The Existence of Islamic Religious Education in Religious Practice at Syiah Kuala University Banda Aceh

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Abstract. This study aims to see the existence of PAI learning in religious experiences carried out by students. Qualitative research is used by interpreting the data collected through in-depth interviews with respondents and observations. The results of his research or findings on the existence of PAI lie in the application of models in PAI learning in PAI study programs that create students to be inclusive, tolerant, and cooperative in religious and cultural diversity. In addition, one of the programs that are also in demand by students in the PAI study program is the implementation of the Quran recitation program at the Syiah Kuala University Banda Aceh, providing an understanding of ukhuwah Islamiah (brotherhood of a religion), ukhuwah wathaniyyah (brotherhood of countrymen), ukhuwah bashariyah (brotherhood of fellow human beings). So that this ukhuwah concept, students develop an actualized character in an attitude of honesty, discipline, responsibility, care, courtesy, environmentally friendly, cooperation, peace-loving, responsive and proactive; responsible for decisions made based on the principle of deliberation and actualizing the religious values contained in it as a paradigm of thinking, behaving, and behaving.

Keywords: Existence · PAI Learning · recitation program Al-Quran

1 Introduction

Its development model needs to be reconstructed, and a model of a dichotomic nature and mechanisms towards an organismic or systemic model, an integral educational model. It is just that overhauling the model requires the ability and political will and policymakers, including the leaders of the educational institutions themselves [1]. Religious Education is one of the courses in the general college curriculum, even being a strategic course in personality development, together with the Pancasila and Citizenship Education courses. The Religious Education course is a compulsory course that must be taught in all study programs. The goal is to build a unique student character, a noble personality, national and state awareness, and broad humanitarian awareness. In this case, Solomon offering the esoteric dimension of religion is necessary to strengthen Human Resources [2].

In some areas where the majority of the community is Muslim, universities in these areas accommodate the demands of the curriculum in the form of learning Islamic religious education. Although the course has been taught or applied to public universities, there is unrest among practitioners (lecturers) of Islamic religious education who feel that this course has not become a valid instrument for student personality development [3]. In terms of time allocation, of course, it is carried out according to the provisions in the college curriculum. Nevertheless, regarding the institutional climate, there has not been an awareness that Islamic education courses are fundamental as an entrance to building the mental foundation of the nation's generation. Regarding the content (material), it is also realized that Islamic religious education materials are more doctrinal, primarily if they are delivered in monotonous ways and rely on lectures. There are not many teaching staff in Islamic Religious Education who transfer knowledge by scientific means. Hanafi added that the issue of dichotomy in PAI textbooks is also essential to pay attention to [4]. Likewise, the PAI learning system at PTU differs from religious universities (PTA). Assuming that in terms of concept, planning, management, curriculum structure, and policies related to PAI learning implemented between the two institutions are different.

So far, the implementation and procurement of PAI at PTU are considered only as a fulfillment of curriculum burden obligations alone. In other words, PAI is only a complementary course with a marginalized position compared to other courses. Therefore, research related to this matter is considered very important because it is still rare to find research on PAI learning in PTU in-depth and thoroughly, especially for the private PTU category. PAI of 2 credits has been added to $2 + 2$ credits. Religious tutorials or mentoring have been directed at many PTU campuses; some even require it, such as at UPI (Bandung). Many PTU leaders were also moved to hold various religious activities. Commemorating Islamic holidays and the month of Ramadan is essential in religious formation on the PTU campus.

Syiah Kuala University, as one of the universities in Banda Aceh City, certainly has a great responsibility in building vital Human Resources physically and mentally. The majority Muslim population of Banda Aceh is a tremendous impetus for this university in fulfilling the above humanitarian mission. In practice, awareness about the importance of Islamic religious education courses has not yet been found. No policy specifically contains special treatment of Islamic religious learning or activities oriented towards strengthening religion (Islam). On the other hand, in interaction with students, the impression is obtained that this course is no more level than other general courses. Students generally lack a strong spirit and enthusiasm for exploring lecture content. Of course, it is challenging to imagine the radiance (emanation) of lecture content, such as increasing discipline, the intensity of worship, strengthening brotherhood, empathy for others, and others. Another problem is that religious education only emphasizes memorizing religious rules in the abstract. So it can be seen that the religious subjects taught by students have no relevance to the times. The fundamental problem of teaching religious education in schools and colleges today is the absence of a subject that discusses the religious beliefs of others. If anything, it is just descriptive knowledge that does not affect the change in the "negative" views that often come to students' minds towards other religions. The mono-religious model of religious teaching practiced in schools

throughout Indonesia today is of good nature. However, it should only be applied in elementary school to instill religious values, morality, and the faith basics [5].

2 Literature Review

The importance of PAI di General Universities. According to Hamka, as quoted by Muh. Idris that Religious Education is a necessity that must be imprisoned in order to be able to produce complete students (Kamil people) even in public educational institutions. The Kamil person is a physical and mental condition that simultaneously occurs as a unified whole so that in the appearance or activities of daily life, there is no dictatorship between the physical and the spiritual and the world with the hereafter [6]. In other words, Islamic education is expected to be able to print a generation of Muslims who are capable of science and technology, godliness, and Islamic personality that Rahman Lil Alamin so that plenary people are formed. Ideally, PAI courses become key and functionally integrated with other courses. At least these public courses are studied and loaded with religious and moral content, adjusted to the level and type of educational institution. More concretely, in PAI learning, students are encouraged the development of science more deeply adapted to the framework of developing scientific concepts based on the study program he chooses. Therefore, the field of knowledge or expertise following the study program students engage in is guided and sourced to Islamic teachings. In the long run, academic campus life can be formed as a filler for PAI's limited learning time, which is only two credits. PAI learning at PTU is implemented to fulfill the obligations of organizing lectures and has a vision and mission. PAI's vision at PTU is to "make religion a source of values and guidelines for students' behavior in pursuing their chosen discipline." In contrast, its mission is to motivate students to practice religious values for productivity and the use of science and technology. According to R. Stark and C.Y Glock in their book American Piety: The Nature of Religion Commitment, religion is obedience and commitment to religion, which includes several elements of its delivery, namely church membership, belief in religious doctrines adopted, ethics of life, attendance in worship events and views and everything that shows obedience to religion. An education that values plurality and heterogeneity. Plurality and heterogeneity in society are a necessity. The vision and mission of religious education by always upholding and respecting pluralism, democracy, and humanism, based on the opinions of several figures, the indicators of the implementation of religious values in schools [7–9].

Religious activities have an essential role in spiritual development and guidance activities that can improve the competence of the Islamic religion and the quality of the faith and devotion of the student so that it can be practiced in his personal life, whether on the campus, home or family or in the surrounding community. PAI learning that involves all Muslim students on campus will be more pronounced when all campus residents can interact or have a good reciprocal relationship with religious elements as a joint effort while still displaying noble morals according to Islamic teachings. [10] Applying this religious attitude is expected to become a school culture and shape the nation's cultural character. It is where the role of the supervisor of religious activities is expected to be able to motivate, and integrate Islamic teachings, carry out renewal and creation, awaken

students (sublimation) and educate them so that Islamic teachings or noble moral values are realized in the life and behavior of students. Further investigation shows that those who join religious activities tend to be commendable, like students in general, never showing deviant attitudes and behaviors.

3 Methodology

Qualitative research is used by interpreting the data collected through in-depth interviews with respondents and observations. Then the data is processed through the tabular+I percentage technique in the form of a Table with the formula put forward by Anas Sudjono as follows:

$$p = \frac{F}{N} \times 100\%$$

Information: P = percentage
F = frequency
N = numbers
100% = fixed numbers.

4 Results and Discussions

The existence of Islamic religious education in religious practice is very well applied in the environment of Syiah Kuala Banda Aceh University because seeing the reality that students are still lacking in the character of Islamic religious education. With this Islamic religious education, high school students plus Athiyah can form character well. We can see from the Table.

Table 1 62% of students and 38% strongly agreed. This result shows that 62% agreed because students think that Islamic religious education is only carried out for one semester once a year and subsequently is not sustainable, even though this program is only applied at syiah kuala university Banda Aceh. According to some other students, with 38% expressing strong approval, they are very confident that applying Islamic religious education will get more knowledge than what has been found before and practice it in everyday life and provide valuable knowledge for others.

Table 1. Islamic Religious Education is implemented at Syiah Kuala University Banda Aceh.

No	Alternative Answers	F	%
a	Agree	31	62
b	Disagree	-	-
c	Agree	19	38
	Sum	50	100

Source: Questionnaire Results

Table 2. The seriousness of Islamic religious education providers in religious practice

No	Alternative Answers	F	%
a	Yes	12	80
b	No	3	20
	Sum	15	100

Source: Questionnaire Results

According to the lecturer, the seriousness of students receiving Islamic religious education material in religious practice is quite good. It can be seen in Table 2

From the conclusions of Table 2, the seriousness of lecturers in providing knowledge about Islamic religious education in religious practice has reached 80%. This result shows that lecturers have succeeded in providing knowledge to students which aims to make students get knowledge about Islamic Religious Education in religious practice. In contrast, the non-seriousness of lecturers giving knowledge with 20% causes many lecturers to be absent. As a result, students who take Islamic religious education lessons in religious practice miss the material and do not even get knowledge, so much time is harmed. According to the lecturers of Islamic Religious Education states that for students who have taken Islamic religious education courses, Table 3 can be seen.

From the conclusions of Table 3 for lecturers who teach Islamic religious education to students, it is stated that the implementation of Islamic religious education in religious practice has been effective with 93.3%. In addition, implementing Islamic religious education ineffective or ineffective religious practice can also be seen in regulations and penalties for lecturers and students. At Syiah Kuala University, Banda Aceh has regulations and penalties for lecturers and students, so implementing Islamic religious education materials in religious practice can run well. (Faturrahmi: 2022). Mr. Faturrahmi stated that Syiah Kuala University Banda Aceh has rules and penalties that have been set for lecturers and students. The rules and penalties between lecturers and students are the same.

The regulations for lecturers and students are as follows (1) Enter on time before 15 min, (2) Dressed as Muslims, (3) Filling attendance absences.

The period of learning Islamic religious education can only be done once a year in one semester. This result shows that the implementation of Islamic religious education in religious practice is less effective, so many students do not understand and have not

Table 3. Implementation of Islamic religious education in effective religious practice

No	Alternative Answers	F	%
a	Yes	14	93,3
b	Not	1	6,7
	Sum	15	100

Source: Questionnaire Results

Table 4. The activeness of the lecturers in providing material on Islamic religious education in religious practice

No	Alternative Answers	F	%
a	Yes	40	80
b	Not	10	10
	Sum	50	90

Source: Questionnaire Results

been able to receive material from lecturers fully. The success rate of Islamic religious education can be seen from the activeness of the lecturers providing material. Students are motivated to follow and learn Islamic religious education in religious practice. The methods used are effortless, good media, student interest in following Islamic religious education material in religious practice and good teaching and learning processes, and student success in Islamic religious education material in religious practice.

Table 4 shows that students for lecturers have actively provided material 80% because, with the activeness of the lecturers, students are more enthusiastic about learning about Islamic religious education in religious practice and have increased insight. The learning materials for Islamic religious education are tawhid, nature and surroundings, sources of Islamic teachings, worship, morals, aqidah, clothing and associations in Islam, ghazwul fikri, humans and the surrounding nature, Islamic religion and religion, sources of Islamic teachings.

Mr. Komala Pontas stated that the lecturers of Islamic religious education in good religious practice have characteristics including (1) Getting to know well, being familiar with and respecting students know what they need. (2) Understand well the material presented. (3) Use the approach method following the material and conditions of the participants, their level of thinking ability, age, maturity, and insight. (4) Monitoring the development of participants' behavior outside the meeting; this can be done with biodata sheets, observations at each meeting, visiting homes, and providing questionnaires or questionnaires.

Table 5 shows that in the implementation of Islamic religious education material in religious practice, students have been motivated by 90% to learn Islamic religious education in religious practice, while 10% are unmotivated; this is due to environmental factors, especially the family environment that does not support each other. As a

Table 5. Islamic religious education materials in religious practice motivate students.

No	Alternative Answers	F	%
a	Yes	45	90
b	Not	5	10
	Sum	50	100

Source: Questionnaire Results

result, college students are lazy to study. In teaching and learning activities, the role of motivation is vital. Motivation for students can develop activities and initiatives that can direct and maintain perseverance in learning activities. Several factors influence learning motivation, including maturity, purposeful effort, knowledge of outcomes in motivation, participation, rewards, and punishments. Likewise, according to the lecturers, students who have participated in Islamic religious education material in religious practice will be motivated to learn. We can see from Table 6.

From the conclusions of Table 6, the motivation for students to participate in Islamic religious education material in religious practice has been achieved reasonably well, with a yes answer of 93.3% compared to a no answer of 6.7%. This result shows that students have followed and studied Islamic religious education material in religious practice well. While students are not motivated to learn, each lecturer must provide motivation and enthusiasm by paying more attention to be willing to learn. Every student must know the principles of motivation to achieve a goal, namely the spirit of learning. The principle of motivation consists of meaningfulness, knowledge and skills, models, open communication, authenticity and challenging tasks, appropriate and active practice, assessment of tasks, pleasant conditions and consequences, developing diverse abilities, engaging as many senses as possible, and balancing the regulation of learning experiences.

Media used in learning Islamic religious education in religious practice. We can see from Table 7.

From the conclusions of Table 7, the lecturers using the media were less good at 53.3% compared to good at 46.7%. This result is due to the lack of media provided by personnel from campus. Therefore, implementing Islamic religious education learning in religious practice has not been achieved optimally. The media used to learn Islamic

Table 6. Motivation for students to participate in Islamic religious education material in religious practice

No	Alternative Answers	F	%
a	Yes	14	93,3
b	Not	1	6,7
	Sum	15	100

Source: Questionnaire Results

Table 7. Media used for learning Islamic religious education in religious practice whether or not.

No	Alternative Answers	F	%
a	Yes	7	46,7
b	Not	-	-
c	Less	8	53,3
	Sum	15	100

Source: Questionnaire Results

religious education in religious practice, such as blackboards, Tables, chairs, markers, erasers, computers, lecture halls, and others, are limited. Mr. Suhaimi stated that the media used to learn Islamic religious education is minimal because the facilities are limited, which hampers the teaching and learning process. Syiah Kuala University Banda Aceh is a place of public learning, including Islamic religious education lessons. Therefore limited media, students take turns entering each other's classes. According to the lecturers, the interest in learning Islamic religious education in religious practice for students can be seen from the success rate of learning Islamic religious education. With an interest in learning Islamic religious education material in religious practice, students are motivated and enthusiastic to follow and learn it. It can be seen in the Table.

From the conclusions of Table 8, students' interest in learning Islamic religious education material in religious practice s quite maximalist 66.7% compared to not attractive 33.3%. Because students are interested in learning Islamic religious education in religious practice, there are certain factors, for example, the way lecturers provide material clearly and understandably and the activeness of lecturers using discussion and question and answer methods. In addition, students are interested in learning Islamic religious education material in religious practice to add insight. On the other hand, students who are not interested in learning Islamic religious education material in religious practice due to laziness, learning difficulties, and not wanting to know about learning Islamic religious education material religious worshippers. In addition, other factors influence the interest in learning, namely (1) Physical factors, including health and body defects. (2) Psychological factors include intelligence, attention, aptitude, motivation, maturity, and fatigue. (3) Physiological factors. (4) Family factors. (5) School factors. (6) Community factors. (7) Community factors.

The success rate of Islamic religious education material in religious practice, namely the Quran study program, can also be seen from the excellent teaching and learning process. We can see this from the Table.

From the conclusions of Table 9, the teaching and learning process between lecturers and students has achieved a 96% success rate in learning Islamic religious education in religious practice.ini, showing that the teaching and learning process has been successfully implemented. Before teaching and learning, lecturers' provisions include trusted, genuine, intelligent, honest, sincere, patient, compassionate, gentle, patient, enthusiastic, spirit and attention, hope, and istiqamah towards God's help. According to the lecturer, the teaching and learning process has principles: activity, motivation, individuality, demonstration, discipleship, habituation, correlation, and interest and attention.

Table 8. Student interest in participating in Islamic religious education material in religious practice

No	Alternative Answers	F	%
a	Yes	10	66,7
b	Not	5	33,3
	Sum	15	100

Source: Questionnaire Results

Table 9. The Qur'an study program improves the teaching and learning process in Islamic religious education materials for religious practice

No	Alternative Answers	F	%
a	Yes	48	96
b	Not	2	4
	Sum	50	100

Source: Questionnaire Results

With the principle of this teaching and learning process, it will reach the level of learning material for Islamic religious education in religious practice for students. Mr. Suhaimi stated that the teaching and learning process in learning Islamic religious education in religious practice has been successful because, with added value, students are increasingly actively learning about Islamic religious education. In addition, the success rate of students in learning Islamic religious education in religious practice has reached 100%. It can be seen in Table 10.

From the conclusions of Table 10, student success in learning Islamic religious education in religious practice, 68% have succeeded in participating in secular Islamic religious education religious practice. This result shows that students have learned Islamic religious education well and are not tired of repeating the material presented by the lecturer. Meanwhile, the success of students, with 32% unsuccessful, is due to a lack of material acceptance and confidence in interacting with lecturers directly. According to lecturers, the causes of the decline in the ability to not be able to receive Islamic religious education lessons are the decline in the quality of teaching Islamic religious education, no Table teaching methods, limited class hours for Islamic religious education in religious practice, the elimination of teaching curricula, the influence of television shows and others, therefore lecturers must have high ability and credibility, such as mastering the material and having good deeds.

According to the lecturers that the success rate in the learning process of Islamic religious education is reasonable; this can be seen from Table 11.

From the conclusions of Table 11, the lecturers said that the success of the learning process had reached a good 73.3%. This result shows that lecturers have achieved 80% of 100% in the learning process and provided students with material on Islamic religious education in religious practice. Therefore every lecturer must be improved mastery

Table 10. Student Success in Islamic religious education learning in religious practice

No	Alternative Answers	F	%
a	Yes	34	68
b	Not	16	32
	Sum	50	100

Source: Questionnaire Results

Table 11. The learning process of Islamic religious education in religious practice has gone well

No	Alternative Answers	F	%
a	Good	11	73,3
b	Not Good Enough	4	26,7
c	Very Good	-	
	Sum	15	100

Source: Questionnaire Results

of Islamic Religious Education Material in religious practice. So that students better understand and add broad insight into Islamic religious education. The learning process of Islamic religious education in religious practice can be seen from students' activeness. Before starting the lesson, the lecturers give the test exams individually to students in the Islamic religious education material related to religious practice. It is so that their memories are not lost. The learning process of Islamic religious education can be carried out by using the CBMA model (active student learning method), where the pattern or system of coaching lecturers' learning activities is high, active, and works well wholly. The character of CBMA involves individual lecturers (thoughts and feelings) in teaching and learning activities related to cognitive assimilation in achieving knowledge, attitude formation, and skills through habits and practice.

The success rate in Islamic religious education can also be seen in a curriculum that follows students' abilities. It can be seen from Table 12.

From the conclusions of Table 12, according to the lecturers, the curriculum used in learning Islamic religious education religious practice has succeeded 93.3%; this shows that students have followed the material that the lecturers have given. Lecturers can use a good curriculum if the learning objectives, methods, techniques, and teaching media are appropriate and appropriate. Techniques in teaching include the success rate in Islamic religious education religious practice; this can be seen from Table 13.

From the conclusions of the Table above, according to the lecturers, teaching techniques in learning Islamic religious education in religious practice have been good and have reached 80%. With good teaching techniques, students become enthusiastic about learning Islamic religious education coupled with lecturers who are super active in the classroom. There are several teaching techniques for Islamic religious education lecturers in religious practice: educating through example, educating through habits, educating

Table 12. The curriculum made is under the abilities of students

No	Alternative Answers	F	%
a	Yes	14	93,3
b	Not	1	6,7
	Sum	15	100

Source: Questionnaire Results

Table 13. Teaching techniques for learning Islamic religious education in religious practice has gone well

No	Alternative Answers	F	%
a	Yes	12	80
b	Not	3	20
	Sum	15	100

Source: Questionnaire Results

through advice and stories, educating through discipline, educating through participation, and education through maintenance. With teaching techniques applied to students, this will reach a good level of learning continuity.

According to Mr. Komala Pontas, the lecturer gave material, including (1) Before starting to teach: ask what their wishes are achieved. (2) Deliver it well. (3) Choosing a good way. (4) Stimulating in truth. (5) Using wisdom and mau'izhah hasanah. (6) Arguing in a good way. Take into account the situation and conditions. (7) Using the best modern means of publication and means. (8) Use easy language. (9) Use acceptable logic according to the level of thought and reason. (10) Find the right time to instill beliefs and shape change. (11) Have self-integrity. (12) Not arrogant and arrogant. (13) Ensuring that lessons and learning processes provide the performance of oneself and circumstances globally.

Students studying Islamic religious education in religious practice have positively impacted daily life. It can be seen from Table 14.

From the conclusions of Table 14, after participating in the learning of Islamic religious education in religious practice, students have a 100% good impact. It has been successfully implemented. According to Mr. Suhaimi, other factors positively impact the development of Islamic religious education, namely cognitive, affective and linguistic factors.

Cognitive factors are metacognitive that explain a person's knowledge of the features of his thought processes and the regulation of his thinking. If a person has metacognitive awareness, reading will be an active thought process and quickly achieve understanding. Another term used to describe this cognitive function is schemata (the plural word for scheme). The schemata is a function inside the brain that interprets, organizes and

Table 14. Learning Islamic religious education in religious practice has a good impact on the development of students.

No	Alternative Answers	F	%
a	Yes	50	100
b	Not	-	-
	Sum	50	100

Source: Questionnaire Results

retrieves information. In other words, the schema is a mental framework. These schemata are very important for learning to read because they store past data (knowledge and experience) in memory, which can be retracted at any time. Affective factors that affect reading ability include self-concept, autonomy, mastery of the environment, perception of reality and anxiety. In the context of cognition, aspects of memory are essential in developing reading ability. This memory consists of short-term memory and long-term memory.

The linguistic factor is language ability. Because reading depends on language, a person's language skills will affect their reading ability. Reading is more demanding of the reader because he has to rely on reading material or written words only, and written language is often more complex than spoken language. In addition, reading requires a reader to master phonological and semantic rules. The learning process of Islamic religious education in religious practice can form a character towards students, but practicing Islamic religious education material can shape students' character. By studying Islamic religious education, one's morals will rise to sound. It can be seen in Table 15.

From the conclusions of Table 15, the learning processes of Islamic religious education in religious practice have influenced the character building of Syiah Kuala University Banda Aceh students by 90%. The milieu of a living body includes land and air. At the same time, the human environment surrounds it, such as lands, oceans, air, and societies. There are two types of milieu: (1) The natural environment, namely the nature that surrounds humans, is a factor that influences and determines a person's behavior. The natural environment breaks or matures the growth of talents a person brings. (2) The social environment, i.e., living people are always in contact with other humans. That is why men must get along. Therefore, the association will influence each other in mind, nature, and behavior.

In the world of education, several schools influence human behavior, among which is empiricism, which is a school that assumes that the experience of the outside world determines human beings in their personal development. While Nativism argues otherwise, that man's development is determined from within or bearing. If the first is considered a tesa, the second is the antithesis. The synthesis of the two schools above is Convergence, which assumes that human development, in addition, is determined by aptitude or carrying factors and experiential or educational environmental factors, depending on which factor is more dominant.

Table 15. The learning process of Islamic religious education in religious practice can affect the formation of student character

No	Alternative Answers	F	%
a	Yes	45	90
b	Less	1	2
c	Not	4	8
	Sum	50	100

Source: Questionnaire Results

Table 16. Changes in the character of students after participating in learning Islamic religious education in religious practice

No	Alternative Answers	F	%
a	Yes	9	60
b	Not	6	40
	Sum	15	100

Source: Questionnaire Results

According to the lecturers, the change in students' character after participating in learning Islamic religious education religious practice has changed a lot. We can see from Table 16.

Conclusion of Table 16 of the lecturers states that some students have changed their character after participating in learning Islamic religious education in religious practice with 60%. They gain knowledge and awareness to change for the good, which can be applied in everyday life. Even students who have not changed character with 40%, this is caused by the factor of the students who do not want to change and only want to get a score from the lecturer after following the material. So learning Islamic religious education can shape students' character, but by practicing it, students will form a good character.

4.1 The Steps in Carrying Out Learning PAI

4.1.1 PAI Learning as a Motivator

Motivation is the driving force or puller that causes behavior toward a specific goal. Students will take the activities of the Quran study program seriously if they have high motivation. In other words, a student will learn well if there is a driving factor (meditation). In this connection, coaches are required to have the ability to arouse students' religious motivation. The way that PAI Lecturers do in motivating students to carry out the activities of the Quran recitation program is by providing suri tauladan, explaining the benefits and objectives of the Quran study program activities, having lesson materials that are needed by students, choosing various ways of presenting material, providing clear goals and activities to improve religious attitudes, providing opportunities, ease, and assistance to students in learning, giving praise, rewards and prizes as well as appreciation to the child's personality. It is where the role of the supervisor of the Quran recitation program is expected to motivate so that Islamic teachings or noble moral values are practiced in student life and appear in their behavior.

4.1.2 PAI Learning as a Motivator

PAI lecturers must be able to encourage increased learning development activities. He also became a transmitter, namely a disseminator of educational wisdom and knowledge, creating conditions that stimulate students from within themselves and from outside themselves so that they can dynamize student potential, foster self-help (activities),

generate interest and enthusiasm for student learning which is carried out continuously so that there will be dynamics in the teaching and learning process.

4.1.3 PAI Learning as a Motivator

The lecturers are in charge of directing and guiding students in religious activities. The activities of the Quran study program play a significant role in the mental development of students, such as increasing their sense of worship and muamalah. According to Deni Darmawan. [11] as a PAI Lecturer, Dosen PAI's role is to supervise and direct the course of student activities and guide the activities carried out by students in religious activities. As a motivator, PAI lecturers must provide examples of practical and concrete applications to students, able to show their positive morals, not just as transformers of moral material. It is more effective and will affect students than being just "proficient" in providing a myriad of moral learning materials.

In addition, Universitas Syiah Kuala, which is majority Muslim students, is required to take part in zuhr prayers at the Campus Mosque with the aim that students are not negligent in carrying out their obligations for students who are caught not performing zuhr prayers in the congregation in the campus mosque, will get a penalty instead the student is required to read Islamic religious books then be resumed and collected at PAI Lecturers. That way, PAI learning provides opportunities for students to understand PAI material, apply it in everyday life, and practice it in society." This activity is a forum for channeling competition and self-creativity. Not always the curriculum can channel the talents of the youth. For example, reading Al-Quran, Islamic knowledge, and proselytizing. Universitas Syiah Kuala has limitations in channeling the talents of its students. These activities can automatically form a religious attitude for the students involved.

4.1.4 PAI Learning as a Motivator

The role of Islamic lecturers is to integrate Islamic teachings into the learning of each subject they foster by providing descriptions that relate the topics taught to the values of faith and devotion, develop student attitudes well, prevent bad behavior, carry out the guidance of worship discipline and religious activities in the school environment. PAI lecturers must compile a program of activities and atmosphere that can stimulate the realization of the student learning process by behaving well in the surrounding environment. To cultivate the desired behavior, it must give positive reinforcement (giving a positive stimulus as a reward) or negative reinforcement (eliminating the punishment of a negative stimulus). Positive reinforcement is a response to behavior to encourage the recurrence of positive behavior. Here PAI Learning is strengthening that encourages students to learn well. This reinforcement occurs when students successfully carry out the desired learning activities or activities so that the desired behavior repeats itself. Negative reinforcement, that is, the reduction of unpleasant behavior in the classroom, must be sanctioned or punished, that gives rise to feelings of dissatisfaction. In turn, such behavior will be avoided, for example, by giving assignments to students who arrive late when participating in religious activities. The efforts made by PAI Lecturers in improving students' religious attitudes to religious activities are by solving problems

and limiting materials, guiding students towards the expected goals without losing confidence in themselves. The personal experience and knowledge that students already have can contribute significantly to the coaching of the Quran study program. Cultural background, attitudes and habits, and interest in attention and pleasure also play a role in the lessons to be given. The coach's role will be realized if he can integrate and integrate all student activities on campus by increasing the values of devotion to God Almighty, increasing national and state awareness, love for the homeland, and improving personality and noble ethics. Considering that PAI Learning in the PAI Study Program at Syiah Kuala University is quite large, it is necessary to make efforts to improve PAI Lecturers can be carried out thoroughly. First, the need for special attention from Islamic lecturers in order to be able to develop their activity programs. Second, the campus needs ample space to realize its programs, for example, by providing facility, funding, and time support. Third, support from parents to their children to develop organizational skills by giving confidence that religion will form a good and beneficial attitude.

4.1.5 PAI Learning as a Motivator

Efforts to recruit students are carried out through an individual approach, which is easier to give direction. This approach is based on the principles of help and counsel through training and habituation. For example, exemplary and social activities. Students are trained to be accustomed to carrying out worship and mua'amalah, such as dhuha prayers, reading Al-Quran, and saying greetings if they meet friends, lecturers, or if they enter the room (room, office, and others). Training and habituation are pretty effective ways to improve students' religious attitudes. Because habituation in religion can create awareness of religion, a lecturer in Islamic religious education must be able to improve the religious attitude of students. Each student has differences in experience, abilities, and other personal traits to provide freedom and habits for students to develop their thinking skills and be full of initiative and creativity in improving religious attitudes in public universities.

Religious activities Proselytizing it should be done with lightening and not burdensome, making it easier and not complicating it, giving good news and not scaremongering. Students are directed to become loyal religious practitioners and have an attitude of partiality and dedication (high devotion to the religion they are studying). Meanwhile, scientific studies that are empirical, rational, analytical- critical are considered to be able to shake faith, so it needs to be strengthened by a normative and doctrinaire religious approach.

4.1.6 Learning PAI as a Creator and Innovator

PAI lecturers must be able to create student creativity, appreciate and animate artistic values, improve artistic creation, and develop students' talents and abilities towards the maximum point they can achieve. The role of the coach also seeks to shape the entire student person into an adult human being who can master science, improve religious attitudes and develop it for the welfare of human life. Each student certainly has different talents and interests. At least, the potential accommodated, especially to excel, will positively influence the following coaching process. PAI Lecturers developed three forms

of creativity: Mading (wall magazine), theater, and Islamic bands. The development of student creativity cannot be separated from the mission of campus proselytizing carried out. It means that every performance from students will give other campus residents an idea of the teachings of Islam.

In essence, students learn while doing activities. Therefore, students must be allowed to carry out activities that involve themselves, especially to find and find themselves, develop social skills by interacting with other students, lecturers, and the community, develop problem-solving skills, and use science and technology. PAI lecturers must bridge past experiences into meaningful lives for students by providing innovations in delivering educational and teaching materials and tools. For example, innovations in the form of methods can impact improving the quality of education and as a new tool or way of solving problems faced in religious consciousness. Thus new methods or ways in the learning process can be an effort to increase learning effectiveness.

Meanwhile, technological innovation also needs to be considered considering that many technological results can be used to improve the quality of education. The Innovator function is applied in terms of material delivery. The methods used in teaching should not be limited to one or several methods. However, they must be adapted to the conditions of students and the lessons delivered so that the methods used can realize educational goals well. Therefore, PAI Lecturers encourage and invite students to work productively not only for their interests but also for the benefit of others in making innovations and discoveries. So far, what is done by religious education lecturers is usually striving, at the intra-curricular hour 15 min before the lesson begins, for students to pray and read the Quran or read Asmāul Husna.

PAI lecturers have also applied varied learning methods in learning, for example, in reading Asmuāl Khusna in a way that is done so that students can quickly memorize it. Not many non-Muslim students listen when learning PAI. Furthermore, the lecturer gives the task of the Quran review program as a deepening of the material taught and gives assignments to Muslim students to memorize little by little verses of the Quran. The results can be reported to the PAI Lecturer as a requirement to take semester exams. By holding this Quranic recitation program, it will provide a religious forum for Muslim students to explore the understanding of Islam".

Efforts to increase religious activities to improve religious attitudes are used for training, habituation, and example. Students are accustomed to praying and reading Asmāul Khulna. If they are used to this in doing other jobs, they are expected not to forget to pray first. PAI lecturers in religious activities, with their roles as motivators, creators and innovators, integrators, and sublimation, always need to describe patterns of behavior that are expected to be able to develop moral values in student development. The coach's role in this extracurricular activity is needed in interactions with students, fellow lecturers, and other staff. PAI lecturers should be individuals with a depth of insight and knowledge decorated with noble moral behavior that should be student role models. Especially for non-Muslim coaches, of course, it is necessary to bring out Islamic values, including through example and habituation in noble character .

One of the interviews with Islamic lecturer Kamil [12]. In maintaining the existence of Religious Education in raising student awareness, Religious Education Lecturers hold educational collaborations across courses such as citizenship and Pancasila courses. It

is hoped that students can be inclusive, tolerant, and cooperate in religious and cultural diversity. Develop an actualized Pancasilais character in an attitude of honesty, discipline, responsibility, care, courtesy, environmental friendliness, cooperation, peace-loving, responsive and proactive; responsible for decisions taken based on the principle of deliberation; understand and analyze the nature of the Precepts of Pancasila, as well as actualize the values contained in it as a paradigm of thinking, behaving, and behaving; managing the work of individuals and groups into a notion about Pancasila living in the Indonesian life system.

According to Azyumardi Azra, building harmonious relations between religious people and creating an inclusive atmosphere in religion requires the ability of each religious group to explore and understand the doctrines and practices of other religious groups as the priority. It is done as a deepening of the introduction of plurality to aspects of interpreting religious teachings. Religious education must build an educational vision that develops the abovementioned aspects. As part of the community, students cannot be separated from social relations with their environment. In a formal education environment, some elements always remain in harmonies, such as the relationship between students and PAI lecturers or other lecturers and their relationships with fellow friends. The harmony of the relationship intended is a positive connotation, namely mutual respect between students with one another, not hostile and causing a gap between the two.

The awareness to do as much good as possible for others gives birth to an essential attitude to realize harmony and balance in human relationships both personally and in the society of the environment. The obligation of everyone to create a good environment starts with oneself. A safe and happy society is created if everyone wants to behave nobly. Therefore, what includes the way to act towards fellow human beings is to respect the feelings of others, to greet and answer greetings, to be good at thanking them, to fulfill promises, not to ridicule, not to find faults, not to offer something that others are offering. Efforts to cultivate religious values face various internal and external challenges. As an individual, man cannot separate himself from society, namely the duty performed for the safety and benefit of that society, and to be responsible for his behavior in society and before His God. Essentially, the person who does excellent or despicable to others is for himself because others will be happy to do good to us. Suppose we do good to him. The height of ethics that a person can make him able to carry out obligations and work well to live a happy life is a sign of harmony and harmony in association with fellow human beings.

5   Conclusion

The existence of religious education in English literature study programs is carried out by models including (1) Learning PAI as a Motivator, (2) Learning PAI as a transmitter, (3) PAI Learning as a Motivator, Learning PAI as an Integrator (4) Learning PAI as a Sublimator (5) Learning PAI as a Creator and Innovator.

The application of the model in PAI learning in the PAI study program creates students to be inclusive, tolerant, and cooperative in religious and cultural diversity; develop an actualized character in an attitude of honesty, discipline, responsibility, care, courtesy, environment friendliness, mutual aid, peace-loving, responsive and proactive;

responsible for decisions made based on the principle of deliberation and actualizing the religious values contained in it as a paradigm of thinking, behaving, and behaving. In addition, one of the programs also in demand by students in the PAI study program is implementing the Quran study program. The implementation of Syiah Kuala University and being a brotherhood event between Muslim students of Syiah Kuala University is also a communication forum for PAI coaches. The excellence of Syiah Kuala University builds religious awareness not only through the activities of Islamic religious education lecturers but to form specific spiritual and religious awareness through the activities of the Quran and dhikr joint dhikr programs. O this forms religious consciousness, one of which is through the Islamization of culture or creating an Islamic-oriented and spiritually based educational environment. In addition, to instill the spirit of diversity among students, it is necessary to provide more innovative and less monotonous learning. It is where a religious lecturer or supervisor of the Quran study program must continue to upgrade himself to provide and convey religious messages that are more touching to students.

Authors' Contributions.   In the future, the existence of Islamic religious education in religious practice at the Syiah Kuala University in Banda Aceh will continue to be improved by students both from the understanding of ukhuwah Islamiah (brotherhood of agama), ukhuwah wathaniyyah (brotherhood of countrymen), ukhuwah bashariyah (brotherhood of fellow human beings). So that this ukhuwah concept, students develop an actualized character in an attitude of honesty, discipline, responsibility, care, courtesy, environmentally friendly, cooperation, peace-loving, responsive and proactive; responsible for decisions made based on the principle of deliberation and actualizing the religious values contained in it as a paradigm of thinking, behaving, and behaving.

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