ISLAMIC RELIGIOUS EDUCATION (PAI) MODELAT JUNIOR HIGH SCHOOL (SMP) MUHAMMADIYAH 1 ALTERNATIVE MAGELANG CITY (MUTUAL)

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Abstract

This paper discusses the model of Islamic Religious Education in Junior High School (SMP). The researcher raised the Muhammaiyah 1 Alternative Junior High School in Magelang City (MUTUAL) as the model under study. By using the approach of observation, interviews, and analysis, the authors attempt to describe and explain the SMP MUTUAL model and the Islamic Religious Education (PAI) model that it organizes. The research is directed at the historical conditions of SMP MUTUAL, the pattern of Islamic Religious Education (PAI), the implications of the applied PAI pattern, and its development. This study obtained the main conclusion that the PAI model in SMP MUTUAL is not only a complement to the educational curriculum, but that the implementation of PAI becomes a unified curriculum, becomes the basis for strengthening the curriculum character and school character, as well as being a model or pattern characteristic of SMP MUTUAL that distinguishes it from other institutions. another education.

Keywords:, *Implementation, Islamic Religious Education, Model, Development, Junior High School, Mutual.*

Preliminary

The education has an important role in the life of a society. The form and life quality of a society is largely determined by the form and quality of education it self. The character and quality of life of the Islamic community in Indonesia so that it becomes an Islamic society (according to Islamic value and carrying out Islamic teaching), also depend on the exist of education in the community that

teaches Islamic values and teachings of the Islamic religion, which is referred to as Islamic Education. In other words, Islamic education in Indonesia is one of the main joints for the creation of an Islamic Muslim society. Islamic education is defined asa

set of values and teachings sourced from the Qur'an and Sunnah that are taught to humans (students) so that they succeed in becoming individuals and communities with perfect Islamic (Muslim) personalities (kamil) Islamic education is a process that must be intentional, planned, and managed. Therefore, it is necessary to have people or institutions who are aware ofcarrying out the process and controlling it to achieve the goals of Islamic educationand the expected results targets. Moh. Roqib stated that in education there is an institution, media, forum, or certain situations and conditions that allow the implementation of the learning process, both structured and traditionally created previously, commonly called educational institutions.[1] One of the educational institutions in Law Number 20 of 2003 concerning the National Education System is formal education at the basic level of education in the form of Junior High School (SMP) which is held within 3 (three) years.

The law also states that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. As for Islamic education, according to Muzayin Arifin, its function is internalizing (instilling in the person) in addition Islamic values, it also develops students to be able to practice these values dynamically and flexibly within the limits of the configuration of the ideals of God's revelation. This means that Islamic education must optimally be able to educate students to have "maturity or maturity" in faith, piety, and practice the results of education obtained, so that they become thinkers who are also practitioners of Islamic teachings, who are dialogic towards the development of the times. In other words, Islamic education must be able to create new "mujtahids" in the field of mujtahid-worldly life that is continuous interactively without division between the two fields.[22] Specifically regarding Islamic Religious Education (PAI), according to Zakiah Daradjad, the goal is to foster religious people, meaning humans who are able to carry out Islamic

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[1] Moh. Roqib, *Ilmu Pendidikan Islam*, (Yogyakarta: LkiS Yogyakarta, 2009), p. 121
[2] Muzayyin Arifin, *Filsafat Pendidikan Islam,* (Jakarta: Bumi Aksara, 2003)*,* p. 111.

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religious teachings properly and perfectly, so that they are reflected in attitudes and actions in all their lives, in order to achieve happiness and glory. world and the hereafter, which can be fostered through intensive and effective religious teaching[3]

SMP MUTUAL (Muhammadiyah 1 Alternative Junior High School in Magelang City) is an education unit designed as a secondary school from SD MUTUAL (Muhammadiyah 1 Alternative Elementary School in Magelang City). SMP MUTUAL applies learning methods by developing an "alternative" model curriculum and managed by selected teachers, with standardized qualifications and competencies.[4] As one of the model schools, SMP MUTUAL is a formal educational institution organized by the Regional Leadership of Muhammadiyah Magelang City. The hallmark of the "alternative" model of SMP MUTUAL lies in the form of formal schools that conform to the provisions of Law Number 20 of 2003 concerning the National Education System on the one hand, and on the other hand is a form of embodiment of Muhammadiyah model education as an Islamic education institution. This model is the main basis for the vision of SMP MUTUAL and its mission in carrying out the function of education in general, and specifically the function of Islamic education. In this context, SMP MUTUAL integrates the Islamic Religious Education (PAI) curriculum into its education system.

This article will discuss the results of qualitative research at MUTUAL SMP related to historical studies, the implementation of the Islamic Religious Education (PAI) model, analysis of its implications and development. Approach to the object of research using the methods of observation, description, and analysis. This paper is expected to provide a clear picture of the historical condition of MUTUAL SMP, the pattern of Islamic Religious Education, the implications of the applied pattern of Islamic Education, and its development.

Discussion

A. Understanding Concept

The model is defined as a pattern (example, reference, variety, and so on) of

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[3] Zakiah Daradjad, *Metodik Khusus Pengajaran Agama Islam*, (Jakarta: Bumi Aksara, 1995), p. 172
[4] https://smpmutual.sch.id/tentang-kami.html

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something to be made or produced.[5] Islamic education, according to Ahmad Tafsir, is guidance given by someone to someone so that he can develop optimally in cordance with Islamic teachings.[6] So the Islamic Religious Education model here means the pattern (examples, references, variety, and so on) of the guidance that is made or produced and carried out at SMP MUTUAL to students so that they develop optimally in accordance with Islamic teachings.

Junior High School (SMP) according to Law Number 20 of 2003 concerning the National Education System is one form of formal education at the basic education level, as a continuation of Elementary School (SD). The basic education level is held for 9 years, namely 6 years in elementary school and 3 years in junior high school. SMP MUTUAL is an abbreviation of Muhammadiyah 1 Alternative Junior High School in Magelang City.

Historical studies consist of two words, namely study and historical. In the big Indonesian dictionary "study" comes from the basic word "study" which means lesson; investigation. "Research" means the result of the study.[7] Historical is defined with regard to history; relating to or having to do with the past; historic.[8] Historical studies mean the results of studying or the results of investigations relating to history that have to do with the past. In this paper, historical studies are intended as a result of reviewing or the results of investigations relating to the history of the establishment of SMP MUTUAL and its history regarding Islamic Religious Education. Meanwhile, "implementation" means implementation; application,[9] which in this case is the implementation or application of Islamic Religious Education in SMP MUTUAL. The word "implication" means: involvement or state of being involved; which is included or concluded; suggested, but not stated.[10] Regarding the implementation of PAI in SMP MUTUAL, what is meant is the involvement of the PAI implementation pattern in SMP MUTUAL in the whole process of teaching and learning activities and its involvement in the characteristics, identity, and character of the SMP MUTUAL model.

Quoting from Muhamad Tisna Nugraha, according to him, the word

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[5] https://kbbi.web.id/model

[6] Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam*, (Bandung: PT Remaja Rosdakarya, 1992), p. 32.

[7] https://kbbi.web.id/kaji

[8] https://kbbi.web.id/historis

[9] https://typoonline.com/kbbi/implementasi

[10] https://kbbi.web.id/implikasi

"development" is etymologically defined as gradual and regular development that leads to the desired target. Meanwhile, in terms of terminology, the word "development" is defined as an activity that produces designs or products that can be used to solve actual problems.[11]

Related to the understanding of PAI above, what is meant by PAI development is the gradual and regular development of a guidance model given by someone to someone so that he or she develops optimally in accordance with Islamic teachingsas the desired target. The development of the guidance model is operationally reflective activities that produce designs or products related to PAI that can be usedto solve actual problems in the educational environment in particular, and in the wider community in general. The substance of PAI is basically a curriculum, Government Regulation Number 19 of 2005 concerning National Education Standards (NES), is defined as a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelinesfor the implementation of learning activities to achieve educational goals. Thus are the curriculum should be contained in a written document or written plan that contains a statement about the qualities that students who take part in the curriculummust possess. So what is meant by PAI development are reflective activities that produce PAI curriculum designs or products to solve actual problems.

B.   Historical Study of SMP MUTUAL Model

"Mutual" is an abbreviation of Muhammadiyah One Alternative, which first emerged as the idea of KH. Abu Ubaidah, a member of the Muhammadiyah Regional Leadership Magelang City. The term emerged as the idea of an alternative grand model of primary and secondary education in 2005, along with the development of the Integrated Islamic School model.[12]

The term "mutual" was put forward by KH. Abu Ubaidah in a Plenary Meeting of Muhammadiyah Regional Leadership in Magelang City in 2005, led by Drs. KH.

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[11] Muhamad Tisna Nugraha, "Pengembangan Model Kurikulum Pendidikan Agama Islam (PAI) Menuju Masyarakat Ekonomi Asean (MEA)", At-Turats, Jurnal Pendidikan Agama Islam, Vol. 10 No. 1, 2016, p. 16.

[12] Interview with Mr. Drs. KH. Djam'an Muhyidin, Chairman of PD Muhammadiyah Magelang City for the 2009-2019 Period, at the Magelang City Baznas Office, Friday 12 March 2021.

Djam'an Muhyidin. The Plenary Meeting discussed the need for Muhammadiyah to reform primary and secondary education institutions under the coordination of the Basic and Secondary Education Council (Majelis Dikdasmen). On the suggestion of KH. Abu Ubaidah, the Plenary Meeting agreed and ratified the use of the term "Mutual" as a brand for elementary and secondary schools that would become Muhammadiyah's flagship schools in Magelang City.

According to Kyai Djam'an, the "Mutual" brand is substantially a pattern of school system education that is integrated with the madrasa system and the boarding school system. He further explained, "Mutual" is a pattern of school education with a full day school and boarding school system that implements an integrated curriculum between the Ministry of National Education curriculum for general subjects, the Ministry of Religion curriculum for Islamic religious subjects, and the curriculum with special or local characteristics of Muhammadiyah.

The Plenary Meeting of Muhammadiyah Regional Leaders in Magelang City in 2005 then gave a mandate to the Basic and Secondary Education Council (Majelis Dikdasmen) led by Drs. H. Nur Muhammad and Drs. H. Nur Hadi Ismail, respectively as Chair and Secretary of the Basic Education Council, to operate Muhammadiyah 1 Elementary School in Magelang City (originally an Islamic Elementary School that had been established since 1960, where one of the teachers was Mr. Fajar: parents Prof. Dr. Malik Fajar, Minister of National Education), became the Muhammadiyah One Alternative Elementary School in Magelang City,

abbreviated as SD MUTUAL and became a brand as the Primary School of PD Muhmmadiyah, Magelang City.

According to Kyai Djam'an, SD MUTUAL is designed as an excellent school and an alternative choice of education for the Muhammadiyah model, which is based on three main aspects, namely strengthening character, scientific tradition, and tradition of achievement. To realize the idea of SD MUTUAL, the Regional Leadership of Muhammadiyah in Magelang City together with the Educational Education Council conducted field studies to various schools that were considered to be used as model references, among others and especially field studies to SD Muhammadiyah 6 Surabaya.

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In terms of curriculum, continued Kyai Djam'an, SD MUTUAL is planned to implement the integration of the national education curriculum, the Islamic Religious Education curriculum at the Ministry of Religion, and the Muhammadiyah local curriculum. In the aspect of character strengthening, it is realized through the preparation of the Islamic Religious Education (PAI) curriculum in schools, adding religious subjects in schools, and traditionalizing the practice of Islamic teachings in schools. The National Education Curriculum is implemented by building a scientific tradition and a tradition of achievement. According to Kyai Djam'an, the application of these three aspects is intended as an embodiment of the spirit of Muhammadiyah values to return to the teachings of the Qur'an, Sunnah, and ijtihad to find solutions to the problems of the Islamic community at every age. Still according to Kyai Jam'an, Islamic education must be oriented to the integration of knowledge, there is no dichotomy of science as religious and non-religious (secular) knowledge, science comes from one, namely Allah SWT, the All-Knowing Essence. Muhammadiyah board members and organizational members need to know and apply these principles in the process of Islamic education.

The potential strength of Persyarikatan Muhammaiyah everywhere is the educated, skilled, and innovative human resources (HR) so that it becomes the motto of a "progressive" Islamic mass organization. This potential is mainly empowered in the field of educational business charity so that public trust has been built up to this point in the Muhammadiyah organization in the management of education. The potential strength of human resources is also supported by the strength of material and financial resources in the form of SD Muhammadiyah 1 Magelang City which has been established since 1960 as well as infaq of Muhammadiyah administrators and residents. Institutionally, the birth of SD MUTUAL in 2005 was a continued of SD Muhammadiyah 1 Magelang City which was packaged with a new brand, updated educational methods and management to respond to the needs of the community. SD MUTUAL is under the responsibility and is one of the institutions fostered by the Muhammadiyah Regional Leadership in Magelang City, which is technically operationally controlled by the Basic and

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Secondary Education Council (Majelis Dikdasmen).

According to Kyai Djam'an, at first some people were still worried about this idea. However, the Regional Leadership of Magelang City interprets this concern as a form of warning and a message of caution so that the idea of "mutual" is planned and implemented with careful and careful calculations.

The foundation of Muhammadiyah 1 Magelang City, which has been established since 1960, certainly has a large gr resource to manage and empower its potential to realize the idea of increasing the capacity and quality of its alma mater to become a SD MUTUAL. The participation and support of graduate who have spread across various regions and work in various government and private institutions is a big enough opportunity for the realization of SD MUTUAL. They not only contribute financially in the form of infaq, they are also ready to send their children to SD MUTUAL and socialize it in the community.

With the expertise of the figures who sit in the ranks of the Muhammadiyah Regional Leadership in Magelang City, their managerial abilities, as well as their shared optimism, have become a big capital for the realization of SD MUTUAL as aspired to. SD MUTUAL then proceeded with a very strict selection process for students, teachers, and learning processes. Persistent, disciplined and careful efforts then produce quality output products for SD MUTUAL students as expected, namely, Islamic character and academic and non-academic achievements. This success has become the pride of students, parents, teachers, and leaders of Muhammadiyah in Magelang City, having an almamater of SD MUTUAL.

The success and history of the success of SD MUTUAL for the last 10 years, further motivated and inspired the Regional Leadership of Muhammadiyah Magelang City to change the pattern of SMP Muhammaiyah in Magelang City which had been established since August 1, 1954, which has been managed with reference to the national education system, into SMP MUTUAL (SMP Muhammadiyah 1 alternative). MUTUAL SMP was introduced to the public in the new academic year 2016/2017. The change and pilot development of SMP Muhammadiyah Magelang City into SMP MUTUAL was initiated by the MUTUAL SMP Development Team formed by the Regional Leadership of

Magelang City. Along with the process of change and development, on August 28, 2017 SMP MUTUAL was led by the new Principal, Mr. Wasi'un, M.Pd.I who replaced the previous Principal, Mr. Subandi, S.Pd.[13] During this pilot process, SMP MUTUAL applied the full day school concept to implement the addition of the Islamic Religious Education curriculum and the local content curriculum of Muhammadiyah in schools.

Furthermore, the Regional Leadership of Magelang City strengthened the process of developing the SMP MUTUAL nomenclature through the Decree of the Regional Leadership of the City of Magelang Number: 064/III..0/2017 dated July 17, 2020, starting with the acceptance of the first boarding class at SMP MUTUAL which was integrated with the Muhammadiyah Boarding School of Magelang City.[14]

C. The Basic Framework of the SMP MUTUAL Model

SMP MUTUAL is designed as a superior school and a continuation of SD MUTUAL which is known to have character strengthening, scientific traditions,

and traditions of achievement. SD MUTUAL and SMP MUTUAL are superior educational institutions of the Magelang City Regional Leadership Education Council with Islamic religious characteristics that integrate science, technology, art and culture based on the spirit of faith values and good morals.[15]

SMP MUTUAL as a model of Islamic education version of the Regional Leadership of Muhammadiyah Magelang City was developed based on the resultsof the analysis related to the needs of various elements and based on the results of academic tests. The needs analysis and academic test can be concluded to include three things: (1) mapping the needs of stakeholders and the readiness of human resources. Stakeholders in this case are parents, who expect Islamic religious education to be a spirit and color the overall learning activities of students who are well programmed. Regarding human resources, especially teachers who are

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[13] Latif Hakam Albar dkk, *Laporan Akhir Praktik Pengenalan Lapangan Persekolahan (PPLP) di SMP Muhammadiyah 1 Alternatif Kota Magelang (MUTUAL)*, Magelang: Prodi PAI Fakultas Agama Islam Universitas Muhammadiyah Magelang, 2020, p. 4.

[14] *Loc. Cit*

[15] *Op. Cit*. p. 5

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required to be professional, able to adapt to the challenges of the times, and able to meet teacher competency standards which include pedagogic competence, professional competence, personality competence, social competence, as well as spiritual and leadership competencies (additional by the Ministry of Religion) inherently in the teacher's personality; (2) the development of science and technology that must be adapted into the curriculum structure. The development of science and technology has brought changes in society and global challenges that need to be studied and made ijtihad adjustments; (3) the characteristics of studentsare closely related to the psychological aspect. Attention and studies related to this require curriculum management and learning processes that pay attention to psychological aspects of students which include behavior, needs and interests, strategies and methods, attention, an integrated and continuous evaluation system.[16] Broadly speaking, SMP MUTUAL is a school that organizes an integrative education curriculum that is applied through two forms of educational service programs, namely: (1) Full Day School (FDS) Program, which is an education program that integrates the national curriculum system (Ministry of National Education) with madrasa education curriculum (Ministry of Religion), and focuses on the quality of science together with the quality of understanding and practicing Islamic teachings; (2) Boarding School (BS) program, namely the FDS program coupled with integrated character development for 24 hours (boarding school system) which focuses on strengthening aspects of understanding and practicing Islamic teachings without leaving the academic aspect.

Fullday School and Boarding School are SMP MUTUAL model education programs that are based on an integrated curriculum system developed with religious characteristics and distinct advantages, curriculum management, HR management, and operational management.[17]

The integrated curriculum system development model is designed by combining the curriculum from the Ministry of National Education with the curriculum from the Ministry of Religion in the form of the Islamic Religious Education curriculum and the Islamic boarding school curriculum. The superior quality of the FDS and

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[16] *Ibid*, p. 6-7
[17] *Ibid*, p. 7

BS programs is also designed through an integrated system in the development of students' character in a sustainable manner, by reinforcing the values of the attitude (affective) aspects of the knowledge (cognitive) and skill (psychomotor) aspects. Such a model requires the management of a special curriculum development that is different from the curriculum management of schools, madrasas, or Islamic boarding schools in general. Management of special curriculum development for SMP MUTUAL is applied to aspects of goal formulation, aspects of material content, aspects of methods and approaches, and aspects of evaluation. More concretely, curriculum development for SMP MUTUAL refers to the 2013 national curriculum by strengthening uniqueness values in an integrated manner through intracurricular and extracurricular programs, as well as learning special books for Islamic boarding schools. The main superior programs offered are the tahsin and Tahfid Qur'an programs. In addition to the main program, there are other excellent programs, namely improving academic achievement, developing talent and interests, and developing student soft skills programs.[18] The value of excellence programmed by SMP MUTUAL through FDS and BS can be implemented properly and achieve the expected targets because it has good education management. Education management here is run by human resources who are selected selectively and measurably according to the needs and targets of the school. Teachers and education staff are individuals who have professional competence and quality in their respective fields, and in particular have strong intentions and high enthusiasm to advance the school in accordance with its vision and mission. In this case, the aspects of loyalty, integrity, dedication, professionalism, creativity, and innovation are the key words that are continuously built and evaluated by the principal and the leadership of the Magelang City Regional Leadership Primary and Secondary Education Council in a planned, programmed, and directed manner. SMP MUTUAL is not only managed with good educational administration that adapts to modern administrative systems, even SMP MUTUAL is also managed with Muhammadiyah's educational quality improvement strategy management. SMP MUTUAL is under the control of a management that is able to plan, manage,

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[18] *Ibid.*, p. 8

supervise, and evaluate human resources, infrastructure, and the course of the educational process.[19]

SMP MUTUAL education management is run with funding sourced from the Operational Assistance Fund (BOS), Regional School Operational Assistance (BOSDA), and Community Participation Funds (PSM/SPP). BOS and BOSDA are obtained from the Central Government and the City Government of Magelang every 3 years, while SPP funds are obtained from students' parents every 1 month.[20]

The vision of SMP MUTUAL is to create an Islamic, superior, progressive and environmentally friendly school with the following indicators:

1) Realizing the appreciation and practice of the teachings of Islam.

2) Realizing a valid understanding of Islamic teachings.

3) Realizing the rest of the faqih in the religion of Islam. Creating an Islamic school environment.

4) Realizing excellent students in the field of academic achievement.

5) Realizing superior students in the field of non-academic achievements.

6) Realizing superior students in the field of tahsin and tahfid Al-Qur'an.

7) Realizing advanced schools in accordance with national education standards.

8) Realizing an advanced school and becoming a center for religious education in Magelang City in particular and Indonesia in general.

SMP MUTUAL's mission is:

a) appreciation and practice of Islamic religious teachings through learning Iqro ', taarus Qur'an, dhuha prayer, congregational prayers, cults by students/teachers, pesantren, and tahajjud prayers both at school and at home.

b) Implementing programs to understand authentic Islamic teachings by understanding students with an understanding of fiqhiyyah.

c) Implement Islamic programs with the aim of students being faqih in Islam.

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[19] MUTUAL SMP is managed based on the School Work Plan (RKS) which also functions as the Four Year Medium Term Work Plan (RKJM). This RKS/RKJM becomes the work reference for MUTUAL SMP education management under the leadership of the Principal who is supervised and evaluated by the Muhammadiyah Regional Leadership Educational Council of Magelang City. See, Kelompok Kerja RKS RKJM, *Rencana Kerja (RKS) SMP MUTUAL*, Magelang: 2018.

[20] *Ibid*, p. 24.

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d) Implement and make regulations concerning the etiquette of behaving and dressing as well as maintaining an Islamic school environment.

e) Implement programs and academic guidance so that students excel in the field of academic achievement.

f) Implement non-academic programs and guidance so that students excel in the field of non-academic achievement.

g) Implement a guidance program in the field of tahsin and tahfid of the Qur'an.

h) Implement advanced schools in accordance with national education standards, namely:

1) Implement the development of content standards (curriculum)

2) Implement process standard development

3) Implement the development of management standards

4) Carry out the development of graduation standards

5) Implementing the development of infrastructure standards

6) Implement the development of standards for educators and education personnel

7) Implementing the development of financing standards

8) Implement the development of assessment standards.

D. Implementation of the PAI Model in SMP MUTUAL: Implementation, Control, and Supervision.

The PAI model at SMP MUTUAL is implemented through intracurricular programs, extracurricular programs, and boarding programs (boarding schools). In the intracurricular program, PAI is held through learning the following subjects: Al-Qur'an, Aqidah, Morals, Worship, Dates, Siroh Nabawiyah, Khot, Aqidatul Awam, Akhlaqul Banin/Banat, Tahsin Al-Qur'an, Tahfidz Al-Qur'an, and Arabic. This PAI subject is taught by 4 PAI teachers. The PAI subjects are further deepened in the boarding program. Tahsin Al-Qur'an, Tahfid Al-Qur'an, and Arabic are the main learning activities in the boarding program which are guided by 9 tutors/caregivers, 4 male teachers and 5 female teachers. Islamic Religious Education at SMP MUTUAL which is held through the FDS and BS intracurricular programs is intended as a means of strengthening the religious character of students. So in the learning and teaching

process in the classroom, first it begins with prayer, tahsin the Koran / muroja'ah Tahfid Koran.

In addition, the development of PAI with the intended purpose is also carried out through extracurricular programs. The forum for the implementation of extracurricular programs is the student organization, namely the Muhammadiyah Student Association (IPM), Nasyiatul Aisyiyah (NA), and the Jami' Mosque. The existence and function of the Jami' Mosque in the SMP MUTUAL environment which is well managed by the Jami' Mosque Takmir organization contributes greatly to the development and strengthening of the religious character of students, teachers, parents, and residents of the mosque congregation. The Jami' Mosque Takmir Management manages and prospers with programs/activities that are in line with the function of the mosque as a place of worship, a place to study, a place for developing people, a center for da'wah and culture, a center for cadre of people, and a power base for Muslims The activities of the Jami' Mosque prosperity are:

a. Congregations for fardhu prayers, funeral prayers, dhuha prayers, dhikr, muroja'ah tahfid and tahsin, are carried out by teachers, kindergartens, students, and community members.

b. Riadhus Shalihin book study every Tuesday night after Maghrib prayer, followed by teachers, kindergarteners, students, and community members.

c. Fajr lectures every Thursday, attended by teachers, kindergarteners, students, and community members.

d. Islamic study on Sunday morning, attended by teachers, kindergarteners, students, parents of students, and community members.

e. Commemoration of Islamic Holidays (PHBI) which brings preachers of national and international level. This activity was attended by teachers, kindergarteners, students, parents of students, and members of the wider community.

f. The dhuha cult, followed by teachers, kindergartens, and students.

g. The dhuhur cult, followed by teachers, kindergartens, students, community members.

The control and supervision of the implementation of the PAI model at SMP MUTUAL is directly controlled by the Principal. He has an educational background in

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PAI, a Masters degree in Islamic Education. The task of identifying and supervising the Principal is assisted by 3 PAI subject teachers and 9 tutoring teachers/boarding caregivers.

From the point of view of education administration, the control of the implementation of the PAI model in SMP MUTUAL is contained in the Academic Regulations system which is drawn up and stipulated at the beginning of the school year. The Academic Regulation (PA) contains the education calendar (KP), minimum learning completeness (KBM), remedial and enrichment (R&P), and grade promotion criteria (KKK). In the criteria for grade promotion, it is stated that one of the criteria is to have a minimum value both for aspects of personality, behavior and crafts in the two semesters of classes that are followed.[21] This criterionis closely related to the practice of Islamic teachings which is one of the goals of the PAI curriculum. The education administration becomes a reference instrument for implementing the curriculum, controlling the expected outcome targets, and ensuring the quality of the results to be achieved.

PAI control at SMP MUTUAL is also implemented through the Student Discipline. In Chapter I Article 1, it is stated that the General Provisions for Student Discipline are as follows:

1. What is meant by the Student Discipline is the regulations that apply and must be obeyed by every student of SMP MUTUAL Magelang City.

2. These school rules are intended as signs for students to behave, behave, act, speak and carry out daily activities at school in order to create a school climate and culture that can support effective learning activities.

3. This order is made based on the values of Islamic teachings adopted by the school which include the values of faith, piety, noble character, association, discipline, order, cleanliness, health, neatness, security, beauty and kinship as well as values that support activities effective learning.

Based on these general provisions, it can be concluded that student discipline is intended to control the implementation of PAI in SMP MUTUAL related to student life at school. Compliance or obedience of students to these rules will inherently

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[21] *Ibid.*, p. 18.

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support the internalization of the values of Islamic teachings, support the implementation of its teachings, and shape the personal character of students.

Systematic supervision of the implementation of PAI in SMP MUTUAL is manifested in the form of scoring violations of student attitudes / character in accordance with the value of violations of student discipline. The highest violation score is worth 100 which results in sanctions being returned to the parents and/or reported/submitted to the authorities. Types of violations that immediately get a score of 100 are:

1) Using drugs

2) Tattooed body

3) Doing criminal acts outside of school & dealing with the authorities.

4) Threatening the Principal, Teachers, and Employees.

5) Altering, destroying and falsifying report cards or official documents.

6) Falsifying stamps, receipts and official school documents.

7) Making false letters/circulars/information on behalf of the school

8) Proven pregnant or pregnant atau

9) Proven to be married[22]

If a student has violated the rules and achieved a point score of 75, he will be referred to be subject to sanctions in the form of: verbal or written warnings, additional points, calling parents, returning to parents, or other sanctions decided by the school according to the level/type of violation.[23]

E. Implications of the PAI Model in SMP MUTUAL

The implication or involvement of the pattern of PAI implementation in SMP MUTUAL is seen in the entire process of teaching and learning activities, and is concluded in the characteristics, identity, and character of the SMP MUTUAL model.

As described earlier, SMP MUTUAL is a formal school education institution, but is strengthened by the PAI curriculum which is the hallmark of madrasas, as well as the curriculum and pattern of pesantren education. This is what is referred to

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[22] *Ibid.*, p. 34
[23] *Ibid.*, p. 31

as curriculum integration at SMP MUTUAL, which is its hallmark, its identity, and its model character that distinguishes it from SMP in general, madrasas in general, and also Islamic boarding schools in general. In short, the pattern of PAI implementation in SMP MUTUAL has implications for its specificity or uniqueness, not just as a complementary subject to the school curriculum. SMP MUTUAL can be called a school educational institution because it is in accordance with the provisions of school education, it can be called a marasah because it applies a curriculum such as the madrasa curriculum, and it can also be called a boarding school because it organizes a boarding school education pattern. For the last character, SMP MUTUAL boarding is different from Islamic boarding schools in general in the aspect of Kyai/Nyai leadership. The special feature of the Islamic boarding school is the leadership of the Kyai/Nyai, while the SMP MUTUAL boarding program is not led by a kyai/nyai, but by the Principal who functions as the principal/person in charge of the boarding program, not as a Kyai Pesantren, even though he has competence as a kyai, and The Muhammadiyah Regional Leadership in Magelang City also has many qualified Kyai/Nyai to lead Islamic boarding schools. In other words, the boarding program rests on leadership and parenting collectively and relies on the institutional system, not the leadership of the kyai as the central figure. For this reason, the SMP MUTUAL and Muhammadiyah Boarding School Magelang boarding programs are not registered as the nomenclature of Islamic boarding schools at the Ministry of Religion.

The pattern of PAI implementation in SMP MUTUAL also has strong implications for the quality of student output produced, and has major implications for the realization of the school's vision and mission.

F. Development of PAI Model at SMP MUTUAL: Dichotomous model, mechanical model, organic/systemic model

Referring to Kyai Djam'an's statement, that SMP MUTUAL as an Islamic educational institution oriented to the integration of knowledge, there is no dichotomy of science as a religious and non-religious (secular) science, the non-dichotomous concept is implemented through the development of the PAI model that animates and colors all teaching and learning activities at SMP MUTUAL. Teachers,

students, and all educational staff carry out their educational duties on the basis of faith, piety, and obeying the teachings of Islam.

Islamic Religious Education (PAI) strengthens the learning character of the subjects of Citizenship Education, Indonesian Language, Mathematics, Natural Sciences, Social Sciences, English, Javanese, Arabic, Skills, and Cultural Arts. Strengthening the Islamic character in these subjects is done through the development of curriculum content and delivery methods. In this case, every subject teacher is required to be able to bring together the content of the subject matter with the PAI subject matter. So every teacher is required to have knowledge related to Islamic religious teachings, have creativity to integrate it with the content of the lessons he conveys, and creativity to find appropriate methods in its delivery. Thus, there is an innovation in learning non-PAI subjects, and at the same time there is also the development of a non-dichotomous PAI model. The development of curriculum content and learning methods that prioritize PAI is a good capital and model for developing curriculum content at SMP MUTUAL.

Conclusion

1. Historically, SMP MUTUAL is a Muhammadiyah One Alternative Junior High School, an alternative model school designed by the Muhammadiyah Regional Leadership of Magelang City. SMP MUTUAL was initiated in the 2016/2017 school year, as a continuation of the SD MUTUAL model which was initiated since the 2005/2006 school year. This school applies the pattern of the madrasa system (to become a full day school or FDS) and the boarding school system (to become a boarding school or BS), with several excellent programs in the form of strengthening character based on Islamic Religious Education (PAI), strengthening scientific traditions, and strengthening achievement traditions.

2. The PAI-based FDS and BS education programs serve as the basic framework for the SMP MUTUAL model. Operationally, SMP MTUAL applies the madrasa curriculum and Islamic boarding school curriculum.

3. The PAI model at SMP MUTUAL is implemented through an integrative intracurricular program, extracurricular program, and boarding program. The

control of the PAI model at SMP MUTUAL is implemented through school education management which regulates and manages school human resources including students. Control is carried out in the form of daily, weekly, monthly, semi-annual and annual supervision.

4. The implication or involvement of the PAI model in SMP MUTUAL is manifested in the whole process of teaching and learning activities so that it becomes the hallmark, identity, and character of the SMP MUTUAL model. Although SMP MUTUAL is a formal school educational institution, it is strengthened by the PAI curriculum which is the hallmark of madrasah, as well as the curriculum and pattern of pesantren education. This is what distinguishes SMP MUTUAL from SMP in general, madrasas in general, and also Islamic boarding schools in general.

5. SMP MUTUAL develops the PAI model organically and systemically, neither dichotomous nor mechanical.

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