Utilization Of PAI Laboratory In Improving Spiritual Competence

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ABSTRACT

Spiritual competence of students requires long stages and careful preparation in its implementation. One of them is the utilization of the Islamic Religious Education Laboratory used to improve the spiritual competence of students. The purpose of this study was to determine the extent to which the utilization of Islamic Education laboratories in improving the spiritual competence of students. This research is descriptive qualitative research. The main data sources of this research are Islamic Religious Education teachers and students. While the secondary data sources are journals, printed books and so on that are directly related to this research. Data collection techniques using interviews, observation, and document examination. The examination of data validity uses credibility by extending participation, increasing persistence in research and triangulation. The results of the research findings show the utilization of PAI laboratories in improving spiritual competence through the application of the form of use of PAI related to mastery of the material, conducting pre-tests before the PAI laboratory, the teacher applies the implementation of individual practice.

Keywords:
PAI Laboratory, Spiritual Competence, Students.

INTRODUCTION

Islamic Religious Education is expected to produce humans who always strive to perfect faith, piety, and morals, and actively build civilization and harmony of life, especially in advancing the civilization of a dignified nation. This refers to the Islamic Religious Education law based on PERMEN (Ministerial Regulation) No. 22 of 2006 concerning Content Standards states that such humans are expected to be resilient in facing challenges, obstacles, and changes that arise in the association of society both in the local, national, regional and global scope. (Anggraini, Ariza, & Liyarni, 2022)

From the explanation of the laws related to Islamic religious education, it is further related to the dynamics of the curriculum that occurs in Indonesia, which also affects the process of Islamic religious education. Education policy regulations also touch the heart of religious education. Indeed, religious education that teaches about faith or tawhid, not just memorizing the good names of God, recognizing angels, and understanding the purpose of the mission of the Prophet and Messenger. The core of religious education is self-awareness about life and death. For the growth of this awareness, religious commitment, social relations based on harmony, and good social morals can be built. (Hidayati, 2014)

Good social morals can be implemented in Islamic religious education learning activities, the impact is more inclined to Mahdah worship and Ghairu Mahdah worship. Seeing how important.

The position of education and more specifically Islamic religious education for human resource providers, it is not surprising that many experts and education experts pay serious attention to being able to make the right formation for the implementation of quality religious education. Likewise, Muslim scholars, they are eager to continue to explore knowledge from the scientific treasures that are never exhausted to be studied, namely the Qur'an so as to produce the right formulation of concepts about Islamic religious education.

To create an appropriate formulation of the concept of Islamic religious education, of course, it is necessary to increase the function of the Islamic Religious Education Laboratory. This is in line with the function of National Education, which is to develop abilities and shape the

character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who are faithful and devoted to Allah Subhana wa ta'ala, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. (Basyari, 2022)

To realize humans who believe and fear Allah Subhana wa ta'ala. Of course, the discussion of materials in the Islamic Education laboratory room is seen from the aspect of Islamic Education as other education has various aspects covered in it. This aspect can be seen in terms of the scope of the educational material, philosophy, history and in terms of its position as a science. In terms of its material aspects, Islamic religious education at least includes physical education, reason, religion (Aqidah and sharia). (Duryat, 2021)

The material aspects of Islamic religious education that are targeted in teaching in PAI laboratories are introducing the younger generation to the Islamic creed, its basics, the origins of worship, and how to carry it out correctly, by accustoming them to carefully adhere to religious creeds and carry out and respect religious symbols. Fostering true awareness in students of religion including the principles and foundations of the noble creed. (Nurhasan, 2016)

The principles and foundations of the noble creed through the process of instilling faith in Allah, the Creator of the universe, the angels, the messengers, the books and the Day of Judgment based on the understanding of consciousness and feelings. Cultivating the interest of the younger generation to gain knowledge in religious manners and knowledge and to follow the laws of religion with love and willingness.

It is in the Islamic Education Laboratory as a place of teaching and learning through practicum media that can produce learning experiences where students can interact with various tools and materials to observe the symptoms that can be observed directly and prove for themselves something that is learned. The management of the Islamic Religious Education laboratory is arguably a rare item, when compared to the management of other laboratories. (Dudin, 2018)

In its realization, the management of the PAI Laboratory at school is still not optimal in its use because there are still shortcomings experienced in the implementation of using the PAI Laboratory. For example, such as the lack of availability of tools in the implementation of the practice of corpse prayer, the laboratory room is not clean, the carpet of the prayer mat is less attention, the pulpit for lectures is fragile, the room is not air-conditioned, the laboratory room is narrow, and various other complaints that may be found in schools.

According to Haidar in Achmad Dudin, Islamic religious education requires facilities and facilities. If there is a laboratory for other subjects, then the school also needs a religion laboratory in addition to the mosque. However, there are still many schools that do not have PAI laboratories, because PAI laboratories are not allocated in school facilities. Only schools that care and want to provide PAI laboratory facilities for the implementation of learning activities or practice of Islamic Education.

The practice of Islamic religious education, of course, uses and procures PAI laboratory facilities so that students can develop spiritually by using an approach in the form of cultivating behavior and ethics or about various religious topics that aim to instill and concentrate high faith in students. Then it leads to a plan that has been prepared by the teacher, namely in the selection of learning media, the interaction of students with the media, and the form of learning. (Widiayawati & Muhammad, 2023) The right strategy steps to implement the PAI laboratory function will always be able to develop students' spiritual competence in PAI learning activities.

Improving spiritual competence and forming students to become human beings who are faithful and devoted to God Almighty and have noble character. Improving spiritual competence includes practicing, understanding, and instilling religious values, as well as practicing these values in individual or collective community life. Increasing spiritual competence ultimately aims at optimizing the various potentials of humans whose actualization reflects their dignity as creatures of God. The process of learning and teaching activities in the religion laboratory can more or less create an effective, innovative and fun learning atmosphere, based on the observations of researchers, one indication is that students can be more active in listening to the lessons presented. In the process of transferring knowledge in the religion lab, it can be said that students can quickly accept the material because they are not only in terms of theory but more or less they can apply it

directly, by practicing, discussing, asking questions and others. (Wijaya, 2018)

Based on preliminary studies conducted by researchers that this school has implemented the PAI Laboratory Function, but according to the results of interviews with the head of the PAI laboratory Mr. Syarifudin, S.Pd.I as the head of the PAI Lab on May 12, 2023 to develop students' spiritual competence. at SMK Al Hidayah Lestari South Jakarta "still requires a lot of support from all school parties and requires a lot of funding and requires human resources, especially competent and professional educators.

Based on this background which has been explained above, the researcher is interested in conducting research with the title discussing "MAINTAINING THE PAI LABORATORY IN IMPROVING SPIRITUAL COMPETENCIES, where the Existence of an Islamic Religious Education Laboratory in Developing Students' Spiritual Competence at SMK Al-Hidayah Lestari South Jakarta".

METHOD

The research location is where the research activities are carried out. This research was conducted at SMK Al-Hidayah Lestari which is located at Jl. Kana Lestari Blok K/I RT.11/RW.7, Lebak Bulus, Kec. Cilandak, South Jakarta City, Special Capital Region of Jakarta, 12440. This research was conducted in several stages. The research time lasted 5 months, starting from March 2023 to July 2023.

The research design used in this study is a simple descriptive design, because the research conducted only describes an achievement of the subject without manipulating treatment and is intended to take direct information in the field about PAI teachers of SMK Al Hidayah Lestari South Jakarta in managing PAI laboratories, then provide a description of that reality in isolation without being associated or connected with other realities. The purpose of simple descriptive research is to provide a clear and accurate picture of the phenomenon being investigated.

This research method and procedure takes information as a data source, both primary and secondary in order to obtain information from trusted sources. This research uses a qualitative approach. Informants as a source of data and information. Researchers provide interpretations of their research so that others can understand. Thus, the research procedure method aims to find out something with planned steps to obtain data based on facts.

The research data sources are divided into two, namely primary data sources and secondary data sources. The primary data source of this research was obtained directly in the field, namely through interviews with Islamic Religious Education teachers at SMK Al-Hidayah Lestari Lebak Bulus in order to obtain concrete research data and information regarding the function of the Islamic Religious Education laboratory in developing students' spiritual competence. So the Islamic Education teacher at SMK Al-Hidayah Lestari Lebak Bulus, totaling one person, namely Mr. Syarifudin, S.Pd.I. Besides that, he also made observations and accompanying documents regarding the general description of the school during the research activities.

Secondary data sources as the second complementary data source in this research are obtained through reliable references, such as the Qur'an, journals, books, and theses related to the research title to strengthen and support this research.

RESULTS AND DISCUSSION

Vocational High School is a high level school after junior high school, where the learning process is carried out for 3 years. In vocational high schools there are educational programs consisting of Financial Accounting, Office Automation and Governance, Online Business and Marketing, and finally Network Computer Engineering. The topic of the research discussion raised is related to the Function of the PAI Laboratory in Improving the Spiritual Competence of these students. The implementation of this research lasted approximately 1 month.

Data collection in this study uses a descriptive approach to explore information, analyze and process data and facts in the field as the results of researchers' research on the Function of the PAI Laboratory in Improving Students' Spiritual Competence at SMK Al-Hidayah Lestari. In this study, researchers used 3 research techniques, namely observation, interviews, and documentation. In this case, researchers did not experience an obstacle in digging up existing information. The

interviews conducted by researchers are unstructured interviews so that this process is relaxed and takes place outside of class time activities so as not to interfere with teaching and learning activities.

The following is data based on the results of interviews, observations, and documentation obtained by researchers. These three research techniques are the most important part of revealing research, and can help researchers to find out more deeply the research findings regarding the Function of PAI Laboratory in Developing Spiritual Competence of Students at SMK AlHidayah Lestari. The following is a description of the data from the results of interviews, observations, and documentation obtained by the author about the Function of the PAI Laboratory in Improving the Spiritual Competence of students at SMK Al-Hidayah Lestari.

Forms of utilization of PAI laboratories in improving spiritual competence. In using the PAI Laboratory, what must be prepared by PAI teachers in using the PAI lab. The explanation by Mr. Syarifudin, S.Pd.I is: "The first thing to do is to prepare learning theory material such as how to take care of the body, after the students are considered to understand enough, followed by preparing learning practice equipment according to the material taught.

Examples include preparing the equipment needed in bathing the corpse by preparing the equipment needed, shrouding the corpse by preparing the cloth needed, after shrouding. Then practice praying for the corpse, and finally delivering the corpse to the cemetery using a coffin."

The statement above explains the things that PAI teachers must prepare in the use of PAI Lab which has been delivered by Mr. Syarifudin, S.Pd.I. Furthermore, after preparing, what thingswill be applied in the form of using the PAI lab? Further in the interview Mr. Syarifudin, S, Pd.I explained that: "The first is mastering the material, followed by holding a pre-test.

Second, carry out the practice individually or individually. And third, the results of the PAI Teacher Interview Wednesday, July 19, 2023 get the results of student assessment after carrying out the practice. And fourth, carrying out remedials for students who have not met the criteria for learning completeness."

The statement is applied by PAI Teacher Mr. Syarifudin, S.Pd.I in the form of using the PAI Lab. After preparing what should be applied in the form of using the PAI lab.

Furthermore, what things should students do in using the PAI laboratory? Further in the interview Mr. Syarifudin, S.Pd.I explained this: "what students must do is first learn to understand the material that will be practiced in the lab, second try to be able to understand what is practiced in the lab, third is the equipment and materials prepared in practice in the lab, fourth is to practice and use the equipment and materials needed in the PAI learning process in the lab."

The statement is applied by PAI teacher Mr. Syarifudin, S.Pd.I in what students should do in the use of PAI laboratories. To continue from the previous discussion, namely what provisions are provided by the school in the use of PAI laboratories.

Interview Results of PAI Teacher Wednesday, July 19, 2023 3 Interview Results of PAI Teacher Wednesday, July 19, 2023 68 Further in the interview Mr. Syarifudin, S.Pd.I explained that: "The school provides facilities for the PAI laboratory room, a long prayer mat, equipment and materials for handling the corpse, sound system and mic, pulpit, air conditioner, room fragrance, khutbah stick, projector.".

The statement was delivered by PAI teacher Mr. Syarifudin, S.Pd.I in the provision of what the school provides in the use of PAI laboratories. And the last indicator of the question for the source, namely what are the obstacles in the use of PAI laboratories? As explained by Mr. Syarifudin, S.Pd.I, namely: "Starting from the constraints in the form of material and non-material. Such as power outages, the air conditioner is not cold enough, the electricity token has not been refilled, delivering presentations in the lab between the laptop and the projector is not connected, some of the prayer mats have not been washed, the pulpit for the sermon is rather fragile, when using the microphone has problems because it is not connected to the sound system, it is also not very clear in the sound system."

The above statement is the last answer of the sub-indicator that has been delivered by Mr. Syarifudin, S.Pd.I as the implementing teacher of PAI laboratory. 4 Results of PAI Teacher Interview Wednesday, July 23, 2023. Results of PAI Teacher Interview Wednesday, July 23, 2023.

From this statement, it can be concluded that the PAI Laboratory really needs the

participation and cooperation of all elements so that it can run smoothly without any obstacles that can interfere with the course of activities in the implementation of the PAI Laboratory. Things that become obstacles in the implementation of activities can be used as material for improvement so that in the future activities in the PAI Laboratory become even better.

In this case, PAI teachers become the core in the preparations for the use of PAI laboratories. Careful preparation from the easiest to the most difficult thing is something that must be carried out in the use of PAI laboratories.

This research is strengthened by previous research by maximizing the means of supporting student activities, especially those oriented towards character development through learning and extracurricular activities on the role of the PAI Laboratory in shaping students' religious character. (Wafiroh, 2019)

Therefore, the use of the PAI Laboratory in improving the Spiritual competence of students requires character building through the materials taught and delivered by PAI teachers and also the provision of extracurricular activities related to PAI learning in the PAI laboratory.

Furthermore, based on the results of the research, the Islamic Education Teacher in the application of the form of use of Islamic Education is related to mastery of the material, conducting a pre-test before the test in the Islamic Education laboratory, the teacher applies individual practice, then in the form of assessment results and carrying out remedials when the value has not reached the minimum completeness criteria for Islamic Education.

The results of data conducted by previous studies revealed that strengthening spiritual competence through 4 competencies, namely personal, pedagogical, professional and social competencies applied by teachers to students in PAI laboratories. (Fatmawati, 2023)

The next finding is what students do in using the PAI laboratory. Learners understand the content of the material, understand what is practiced, learners are required to prepare tools and practice materials when in the lab, use tools and materials in practice in the PAI laboratory.

Implementation in the PAI laboratory of students with all its activities as a place to learn to develop themselves by training themselves by training spiritual, intellectual, social skills and maturing attitudes, a comprehensive understanding of the teachings of Islam and the cultivation of noble moral values. As a place for scientific sharing, discussion, research and providing solutions to the problems of Muslims. (Wahono & Fuadah)

From the discussion above, continuous strengthening consistently in Islamic Religious Education learning is needed by PAI teachers and additional extracurricular activities as further support in improving students' spiritual competence.

Islamic religious education requires facilities. If there is a science laboratory, biology laboratory, language laboratory, then the school also needs a religion laboratory in addition to the mosque, (Nurgayapasa & Daulay, 2012)to improve students' Spiritual Competence, so that it can be applied in everyday life.

Laboratories as a center of activity for the development of process skills, motor skills, and the formation of scientific attitudes (especially the development of interest in conducting investigations, environmental research and interest in studying nature in depth) will not be realized without a laboratory. Students' independent attitude in understanding lessons can only be built with the presence of a laboratory. Currently, the existence of a laboratory can be considered a demand along with developments in teaching and curriculum development that are increasingly complex. (Decaprio, 2013)

Likewise, the existence of PAI laboratories is needed by educational institutions. In the PAI laboratory, the learning process is carried out by using learning media and students are invited to practice, research and experiment on the material being studied, so that it will help accelerate student understanding and students will be able to develop competencies related to Islamic religion.

In this case, PAI teachers become the core in the preparations for the use of PAI laboratories. Careful preparation from the easiest to the most difficult thing is something that must be implemented in the use of PAI laboratories. Therefore, the use of the PAI Laboratory in improving the Spiritual competence of students requires character building through the materials taught and delivered by PAI teachers and also the procurement of extracurricular activities related to PAI learning in the PAI laboratory. Furthermore, based on the results of the PAI Teacher's

research in the application of the form of use of PAI related to mastery of the material, conducting a pre-test before the test in the PAI laboratory, the teacher applies the implementation of individual practice, then in the form of assessment results and carrying out remedials when the value has not reached the minimum completeness criteria of Islamic Religious Education.

The results of data conducted by previous studies revealed that strengthening spiritual competence through 4 competencies, namely personal, pedagogical, professional and social competencies applied by teachers to students in PAI laboratories. The next finding is what students do in using the PAI laboratory. Learners understand the content of the material, understand what is practiced, learners are required to prepare tools and practice materials when in the lab, use tools and materials in practice in the PAI laboratory. Implementation in the PAI laboratory of students with all its activities as a place to learn to develop themselves by training themselves by training spiritual, intellectual, social skills and maturing attitudes, a comprehensive understanding of the teachings of Islam and the cultivation of noble moral values. As a place for scientific sharing, discussion, research and solution to the problems of Muslims.

Some factors that support the management of PAI Laboratory facilities and infrastructure include: Provision of adequate facilities and infrastructure, availability of teaching materials and literature, competent teaching staff, use of educational technology, security and cleanliness, periodic maintenance and care, effective spatial arrangements, selection of appropriate learning methods, extracurricular activities or additional research, evaluation and monitoring of the learning process, involvement of parents and other stakeholders, good administrative management, relevant curriculum development, availability of funds and resources. By paying attention to the above factors, the management of PAI Laboratory facilities and infrastructure can run effectively and contribute positively to Islamic learning.

In the research findings, the support of the principal and his staff as well as support from outside parties such as the school committee, and parents are needed in the use and utilization of PAI laboratories. In order for PAI learning in the laboratory to run effectively and efficiently, PAI laboratories really need material and non-material support from the school and outside the school. The participation of school parties such as the principal, vice principal of curriculum, and outside the school such as the school committee and student guardians from the research findings is so that the learning process in the laboratory can be controlled properly from all the shortcomings and advantages of its implementation. The school and outside the school can help so that the procedures to be implemented also run optimally, according to the expectations of both parties.

The next finding is what students do in using the PAI laboratory. Learners understand the content of the material, understand what is practiced, learners are required to prepare tools and practice materials when in the lab, use tools and materials in practice in the PAI laboratory. Implementation in the PAI laboratory of students with all its activities as a place to learn to develop themselves by training themselves by training spiritual, intellectual, social skills and maturing attitudes, a comprehensive understanding of the teachings of Islam and the cultivation of noble moral values. As a place of scientific sharing, discussion, research and solution provider for Muslim problems. From the discussion above, continuous strengthening consistently in Islamic Religious Education learning is needed by PAI teachers and additional extracurricular activities as further support in improving students' spiritual competence.

Based on the research findings, the school has set the provisions applied in the qualifications as a requirement for the person in charge of managing the PAI laboratory. The minimum requirements of the person in charge of the PAI laboratory are formal education S1 according to the major or linear Islamic Education. Experienced in the field, with a spirit of integrity, skilled in management and able to take full responsibility in managing the PAI laboratory. Furthermore, from the research findings. in laboratory management involves all parties from the school and from outside the school. In order to manage the laboratory managed professionally and become an example for other schools in the management of PAI laboratories.

Finally, from the findings of the research conducted by the researchers, it is certain that in the use, utilization and management of PAI laboratories there must be some obstacles and what must be evaluated, improved, and implemented that must be evaluated and improved in its management.

CONCLUSION

Based on the explanation above, it can be concluded that the existence of PAI Laboratory in developing spiritual competence is related to the entire preparation of PAI teachers in managing, utilizing the PAI laboratory as it should be in developing spiritual competence by using 4 competencies that exist in students are personal, pedagogic, professional and social competencies that exist in students, consistent in strengthening the character of students and also strengthening the implementation of activities in the PAI laboratory as an extracurricular addition to Islamic Religious Education learning.

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CONFLICT OF INTEREST

The suggestions that the author can give after doing this research include:
1. For the school, it is expected to be able to involve PAI teachers with students, student guardians, and school committees in optimizing well in the existence of PAI laboratories in developing students' spiritual competence.
2. Islamic Religious Education teachers are expected to always be committed and consistent in always guiding, educating, teaching students in developing students' spiritual competence in the Islamic Education Laboratory.
3. For further researchers, it is hoped that they will be able to examine more deeply the existence of PAI laboratories in developing students' spiritual competencies so that their implementation can run effectively, innovatively, and fun.

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