

Socialization Of The Goals And Functions Of Islamic Religious Education In Labuhanbatu Regency South

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Abstract.

Education is a process carried out consciously or deliberately in order to increase knowledge, insight and experience to determine life goals so that they can have a broad view towards a better future and with education itself can create quality human beings. Like Western theory, educators in Islam are people who are responsible for the development of students by trying to develop all students' potential, both affective (feelings), cognitive (creativity), and psychomotor potential (intentions). Education is a cultural process to improve human dignity that lasts throughout life. Education is always developing, and is always faced with changing times. That is the cycle of development of changes in education, otherwise education will be left behind by the rapid changes of the times. For this reason, changes in education must be relevant to changing times and the needs of society at that time, so it is important to plan as early as possible which can be stated in the Vision, Mission, Goals and Functions of Islamic Education.

Keywords: *Functions, Objectives of Islamic Education and Labuhanbatu Regency.*

I. INTRODUCTION

Islamic education is an activity that deliberately aims to embody Islamic teachings and values in life. One practical form of implementation is the implementation of Islamic religious education which is designed to produce students' moral attitudes and behavior in accordance with Islamic teachings and values. However, until now, the implementation of Islamic education still has many weaknesses so that it is considered less successful, even failed, in developing religious attitudes and behavior and building students' morals. Buchori assesses that the failure of Islamic religious education is caused by educational practices that only pay attention to cognitive aspects rather than the growth of awareness of (religious) values, ignoring the development of affective and conative-volitive aspects, namely the will and determination to practice the values of religious teachings. Therefore, according to Dhofir as quoted by Sindhunata, there are several things that need to be improved in the implementation of PAI, namely, improving the quality of teachers, the authority of religious teachers needs to be equal to teachers in other fields of study, religious material does not only emphasize cognitive aspects but needs to contain character education material. , improving the quality and quality of teacher and student handbooks.

II. METHODS

In the socialization activity of the aims and functions of Islamic Religious Education at the office of the Ministry of Religion of South Labuhanbatu Regency, which is located at the Gran Suma Hotel, Sisumut-Kopinang, it uses participatory methods, lectures and discussions. Participants who took part in the socialization activities were Public and Private School Teachers within the Ministry of Islamic Religion, South Labuhanbatu Regency. The socialization activity was held on Tuesday 23 August 2022 and the number of participants who took part in the socialization activity consisted of 250 private and state teachers. This socialization activity consists of pre-activities, namely coordination with the South Labuhanbatu Regency Ministry of Religion office, an opening ceremony, provision of materials and finally a question and answer session and discussion.

III. RESULT AND DISCUSSION

Activities to socialize the aims and functions of Islamic religious education were carried out at the Gran-Suma Hotel, South Labuhanbatu district, starting with preparation and coordination with the head of the Ministry of Religion, South Labuhanbatu Regency. Coordination is carried out with the aim of ensuring that socialization activities can run well and obtain support from various parties involved in these socialization activities. Coordinate with the head of the Ministry of Religion of South Labuhanbatu Regency regarding the time and place for the socialization activities and applications for participants who will take part in the socialization activities on the aims and functions of Islamic religious education. After all coordination activities have been carried out for the smooth running of the socialization activities, the time and place for the socialization activities with the aim and function of Islamic religious education will be determined on Tuesday 23 August 2022.

On the day of the socialization activities, the activities begin with an opening ceremony. The opening ceremony was opened by the Head of the Ministry of Religion of South Labuhanbatu Regency, namely Mr. Awaluddin Habibi Siregar and continued with material on the aims and functions of Islamic education in South Labuhanbatu Regency by Drs. H Marwan Dasopang M.Si and accompanied by another resource person, namely Dr. Aziddin Harahap S.H.I., and H. Makmur Ismail Harahap S.Pd.I. In presenting the material, members of the DPR-RI invited all principals of state and private schools, teachers and stakeholders to improve the quality of teachers, the authority of religious teachers needs to be equal to teachers in other fields of study, religious material does not only emphasize cognitive aspects but also needs to contain educational material. character, improving the quality and quality of teacher and student handbooks. An overview of the opening ceremony for the socialization of the aims and functions of Islamic education in South Labuhanbatu district can be seen in the following picture.



Fig 1. Implementation of the Opening Ceremony by Mr. Awaluddin Habibi Siregar,

The opening event was attended by participants in the socialization activities and several invited guests from local community leaders. After the opening event was finished, the activities continued with the main activity, namely providing socialization materials to the participants. The resource person in this socialization activity on the aims and functions of Islamic education is Drs. H Marwan Dasopang M.Si and accompanied by another resource person, namely Dr. Aziddin Harahap S.H.I., and H. Makmur Ismail Harahap S.Pd.I. The material provided by the resource person is to improve the quality of teachers, the authority of religious teachers needs to be equal to teachers in other fields of study, religious material does not only emphasize cognitive aspects but also needs to contain character education material, improving the quality and quality of teacher and student handbooks. An illustration of the material provided by the resource person can be seen in the following picture.



Fig 2. Providing Material by Resource Person

After providing material by the resource person, participants were given the opportunity to ask questions and conduct discussions in the question and answer session. Participants were very enthusiastic in asking the resource person about material regarding the aims and functions of Islamic education. In the socialization activity, the resource person delivered material using the association method, namely delivering material based on facts and events in the field as well as the speaker's experience of Islamic religious education in South Labuhanbatu. The association method used in providing outreach material is considered effective in increasing participants' insight and knowledge regarding Islamic Education. Sharing knowledge based on the resource person's experience in teaching Islamic religious education subjects in South Labuhanbatu Regency. After the question and answer session was finished, the activity ended with a group photo session between participants, invited guests and resource persons. An illustration of the joint photo activity between participants and resource persons can be seen in the following picture.



Fig 3. Photo with Socialization Activities

According to Muhammad Athahiyah al-Abrasy, the goal of Islamic education is the goal that was set and carried out by the Prophet Muhammad SAW during his lifetime, namely the formation of high morals, because moral education is the soul of Islamic education, even without ignoring physical education, reason

and practical knowledge. . This goal is based on the words of the Prophet SAW, which were narrated by Malik bin Anas from Anas bin Malik. "I was sent to perfect good morals" The First World Conference on Muslim Education which was held in Mecca in 1977 produced a formulation which stated that the goal of Islamic education is to achieve comprehensive, balanced growth of the human personality through the training of the soul, intellect, feelings and senses. Therefore, education must include human growth in all aspects, namely physical, mental, intellectual, imagination and language skills, both individually and collectively. Apart from that, education also encourages all these aspects towards goodness and achieving perfection. The ultimate goal of Islamic education lies in behavior that is perfectly submissive to Allah, both personally, as a community and as a whole of humanity. Medium In general, the function of Islamic education is to guide and direct the growth and development of students from stage to stage of life until they reach the point of optimal ability. Meanwhile, its function is to provide facilities that can enable educational tasks to run smoothly. When viewed operationally, the function of Islamic education is as follows:

1. End the business.

Business experiences a beginning and also experiences an end. There are efforts that stop because of failure before reaching the goal but the effort cannot be called finished. In general, a new venture ends when the final goal is achieved.

2. Direct the effort.

Without anticipation or foresight towards goals, fraud will often occur as will inefficient activities.

3. Starting point for achieving other goals.

Goals can also be a starting point for achieving other goals, whether they are new goals or follow-up goals from the first goal. It can be said that in one sense the goal limits the effort. Differences between different types of businesses. If viewed from the perspective of the goal, it does not lie in the matter of whether there is a goal or not, but in the matter of levels according to the order of value.

4. Give value or character to the efforts.

There are businesses whose aims are nobler, nobler than other businesses. Of course, based on a certain system of values, there are businesses whose goals are clearer than others, there are also businesses whose aim is to grab a lot of oars, two or three islands are exceeded. These goals can be parallel and can also be in a straight line or linear sequence.

IV. CONCLUSION

The aim of Islamic education cannot be separated from the aim of human life in Islam, namely to create individual servants of Allah who always fear Him, and can achieve a happy life in this world and the hereafter. Worship is a way of life that covers all aspects of life and everything humans do in the form of words, actions, feelings, thoughts that are related to God. According to Al-Abrasyi, the ultimate goal of Islamic education is a) Moral development, b) Preparing students for life in this world and the hereafter. c) Mastery of knowledge. d) Skills for working in society. In order to carry out their duties as heirs of the prophets (waratsatul Anbiya'), educators should start from amar ma'ruf and nahi munkar in the sense of making the principle of monotheism as the center for spreading the mission of faith, Islam and ihsan, and the main spiritual strength developed by education is individuality, sociality and morality (religious and moral values). As the duties and functions carried out are quite heavy by educators, they should be able to make themselves into complete figures and know their obligations and responsibilities as an educator. Educators must know Allah SWT, in the broadest sense, and the Messenger, and understand the message he brought.

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