken
3	Table for teacher	1	Good
4	Chair for teacher	1	Good
5	Lamp	4	Good
6	Cupboard	1	Good
7	Garuda symbol	1	Good
8	President picture	1	Good
9	Vice president picture	1	Good
10	Loud Speaker	1	Good
11	Wall o'clock	1	Good
12	LCD	1	Good
13	Screen of LCD	1	Good
14	Electric fan	1	Good
15	Curtain	1 set	Good
16	White board	1	Good
17	Wastebasket	1	Good
18	Broom	1	Good
19	Feather Duster	1	Good

Appendix 4**DATA OF TEACHERS AND EMPLOYEES
SMA NEGERI 1 MALANG**

No.	Gelar Depan	NAMA	Gelar Belakang	Jabatan Status Kepegawaian
1	Drs.	H. MOH.SULTHON	M.Pd	KS/Guru Pembina Utama Muda
2	Drs.	MUNASH FAUZIE ANWAR	M.M	Guru Pembina Tingkat I
3	Dra.	SRI SUSILOWATI	M.Pd	Guru Pembina
4	Dra.	CHUSNUL CHOTIMAH		Guru Pembina
5	Drs.	SUSILO		Guru Pembina
6	Drs.	BAMBANG TRIBAGJO	M.Psi	Guru Pembina
7	Dra.	ERTY WURYANINGSIH		Guru Pembina
8	Dra.	Hj. INDAH YULISFIATI		Guru Pembina
9	Dra.	SRI UTAMI W.		Wk. Humas/ Guru Pembina
10	Drs.	EKO SUTRISNO		Guru Pembina
11	Dra.	RACHMI SUSIWATI	M.Si	Guru Pembina
12	Drs.	H. JUNAIDI	MA	Guru Pembina
13	Dra.	MUSHLIAH YASIN	S.Pd	Guru Pembina
14	Dra.	SRI HERDIYANTI		Guru Pembina
15	Dra.	DWI AGUSTIN P		Guru Pembina
16	Dra.	ASFA CHORIWATI		Guru Pembina
17	Drs.	YULI SASONGKO		Guru Pembina
18	Dra.	Hj. ISLAMIJATI S.		Guru Pembina
19	Drs.	RUDJONO		Guru Pembina
20		DJULIAH	S.Pd	Guru Pembina
21	Drs.	SUPRAYOGI	MM	Guru Pembina
22		Hj. CHUSNA HIDAYATI	S.Pd	Guru Pembina
23	Drs.	BUDIJANTO		Guru Pembina
24	Drs.	PITONO		Guru Pembina
25	Dra.	Hj. NURACI		Guru Pembina
26	Drs.	MOCHAMAD SHOLEH		Guru Pembina
27	Dra.	EFFI HARSIWINIWATI		Guru Pembina
28	Dra.	UMI FAUZIAH		Guru Pembina
29	Dra.	BERTHA WARTINI		Guru Pembina
30	Dra.	FARAH NIRWANA		Guru Pembina
31	Dra.	YAYUK ERNAWATI		Guru Pembina
32	Dra.	Hj. INDAH ARIANI		Guru Pembina
33	Dra.	DJOEWARIJAH B.S.		Guru Pembina
34	Drs.	SYAMSUL HUDA	M.Hum	Guru Pembina
35	Dra.	Hj. HANA INDRAWATI R.		Guru Pembina
36		ELLEN LANDRIANY	S.Pd	Guru Pembina
37		ENDAH PURWANTI	S.Pd	Guru Pembina

38		MUKARROMAH	S.Ag	Guru Pembina
39		EKO PURWANTO	S.Pd	Guru Pembina
40	Drs.	H. ABDUL KHOLIQ		Guru Pembina
41		Hj. HERMIN SUSETIYOWATI	M.Pd	Guru Pembina
42	Dra.	AGUSTIN TJAHYANINGSIH		Guru Pembina
43	Dra.	TRI RAHAYU P.		Guru Pembina
44		JOEDWI LOEKI SETIYADI	S.Pd	Guru Pembina
45		DULARI	S.Pd	Guru Pembina
46		HESTI PURWIDIASTUTI	S.Pd	Guru Pembina
47		SRI WARDANI	S.Pd	Guru Dewasa Tingkat I
48		SITTY FATHONA	S.Pd	Guru Dewasa Tingkat I
49		ZAKARIAH	S.Pd	Wk Kur./Guru Dewasa Tingkat I
50		DEWI ENDAHSARI	M.Pd	Guru Dewasa Tingkat I
51	Dra.	DWI ASTUTIK		Guru Dewasa
52		HALIK BASONI	S.Pd	WkSis/Guru Madya Tingkat I
53		IRIANTO DJOKO BASUKI	SM.ST	Guru Madya Tingkat I
54		SRI RETNO LESTARI	S.Pd	Guru Madya
55		MUCH. AGUS SALIM	S.Pd	Guru Madya
56		AGNES YUNI PUJIASTUTI	S.Pd	Guru Madya
57		MANSUR	M.Ag	Guru Pembina
58	Drs.	SUWARTO		Guru
59		KASTINI	S.PAg	Guru
60		TANTO PRIHADI	S.Pd	Guru
61		LUDFI SETIAWAN	SE	Guru
62		ISMI RAHAYU	S.Pd	Guru
63		SILVANY HANDAYANI	S.Pd	GTT
64		MOCH. AKHIRI	S.Pd	Guru
65		AHMAD MAKKI HASAN	S.Hum	GTT
66		RIZKA ARIYANI PERMATA	S.Pd	GTT
67		AHDHANI FAJAR S.	S.Pd	Guru
68		PAULUS BAMBANG MARIONO		Kepala TU
69		TUTIK KUSMINI	S.Pd	T. Administrasi
70		SITI UMI KULSUM		Pustakawan
71		KUSWANTO	S.Pd	T. Administrasi
72		LULUK TAKARIWATI	S.Pd	T. Administrasi
73		CHOIRUL ANAM		T. Administrasi
74		POSO	S.Pd	T. Administrasi
75		SUGENG RIAN TO	S.Pd	T. Administrasi
76		HASAN ASYARI		T. Administrasi
77		MOCH. KHAMIM LUTFI		T. Administrasi
78		LILIK NUR AZIZAH	S.Pd	Laboran
79		HARIYONO		Pembantu Pelaksana

80		SUHADI		Pembantu Pelaksana
81		KUSWANDI		Pembantu Pelaksana
82		ZAINUDDIN		Pembantu Pelaksana
83		SUGIONO		Pembantu Pelaksana
84		ARIYANTO		Pembantu Pelaksana
85		JUMILAH		Pembantu Pelaksana
86		WAHYUDI		Pembantu Pelaksana
87		KURNIA ERNAWATI		T. Administrasi
88	Dra.	ISMIRAWATI		Laboran
89		BUADI ABDILLAH		Pembantu Pelaksana
90		HARILAKSMI		T. Administrasi
91		WINDRA YULASKA		Pustakawan
92		KHOIRON MUZADI		T. Administrasi
93		SUKARDI		Pembantu Pelaksana
94		MUJIONO		Pembantu Pelaksana

Appendix 5

Students Capacity at SMAN 1 Malang Year 2010/2011

Num	Class	Number of Student			Class Guard
		Male	Female	Total	
1	X 1	14	23	37	Dra. Farah Nirwana
2	X 2	15	22	37	Mukarromah, S. Ag
3	X 3	14	22	36	Dra. Sri Utami
4	X 4	16	20	36	Dra. H. Hana Indrawati
5	X 5	15	21	36	Dulari, S. Pd
6	X 6	15	20	35	Drs. Pitono
7	X 7	15	22	37	Hj. Chusna Hidayati, MM
8	X 8	15	21	36	Rochmad Priyanto, S. Pd
9	X Acceleration	11	11	22	Endah Purwanti, S. Pd
10	XI IA 1	16	21	37	Drs. Munash Fauzie, MM
11	XI IA 2	16	21	37	Drs. H. Abdul Kholiq
12	XI IA 3	16	21	37	Dra. Agustin Tj
13	XI IA 4	16	21	37	Drs. H. Junaidi, M.A
14	XI IA 5	15	23	38	Drs. Samsul Huda, M.Hum
15	XI IA 6	15	21	36	Dra. Tri Rahayu
16	XI IS 1	11	19	30	Dra. Bertha Wartini
17	XI IS 2	11	19	30	Dra. Dwi Astutik
18	XI IS 3	12	18	30	Dra. Yayuk Ernawati
19	XI BHS	-	5	5	Hj. Silvani H., S. Pd
20	XI Acceleration	12	10	22	Dra. Sri Susilowati, M. Pd
21	XII IA 1	11	24	35	Sitty Fathonah, s. Pd
22	XII IA 2	13	22	35	Dra. Sri Herdiyanti
23	XII IA 3	13	22	35	Dra. Hj. Islamijati
24	XII IA 4	13	21	34	Dra. Umi Fauziah
25	XII IA 5	18	20	38	Dra. Chusnul Chotimah
26	XII IA 6	18	21	39	Dra. Djoewarijah
27	XII IS 1	11	19	30	Dra. Erti Wuryaningsih
28	XII IS 2	10	13	23	Joedwi Loeki, S. Pd
29	XII BHS	-	4	4	Dra. Hesti Purwidiastuti
Number		377	547	924	

Appendix 7

SILABUS

Mata Pelajaran : Pendidikan Agama Islam
Kelas / Semester : XII/ 1
Aspek : Al-Qur'an
Standar Kompetensi : 1. memahami ayat-ayat al-Qur'an tentang anjuran bertoleransi.

KOMPETENSI DASAR	MATERI PEMBELAJARAN	KEGIATAN PEMBELAJARAN	INDIKATOR	PENILAIAN	ALOKASI WAKTU	SUMBER /BAHAN /ALAT
1.1 Membaca QS Al-Kafirun, QS Yunus: 40-41, dan QS Al-Kahfi: 29	- Al-Kafirun - Yunus; 40-41 - Al-Kahfi; 29	- Membaca Al Quran surat Al kafirun, Yunus : 40-41 dan Al Kahfi : 29. - Mengidentifikasi tajwid Q.S. Al kafirun, Yunus, 40-41, dan Al Kahfi : 29.	- Mampu membaca Al Quran surat Al kafirun, Yunus : 40-41 dan Al Kahfi : 29 dengan baik dan benar - Mampu mengidentifikasi tajwid Q.S. Al kafirun, Yunus, 40-41, dan Al Kahfi : 29 dengan benar	<u>Jenis tagihan</u> : Tugas individu <u>Bentuk instrumen</u> : Lbr Pengamatan	2 jam	- Al-Quran dan terjemah. - Buku PAI kelas XII penerbit Erlangga. - Buku Ajar dan LKS PAI penerbit Perdana Ilmu - internet

KOMPETENSI DASAR	MATERI PEMBELAJARAN	KEGIATAN PEMBELAJARAN	INDIKATOR	PENILAIAN	ALOKASI WAKTU	SUMBER /BAHAN /ALAT
1.2 Menjelaskan arti QS Al-Kafirun, QS Yunus: 40-41, dan QS Al-Kahfi: 29	- Al-Kafirun - Yunus; 40-41 - Al-Kahfi; 29	- Mengartikan per-kata Al Quran surat Al kafirun, Yunus : 40-41 dan Al Kahfi : 29. - Mengartikan per-ayat Al kafirun, Yunus, 40-41, dan Al Kahfi : 29. - Mendiskusikan terjemah Al Quran surat Al kafirun, Yunus : 40-41 dan Al Kahfi : 29.	- Mampu mengartikan per-kata Al Quran surat Al kafirun, Yunus : 40-41 dan Al Kahfi : 29. - Mampu mengartikan per-ayat Al kafirun, Yunus, 40-41, dan Al Kahfi : 29. - Mampu menterjemahkan Al Quran surat Al kafirun, Yunus : 40-41 dan Al Kahfi : 29.	<u>Jenis tagihan :</u> Tugas individu Ulangan <u>Bentuk instrumen :</u> Uraian singkat	2 jam	- Al-Quran dan terjemah. - Buku PAI kelas XII penerbit Erlangga. - Buku Ajar dan LKS PAI penerbit Perdana Ilmu - internet

KOMPETENSI DASAR	MATERI PEMBELAJARAN	KEGIATAN PEMBELAJARAN	INDIKATOR	PENILAIAN	ALOKASI WAKTU	SUMBER /BAHAN /ALAT
1.3 Membiasakan perilaku bertoleransi seperti terkandung dalam QS Al-Kafirun, QS Yunus: 40-41, dan QS Al-Kahfi: 29	• QS. Al-Kafirun • QS. Yunus; 40-41 • QS. Al Kahfi : 29	• Mengidentifikasi perilaku bertoleransi sesuai dengan Al Quran surat Al kafirun, Yunus : 40-41 dan Al Kahfi : 29. • Mempraktikkan perilaku bertoleransi sesuai dengan Al Quran surat Al kafirun, Yunus : 40-41 dan Al Kahfi : 29. • Menunjukkan perilaku bertoleransi sesuai dengan Al Quran surat Al kafirun, Yunus : 40-41 dan Al Kahfi : 29.	• Mampu mengidentifikasi perilaku bertoleransi sesuai dengan Al Quran surat Al kafirun, Yunus : 40-41 dan Al Kahfi : 29. • Mampu mempraktikkan perilaku bertoleransi sesuai dengan Al Quran surat Al kafirun, Yunus : 40-41 dan Al Kahfi : 29. • Mampu enunjukkan perilaku bertoleransi sesuai dengan Al Quran surat Al kafirun, Yunus : 40-41 dan Al Kahfi : 29.	<u>Jenis tagihan :</u> Tugas Individu Ulangan <u>Bentuk instrumen :</u> Uraian bebas	2 jam	- Al-Quran dan terjemah. - Buku PAI kelas XII penerbit Erlangga. - Buku Ajar dan LKS PAI penerbit Perdana Ilmu - internet

Rencana Pembelajaran

Mata Pelajaran	: Pendidikan Agama Islam
Kelas/Semester	: SMA kelas XII/Semester 5
Materi Pembelajaran	: QS Al-Kafirun: 1-6, Yunus: 40-41, dan Al-Kahfi: 29
Pendekatan	: Pengamalan, pembinaan dan pembiasaan, rasional, emosional, dan fungsional
Metode	: Tutor sebaya, everyone is a teacher here, Problem based learning, latihan, tanya jawab, dan pemberian tugas
Waktu	: 6 jam pelajaran (3x pertemuan)

A. Standar Kompetensi

Memahami ayat-ayat Al-Qur'an tentang anjuran bertoleransi

B. Kompetensi Dasar

- 1.1. Membaca QS Al-Kafirun: 1-6, Yunus: 40-41, dan Al-Kahfi: 29
- 1.2. Menjelaskan arti QS Al-Kafirun: 1-6, Yunus: 40-41, dan Al-Kahfi: 29
- 1.3. Membiasakan Perilaku bertoleransi seperti yang terkandung dalam QS Al-Kafirun: 1-6, Yunus: 40-41, dan Al-Kahfi: 29

C. Indikator Pencapaian Hasil Belajar

- 1.1.1. Mampu membaca QS. Al-Kafirun: 1-6, Yunus: 40-41, dan Al-Kahfi: 29 dengan fasih, baik dan benar.
- 1.1.2. Mampu menjelaskan asbabun nuzul Qs. Al-Kafirun: 1-6, Yunus: 40-41, dan Al-Kahfi: 29
- 1.1.3. Mampu mengidentifikasi tajwid Qs. Al-Kafirun: 1-6, Yunus: 40-41, dan Al-Kahfi: 29
- 1.1.4. Mampu mengartikan per-kata Qs. Al-Kafirun: 1-6, Yunus: 40-41, dan Al-Kahfi: 29
- 1.1.5. Mampu mengartikan per-ayat Qs. Al-Kafirun: 1-6, Yunus: 40-41, dan Al-Kahfi: 29
- 1.1.6. Mampu menterjemahkan Qs. Al-Kafirun: 1-6, Yunus: 40-41, dan Al-Kahfi: 29
- 1.1.7. Mampu mengidentifikasi perilaku bertoleransi dalam Qs. Al-Kafirun: 1-6, Yunus: 40-41, dan Al-Kahfi: 29
- 1.1.8. Mampu mempraktikkan perilaku bertoleransi sesuai dengan Qs. Al-Kafirun: 1-6, Yunus: 40-41, dan Al-Kahfi: 29
- 1.1.9. Mampu menunjukkan perilaku bertoleransi dalam kehidupan

D. Uraian Materi Pembelajaran

Materi pokok : Qs. Al-Kafirun: 1-6, Yunus: 40-41, dan Al-Kahfi: 29 tentang anjuran bertoleransi

- Uraian :
 - Bacaan dan penjelasan bacaan (tajwid).
 - Terjemahan harfiah (per kata) dan terjemahan ayat.
 - Kesimpulan dan penjelasan.

E. Tujuan Belajar

Membaca dengan fasih dan memahami isi kandungan dalam kandungan QS. Al-Kafirun, Yunus; 40-41 dan Al-Kahfi; 29 serta sikap bertoleransi dalam kehidupan sehari-hari

F. Skenario Pembelajaran

Pertemuan pertama

- a. Pendahuluan
 1. Tadarus Al-Qur'an (5–10 menit)
 2. Apersepsi
 3. Informasi indikator pencapaian hasil belajar
 4. Guru membagi siswa menjadi enam kelompok dan menempatkan siswa yang memiliki kemampuan membaca di atas rata-rata untuk menjadi tutor sebaya dalam mengajar membaca terhadap siswa dalam kelompoknya yang belum bisa atau belum lancar membaca.
- b. Kegiatan Inti
 1. Membaca dengan fasih, benar, dan baik sesuai dengan tajwid Qs. Al-Kafirun: 1-6, Yunus: 40-41, dan Al-Kahfi: 29
 2. Guru menilai bacaan siswa yang ada di setiap kelompok
 3. Kelompok membahas tentang ayat-ayat Al-Qur'an tersebut secara per kata dan per ayat dengan membuat tabel
 4. Menunjuk perwakilan kelompok untuk mempresentasikan tajwid dan arti kata.
- c. Penutup
 1. Menyimpulkan materi.
 2. *Post test*.

Pertemuan kedua

- a. Pendahuluan
 1. Tadarus Al-Qur'an (5–10 menit)
 2. Apersepsi
 3. Guru memotivasi dan menyiapkan siswa untuk persiapan presentasi
- b. Kegiatan Inti
 1. Siswa melakukan presentasi tentang materi toleransi
 2. Setelah presentasi, dilanjutkan dengan Tanya jawab yang berkaitan dengan materi.
 3. Presentator menjawab semua yang pertanyaan yang diajukan oleh siswa.
 4. Guru memberi evaluasi
- c. Penutup
 1. Menyimpulkan materi dan menjawab beberapa masalah yang belum terpecahkan.
 2. *Post test*.

3. Guru memberikan tugas mencari artikel di media massa dan atau internet berkaitan dengan toleransi.

Pertemuan ketiga

- a. Pendahuluan
 1. Tadarus Al-Qur'an (5–10 menit)
 2. Apersepsi
 3. Guru memotivasi dan menyiapkan siswa untuk persiapan diskusi
- b. Kegiatan Inti
 1. Kelompok memantapkan materi yang akan didiskusikan
 2. Guru menjelaskan kompetensi yang ingin dicapai dan menyebutkan sarana atau alat pendukung yang dibutuhkan. Memotivasi siswa untuk terlibat dalam aktivitas pemecahan masalah yang dipilih.
 3. Guru membantu siswa mendefinisikan dan mengorganisasikan tugas belajar yang berhubungan dengan masalah tersebut (menetapkan topik, tugas, jadwal, dll.)
 4. Guru mendorong siswa untuk mengumpulkan informasi yang sesuai, eksperimen untuk mendapatkan penjelasan dan pemecahan masalah, pengumpulan data, hipotesis, pemecahan masalah.
 5. Guru memberi evaluasi
- c. Penutup
 1. Menyimpulkan materi dan menjawab beberapa masalah yang belum terpecahkan.
 2. *Post test*.
 3. Guru memberikan tugas mengisi soal-soal di LKS dan tugas Evaluasi diri

G. Media Pembelajaran

1. Alat:
 - Al-Qur'an dan terjemahnya
 - LCD dan laptop
2. Sumber bahan:
 - Buku Pendidikan Agama Islam SMA Kelas XII, Penerbit Erlangga
 - Modul PAI SMA/SMK Kelas XII, Penerbit Perdana Ilmu

H. Penilaian

- a. Prosedur
 1. Penilaian proses: mengamati keterlibatan dan sikap siswa selama pembelajaran berlangsung

No.	Nama	Penjelasan presentasi	Keaktifan & Semangat	Isi Pendapat	Skor
1.					

Skor:

- 1 = Sangat tidak positif/bagus
- 2 = Kurang positif/bagus
- 3 = Biasa saja
- 4 = Positif/bagus
- 5 = Sangat positif/bagus

2. *Penilaian Hasil*

a. *Pengetahuan*

1) *Tes Tulis*

INSTRUMEN SOAL

N O	Soal Uraian	Kunci Jawaban
1	Tulislah terjemahan Q.S. Yunus ayat 40-41 ?	"Diantara mereka ada orang-orang yang beriman kepada Al-Quran dan diantaranya ada pula orang-orang yang tidak beriman kepadaNya. Tuhanmu lebih mengetahui tentang orang-orang yang berbuat kerusakan. Jika mereka mendustakan kamu , maka katakanlah : Bagiku pekerjaanku dan bagimu pekerjaanmu. Kamu berlepas diri dari apa yang aku kerjakan dan akupun berlepas diri terhadap apa yang kamu kerjakan."(QS: Yunus 40-41)
2	Kemukakan kandungan Q.S. Yunus ayat 40-41 ?	Dalam ayat tersebut tersirat bahwa apabila ada orang yang berbeda sikap dan pandangan dengan kita dimana sikap dan pandangan tersebut menurut kita salah, maka kita wajib mengajaknya agar ia mau berubah ke arah sikap dan pandangan yang benar. Jika ia tetap bersikukuh pada sikap pendiriannya yang menurut kita salah, keliru bahkan sesat, maka kita tidak ada kewajiban untuk memaksannya.
3	Bagaimana caranya supaya perbedaan yang ada tidak menimbulkan konflik ?	Perbedaan diantara manusia merupakan realitas yang tidak dapat dihindari , sehingga diperlukan sikap bijaksana dalam menghadapi setiap perbedaan tersebut. Yaitu dengan bersikap saling menghargai dan menghormati tanpa memaksakan atau mengorbankan diri, mengalah untuk menang atau menang tanpa merendahkan karena sikap yang benar akan menjadi kan perbedaan itu rahmat tetapi bila sikap kita keliru justru akan menimbulkan laknat atau konflik yang berkepanjangan
4	Kenapa perbedaan pendapat sering menjadi pemicu terjadinya konflik ?	1. Karena kurang adanya sikap saling menghargai pendapat orang lain 2. Karena sikap egoisme dan menang sendiri 3. Karena merasa pendapatnya atau dirinya benar sendiri 4. Karena tidak mau menjadi pendengar yang baik 5. Karena sudah berprasangka buruk terhadap orang

		yang berbeda pendapat
5	Sebutkan lima hukum bacaan yang kamu ketahui dari Q.S. Asy-Syura ayat 14 beserta alasannya !	1. Tafkhim = huruf ra berharakat fathah 2. Mad Arid Lis Sukun = Huruf mad bertemu sukun karena wakaf atau dibaca mati/berhenti 3. Idghom Mutamasilain = lam bertemu lam (sejenis) 4. Idzhar Syafawi = huruf mim mati bertemu ain 5. Qolqolah Kubra = huruf ba' diakhir kata dibaca sukun/mati karena wakaf

2) Tes Lisan

INSTRUMEN SOAL KUIS

1. Jelaskan pengertian dari mad iwadl!
2. Sebutkan huruf-huruf mad!
3. Apa yang dimaksud dengan qalqalah sughra?
4. Dan seterusnya...

3) Praktik/Penerapan

No.	Nama	Bacaan	Tajwid	Kelancaran	Kefasihan	Skor
1.						

$$\text{Skor} = \frac{\sum \text{perolehan skor}}{\sum \text{skor total}} \times 100 = \dots$$

Mengetahui,
Kepala Sekolah

Malang, 25 Juli 2010
Guru Mata Pelajaran

Drs. H. MOH. SULTON, M.Pd
Pembina Utama Muda
NIP.195801011983031035

Drs. MANSUR, M.Ag
NIP. 195909011994031001

Appendix 8

WORK PLAN OF STUDI KEROHANIAN ISLAM (SKI) SMAN 1 MALANG TAHUN 2010-2011

N O	Program Kerja	Kegiatan	Sasaran	Waktu	Sumber Dana	Keterangan
1	Shalat Jum'at	Shalat Jum'at gabungan dengan SMA 3 dan SMA 4 di Aula Tugu	Siswa muslim SMAN 1 Malang	Tiap Jum'at	-	Tempat Aula Tugu
2	Ramadhan & IdulFitri	*Ceramah Agama *Kajian Ilmiah	Siswa muslim dan muslimah SMAN 1 Malang	Minggu ke 2 atau ke 3 Bulan Ramadhan	Dana OSIS dan Sponsor	Aula
	a. Pondok Ramadhan	*Kegiatan Lomba *Sholat Dhuha		Hari terakhir KBM di Bulan Ramadhan		
	b. Nuzulul Qur'an	*Khotmil Qur'an *Sholat Tarawih				
	c. Zakat Fitrah	a. Penerimaan zakat b. Penyaluran zakat	a.Siswa SMAN 1 Malang b.Siswa kurang mampu c.Staf dan pesuruh d.Yayasan yang berhak	Penerimaan: Minggu ke 2-3 Ramadhan Penyaluran: Minggu ke 3 Ramadhan	Hasil zakat, infaq dan shodaqoh	Depan Kantor Waka Kesiswaan
	d. Halal Bi Halal	Halal BI Halal sesama anggota SKI, Pembina, Kepsek & Perwakilan	Anggota SKI, Pembina, Kepsek & Perwakilan Guru	Hari Raya Ke 7	Iuran dana SKI	Ruang Kelas

		Guru				
3	Idul Adha					
	a. Penjualan Qurban	a. Penerimaan & penjualan qurban b. Penyaluran qurban	a. Siswa SMAN 1 Malang b. Siswa kurang mampu c. Staf dan pesuruh d. Yayasan yang berhak	a. Penerimaan: 2 Minggu sampai 1 hari sebelum Idul Qurban b. Penjualan: 10 Dzulhijjah c. Penyaluran: 10 Dzulhijjah	Hasil pengumpul an qurban	a. Penerimaan: Pos Satpam b. Penjualan: Lap.Voli
	b. Shalat Ied	Shalat Ied gabungan SMA Tugu	Siswa SMAN 1 Malang, guru, beserta staf	10 Dzulhijjah		Aula Tugu
4	Tahun Baru Hijriyah	a. Ceramah Agama b. Bakti Sosial	Siswa SMAN 1 Malang, guru, beserta staf	1 Muharram	Dana OSIS + Sponsor	a. Ceramah: Aula Tugu b. Bakti Sosial: Lembaga yang ditunjuk
5	Maulid Nabi	a. Nonton bareng b. Ceramah agama	Siswa SMAN 1 Malang, guru, beserta staf		Dana OSIS	Aula Tugu
		c. OASIS (Olimpiade Agama Islam SMP se-Kota Malang)	Siswa SMP / MTs se- Kota Malang		Dana OSIS + Dana Sponsor + Dana Imtaq	SMAN 1 Malang
6	Isra' Mi'raj	a. Ceramah agama b. Lomba	Siswa SMAN 1 Malang, guru, beserta staf	27 Rajab	Dana OSIS + Kas SKI	Aula Tugu

7	Kajian rutin dan pendidikan Al-Qur'an	a. Ceramah agama b. Pembahasan & pengkajian Al-Qur'an	Anggota SKI dan Siswa SMAN 1 Malang pada umumnya	Tiap minggu	Dana Imtaq + Kas SKI	Musholla
8	Buletin SKI	Membuat bulletin dakwah	Siswa SMAN 1 Malang beserta guru dan staf	Tiap bulan sekali	Kas SKI	
9	Pembersihan musola	Menata, merapikan, serta membersihkan musola			Kas Musola + Dana Imtaq	
10	Penambahan buku perpustakaan musola	Menambah koleksi buku perpustakaan musola				
11	LDKM	Diklat anggota SKI	Anggota SKI	Awal tahun ajaran baru	Dana OSIS + Kas SKI	SMAN 1 Malang

GUIDENCE OF INTERVIEW

Problem of Study	Informant	Question
1. How is the design of religious guidance for students at SMAN 1 Malang	The Principle	1. Sebagai kepala sekolah, perencanaan atau desain program seperti apa yang Anda tawarkan dalam rangka membina keagamaan siswa di SMAN 1 Malang? 2. Apa tujuan dari program yang Anda rencanakan itu? 3. Apakah rencana program itu sudah sesuai dengan komponen maupun sarana dan prasarana yang ada di SMAN 1 Malang? 4. Bagaimana Anda mensosialisasikan program yang sudah Anda rencanakan itu dengan bawahan Anda?
2. How is the implementation of religious guidance for students at SMAN 1 Malang?		5. Apa saja peran Anda dalam pelaksanaan pembinaan keagamaan bagi siswa di SMAN 1 Malang ini? 6. Bagaimana Anda mengkoordinasi bawahan Anda dalam melaksanakan pembinaan keagamaan bagi siswa? 7. Kendala apa saja yang Anda hadapi dalam mengimplementasikan pembinaan keagamaan bagi siswa? 8. Solusi apa yang Anda lakukan dalam mengatasi kendala itu?
3. How is the evaluation of religious guidance for students at SMAN 1 Malang?		9. Menurut sepengetahuan Anda selama ini, bagaimana pelaksanaan dan hasil evaluasi dalam membina keagamaan siswa di SMAN 1 Malang ini? 10. Bagaimana cara Anda mengevaluasi kinerja bawahan Anda dalam rangka pembinaan keagamaan bagi siswa?

Problem of Study	Informant	Question
1. How is the design of religious guidance for students at SMAN 1 Malang	The Vice Principle of Students	1. Program apa saja yang sudah Anda buat sebagai waka kesiswaan dalam membina keagamaan siswa di SMAN I Malang? 2. Apa tujuan dari program-program kegiatan yang sudah Anda rencanakan itu?
2. How is the implementation of religious guidance for students at SMAN 1 Malang?		3. Bagaimana pelaksanaan dari program-program pembinaan keagamaan yang sudah Anda rencanakan itu itu? 4. Kendala apa saja yang Anda temui dalam mengimplementasikan program itu? 5. Solusi apa yang Anda lakukan untuk mengatasi kendala itu? 6. Bagaimana kondisi fasilitas yang di sediakan sekolah untuk membantu pelaksanaan pembinaan keagamaan bagi siswa di SMAN 1 Malang ini? 7. Bagaimana keikutsertaan siswa dalam pelaksanaan program pembinaan keagamaan itu?
3. How is the evaluation of religious guidance for students at SMAN 1 Malang?		8. Bagaimana Anda mengevaluasi pelaksanaan kegiatan pembinaan keagamaan bagi siswa di SMAN 1 Malang ini? 9. Bagaimana hasil dari pelaksanaan pembinaan keagamaan bagi siswa itu?

Problem of Study	Informant	Question
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1. How is the design of religious guidance for students at SMAN 1 Malang	The Islamic Teachers	1. Sebagai guru PAI, perencanaan apa yang Anda buat dalam membina keagamaan siswa di SMAN 1 Malang ini? 2. Bagaimana Anda mendesain pembelajaran PAI sehingga bisa mengcover pembinaan keagamaan bagi siswa? 3. Rencana kegiatan pembinaan keagamaan apa saja yang Anda buat di luar jam pelajaran PAI?
2. How is the implementation of religious guidance for students at SMAN 1 Malang?		4. Metode apa yang Anda gunakan dalam melaksanakan pembelajaran PAI itu sehingga bisa mengcover pembinaan keagamaan bagi siswa? 5. Kendala apa yang Anda temui dalam mengimplementasikan desain itu? 6. Bagaimana Anda mengatasi kendala-kendala itu? 7. Bagaimana pelaksanaan pembinaan yang Anda lakukan dalam rangka membina keagamaan bagi siswa di luar jam pelajaran PAI?
3. How is the evaluation of religious guidance for students at SMAN 1 Malang?		8. Bagaimana cara Anda mengevaluasi hasil belajar siswa dari mata pelajaran PAI itu? 9. Bagaimana cara Anda mengevaluasi apakah siswa sudah mengaplikasikan materi-materi PAI dalam kehidupannya sehari-hari? 10. Bagaimana cara Anda mengevaluasi pembinaan keagamaan bagi siswa yang dilaksanakan di luar jam pelajaran PAI itu sendiri? 11. Menurut Anda seberapa besar kontribusi pembelajaran PAI dalam rangka membina keagamaan siswa?

Problem of Study	Informant	Question
1. How is the design of religious guidance for students at SMAN 1 Malang	The leader of IMTAQ Team	1. Program apa saja yang sudah direncanakan oleh pengurus Tim IMTAQ dalam rangka membina keagamaan siswa? 2. Apa tujuan dari program-program yang sudah direncanakan itu?
2. How is the implementation of religious guidance for students at SMAN 1 Malang?		3. Bagaimana pelaksanaan program kegiatan dari tim IMTAQ? 4. Kendala apa saja yang Anda hadapi dalam melaksanakan program kegiatan dari tim IMTAQ? 5. Solusi apa yang Anda lakukan dalam mengatasi kendala tersebut?
3. How is the evaluation of religious guidance for students at SMAN 1 Malang?		6. Bagaimana Anda mengevaluasi pelaksanaan pembinaan keagamaan oleh Tim IMTAQ? 7. Bagaimana hasil dari evaluasi tersebut?

Problem of Study	Informant	Question
1. How is the design of religious guidance for students at SMAN 1 Malang	The Leader of SKI	1. Program apa saja yang sudah direncanakan oleh ekstra SKI kerohanian Islam dan keputrian ini? 2. Apa tujuan dari program-program yang sudah direncanakan itu?
2. How is the implementation of religious guidance for		3. Bagaimana pelaksanaan dari program-program kegiatan ekstra SKI dan keputrian di SMAN 1 Malang?

students at SMAN 1 Malang?		4. Kendala apa saja yang dihadapi oleh ekstra ini dalam mengimplementasikan program-program itu? 5. Bagaimana kondisi sarana yang disiapkan oleh sekolah untuk mendukung pelaksanaan ekstra ini? 6. Sebagai ketua ekstra ini upaya apa yang Anda lakukan untuk menjadikan ekstra ini diminati oleh semua siswa?
3. How is the evaluation of religious guidance for students at SMAN 1 Malang?		7. Bagaimana Anda mengevaluasi pelaksanaan program-program yang ada di ekstra ini? 8. Sebagai ketua ekstra, bagaimana Anda mengevaluasi kinerja bawahan Anda? 9. Inovasi apa yang sekiranya akan Anda lakukan setelah mengetahui hasil evaluasi dari kegiatan ekstra ini
Problem of Study	Informant	Question
1. How is the design of religious guidance for students at SMAN 1 Malang	The Guide of SKI	1. Program apa saja yang sudah direncanakan oleh ekstra Sie kerohanian Islam dan keputrian ini? 2. Apa tujuan dari program-program yang sudah direncanakan itu?
2. How is the implementation of religious guidance for students at SMAN 1 Malang?		3. Sebagai pembina ekstrakurikuler keagamaan, bagaimana Anda melaksanakan pembinaan terhadap pengurus maupun peserta ekstra kurikuler SKI dan keputrian? 4. Kendala apa yang Anda hadapi dalam membina ekstra keagamaan bagi siswa? 5. Bagaimana Anda mengatasi kendala-kendala itu?

		6. Upaya apa yang Anda lakukan agar ekstra keagamaan ini bisa menarik minat semua siswa sehingga bisa meningkatkan pembinaan keagamaan bagi siswa?
4. How is the evaluation of religious guidance for students at SMAN 1 Malang?		7. Bagaimana Anda mengevaluasi program kerja dan kinerja pengurus ekstra SKI dan keputrian? 8. Menurut Anda pengaruh ekstra SKI dan keputrian ini dalam rangka membina keagamaan siswa? 9. Apakah perilaku keagamaan siswa semakin baik setelah mengikuti ekstra ini?

Problem of Study	Informant	Question
1. How is the design of religious guidance for students at SMAN 1 Malang	The Teacher	1. Sebagai guru mata pelajaran non PAI, partisipasi apa yang Anda lakukan dalam rangka membina keagamaan bagi siswa di SMAN 1 Malang ini? 2. Bagaimana Anda menginternalisasikan ajaran Islam dalam pembelajaran mata pelajaran yang Anda ajarkan? 3. Kendala apa yang Anda hadapi dalam menginternalisasikan ajaran Islam dalam pembelajaran mata pelajaran yang Anda ajarkan? 4. Solusi apa yang Anda lakukan untuk mengatasi kendala tersebut?
2. How is the implementation of religious guidance for students at SMAN 1 Malang?		
3. How is the evaluation of religious guidance for students at SMAN 1		

Malang?		
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Problem of Study	Informant	Question
1. How is the design of religious guidance for students at SMAN 1 Malang	The students	1. Bagaimana menurut Anda pelaksanaan pembinaan keagamaan di SMAN 1 Malang?
2. How is the implementation of religious guidance for students at SMAN 1 Malang?		2. Kegiatan apa saja yang ada di SMA ini dalam rangka membina keagamaan siswa?
3. How is the evaluation of religious guidance for students at SMAN 1 Malang?		3. Kegiatan keagamaan apa saja yang Anda ikuti?
		4. Apakah sarana dan prasarana yang ada di SMA ini sudah cukup mendukung pembinaan keagamaan yang ada?
		5. Kendala apa yang Anda hadapi ketika mengikuti kegiatan keagamaan di sekolah ini?
		6. Solusi apa yang Anda lakukan dalam menghadapi kendala itu?
		7. Manfaat apa yang Anda peroleh setelah aktif mengikuti kegiatan keagamaan di sekolah ini?
		8. Bagaimana peran guru PAI Anda dalam mengaplikasikan materi-materi keagamaan yang Anda dapatkan di kelas dalam kehidupan sehari-hari?
		9. Apakah guru selain guru PAI juga pernah memberikan arahan kepada Anda tentang keagamaan

THE GUIDANCE OF OBSERVATION

Problem of the Study	Observation
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1. How is the design of religious guidance for students at SMAN 1 Malang	1. Work plan meeting of extracurricular SKI and keputrian
2. How is the implementation of religious guidance for students at SMAN 1 Malang?	1. The instructional of Islamic Education in the class 2. The implementation of extracurricular SKI and keputrian 3. The implementation of OSIS activities especially in IMTAQ division 4. The implementation of religious activities outside the hour of Islamic lesson 5. The participation of the students when join in Islamic lesson 6. The participation of the students when join in religious activities 7. The role of all the teachers in religious activities
3. How is the evaluation of religious guidance for students at SMAN 1 Malang	1. The evaluation of Islamic Education in the class 2. The evaluation of extracurricular SKI and Keputrian programs 3. The evaluation of religious guidance or religious activities outside the hour of Islamic lesson

GUIDANCE OF DOCUMENTS

Problem of the Study	Documents
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1. How is the design of religious guidance for students at SMAN 1 Malang	1. Document of work plan from the vice principle of the student 2. Document of work plan from the extracurricular SKI and Keputrian 3. Schedule of religious activities 4. Silabus and RPP from the Islamic teacher
5. How is the implementation of religious guidance for students at SMAN 1 Malang?	1. Photo of SKI and Keputrian activities 2. Photo of instructional Islamic lesson in the class 3. Photo of religious activities
6. How is the evaluation of religious guidance for students at SMAN 1 Malang	1. Document of evaluation result from extracurricular SKI and Keputrian 2. Document of evaluation result from Islamic teacher 3. Document of assessment form from Islamic teacher 4. Document of evaluation result from IMTAQ division in OSIS
Another documents are required	1. The History, vision, and mission SMAN 1 Malang 2. The organizational structure and job description from each section 3. Facilities and infrastructure condition / number and condition of classrooms, laboratories and library books (the latest table for supporting the infrastructure of quality assessment) 4. Facilities and infrastructure for religious guidance (prayer room, etc.) 5. The number of students of SMAN 1 Malang 2010-2011 6. The number of the teacher and staff in SMAN 1 Malang 2010-2011

TRANSCRIPT OF INTERVIEW

A. Informant : the Principal of SMAN 1 Malang (Drs. H. Moh. Sulthon, M.Pd)

- 1 Pertanyaan** : Sebagai kepala sekolah, perencanaan atau desain program seperti apa yang Anda tawarkan dalam rangka membina keagamaan siswa di SMAN 1 Malang?

Jawaban : Untuk tahun ajaran 2010-2011 ini, sebagai kepala sekolah saya mempunyai rencana program pembuatan laboratorium agama yang terletak di lantai 3. Dan untuk saat ini program ini sudah mulai dijalankan, yakni pembangunan laboratorium sudah mulai dikerjakan dengan dana berasal dari Depag. Hal ini kami lakukan dalam rangka memfasilitasi pembinaan keagamaan dan praktik ibadah di sekolah ini.
- 2 Pertanyaan** : Bagaimana perencanaan pembinaan keagamaan siswa ketika siswa pertama kali masuk di sekolah ini?

Jawaban : “Siswa yang sudah dinyatakan diterima sebagai siswa SMAN 1 Malang akan diberikan orientasi (MOS) selama 3 hari. Pada saat MOS akan diberikan materi salah satunya tentang pengenalan ekstrakurikuler keagamaan (SKI) dan juga ada materi keagamaan yang disampaikan oleh guru Agama Islam sendiri”
- 3 Pertanyaan** : Menurut Anda perencanaan pembinaan keagamaan bagi siswa yang efektif itu yang seperti apa?

Jawaban : “Pembinaan keagamaan bagi siswa yang paling efektif adalah pada saat pembelajaran agama Islam itu sendiri. Karena pada saat pembelajaran agama Islam, siswa akan mendapatkan materi tentang keagamaan baik secara teori maupun praktik. Sehingga siswa akan mudah untuk mengaplikasikannya dalam kehidupan sehari-hari”
- 5 Pertanyaan** : Apakah di sekolah ini ada tim khusus yang menangani pembinaan keagamaan siswa di luar jam pelajaran Agama Islam?

Jawaban : “Tim IMTAQ SMAN 1 Malang adalah tim yang dibentuk oleh sekolah melalui Surat Keputusan Kepala SMA Negeri 1 Malang, tanggal 10 Juli 2010, nomor: 800/702.1/35.73.307.01/2010 yang terdiri dari semua guru PAI dan beberapa guru mata pelajaran lain yang bertujuan untuk meningkatkan pembinaan keagamaan di sekolah melalui kegiatan-kegiatan keagamaan”
- 6 Pertanyaan** : Kemudian bagaimana pelaksanaan pembinaan keagamaan bagi siswa di luar jam pelajaran Agama Islam?

Jawaban : “Menegenai desain program pembinaan keagamaan di luar jam pelajaran agama Islam, sebagai kepala sekolah saya menyerahkan sepenuhnya kepada SKI sebagai ekstrakurikuler keagamaan di sekolah ini bersama dengan tim IMTAQ”

- 7 Pertanyaan :** Menurut anda, bagaimana peran dari kepala sekolah dalam pelaksanaan pembinaan keagamaan bagi siswa di SMAN 1 Malang ini?
- Jawaban :** “Peran kepala sekolah dalam pembinaan keagamaan siswa yaitu Kepala sekolah juga sebagai guru agama Islam membina secara bersama-sama dengan tim IMTAQ baik dalam penyusunan program maupun pelaksanaan pembinaan keagamaan. Selain itu, dalam hal ini kepala sekolah ikut berperan melalui kebijakan kepala sekolah yaitu pembuatan laboratorium agama yang dananya berasal dari Depag. Kepala sekolah bersama tim berupaya secepatnya untuk menyelesaikan pembuatan laboratorium agama”
- 8 Pertanyaan :** Kendala apa yang dihadapi oleh SMAN 1 Malang dalam membina keagamaan siswa?
- Jawaban :** Diantara kendalanya adalah kondisi keluarga yang kurang mendukung dan juga fasilitas yang masih kurang. Betapapun banyak program atau kegiatan pembinaan keagamaan yang kita lakukan di sekolah, kalau kondisi keluarga dan lingkungan tempat tinggal siswa tidak mendukung siswa untuk melakukan ibadah maupun berperilaku yang baik, maka akan sulit sekali bagi siswa untuk membiasakan hidup yang religious.
- 9 Pertanyaan :** Solusi apa yang dilakukan SMAN 1 Malang dalam menghadapi kendala tersebut?
- Jawaban :** Saat ini, kami sedang memulai mendirikan laboratorium agama yang dananya adalah bantuan dari Departemen Agama. Selain itu, untuk program-program pembinaan keagamaan yang lain seperti pelaksanaan kurban pada hari raya Idul Adha biasanya kami meminta bantuan dari wali murid yang mampu dan juga alumni SMAN 1 Malang yang sudah sukses. Selain itu kami juga meminta orang tua untuk selalu mengawasi perilaku beragamaan anaknya ketika di rumah.
- 10 Pertanyaan :** Bagaimana bentuk evaluasi yang dilakukan di sekolah ini dalam rangka mengevaluasi pembinaan keagamaan bagi siswa?
- Jawaban :** “Setiap kegiatan yang sudah direncanakan dan dilaksanakan memerlukan adanya evaluasi. Begitu juga dengan pembinaan keagamaan bagi siswa di SMAN 1 Malang ini memerlukan evaluasi untuk mengetahui seberapa besar tingkat keberhasilan dari pembinaan keagamaan bagi siswa. Mengenai evaluasi ini saya serahkan sepenuhnya kepada tim IMTAQ dan SKI yang turun tangan secara langsung, saya hanya mengawasi dan mengontrol”

B. Informant : the Vice Principal of Students at SMAN 1 Malang

(Drs. Halik Bashoni)

- 1 Pertanyaan :** Program apa saja yang sudah Anda buat sebagai waka kesiswaan dalam membina keagamaan siswa di SMAN I Malang?

Jawaban : Mengenai perencanaan dari pembinaan keagamaan yang dilakukan oleh wakil kepala sekolah bidang kesiswaan, maka semua itu kami programkan dalam program kerja wakil kepala sekolah bidang kesiswaan tahun 2010-2011 yang di dalamnya terdapat salah satu program pengembangan diri yaitu ekstra SKI. Di sekolah ini, jika anggota dari suatu pengembangan diri atau ekstrakurikuler lebih dari 20 orang maka secara administrasi ditanggung dan dibiayai sekolah, tetapi jika kurang dari 20 siswa maka harus mandiri dalam administrasi. Yang dimaksud administrasi di sini seperti mencari pelatih, honor pelatih, biaya latihan, maupun biaya yang lain.
- 2 Pertanyaan :** Apa tujuan dari program yang Anda rencanakan itu?

Jawaban : Tujuan dari program itu adalah memfasilitasi siswa dalam rangka mengembangkan pengetahuan agamanya di luar pembelajaran agama Islam.
- 3 Pertanyaan :** Bagaimana pelaksanaan dari program-program pembinaan keagamaan yang sudah Anda rencanakan itu?

Jawaban : Sebagai wakil kepala sekolah bidang kesiswaan, kami mempunyai tugas untuk memberikan pembinaan keagamaan kepada siswa sesuai dengan agamanya masing-masing sejak mereka masuk menjadi warga Mitreka Satata. Oleh karena itu, kami memberikan pembinaan keagamaan itu semenjak diadakan PSB dan MOS. Pada saat MOS mereka juga dikenalkan pada wahana pengembangan diri yang berorientasi pada pembinaan keagamaan siswa untuk agama Islam, yaitu ekstrakurikuler SKI (Studi Kerohanian Islam)
- 4 Pertanyaan :** Kendala apa saja yang Anda temui dalam mengimplementasikan program itu?

Jawaban : Kendala yang kami hadapi dalam membina keagamaan siswa yaitu kurangnya kerjasama antara *stakeholders* dan kurangnya sarana prasarana yang representative. Dalam hal ini kami langsung melihat pada pengembangan diri SKI yang ada di bawah pembinaan wakil kepala sekolah bidang kesiswaan. SKI sebagai wahana pengembangan diri belum mempunyai ruang kerja atau kantor yang jelas. Sehingga SKI masih menggunakan mushala sebagai kantornya, hal ini sangat kurang efektif, karena terkadang SKI mau mengadakan rapat tetapi mushalanya masih dipakai shalat
- 5 Pertanyaan :** Bagaimana solusi dari kendala tersebut?

Jawaban : Untuk menjadikan program pembinaan keagamaan bagi siswa berjalan efektif dan efisien, maka kami mengupayakan adanya kerjasama dan koordinasi dari berbagai pihak untuk menyusun rencana program pembinaan keagamaan melalui Rapat Anggaran

Dasar di awal tahun pelajaran, diantaranya kepala sekolah, waka kesiswaaan, guru agama, tim IMTAQ, dan pembina ekstra. Selain itu untuk masalah sarana prasarana adalah dengan memaksimalkan sarana yang ada dan pembuatan jadwal penggunaan fasilitas dan sarana prasarana sekolah

- 6 Pertanyaan :** Bagaimana keikutsertaan siswa dalam pelaksanaan program pembinaan keagamaan itu?
- Jawaban :** Mayoritas siswa sangat antusias dalam kegiatan pembinaan keagamaan, tetapi ada beberapa siswa yang kurang peduli. Hal ini karena lingkungan keluarga siswa yang kurang mendukung. Untuk mengantisipasi aktivitas siswa yang sangat padat dengan aktivitas baik akademik maupun non akademik maka selaku wakil kepala sekolah bidang kesiswaan yang membidangi ekstrakurikuler, maka kami membuat jadwal kegiatan untuk masing-masing ekstrakurikuler agar tidak terjadi jadwal latihan yang bersamaan
- 7 Pertanyaan :** Bagaimana Anda mengevaluasi pelaksanaan kegiatan pembinaan keagamaan bagi siswa di SMAN 1 Malang ini?
- Jawaban :** Mengenai evaluasi ini langsung kami serahkan sepenuhnya kepada Tim IMTAQ dan Ekstra SKI sebagai pelaksana secara teknis. Kami hanya menerima laporan hasil kegiatan
- 8 Pertanyaan :** Bagaimana hasil dari pelaksanaan pembinaan keagamaan bagi siswa itu?
- Jawaban :** Hasil dari pelaksanaan pembinaan keagamaan itu bisa dilihat dari perilaku siswa sehari-hari dalam beribadah dan bertingkah laku.

C. Informant : the Islamic Teacher at SMAN 1 Malang

(Drs. H. Junaidi, M.A, Drs. Mansur, M. Ag and Mukarromah, S. Ag)

- 1 Pertanyaan :** Menurut Anda, apakah pembinaan keagamaan bagi siswa harus dilakukan sejak siswa memasuki atau diterima menjadi siswa SMAN 1 Malang ini?
- Jawaban :** Iya, pembinaan keagamaan bagi siswa harus dilaksanakan sejak MOS (Masa Orientasi Siswa). MOS adalah program yang sangat tepat untuk memberikan pembinaan keagamaan bagi siswa pertama kali. Karena pada waktu awal masuk ini siswa belum mendapatkan banyak pengaruh perilaku yang tidak baik. Sehingga siswa bisa diarahkan agar nantinya bisa mengikuti kegiatan pengembangan diri yang bisa memberikan bekal agama bagi mereka khususnya siswa yang beragama Islam”
- 2 Pertanyaan :** Program apa yang sudah direncanakan oleh guru PAI dalam membina keagamaan siswa?
- Jawaban :** “Untuk program pembinaan keagamaan bagi siswa yang dilakukan oleh guru Agama Islam tentunya tidak terlepas dari pembelajaran PAI yang kami lakukan di kelas. Semua yang akan kami lakukan di kelas tentunya sudah kami rencanakan dalam silabus dan RPP. Di mana di dalam silabus dan RPP itu terdapat langkah-langkah pembelajaran, metode, media, dan sumber belajar yang kami gunakan. Sehingga pembelajaran Agama Islam yang salah satu tujuannya juga untuk membina keagamaan siswa ini bisa berjalan dengan efektif dan efisien”
- 3 Pertanyaan :** Menurut Anda bagaimana keberadaan SKI dan tim IMTAQ dalam membina keagamaan siswa di SMAN 1 Malang ini?
- Jawaban :** “SKI merupakan ekstrakurikuler yang sangat membantu dalam pembinaan agama Islam. Karena dengan adanya SKI siswa bisa mendapatkan pembinaan keagamaan di luar kegiatan intrakurikuler atau di luar jam pelajaran PAI yang sangat terbatas itu”
- 5 Pertanyaan :** Metode apa yang Anda gunakan dalam melaksanakan pembelajaran PAI? Dan mengapa Anda menggunakan metode itu?
- Jawaban :** Dalam mengajar, saya menggunakan berbagai macam metode agar siswa bisa memahami apa yang saya ajarkan, dan yang lebih penting bisa mengaplikasikan dalam kehidupan sehari-hari. Adapun salah satu metode yang kami gunakan adalah metode tutor sebaya. Hal ini dimaksudkan siswa lebih mudah memahami karena bisa langsung mendapat penjelasan dari teman sebaya. Selain itu, saya juga menggunakan metode *problem based learning*, yakni siswa diminta mengutarakan permasalahan yang ia hadapai dalam kehidupan sehari-hari yang berkaitan dengan materi kemudian saya menyampaikan materi sesuai permasalahan itu, sehingga siswa mendapatkan solusi untuk permasalahannya itu
- 6 Pertanyaan :** Menurut Anda apa peran orang tua siswa dalam rangka ikut serta membantu pembinaan keagamaan bagi siswa di sekolah ini?
- Jawaban :** Orang tua atau wali murid mempunyai peran untuk mengawasi

pembinaan keagamaan siswa di luar sekolah atau ketika siswa sudah pulang sekolah, baik dalam hal ibadah maupun tingkah laku siswa. Oleh karena itu, sekolah menyediakan kartu monitoring ibadah yang harus diisi siswa dan ditandatangani oleh orang tua. Hal ini bertujuan agar orang tua siswa juga ikut berperan dalam mengawasi dan mengontrol aktivitas ibadah anaknya

7 Pertanyaan : Kendala apa saja yang Anda hadapi dalam melaksanakan pembinaan keagamaan bagi siswa di SMAN 1 Malang ini?

Jawaban : Karena keterbatasan jam pelajaran dalam pembelajaran Agama Islam yang merupakan salah satu upaya dalam membina keagamaan siswa, maka kami menggunakan fasilitas yang ada seperti internet, perpustakaan, dan mushala sebagai sumber belajar keagamaan bagi siswa

Pembelajaran Agama Islam di kelas hanya 2 jam pelajaran dalam seminggu. Hal ini tentunya sangat kurang sekali dalam melakukan pembinaan keagamaan bagi siswa. Karena 2 jam itu hanya cukup untuk menyampaikan teori saja, sedangkan untuk aplikasinya masih kurang. Sehingga pembinaan secara ekstrakurikuler maupun kokurikuler sangat diperlukan dalam menutupi kekurangan pembinaan secara pembelajaran di kelas

8 Pertanyaan : Bagaimana solusi untuk mengatasi kendala tersebut?

Jawaban : Solusinya adalah bekerja sama dengan ekstrakurikuler SKI, tim IMTAQ dan semua warga SMAN 1 Malang untuk ikut berpartisipasi dalam membina keagamaan siswa. Selain itu kita juga bekerja sama dengan wali murid atau orang tua siswa. Karena tanpa peran orang tua pembinaan keagamaan bagi siswa tidak bisa terwujud

9 Pertanyaan : Bagaimana bentuk evaluasi pembinaan keagamaan bagi siswa yang dilakukan oleh guru PAI di SMAN 1 Malang ini?

Jawaban : Sebagai guru Agama Islam, saya selalu mengevaluasi pembinaan keagamaan siswa melalui evaluasi pembelajaran Agama Islam yang meliputi 3 aspek, yaitu aspek kognitif, aspek afektif, dan psikomotorik. Untuk aspek kognitif kami mengevaluasi melalui ulangan harian secara tertulis. Untuk aspek afektif kami mengevaluasi dengan melihat perilaku siswa di sekolah, seperti bagaimana sikap siswa terhadap bapak/ibu guru, sikap siswa kepada teman-temannya, dan bagaimana kesadaran mereka melaksanakan ibadah. Sedangkan untuk aspek psikomotorik kami mengevaluasi dengan menyiapkan format ibadah dan melihat ketrampilan mereka dalam menjalankan ibadah

**D. Informant : The leader of IMTAQ Team at SMAN 1 Malang
(Drs. H. Abdul Kholiq)**

- 1 Pertanyaan :** Program apa saja yang sudah direncanakan oleh tim IMTAQ dalam rangka membina keagamaan bagi siswa di SMAN 1 Malang ini?
- Jawaban :** Semua program kerja atau kegiatan yang sudah direncanakan oleh Tim IMTAQ merupakan serangkaian program yang secara khusus bertujuan untuk membina keagamaan siswa. Ketika siswa sudah mendapatkan materi agama secara teoritis di kelas yang diberikan oleh guru Agama Islam, maka Tim IMTAQ ini berusaha memberikan wahana untuk mengaplikasikan semua teori yang sudah didapat itu melalui kegiatan-kegiatan keagamaan. Beberapa kegiatan yang sudah diprogramkan diantaranya adalah PHBI, istighosah, ceramah agama, zakat fitrah, amal jariyah, pemutaran music islami, dan lain sebagainya.
- 2 Pertanyaan :** Apa peran tim IMTAQ dalam ekstrakurikuler Studi Kerohanian Islam?
- Jawaban :** “Salah satu kegiatan dari tim IMTAQ adalah membimbing pelaksanaan kegiatan SKI. Karena pembimbing SKI diambilkan dari tim IMTAQ”.
- 3 Pertanyaan :** Apa peran tim IMTAQ dalam MOS sebagai salah satu bentuk pembinaan kesiswaan di awal tahun ketika siswa mulai masuk di SMAN 1 Malang?
- Jawaban :** “Kami dari Tim IMTAQ juga mempunyai tugas pada saat pelaksanaan MOS (Masa Orientasi Siswa). Biasanya pada saat MOS, panitia MOS menyiapkan waktu untuk acara siraman rohani bagi siswa baru. Hal ini bertujuan agar siswa yang baru diterima di SMAN 1 Malang ini mempunyai bekal agama yang kuat dalam rangka mewujudkan visi sekolah itu sendiri”
- 4 Pertanyaan :** Kendala apa yang dihadapi tim IMTAQ dalam membina keagamaan siswa di SMAN 1 Malang?
- Jawaban :** “Salah satu kendala yang kami hadapi dalam membina keagamaan siswa yaitu kurangnya sarana prasarana yang representative. Dalam hal ini kami langsung melihat pada pengembangan diri SKI yang ada di bawah pembinaan wakil kepala sekolah bidang kesiswaan. SKI sebagai wahana pengembangan diri belum mempunyai ruang kerja atau kantor yang jelas. Sehingga SKI masih menggunakan mushala sebagai kantornya, hal ini sangat kurang efektif, karena terkadang SKI mau mengadakan rapat tetapi mushalanya masih dipakai shalat.
- 5 Pertanyaan :** Bagaimana solusi dalam mengatasi kendala tersebut?
- Jawaban :** Sebagai ketua Tim IMTAQ saya selalu mengkoordinasikan kegiatan-kegiatan yang telah diprogramkan oleh tim IMTAQ sendiri untuk dirapatkan dengan kepala sekolah, waka kesiswaan, guru agama, dan pengurus SKI.”
- 6 Pertanyaan :** Bagaimana evaluasi pembinaan keagamaan bagi siswa yang

dilakukan oleh tim IMTAQ?

Jawaban : “Mengenal evaluasi pembinaan keagamaan di SMAN 1 Malang ini sudah dilaksanakan meskipun belum dilaksanakan secara formal. Evaluasi ini biasanya kita lakukan setelah kegiatan pembinaan selesai. Misalnya setelah kegiatan zakat fitrah, panitia berkumpul sambil ngobrol-ngobrol mengevaluasi pelaksanaan kegiatan zakat fitrah. Kendalanya apa dan solusinya bagaimana untuk ke depan.”

**E. Informant : The leader of SKI at SMAN 1 Malang
(Fajar Gusmy Putra)**

1 Pertanyaan : Sebagai ekstrakurikuler keagamaan, program apa saja yang direncanakan oleh SKI dalam rangka membina keagamaan siswa?

Jawaban : SKI mempunyai banyak program dalam membina keagamaan siswa di sekolah ini, diantaranya shalat berjama'ah, PHBI, pembersihan mushala, LDKM, dan kajian rutin

2 Pertanyaan : Apa peran SKI dalam rangka membina keagamaan siswa ketika siswa baru pertama kali masuk di SMAN 1 Malang?

Jawaban : “Pada saat pelaksanaan MOS biasanya dilaksanakan inaugurasi. Pada saat itu kami pengurus ekstra SKI akan memperkenalkan kegiatan-kegiatan dari SKI. Hal ini bertujuan agar siswa tertarik untuk ikut dalam ekstra ini. “SKI dan tim IMTAQ adalah partner dalam mendesain program pembinaan keagamaan bagi siswa karena program kerja antara SKI dan tim IMTAQ hampir sama”

3 Pertanyaan : Bagaimana peran SKI dalam membina keagamaan siswa di luar jam pelajaran Agama Islam?

Jawaban : Dalam pelaksanaan pembinaan keagamaan bagi siswa, SKI mempunyai peran yang sangat penting. Dengan berbagai kegiatan yang diadakan oleh SKI maka siswa akan mendapatkan pembinaan keagamaan di luar jam sekolah seperti kajian rutin pendidikan Islam, dan lain sebagainya”

5 Pertanyaan : Kendala apa saja yang dihadapi oleh SKI dalam membina keagamaan siswa di SMAN 1 Malang

Jawaban : Kendala yang paling urgen adalah mengenai dana yang sangat terbatas dan juga kesibukan siswa dalam kegiatan kurikuler sendiri. Siswa sudah mempunyai jadwal yang padat berkaitan dengan akademik jadi terkadang kurang peduli dengan ekstra.

6 Pertanyaan : Bagaimana solusi dari kendala tersebut?

Jawaban : Solusinya yaitu kalau masalah dana untuk setiap kegiatan SKI selalu dianggarkan tetapi terkadang masih kurang karena memang dananya terbatas. Misalnya untuk kegiatan Isro' Mi'roj terkadang

masih ada kekurangan dana sehingga harus mencari sponsor. Sedangkan mengenai padatnya aktifitas siswa maka kami membuat jadwal kegiatan SKI di saat siswa sekiranya tidak begitu padat dengan kegiatan akademik.

- 7 **Pertanyaan** : Sebagai ketua, bagaimana upaya anda dalam memaksimalkan kinerja pengurus SKI?
- Jawaban** : “Untuk memaksimalkan keberhasilan kegiatan SKI, maka sebagai ketua ekstra saya berusaha untuk memaksimalkan kinerja dari pengurus ekstra SKI. Misalnya saja setiap pengurus SKI wajib mengikuti setiap kegiatan yang diadakan oleh SKI dan ada absen untuk keaktifan pengurus ekstrakurikuler
- 8 **Pertanyaan** : Bagaimana evaluasi pembinaan keagamaan bagi siswa yang dilakukan oleh SKI SMAN 1 Malang ini?
- Jawaban** : “Untuk evaluasi kegiatan dari SKI yaitu berupa kegiatan yang dilaksanakan setelah berakhirnya suatu acara dari SKI. Tetapi setiap hari jum’at kami pengurus SKI mengadakan kumpul rutin untuk membahas hasil kegiatan yang sudah dilakukan, serta membuat rencana baru untuk program selanjutnya.”

**F. Informant : The Teacher at SMAN 1 Malang
(Chusna Hidayati, S. Ag)**

- 1 **Pertanyaan** : Bagaimana menurut Anda efektifitas kegiatan MOS sebagai langkah awal pembinaan keagamaan bagi siswa di SMAN 1 Malang ini?
- Jawaban** : “Memang kegiatan MOS adalah kegiatan yang sangat tepat untuk memperkenalkan siswa pada beberapa aspek penting penunjang keberhasilan visi sekolah untuk membentuk siswa yang berkualitas dalam IMTAQ dan IPTEK. Oleh karena itu pada saat MOS dilaksanakan perlu ada pengenalan tentang kegiatan keagamaan dan lain sebagainya”
- 2 **Pertanyaan** : Menurut Anda bagaimana keberadaan tim IMTAQ dalam membina keagamaan siswa di sekolah ini?
- Jawaban** : “Tim IMTAQ adalah tim yang memang sengaja dibentuk sekolah untuk mendukung kegiatan pembinaan keagamaan bagi siswa. Sebagai guru di SMA ini, meskipun bukan guru agama tetapi saya juga ikut berpartisipasi dalam kegiatan yang diprogramkan oleh tim IMTAQ yaitu keputrian. Saya ikut menjadi pembina dalam kegiatan keputrian”
- 3 **Pertanyaan** : Menurut Anda bagaimana keberadaan SKI di sekolah ini dalam rangka membina keagamaan siswa?
- Jawaban** : “Sebagai guru di sekolah ini, saya mengakui bahwa keberadaan SKI sebagai ekstrakurikuler keagamaan sangat memberikan

manfaat yang banyak bagi siswa. Buktinya siswa yang mengikuti SKI akhlaknya bisa lebih baik.”

4 Pertanyaan : Sebagai guru selain guru PAI, apa peran Anda dalam membina keagamaan siswa di SMAN 1 Malang ini?

Jawaban : “Meskipun saya bukan guru Agama Islam tetapi saya tetap ikut berperan dalam pembinaan keagamaan siswa, misalnya saya ikut berperan dalam membina kegiatan keputrian. Saya ingin siswa putri SMAN 1 Malang ini bisa mengetahui tata cara beribadah yang benar.

5 Pertanyaan : Kendala apa saja yang Anda hadapi dalam ikut serta membina keagamaan siswa?

Jawaban : “Kami sebagai guru sendiri menyadari bahwasannya kita juga belum sepenuhnya maksimal bisa mendampingi setiap kegiatan pembinaan keagamaan karena kesibukan kita yang juga sebagai guru yang harus mengajar setiap hari.” Selain itu juga masalah sarana prasarana yang belum sepenuhnya lengkap.

6 Pertanyaan : Solusi apa yang dilakukan sekolah untuk mengatasi kendala itu?

Jawaban : “Sampai saat ini, pihak sekolah selalu mengupayakan penambahan sarana dan prasarana untuk pembinaan keagamaan. Misalnya saat ini sekolah sedang mengupayakan perbaikan mushala dan menambah fasilitas untuk ibadah.” Sedangkan mengenai kesibukan kami, maka kami berusaha manage waktu kami sebaik mungkin.

7 Pertanyaan : Bagaimana peran Anda dalam mengevaluasi pembinaan keagamaan bagi siswa di SMAN 1 Malang ini?

Jawaban : “Meskipun saya tidak ikut secara langsung dalam evaluasi pembinaan keagamaan, tetapi saya juga selalu melihat perkembangan dari perilaku siswa dalam kehidupan sehari-hari. Sejauh ini saya melihat bahwa perilaku siswa di sekolah ini sangat baik. Apalagi kalau mengenai kesadaran beribadah saya kira sangat bagus. Karena meskipun sekolah umum tapi kesadaran beribadah siswa sangat bagus, seperti shalat dhuha yang belum tentu di madrasah-madrasah dilaksanakan seperti ini”

**G. Informant : The Students at SMAN 1 Malang
(Vafa Ztsa-ztsa, Ali al Harkan, and Nugrahanitya)**

1 Pertanyaan : Pada saat pertamakali masuk di sekolah ini, waktu mengikuti kegiatan MOS apakah Anda diperkenalkan dengan ekstra keagamaan?

Jawaban : “Pada saat MOS, kami diperkenalkan pada macam-macam ekstrakurikuler yang ada di sekolah ini, salah satunya ekstra SKI. Saya tertarik untuk menjadi anggota SKI karena saya ingin

mendapatkan pengetahuan tentang agama yang lebih melalui ekstra ini”

- 2 **Pertanyaan** : Bagaimana pelaksanaan pembelajaran PAI yang Anda ikuti selama ini?
 Jawaban : “Pada saat pembelajaran Agama Islam, kita tidak hanya diajari teori saja tetapi juga praktik ibadah. Sikap kita juga dinilai dan shalat kita juga dimonitoring dengan mengisis kartu monitoring”
- 3 **Pertanyaan** : Kegiatan keagamaan apa saja yang sering dilaksanakan di sekolah ini?
 Jawaban : “Di sekolah ini sering dilaksanakan kegiatan-kegiatan keagamaan yang wajib diikuti oleh semua siswa, seperti istigosah, shalat iedul adha berjamaah, zakat fitrah, ceramah agama, dan lain sebagainya”
- 4 **Pertanyaan** : Mengapa anda tertarik mengikuti ekstra SKI?
 Jawaban : “Saya tertarik untuk menjadi anggota SKI karena saya ingin mendapatkan pengetahuan tentang agama yang lebih melalui ekstra ini.”
- 5 **Pertanyaan** : Mengapa Anda antusias dalam mengikuti kegiatan keagamaan di sekolah ini?
 Jawaban : “Kami sebagai siswa SMAN 1 Malang wajib mengikuti semua kegiatan keagamaan yang ada di sekolah ini. Karena biasanya ada absensi disetiap kegiatan dan itu menambah nilai agama Islam”.
- 6 **Pertanyaan** : Kendala apa yang anda hadapi dalam mengikuti kegiatan keagamaan di sekolah ini?
 Jawaban : “Saya adalah salah satu anggota ekstra SKI, tetapi sekarang ini saya jarang sekali mengikuti kegiatan dari SKI karena jadwal saya yang sangat padat. Pelajaran dimulai jam 6.45 dan berakhir jam 14.30, setelah itu harus mengikuti ekstra computer yang sifatnya wajib, sehingga kadang tidak ada waktu untuk ikut kegiatan SKI”
- 7 **Pertanyaan** : Bagaimana solusi Anda untuk mengatasi kendala itu?
 Jawaban : Saya berusaha untuk mengatur waktu saya, kapan harus mengikuti kegiatan akademik dan kapan mengikuti kegiatan ekstrakurikuler.
- 8 **Pertanyaan** : Bagaimana bentuk evaluasi pembelajaran PAI yang Anda ikuti selama ini?
 Jawaban : “Ketika ujian agama Islam kita tidak hanya disuruh mengerjakan soal berupa tes tetapi juga harus mengikuti tes praktik ibadah dan juga membaca Al Qur’an. Selain itu setiap bulan kita harus mengumpulkan kartu monitoring shalat 5 waktu yang ada di LKS”

EVIDENCE OF OBSERVATION

1. Instructional of Islamic lesson at the class

Date : February, 7th, 2011

Time : 11.00

Place : Class XI IPS 1 at SMAN 1 Malang

When the instructional of Islamic lesson was held in the class all of the students tried to understand all of material by practice. It is one of the solution of Islamic teacher to make the students understand by the material and can practice it in daily activity. For example, the students must practice how to take care the corpse when the material of Islamic lesson is about *Tajhizul Janazah*. Beside that, habituation to pray and read Qur'an before the start of lessons and after lessons ended. When Islamic lesson was held, all of girl students uses veil. It was one of the manners from Islamic teacher to implement the revelation of Islam that all of *muslimah* must cover their body only face and palm.

In the examination of Islamic subject, the Islamic teacher not only evaluates the result of examination in test but also evaluates the result of monitoring card about praying, remembering of *juz amma*, remembering of short prayer, and listening of Islamic speech. The teacher listens the student in reciting holy Qur'an to know how the student ability in reciting holy Qur'an. Beside that, the student must collect their Students Worksheet to the Islamic teacher, because in this Students Worksheet any kinds of evaluation form either cognitive evaluation or affective and psychomotor aspect.



2. The Implementation of LKDM (on of the SKI's Program)

Date : July, 22nd, 2011

Time : 14.00

Place : at the field of SMAN 1 Malang

SKI as a religious extracurricular arrange the program of religious guidance for students when the implementation of *LDKM (Latihan Diklat Kepemimpinan dan Manajemen)*. When this agenda was doing, all member and guide of SKI arranged the organizational structure and program of religious guidance for students. All member of SKI proposed one program about religious guidance and then the program was discussed between the member of SKI and the guide of SKI. The member proposed the program and then the guide of SKI analyzed the effectiveness and efficiency of the program. If the program that was proposed agreeable, it was decided as the program of SKI. In the arranging of program, SKI saw how the effectiveness of the program last year



3. The Implementation of *Keputrian*

Date : February, 11th, 2011

Time : 14.00

Place : at the Mosque of SMAN 1 Malang

Keputrian is one of religious activities at SMAN 1 Malang which the member is only girl. This activity was held every Friday at 14.00 p.m in mosque of SMAN 1 Malang. The aims of *keputrian* is to establish *akhlak* for girl and knowledge of Islamic law (*fiqh*) especially the law about woman namely *risalatul mahidl*. The girl student from each class from 1st grade until 3rd grade must join in this activity because this activity will be attendance and will add the assessment of Islamic subject as the psychomotor assessment. The guide of *keputrian* are Ibu Mukarromah (Islamic teacher) and Ibu Chusna Hidayati (Chemist teacher).



4. The Implementation of Duhur Congregational Prayer

Date : February, 11th, 2011

Time : 14.00

Place : at the Mosque of SMAN 1 Malang



5. The Implementation of *Istighosah*

Date : February, 18th, 2011

Time : 14.00

Place : at the Hall of SMAN 1 Malang

Istighosah is one of the religious activities at SMAN 1 Malang that was held once in a month. This activity placed on the hall of SMAN 1 Malang. It is one of the work programs of IMTAQ team. Istighosah must be followed by all of students, teachers, and employees at SMAN 1 Malang. This activity was started at 06.00 a.m until 06. 30 a.m or before the lesson was started. The aims of Istighosah are to get success in academic and to accustom religious milieu for students.



6. The Implementation of Religious Speech

Date : February, 15th, 2011

Time : 14.00

Place : at the Hall of SMAN 1 Malang

Religious speech usually is held when the celebration of Islamic great day. Religious speech was delivered by *Kyai* who was invited in SMAN 1 Malang to give speech about Islamic revelation. It is one of the documentation of religious speech when the celebration of Maulid Nabi Muhammad.



7. The Implementation of *Qurban*

Date : December, 11th, 2010

Time : 14.00

Place : at the field of SMAN 1 Malang

Qurban is one of religious activities to celebrate the Islamic Great Day namely *Idul Adha*. Qurban was held at the field of SMAN 1 Malang after pray *ied al adha*. The aim of this activity is to accustom the student to give charity because the cost to buy goat for *Qurban* come to the contribution of students. The meat of *Qurban* was divided to poor people who need around the school environment.



TABLE OF DATA TRIANGULATION

Triangulation of Sources	Problem Study and Research Findings	Triangulation of Methods				
		Informant	Interview	Observation	Document	
	Problem of Study How is the design of religious guidance for students at SMAN 1 Malang? Research Findings The design program of religious guidance for students at SMAN 1 Malang namely: 1) The design of new students acceptance and students orientation (<i>MOS</i>) 2) The design of Islamic Instructional 3) The design of religious activities was conducted by IMTAQ team 4) The design of SKI'	The principal	“Siswa yang sudah dinyatakan diterima sebagai siswa SMAN 1 Malang akan diberikan orientasi (MOS) selama 3 hari. Pada saat MOS akan diberikan materi salah satunya tentang pengenalan ekstrakurikuler keagamaan (SKI) dan juga ada materi keagamaan yang disampaikan oleh guru Agama Islam sendiri”	SKI as a religious extracurricular arrange the program of religious guidance for students when the implementation of <i>LDKM (Latihan Diklat Kepemimpinan dan Manajemen)</i> . When this agenda was doing, all member and guide of SKI arranged the organizational structure and program of religious guidance for students. All member of SKI proposed one program about religious guidance and then the program was discussed between the member of SKI and the guide of SKI. The member proposed the program and then the guide of	1) The document of vice principal's work plan	
			“Pembinaan keagamaan bagi siswa yang paling efektif adalah pada saat pembelajaran agama Islam itu sendiri. Karena pada saat pembelajaran agama Islam, siswa akan mendapatkan materi tentang kegamaan baik secara teori maupun praktik. Sehingga siswa akan mudah untuk mengaplikasikannya dalam kehidupan sehari-hari”		2) The document of IMTAQ team's work plan	
			“Tim IMTAQ SMAN 1 Malang adalah tim yang dibentuk oleh sekolah melalui Surat Keputusan Kepala SMA Negeri 1 Malang, tanggal 10 Juli 2010, nomor: 800/702.1/35.73.307.01/2010 yang terdiri dari semua guru PAI dan beberapa guru mata pelajaran lain yang bertujuan untuk meningkatkan pembinaan keagamaan di sekolah melalui kegiatan-kegiatan keagamaan”		3) The document of SKI's work plan	
			“Mengenai desain program pembinaan keagamaan di luar jam pelajaran agama Islam, sebagai kepala sekolah saya menyerahkan sepenuhnya kepada SKI sebagai ekstrakurikuler keagmaan di sekolah ini”		4) The document of syllabus and lesson plan in Islamic instructional	
		The vice principal	“Mengenai perencanaan dari pembinaan keagamaan yang dilakukan oleh wakil kepala sekolah bidang kesiswaan, yaitu sejak awal tahun kami sudah mendesain PSB (Penerimaan Siswa Baru) dan MOS (Masa Orientasi Siswa) melalui perancangan program kerja waka kesiswaan di awal tahun”			5) The photo of LDKM activities
			“Memang secara formalnya, pembinaan keagamaan bagi siswa adalah tanggung jawab guru agama Islam itu sendiri. Oleh karena itu pembelajaran agama di kelas adalah kegiatan yang paling			

			menentukan dalam pembentukan spiritualitas siswa. Namun, peran dari semua guru juga sangat diperlukan”	SKI analyzed the effectiveness and efficiency of the program. If the program that was proposed agreeable, it was decided as the program of SKI. In the arranging of program, SKI saw how the effectiveness of the program last year (Observation in the implementation of LKDM SKI at SMAN 1 Malang, on July, 22 nd , 2010, at 10.00 a.m)	
			“Semua program yang sudah direncanakan oleh tim IMTAQ seperti istighosah, ceramah agama, amal jariyah, PHBI, dan lain sebagainya itu selalu dikoordinasikan dengan kami selaku waka kesiswaan. Karena kami yang turun langsung dalam menangani siswa secara akademik maupun non akademik”		
			“Di sekolah ini, jika anggota dari suatu pengembangan diri atau ekstrakurikuler lebih dari 20 orang maka secara administrasi ditanggung dan dibiayai sekolah, tetapi jika kurang dari 20 siswa maka harus mandiri dalam administrasi. Yang dimaksud administrasi di sini seperti mencari pelatih, honor pelatih, biaya latihan, maupun biaya yang lain.”		
		The Islamic teacher	“MOS (Masa Orientasi Siswa) adalah program yang sangat tepat untuk memberikan pembinaan keagamaan bagi siswa pertama kali. Karena pada waktu awal masuk ini siswa belum mendapatkan banyak pengaruh perilaku yang tidak baik. Sehingga siswa bisa diarahkan agar nantinya bisa mengikuti kegiatan pengembangan diri yang bisa memberikan bekal agama bagi mereka khususnya siswa yang beragama Islam”		
			“Untuk program pembinaan keagamaan bagi siswa yang dilakukan oleh guru Agama Islam tentunya tidak terlepas dari pembelajaran PAI yang kami lakukan di kelas. Semua yang akan kami lakukan di kelas tentunya sudah kami rencanakan dalam silabus dan RPP. Di mana di dalam silabus dan RPP itu terdapat langkah-langkah pembelajaran, metode, media, dan sumber belajar yang kami gunakan. Sehingga pembelajaran Agama Islam yang salah satu tujuannya juga untuk membina keagamaan siswa ini bisa berjalan dengan efektif dan efisien”		
			Kami sebagai guru Agama Islam sangat merasa terbantu dengan adanya tim IMTAQ yang dibentuk oleh sekolah. Karena tim IMTAQ mempunyai desain program pembinaan keagamaan bagi siswa		

			melalui aktivitas-aktivitas keagamaan yang langsung praktik, misalnya ceramah agama, istighosah, amal jariyah, dn lain sebagainya. Hal ini akan sangat mendukung dalam pembelajaran PAI di kelas yang waktunya sangat terbatas		
			“SKI merupakan ekstrakurikuler yang sangat membantu dalam pembinaan agama Islam. Karena dengan adanya SKI siswa bisa mendapatkan pembinaan keagamaan di luar kegiatan intrakurikuler atau di luar jam pelajaran PAI yang sangat terbatas itu”		
		The leader of IMTAQ Team	“Kami dari Tim IMTAQ juga mempunyai tugas pada saat pelaksanaan MOS (Masa Orientasi Siswa). Biasanya pada saat MOS, panitia MOS menyiapkan waktu untuk acara siraman rohani bagi siswa baru. Hal ini bertujuan agar siswa yang baru diterima di SMAN 1 Malang ini mempunyai bekal agama yang kuat dalam rangka mewujudkan visi sekolah itu sendiri”		
			Semua program kerja atau kegiatan yang sudah direncanakan oleh Tim IMTAQ merupakan serangkaian program yang secara khusus bertujuan untuk membina keagamaan siswa. Ketika siswa sudah mendapatkan materi agama secara teoritis di kelas yang diberikan oleh guru Agama Islam, maka Tim IMTAQ ini berusaha memberikan wahana untuk mengaplikasikan semua teori yang sudah didapat itu melalui kegiatan-kegiatan keagamaan		
			“Salah satu kegiatan dari tim IMTAQ adalah membimbing pelaksanaan kegiatan SKI. Karena pembimbing SKI diambilkan dari tim IMTAQ”		
		The leader of SKI	“Pada saat pelaksanaan MOS biasanya dilaksanakan inaugurasi. Pada saat itu kami pengurus ekstra SKI akan memperkenalkan kegiatan-kegiatan dari SKI. Hal ini bertujuan agar siswa tertarik untuk ikut dalam ekstra ini”		
			“SKI dan tim IMTAQ adalah partner dalam mendesain program pembinaan keagamaan bagi siswa karena program kerja antara SKI dan tim IMTAQ hampir sama”		
			“SKI mempunyai banyak program dalam membina keagamaan siswa		

			di sekolah ini, diantaranya shalat berjama'ah, PHBI, pembersihan mushala, LDKM, dan kajian rutin.”		
		The teacher of SMAN 1 Malang	“Memang kegiatan MOS adalah kegiatan yang sangat tepat untuk memperkenalkan siswa pada beberapa aspek penting penunjang keberhasilan visi sekolah untuk membentuk siswa yang berkualitas dalam IMTAQ dan IPTEK. Oleh karena itu pada saat MOS dilaksanakan perlu ada pengenalan tentang kegiatan keagamaan dan lain sebagainya”		
			“Sebagai guru kami dituntut untuk membuat silabus dan RPP sebagai perencanaan pembelajaran mata pelajaran yang kami ajarkan. Dan saya yakin begitu juga dengan guru PAI tentunya juga membuat silabus dan RPP sebagai perencanaan pembelajaran agama Islam yang nantinya berperan sebagai desain pembinaan keagamaan bagi siswa”		
			“Tim IMTAQ adalah tim yang memang sengaja dibentuk sekolah untuk mendukung kegiatan pembinaan keagamaan bagi siswa. Sebagai guru di SMA ini, meskipun bukan guru agama tetapi saya juga ikut berpartisipasi dalam kegiatan yang diprogramkan oleh tim IMTAQ yaitu keputrian. Saya ikut menjadi pembina dalam kegiatan keputrian”		
			“Sebagai guru di sekolah ini, saya mengakui bahwa keberadaan SKI sebagai ekstrakurikuler keagamaan sangat memberikan manfaat yang banyak bagi siswa. Buktinya siswa yang mengikuti SKI akhlaknya bisa lebih baik.”		
		The students	“Pada saat MOS, kami diperkenalkan pada macam-macam ekstrakurikuler yang ada di sekolah ini, salah satunya ekstra SKI. Saya tertarik untuk menjadi anggota SKI karena saya ingin mendapatkan pengetahuan tentang agama yang lebih melalui ekstra ini”		
			“Pada saat pembelajaran Agama Islam, kita tidak hanya diajari teori saja tetapi juga praktik ibadah. Sikap kita juga dinilai dan shalat kita juga dimonitoring dengan mengisi kartu monitoring”		

		“Di sekolah ini sering dilaksanakan kegiatan-kegiatan keagamaan yang wajib diikuti oleh semua siswa, seperti istigosah, shalat iedul adha berjamaah, zakat fitrah, ceramah agama, dan lain sebagainya” “Saya tertarik untuk menjadi anggota SKI karena saya ingin mendapatkan pengetahuan tentang agama yang lebih melalui ekstra ini.”		
Problem of study How is the implementation of religious guidance for students at SMAN 1 Malang? Research Findings 1. The Implementation of religious guidance for students at SMAN 1 Malang needs to the role of principals, teachers, staff, students, and parents of students. In carrying out the religious guidance at SMAN 1 Malang is having some problems, including: a. The planning or design of program is less b. The Facilities and infrastructure are still lacking c. The costs are still	The principal	“Peran kepala sekolah dalam pembinaan keagamaan siswa yaitu Kepala sekolah juga sebagai guru agama Islam membina secara bersama-sama dengan tim IMTAQ baik dalam penyusunan program maupun pelaksanaan pembinaan keagamaan. Selain itu, dalam hal ini kepala sekolah ikut berperan melalui kebijakan kepala sekolah yaitu pembuatan laboratorium agama yang dananya berasal dari Depag. Kepala sekolah bersama tim berupaya secepatnya untuk menyelesaikan pembuatan laboratorium agama” “Betapapun banyak program atau kegiatan pembinaan keagamaan yang kita lakukan di sekolah, kalau kondisi keluarga dan lingkungan tempat tinggal siswa tidak mendukung siswa untuk melakukan ibadah maupun berperilaku yang baik, maka akan sulit sekali bagi siswa untuk membiasakan hidup yang religious.” “Saat ini, kami sedang memulai mendirikan laboratorium agama yang dananya adalah bantuan dari Departemen Agama. Selain itu, untuk program-program pembinaan keagamaan yang lain seperti pelaksanaan kurban pada hari raya Idul Adha biasanya kami meminta bantuan dari wali murid yang mampu dan juga alumni SMAN 1 Malang yang sudah sukses.”	1) Observation in the implementation of <i>Jariyah</i> Charity in XI IA 1 class at SMAN 1 Malang, on February, 18th, 2011, at 08.30 am 2) Observation in the implementation of <i>Keputrian</i> program at SMAN 1 Malang, on February 11th, 2011 at 01.30 p.m 3) Observation in the implementation of Istigosah at SMAN 1 Malang, on February, 18th, 2011, at 06.30 am 4) Observation in the implementation of Duhur congregational prayer at SMAN 1	The document of syllabus and lesson plan in Islamic instructional
	The vice principal	“Sebagai wakil kepala sekolah bidang kesiswaan, kami mempunyai tugas untuk memberikan pembinaan keagamaan kepada siswa sesuai dengan agamanya masing-masing sejak mereka masuk menjadi warga Mitreka Satata. Oleh karena itu, kami memberikan pembinaan		

	lacking d. The student activities are full e. The Limitations of time in Islamic religious instructional f. The family environment and residential of students unsupported The solution of SMAN 1 Malang to overcome several obstacles in religious guidance for students namely: a. Cooperation between the principal, vice principal of student, IMTAQ team, and an extra board programming b. Requesting the cost from the Ministry of Religion, parents, and donations from alumni who have successful c. Setting a schedule for student extracurricular d. Maximize the function of facilities, such as mosque, multimedia, and religious books in		keagamaan itu semenjak diadakan PSB dan MOS. Pada saat MOS mereka juga dikenalkan pada wahana pengembangan diri yang berorientasi pada pembinaan keagamaan siswa untuk agama Islam, yaitu ekstrakurikuler SKI (Studi Kerohanian Islam)” “Salah satu kendala dalam pembinaan keagamaan bagi siswa yaitu waktu pembuatan rencana program dari Tim IMTAQ masih kurang maksimal, yakni sasaran dari program itu masih kurang jelas.” “Untuk menjadikan program pembinaan keagamaan bagi siswa berjalan efektif dan efisien, maka kami mengupayakan adanya kerjasama dan koordinasi dari berbagai pihak untuk menyusun rencana program pembinaan keagamaan melalui Rapat Anggaran Dasar di awal tahun pelajaran, diantaranya kepala sekolah, waka kesiswaaan, guru agama, tim IMTAQ, dan pembina ekstra.” “Untuk mengantisipasi aktivitas siswa yang sangat padat dengan aktivitas baik akademik maupun non akademik maka selaku wakil kepala sekolah bidang kesiswaaan yang membidangi ekstrakurikuler, maka kami membuat jadwal kegiatan untuk masing-masing ekstrakurikuler agar tidak terjadi jadwal latihan yang bersamaan” “Dalam mengajar, saya menggunakan berbagai macam metode agar siswa bisa memahami apa yang saya ajarkan, dan yang lebih penting bisa mengaplikasikan dalam kehidupan sehari-hari. Adapun salah satu metode yang kami gunakan adalah metode tutor sebaya. Hal ini dimaksudkan siswa lebih mudah memahami karena bisa langsung mendapat penjelasan dari teman sebaya. Selain itu, saya juga menggunakan metode <i>problem based learning</i>, yakni siswa diminta mengutarakan permasalahan yang ia hadapai dalam kehidupan sehari-hari yang berkaitan dengan materi kemudian saya menyampaikan materi sesuai permasalahan itu, sehingga siswa	Malang, on February, 18th, 2011, at 12.30 p.m 5) Observation at SMAN 1 Malang, in the XI IS 1 class when the Islamic lesson was doing, on February, 4th, 2011, at 10.00 am	
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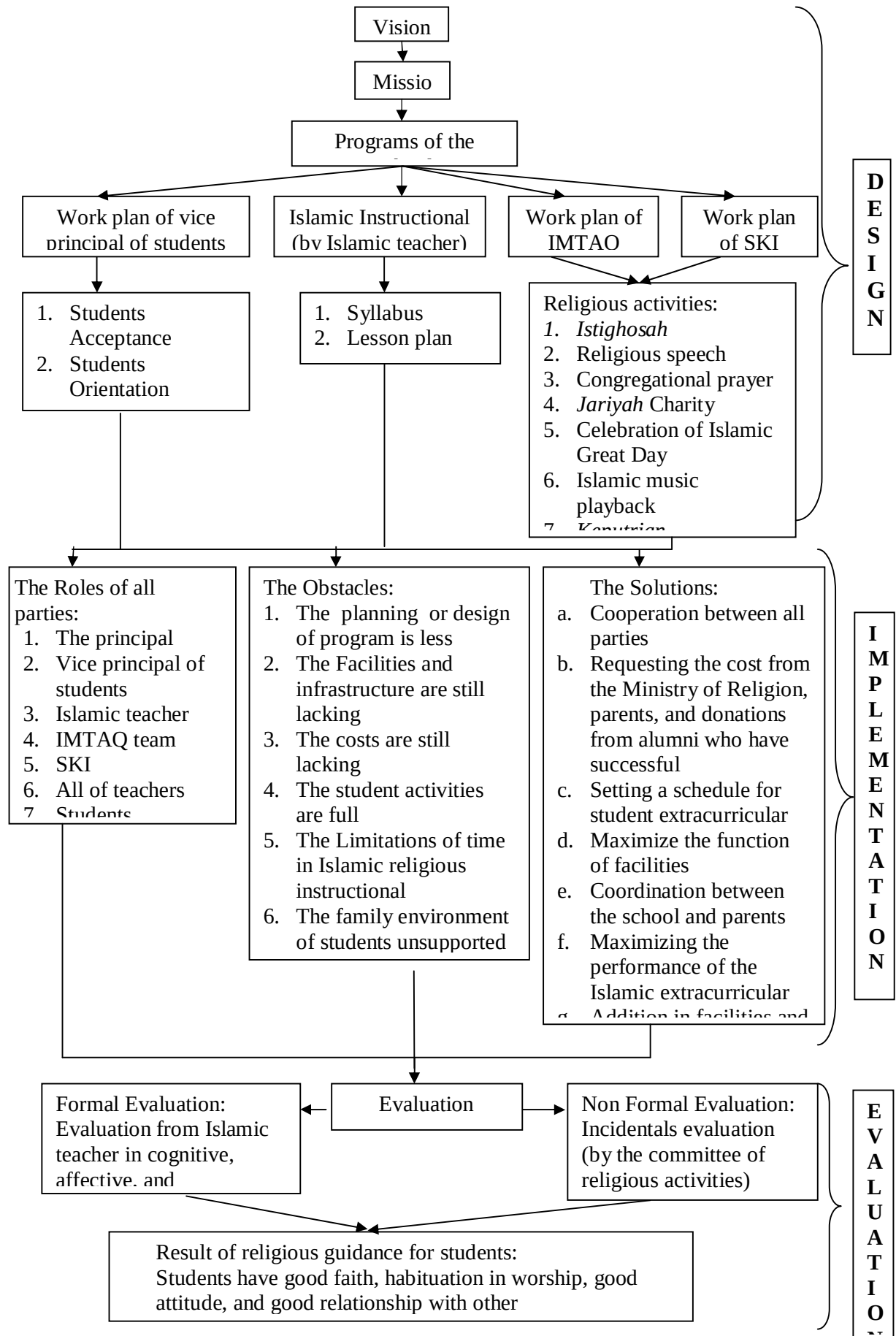
	the library e. Coordination between the school with parents f. Maximizing the performance of the Islamic extracurricular g. Addition in facilities and infrastructure		mendapatkan solusi untuk permasalahannya itu” “Orang tua atau wali murid mempunyai peran untuk mengawasi pembinaan keagamaan siswa di luar sekolah atau ketika siswa sudah pulang sekolah, baik dalam hal ibadah maupun tingkah laku siswa. Oleh karena itu, sekolah menyediakan kartu monitoring ibadah yang harus diisi siswa dan ditandatangani oleh orang tua. Hal ini bertujuan agar orang tua siswa juga ikut berperan dalam mengawasi dan mengontrol aktivitas ibadah anaknya” “Pembelajaran Agama Islam di kelas hanya 2 jam pelajaran dalam seminggu. Hal ini tentunya sangat kurang sekali dalam melakukan pembinaan keagamaan bagi siswa. Karena 2 jam itu hanya cukup untuk menyampaikan teori saja, sedangkan untuk aplikasinya masih kurang. Sehingga pembinaan secara ekstrakurikuler maupun kokurikuler sangat diperlukan dalam menutupi kekurangan pembinaan secara pembelajaran di kelas. “Karena keterbatasan jam pelajaran dalam pembelajaran Agama Islam yang merupakan salah satu upaya dalam membina keagamaan siswa, maka kami menggunakan fasilitas yang ada seperti internet, perpustakaan, dan mushala sebagai sumber belajar keagamaan bagi siswa.”		
		The leader of IMTAQ Team	“Salah satu kendala yang kami hadapi dalam membina keagamaan siswa yaitu kurangnya sarana prasarana yang representative. Dalam hal ini kami langsung melihat pada pengembangan diri SKI yang ada di bawah pembinaan wakil kepala sekolah bidang kesiswaan. SKI sebagai wahana pengembangan diri belum mempunyai ruang kerja atau kantor yang jelas. Sehingga SKI masih menggunakan mushala sebagai kantornya, hal ini sangat kurang efektif, karena terkadang SKI mau mengadakan rapat tetapi mushalanya masih dipakai shalat”		

			Sebagai ketua Tim IMTAQ saya selalu mengkoordinasikan kegiatan-kegiatan yang telah diprogramkan oleh tim IMTAQ sendiri untuk dirapatkan dengan kepala sekolah, waka kesiswaan, guru agama, dan pengurus SKI.”		
	The leader of SKI		“Dalam pelaksanaaan pembinaan keagamaan bagi siswa, SKI mempunyai peran yang sangat penting. Dengan berbagai kegiatan yang diadakan oleh SKI maka siswa akan mendapatkan pembinaan keagamaan di luar jam sekolah seperti kajian rutin pendidikan Islam, dan lain sebagainya” “Kalau masalah dana untuk setiap kegiatan SKI selalu dianggarkan tetapi terkadang masih kurang karena memang dananya terbatas. Misalnya untuk kegiatan Isro’ Mi’roj terkadang masih ada kekurangan dana sehingga harus mencari sponsor.” “Untuk memaksimalkan keberhasilan kegiatan SKI, maka sebagai ketua ekstra saya berusaha untuk memaksimalkan kinerja dari pengurus ekstra SKI. Misalnya saja setiap pengurus SKI wajib mengikuti setiap kegiatan yang diadakan oleh SKI dan ada absen untuk keaktifan pengurus ekstrakurikuler”		
	The teacher of SMAN 1 Malang		“Meskipun saya bukan guru Agama Islam tetapi saya tetap ikut berperan dalam pembinaan keagamaan siswa, misalnya saya ikut berperan dalam membina kegiatan keputrian. Saya ingin siswa putri SMAN 1 Malang ini bisa mengetahui tata cara beribadah yang benar. Karena seperti yang kita ketahui wanita lebih rumit dalam hal pelaksanaan ibadah. Selain itu saya juga sering menkaitkan materi kimia dengan ajaran Islam yang ada di Al Qur’an” “Kami sebagai guru sendiri menyadari bahwasannya kita juga belum sepenuhnya maksimal bisa mendampingi setiap kegiatan pembinaan keagamaan karena kesibukan kita yang juga sebagai guru yang harus mengajar setiap hari.”		

			“Sampai saat ini, pihak sekolah selalu mengupayakan penambahan sarana dan prasarana untuk pembinaan keagamaan. Misalnya saat ini sekolah sedang mengupayakan perbaikan mushala dan menambah fasilitas untuk ibadah.”		
		The students	“Kami sebagai siswa SMAN 1 Malang wajib mengikuti semua kegiatan keagamaan yang ada di sekolah ini. Karena biasanya ada absensi di setiap kegiatan dan itu menambah nilai agama Islam”. “Saya adalah salah satu anggota ekstra SKI, tetapi sekarang ini saya jarang sekali mengikuti kegiatan dari SKI karena jadwal saya yang sangat padat. Pelajaran dimulai jam 6.45 dan berakhir jam 14.30, setelah itu harus mengikuti ekstra computer yang sifatnya wajib, sehingga kadang tidak ada waktu untuk ikut kegiatan SKI”		
Problem of study How is the evaluation of religious guidance for students at SMAN 1 Malang Research Findings The evaluations of religious guidance for students at SMAN 1 Malang were conducted by formal and informal (incidental) evaluation. For the formal evaluation carried out by Islamic religious teachers through the evaluation of cognitive, affective, and psychomotor. While the		The principal	“Setiap kegiatan yang sudah direncanakan dan dilaksanakan memerlukan adanya evaluasi. Begitu juga dengan pembinaan keagamaan bagi siswa di SMAN 1 Malang ini memerlukan evaluasi untuk mengetahui seberapa besar tingkat keberhasilan dari pembinaan keagamaan bagi siswa.”	In the examination of Islamic subject, the Islamic teacher not only evaluates the result of examination in test but also evaluates the result of monitoring card about praying, remembering of <i>juz amma</i>, remembering of short prayer, and listening of Islamic speech. The teacher listens the student in reciting holy Qur'an to know how the	Document about the evaluation form of Islamic subject
		The vice principal	“Hasil dari pembinaan keagamaan ini dapat dilihat dari perilaku siswa sehari-hari. Siswa di sekolah ini sudah mulai terbiasa dengan melakukan ibadah tanpa di suruh lagi. Misalnya jika waktu istirahat, mushala kita ini sampai tidak cukup karena hampir seluruh siswa menjalankan shalat dhuha. Mengenai sikap mereka sehari-hari juga sangat baik. Para siswa selalu menghormati bapak/ibu guru, bahkan ketika bertemu di manapun tempatnya selalu bersalaman dan mencium tangan.”		
		The Islamic teacher	“Sebagai guru Agama Islam, saya selalu mengevaluasi pembinaan keagamaan siswa melalui evaluasi pembelajaran Agama Islam yang meliputi 3 aspek, yaitu aspek kognitif, aspek afektif, dan psikomotorik. Untuk aspek kognitif kami mengevaluasi melalui		

	non-formal (incidental) evaluation was held by the committee of religious activities after finishing their activities. The result of this religious building can be seen from the consciousness, behavior, attitude, and worship of student everyday either at the school or at home		ulangan harian secara tertulis. Untuk aspek afektif kami mengevaluasi dengan melihat perilaku siswa di sekolah, seperti bagaimana sikap siswa terhadap bapak/ibu guru, sikap siswa kepada teman-temannya, dan bagaimana kesadaran mereka melaksanakan ibadah. Sedangkan untuk aspek psikomotorik kami mengevaluasi dengan menyiapkan format ibadah dan melihat ketrampilan mereka dalam menjalankan ibadah.”	student ability in reciting holy Qur'an. Beside that, the student must collect their Students Worksheet to the Islamic teacher, because in this Students Worksheet any kinds of evaluation form either cognitive evaluation or affective and psychomotor aspect (Observation in the evaluation of Islamic subject in XI IS 1 class at SMAN 1 Malang, on February, 7 th , 2011 at 09.45 a.m)	
		The leader of IMTAQ Team	“Mengenai evaluasi pembinaan keagamaan di SMAN 1 Malang ini sudah dilaksanakan meskipun belum dilaksanakan secara formal. Evaluasi ini biasanya kita lakukan setelah kegiatan pembinaan selesai. Misalnya setelah kegiatan zakat fitrah, panitia berkumpul sambil ngobrol-ngobol mengevaluasi pelaksanaan kegiatan zakat fitrah. Kendalanya apa dan solusinya bagaimana untuk ke depan.”		
		The leader of SKI	“Untuk evaluasi kegiatan dari SKI yaitu berupa kegiatan yang dilaksanakan setelah berakhirnya suatu acara dari SKI. Tetapi setiap hari jum'at kami pengurus SKI mengadakan kumpul rutin untuk membahas hasil kegiatan yang sudah dilakukan, serta membuat rencana baru untuk program selanjutnya.”		
		The teacher of SMAN 1 Malang	“Meskipun saya tidak ikut secara langsung dalam evaluasi pembinaan keagamaan, tetapi saya juga selalu melihat perkembangan dari perilaku siswa dalam kehidupan sehari. Sejauh ini saya melihat bahwa perilaku siswa di sekolah ini sangat baik. Apalagi kalau mengenai kesadaran beribadah saya kira sangat bagus. Karena meskipun sekolah umum tapi kesadaran beribadah siswa sangat bagus, seperti shalat dhuha yang belum tentu di madrasah-madrasah dilaksanakan seperti ini”		
		The students	“Ketika ujian agama Islam kita tidak hanya disuruh mengerjakan soal berupa tes tetapi juga harus mengikuti tes praktik ibadah dan juga membaca Al Qur'an. Selain itu setiap bulan kita harus mengumpulkan kartu monitoring shalat 5 waktu yang ada di LKS”		

Management of Religious Guidance for Students at SMAN 1 Malang



CURRICULUM VITAE



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- **Educational Level:**

- a. **Formal Education**

1. TK. Al Hidayah, Tawangrejo-Binangun-Blitar (1995 - 1996)
2. SDN Tawangrejo, Tawangrejo-Binangun-Blitar (1996 - 2001)
3. SMPN 1 Kesamben, Brongkos-Siraman-Kesamben-Blitar (2001 - 2004)
4. SMAN 1 Kesamben, Kesamben-Blitar (2004 - 2007)
5. S1 Islamic Education Department, Faculty of Education, the State Islamic University of Maulana Malik Ibrahim Malang (2007-now).

- b. **Non Formal Education**

1. Madrasah Diniyah Hidayatul Muhtadiin, Tawangrejo-Binangun-Blitar.
2. Madrasah Diniyah Mambaul Hisan Tawangrejo-Binangun-Blitar
3. Ma'had Sunan Ampel Al-Aly (MSAA) the State Islamic University of Maulana Malik Ibrahim Malang.

- **Achievements**

1. The Best Student since 1st grade until 6th grade at SDN Tawangrejo (1994- 2000)
2. 1st Winner of Religious Speech at SMPN 1 Kesamben (2002)
3. The Best Student since 1st grade until 3th grade at SMAN 1 Kesamben (2004- 2007)
4. Adjudicator of English Debate Competition (ADC) the State Islamic University of Maulana Malik Ibrahim Malang (2010).
5. Participant of English Proficiency Contest at Gajayana University of Malang (2007)
6. Participant of Mathematic Olympiad, KEMAPATA and TEKNOS (2007)
7. Participant of Pharmacy Olympiad, Faculty of Pharmacy, Erlangga University (2006)

- **Organization:**

1. Management of faith and subservience OSIS SMAN 1 Kesamben (2005-2006)
 2. IPPNU Ranting Tawangrejo-Binangun-Blitar (2005-2007)
 3. Inventory Division of *Jam'iyah Qurro' wal Huffadz (JQH)* the State Islamic University of Maulana Malik Ibrahim Malang (2008-2009)
 4. Inventory Division of *Haiah Tahfidzul Qur'an (HTQ)* the State Islamic University of Maulana Malik Ibrahim Malang (2009-2010)
 5. Education Department of Student Association of Khodijah Al Kubro (SAKHA) (2008-2009)
 6. Supervisor of Fathimah Az Zahra Dormitory, Ma'had Sunan Ampel al Aly, the State Islamic University of Maulana Malik Ibrahim Malang (2009-2010)
 7. Supervisor of Ummu Salamah Dormitory, Ma'had Sunan Ampel al Aly, the State Islamic University of Maulana Malik Ibrahim Malang 2010-2011
- **Scientific Written:**
 1. Observation Report "Bali Island" be tested in SMA Negeri 1 Kesamben (2007)
 2. Classroom Action Research (*Penelitian Tindakan Kelas/PTK*) under title "*Implementasi Metode Demonstrasi dalam Pembelajaran PAI guna Meningkatkan Motivasi Siswa di Kelas XI Akselerasi*" di SMA Negeri 1 Malang, Juli-September 2010
 3. Thesis, under title "Management of Religious Guidance for Student at the State Senior High School 1 Malang" (2011)
 - **Scientific Study:**
 1. Comparative Study to the University of Udayana, Bali on June 2006.
 2. Research into Children Socialization Institution "Anak Raja" Blitar on May 2007
 3. Comparative Study to the UNSIQ Wonosobo, on June 2009.
 4. Observation into "*Madrasah Ibtidaiyah Tawangrejo*", for observation of *Sejarah Kelembagaan Pendidikan Islam (SKPI)* subject, in 2009.
 5. Comparative Study of Buddhism into Higher Education (PTIB) Batu Malang, on April 2010.
 6. Observation and research into SMA Negeri 1 Malang, from January to March 2011.

*All the experiences and achievements that have been engraved will not ever useful
without the practicing*

