

# Implementation Of Best Practices In Islamic Religious Education At State Vocational High School Labuhanbatu District

Fauzi Ahmad Syawaluddin<sup>1</sup>, Syamsu Nahar<sup>2</sup>, Usiono<sup>3</sup>

<sup>1,2,3</sup>Universitas Islam Negeri Sumatera Utara

Email : *fauziahmadsyawaluddin@gmail.com*<sup>1</sup>, *syamsunahar@uinsu.ac.id*<sup>2</sup>,  
*usiono@uinsu.ac.id*<sup>3</sup>

## ABSTRACT

This research aims to analyze best practice planning for Islamic Religious Education, analyze the implementation of best practice Islamic Religious Education, analyze barriers to implementing best practice Islamic Religious Education, and analyze efforts to overcome barriers to implementing best practice Islamic Religious Education at State Vocational Schools in Labuhanbatu Regency. This research method is a qualitative research method with a phenomenological research approach. This research was carried out to build knowledge through understanding and discovery based on a methodology that investigates a phenomenon and problem. The data collection techniques used were observation, interviews, documentation studies. Data management consists of data reduction, data display/data presentation, data analysis, drawing conclusions for research results. The results of research on best practice planning for Islamic Religious Education at Rantau Utara State Vocational School, Labuhanbatu Regency include curriculum development, development of innovative and interactive teaching methods, training and development of teacher competency, and facilities and infrastructure. Implementation of best practice Islamic Religious Education at Rantau Utara State Vocational School, Labuhanbatu Regency, namely implementing learning with curriculum innovation, IT-based learning innovation, practical media-based learning innovation, and extracurricular supporting activities. In particular, extracurricular activities are further developed through several activities such as tahsin, tahfiz, Islamic Holiday Commemoration activities, and Islamic art.

**Keywords:** Islamic Education, Science, Al-Shatiby, Implementation, Best Practice, Islamic Religious Education

## A. INTRODUCTION

Education is a story or path to develop and direct oneself into a human figure who has a main and perfect personality (Aly et al., 2023; Mulyasa, 2017). According to Hasan (2010) that with education humans can develop their personality both physically and spiritually in a better direction in life, so that the more advanced a society is, the more important education will be for the growth and development of children. In connection with this, education has a very important role for humanity, such as development and self-realization for the development of the nation, state and religion. Education can be obtained formally or non-formally. Sukmadinata's opinion (2018) emphasizes that in order to form students who have complete personalities, the existence of religious education is a must to be taught, even in public schools. However, the implementation of the learning process is not only carried out as a transfer of knowledge, but is capable of produce a good attitude of behavior, in accordance with the message of the value of the knowledge they have (Azra, 2019; Burhan, 2017).

Every educator wants his students to get good results in the learning process. Muhibbinsyah's opinion (2018) states that achieving this is not an easy thing, because learning success is greatly influenced by many factors, including internal factors, namely factors that come from within the child, such as physical and spiritual circumstances or conditions such as health, mental, level of intelligence, interests and so on, external factors, namely factors that come from outside the child, such as cleanliness of the house, air, environment, family, community, friends, teachers, media, learning facilities and infrastructure, and approach factors, namely the type student learning efforts which include strategies and methods used by students to carry out learning activities (Majid, 2018; Mudlofir, 2016).

So far, the view that has developed in society is that the decline in morals and character of students is caused by the failure of religious education which has certain weaknesses, starting from the relatively minimal number of lesson hours, religious education material that is too theoretical, to education that tends to rely on cognitive aspects rather than students' affective and psychomotor skills (Dalimunthe et al., 2023). Various delinquencies that occur in teenagers can change with good morals supported by parents and teachers at school (Rubino et al., 2023). In this regard, the big question that is raised is whether there is an Islamic Religious Education process that has contributed to the formation of children's morals.

Based on the facts, the problems found related to the decline in morals and morals of students are also confirmed by the results of research by Elwiddah (2012: 2) which confirms that religious education is currently receiving various sharp criticisms due to its inability to overcome various important issues in people's lives, such as believing in religious beliefs and diverse cultural diversity which often gives rise to disharmony and conflict related to SARA (ethnicity, religion, race and between groups).

The results of Rauf's research (2009:213) confirm that the implementation of Islamic Religious Education in schools, especially in public schools, is not optimal. The practice of Islamic religious education in public schools is very minimal or less than optimal. In general, the average number of hours of religious instruction at school is 2 hours per week. With such time allocation, it is clearly impossible to equip students with adequate religious knowledge, attitudes and skills. According to Rosyada (2017:30), religious education is distributed as a direct response to what has been recorded in the National Education System Law number 20 of 2003. Meanwhile, in the mandate that has been recorded in PP number 55 of 2007 regarding

religious and religious education. (Government Regulation of the Republic of Indonesia Number 55 of 2007, Article 2).

Parents must also be aware of their role in influencing their children's behavior so that not all of the blame is placed on the teacher and the lessons given at school. As explained by Syamsu Nahar (2022), it is actually the role of parents as the first teachers who influence children's behavior which then has a big influence on developing a generation that is civilized, behaves and has character according to Islamic teachings in the future.

To achieve human resources with this character, various efforts have been made by the government in the form of various programs and a number of regulations have been prepared ranging from Presidential Regulations, Ministerial Regulations, to lower Regulations (Indainanto et al., 2023). However, this is not enough to make a breakthrough by involving several educational institutions or schools to implement character education successfully using models that they have developed individually. This school is the best practice in implementing education through religious education in Indonesia.

The implementation of the superior Islamic Religious Education program (best practice) at the State Vocational School of Labuhanbatu Regency is related to the study of curriculum, methods, steps, teaching materials or teaching staff modules to the evaluation, namely to produce educational products, therefore at the State Vocational School of Labuhanbatu Regency in its flagship program as an effort to improve quality and best practice values. This effort also aims to increase moral values in every religious activity, especially those related to religious development at the Labuhanbatu Regency State Vocational School.

The results of a preliminary study regarding best practices at State Vocational Schools in Labuhanbatu Regency through the education office found two sides of excellence, namely in terms of superior educational output and superior entry. In terms of excellence (best practice) education at the Labuhanbatu Regency State Vocational School, where this school focuses on students who are; a) have faith and piety in Allah SWT, b) awaken the value of knowledge and skills, c) develop physical and spiritual health, d) develop individuals who are independent and socially and nationally responsible. Meanwhile, in terms of input, it includes; (1) integrating curriculum characteristics, (2) integrating educational personnel, (3) integrating mobility (related to facilities), (4) integrating information-based technology education, (5) integrating the learning environment, (6) integrating educational standardization, as well as (6) integrating school education policies and programs (Irwan et al., 2023).

Paying attention to these several facts, this gives rise to an in-depth study of how best practice Islamic Religious Education is implemented in Labuhanbatu Regency State Vocational High Schools (SMKN) through intracurricular and extracurricular activities, especially this research examines the output and input for the development of best Islamic Religious Education practice carried out by Islamic Religious Education (PAI) teachers.

## **B. METHODS**

The research method used in this study is qualitative research. Qualitative research is an approach in which researchers can discuss research openly. Meaning and interpretation are negotiated with human data sources because this is the reality of the subject that a qualitative researcher wants to reconstruct (Creswell, 2010). The approach used in this research is a phenomenological research approach. This research was carried out to build knowledge

through understanding and discovery. In analyzing the data that has been collected, the author uses descriptive analysis. Biklen's opinion (2014) states that the characteristics of qualitative research are natural, the data is descriptive, not numbers, data analysis is inductive, and meaning is very important in qualitative research. To obtain data holistically and integratively, as well as paying attention to the relevance of the data to the objectives to be achieved, this research data collection uses three techniques offered by Bogdan and S.K. Biklen (1988), namely: interviews, participant observation and documentation studies. Furthermore, Creswell (2017) also added, namely: Audiovisual materials. Specifically, in this study, three procedures were chosen by Bogdan and S.K. Biklen (1988) plus reference searches.. To strengthen the observation of the validity of the data found, the researcher refers to the use of data validity standards proposed by Moleong (2015) which consist of credibility, transperability, dependability and comfirmability. The analysis consists of three interacting analytical flows, namely data reduction, data presentation and conclusion drawing (Miles & Huberman, 1992).

### **C. RESULT AND DISCUSSION**

#### **Best Practice Planning for Islamic Religious Education at State Vocational Schools in Labuhanbatu Regency**

Best practice planning for Islamic Religious Education, especially at SMK Negeri 1 Labuhanbatu Regency, is by compiling and establishing: 1) clear and measurable learning objectives, 2) the educational curriculum must cover various required aspects, 3) the use of various teaching methods that suit student needs and the material taught, 4) an inclusive learning environment where every student feels valued and involved, 5) using a variety of appropriate learning resources, 6) continuous evaluation of student progress, 7) collaboration between schools, parents, 8) training and professional development for teachers, and 9) the use of technology can be used as a tool to enrich learning experiences.

Best practice planning for Islamic Religious Education at SMK Negeri 1 Rantau Utara Labuhanbatu Regency has a role in supporting successful learning. By planning carefully, you can identify potential obstacles or challenges that may arise, and design strategies to overcome them. In addition, best practice planning ensures that every aspect of learning is carefully considered, including material selection, teaching methods, and assessment.

Best practice planning for Islamic Religious Education, especially at SMK Negeri 2 Labuhanbatu Regency, includes planning: 1) a comprehensive review of the curriculum used, 2) development of innovative and interactive teaching methods where Islamic Religious Education teachers need to use a variety of approaches to achieve learning objectives , 3) training and competency development for Islamic Religious Education teachers in schools, 4) improving learning facilities and infrastructure, and 5) involving parents and the community (cooperation) in the implementation of Islamic Religious Education in schools. The researcher's analysis is related to the similarities in best practice planning for Islamic Religious Education, especially in SMK Negeri 1 and SMK Negeri 2, Labuhanbatu Regency, namely that they both carry out planning related to the curriculum used in teaching Islamic Religious Education, developing innovative and interactive teaching methods, training and developing competencies for Islamic Religious Education teachers, improving learning

facilities and infrastructure, and involving parents and the community in Islamic religious education in schools.

When we look at the similarities in best practice planning between Islamic Religious Education at SMK Negeri 1 and SMK Negeri 2 Rantau Utara Labuhanbatu Regency, we can find a strong foundation for successful learning. These two schools may have similar approaches in understanding student needs, setting specific and measurable learning goals, and designing curricula that fit the vocational education context. Apart from that, it also pays attention to contextual integration of Islamic religious values in the curriculum and develops creative and innovative learning materials. Thus, the similarities in best practice planning approaches between these two schools can provide a solid foundation for improving the quality of Islamic Religious Education learning. This can help create an effective and relevant learning environment for student development in the context of vocational education, as well as ensuring success in achieving learning goals.

The researcher's analysis relates to differences in best practice planning for Islamic Religious Education, especially at SMK Negeri 1 Rantau Utara, Labuhanbatu Regency, and SMK Negeri 2, Rantau Utara, Labuhanbatu Regency, namely: specifically at SMK Negeri 1 Rantau Utara, Labuhanbatu Regency, planning best practice for Islamic Religious Education includes planning : 1) an inclusive learning environment where every student feels valued and involved, 2) using a variety of appropriate learning resources, 3) planning continuous evaluation of student progress, and 4) utilizing technology that can be used as a tool to enrich the learning experience. This planning was not compiled in the best practice planning for Islamic Religious Education at SMK Negeri 2 Rantau Utara Labuhanbatu Regency.

Even though SMK Negeri 1 Rantau Utara Labuhanbatu Regency and SMK Negeri 2 Rantau Utara Labuhanbatu Regency have the same planning, there are differences in best practice planning which is reflected in planning the learning environment, using various appropriate learning resources, planning continuous evaluation of student progress, and use of technology. Although there are differences, it is important to remember that each approach is unique and has the potential to achieve meaningful learning success for students at both schools. With a deep understanding of these differences, the two schools can learn from each other and exchange experiences to continue to improve the quality of Islamic Religious Education learning on an ongoing basis.

The differences in best practice planning between SMK Negeri 1 and SMK Negeri 2 Rantau Utara Labuhanbatu Regency may provide various benefits for the two schools. These differences can be a source of inspiration and innovation, allowing schools to enrich their learning approaches with new ideas and different points of view. Apart from that, these differences can also create opportunities to learn from each other, broaden horizons, and increase understanding of best practices in learning Islamic Religious Education.

As important as planning is in learning activities, it is also emphasized that planning is actually related to the relationship between what is now (what is) and how it should be (what should be) which is related to needs, determining goals, priorities, programs and resource allocation. . This definition emphasizes efforts to fill the gap between the current situation and the future situation according to what is aspired to, namely eliminating the distance between the current situation and the desired future (Ananda, 2019).

Planning is always directed at achieving goals that have been set as the main focus.

As a systematic and purposeful process, planning plays a key role in guiding the steps and decisions taken to achieve desired results. These goals can vary, from academic targets to the development of specific skills, but what is certain is that they form the basis for every action taken in the planning context. By having clear and measurable goals, planning becomes more focused and efficient, allowing for appropriate resource allocation and more informed decision making. Therefore, in every planning step, the main priority is to ensure that all efforts and strategies designed are aimed at achieving the stated goals successfully.

Planning certainly includes activities in determining what you want to achieve and how to achieve it, how long and how many people are needed, and how much it costs. Therefore, planning is made because there is something to be achieved before the action is carried out. Planning can be understood as the process of preparing various decisions that will be implemented in the future to achieve specified goals. Planning is the process of determining and utilizing resources in an integrated manner which is expected to support the activities and efforts that will be achieved when implemented efficiently and effectively in achieving goals.

### **Implementation of Best Practice Islamic Religious Education at State Vocational Schools in Labuhanbatu Regency**

Implementation is a key stage in the planning process where the plans that have been formulated begin to be implemented and translated into real action. This is the time when the concepts and strategies that have been carefully prepared in planning begin to be applied in practical situations. Implementation requires good coordination between various elements, including human resources, technology, and time, to ensure that the steps taken are in accordance with the established plans. In addition, implementation also involves continuous monitoring of progress and adjustments necessary to overcome obstacles or changes that may occur during the implementation process.

Implementing best practices for Islamic Religious Education in schools is an important stage in ensuring the effectiveness of religious learning. These steps involve implementing the best strategies that have been identified to increase students' understanding of religious values, strengthen their religious identity, and promote a deeper understanding of Islamic teachings. Implementing best practice Islamic Religious Education in schools involves various aspects, including selecting learning materials that are relevant to students' daily lives, using interactive and inclusive teaching methods, and integrating technology to enrich the learning experience. The benefits of implementing Islamic Religious Education best practices in schools are very diverse and significant. Implementing best practices in Islamic Religious Education can increase students' understanding of Islamic religious values, help them strengthen their religious identity, and develop positive attitudes towards religious practices in everyday life. In addition, by adopting best practices in Islamic Religious Education learning, schools can create an inclusive and inspiring learning environment, where students feel comfortable discussing and exchanging opinions about religious issues. The implementation of best practice Islamic Religious Education at SMK Negeri 1 Rantau Utara Labuhanbatu Regency consists of three stages, namely: PAI learning input, Islamic Religious Education learning process, and PAI learning output. The learning input for Islamic Religious Education at SMK Negeri 1 Rantau Utara Labuhanbatu Regency is based on several factors that influence the quality and effectiveness of the learning process. First,

adequate facilities and infrastructure, the quality of the teaching and education staff involved, adequate budget funds are also needed to provide various learning needs, and strong cooperation between various parties, including schools, teachers, parents and the community, are also factors important in creating a conducive and successful learning environment. By paying attention to all aspects of learning input, schools can improve the quality of learning and provide meaningful learning experiences for students

The learning process for Islamic Religious Education at SMK Negeri 1 Rantau Utara Labuhanbatu Regency includes curriculum innovation, IT-based learning innovation, practical media-based learning innovation, and supporting activities through extracurricular activities. In particular, extracurricular activities are further developed through several activities such as speech training and religious lectures, tahsin activities, tahfiz activities, Islamic Holiday Commemoration activities (PHBI), and Islamic art activities.

Implementation of best practice learning evaluation at SMK Negeri 1 Rantau Utara Labuhanbatu Regency, namely with written tests, oral exams, project assignments can be in the form of writing essays, preparing papers, presentations, or other creative projects that require students to show their understanding, group discussions allow students to participate in structured discussions about relevant Islamic religious topics, teachers can make observations of student activities in class, and portfolio assessment involves collecting a variety of student learning products over a certain period, such as notes, assignments, projects, or self-reflections.

The implementation of best practice Islamic Religious Education at SMK Negeri 2 Rantau Utara Labuhanbatu Regency consists of three stages, namely the input of Islamic Religious Education learning, the learning process of Islamic Religious Education, and the output of Islamic Religious Education learning. The learning input for Islamic Religious Education at SMK Negeri 2 Rantau Utara Labuhanbatu Regency involves several factors that influence the quality and effectiveness of the learning process. First, adequate facilities and infrastructure, the quality of the teaching staff involved, adequate budget allocation for various learning needs, as well as strong collaboration between various stakeholders, including schools, teachers, parents and the community, are important factors in creating learning. conducive and successful.

Based on the research results above, it can be emphasized that implementation refers to actions to achieve the goals that have been set. This action seeks to change these decisions into operational patterns and seeks to achieve large or small changes as previously decided. Implementation is essentially an effort to understand what should happen after the program is implemented (Mulyadi, & Winarso, 2020). The results of Ma'rifataini's research (2017) confirm that best practice for Islamic Religious Education is support in developing Islamic Religious Education and policies for developing religious activities in schools, creative and innovative Islamic Religious Education teachers.

### **Barriers to Implementing Best Practice Islamic Religious Education at Rantau Utara State Vocational School, Labuhanbatu Regency**

At SMK Negeri 2 Rantau Utara Labuhanbatu Regency, the obstacle in implementing best practice Islamic Religious Education is the lack of Islamic Religious Education laboratory equipment. These limitations can complicate the practice-based learning process, which should allow students to gain a deeper understanding of Islamic religious concepts

through direct experience. Without adequate laboratory equipment, the teacher's ability to present material in an interesting and interactive way is limited, and this can hinder the achievement of desired learning objectives. Therefore, efforts need to be made to improve infrastructure and provide adequate laboratory equipment to support an effective and quality learning process in Islamic Religious Education.

There are similarities in the obstacles to implementing best practice Islamic Religious Education at SMK Negeri 1 and SMK Negeri 2 Rantau Utara Labuhanbatu Regency, namely the lack of laboratory equipment and the limited number of PAI teachers. Both at SMK Negeri 1 and at SMK Negeri 2, the lack of Islamic Religious Education laboratory equipment limits teachers' ability to present material practically and interactively, which can reduce the effectiveness of learning. Apart from that, the limited number of best practice teachers is also a similar obstacle in both schools. These limitations can result in excessive workloads for available teachers, as well as hinder their ability to provide adequate individual attention to students.

The existence of similar obstacles in implementing best practice Islamic Religious Education at SMK Negeri 1 and SMK Negeri 2 Rantau Utara Labuhanbatu Regency shows that there are similar challenges that need to be addressed seriously. One of the same obstacles is the lack of Islamic Religious Education laboratory equipment in both schools. These limitations hinder teachers' ability to provide practical and in-depth learning experiences to students, as well as limit students' opportunities to understand Islamic religious concepts directly. The limited number of teachers is also a similar obstacle at both schools. This can result in a heavy workload for existing teachers and hinder their ability to provide individual attention to students. By recognizing the commonality of these obstacles, schools and related parties can work together to overcome these challenges in more effective ways, such as improving resource allocation and supporting teacher professional development.

Even though there are similarities in several obstacles to implementing best practice Islamic Religious Education at SMK Negeri 1 and SMK Negeri 2 Rantau Utara Labuhanbatu Regency, there are also significant differences. One of the main differences is the lack of competency training for Islamic Religious Education teachers, which is more prominent in one school than the other. At SMK Negeri 1, the lack of competency training for Islamic Religious Education teachers is an obstacle in introducing new teaching methods and updating the curriculum in accordance with the latest developments. This can affect the quality of learning and students' understanding of Islamic teachings. Meanwhile, at SMK Negeri 2, this obstacle may not be as big as at SMK Negeri 1, or may have received better attention. Therefore, it is important for both schools to prioritize training and professional development of Islamic Religious Education teachers in order to improve the quality of Islamic religious learning and overcome obstacles that may arise in the implementation of best practices.

Based on the findings above, it can be understood that obstacles that occur are a natural part of life that can hinder a person's progress and development. They can come in many forms, from physical obstacles to psychological challenges. When faced with obstacles, a person can experience feelings of frustration, confusion, or even loss of motivation. Obstacles can disrupt a person's psychological balance, affecting their mental



and emotional health. In addition, obstacles can also spread and affect other people around them, creating difficulties and tension in interpersonal relationships. Therefore, it is important for us to identify and overcome these obstacles so that we can reach our full potential and live more prosperously (Arifa, 2020).

When facing obstacles, it is important for individuals or groups to take concrete steps to overcome them. First of all, the first step is to recognize and understand the root causes of these obstacles. With a deeper understanding, we can plan the right strategy to overcome it. The next step is to find effective solutions and implement them with strong determination. Sometimes, this involves creativity and innovation in finding a way out of a difficult situation. Apart from that, support from other people can also be a key factor in overcoming obstacles. By sharing experiences and advice, we can gain new perspectives and motivating moral support.

If obstacles are not overcome, they can become significant barriers to individual or group growth and progress. Without proper resolution, obstacles tend to become increasingly complex and worsen the existing situation. They can hinder the achievement of goals, impede personal and professional development, and cause deep frustration and disappointment. Additionally, unaddressed obstacles can also have a negative impact on a person's mental and emotional well-being, increasing stress and anxiety levels. At the collective level, unaddressed obstacles can lead to instability and tension in social relationships and limit collective progress.

### **Efforts to Overcome Barriers to Implementing Best Practice Islamic Religious Education at Rantau Utara Vocational School, Labuhanbatu Regency**

Efforts to overcome obstacles to implementing best practice Islamic Religious Education at SMK Negeri 1 Rantau Utara Labuhanbatu are by filling the Islamic Religious Education laboratory with equipment by prioritizing the procurement and use of equipment that is really needed, utilizing existing resources around the laboratory or in the school environment, utilize technology to replace or complement physical equipment, creating creative and interactive learning strategies without having to rely on expensive or scarce laboratory equipment. Optimizing the performance of Islamic Religious Education teachers through the use of technology to support learning, implementing project-based education, organizing classes so that teachers can focus on classes that require greater attention, implementing group-based learning, encouraging collaboration, teachers can support each other and share responsibilities in managing large classes so that all learning classes can be served optimally, especially in Islamic Religious Education learning.

Analysis of efforts to overcome obstacles to best practice Islamic Religious Education at SMK Negeri 1 and SMK Negeri 2 Rantau Utara Labuhanbatu Regency by doing 3 important things, namely making maximum use of existing or available facilities, maximizing the performance of existing teachers with various arrangements made and carry out education and training to increase teacher competency in carrying out Islamic Religious Education learning tasks in schools.

Educational facilities and infrastructure in schools are a crucial factor in supporting an effective and quality learning process. Through adequate facilities such as comfortable classrooms, complete libraries, laboratories and sports facilities, students can more easily understand the material being taught. Good educational infrastructure also includes modern

technology such as computers, the internet, and interactive learning software that can help improve students' skills in various fields. With adequate educational facilities and infrastructure, it is hoped that every student can develop their potential optimally and become competitive individuals in the future. Every educational institution is required to have specified facilities and infrastructure. These facilities include furniture, educational equipment, educational media, books and other learning resources, consumables, and other equipment needed to support an orderly and sustainable learning process.

Meanwhile, the infrastructure includes land, classrooms, educational unit leadership rooms, educators' rooms, administration rooms, library rooms, laboratory rooms, workshop rooms, production unit rooms, canteen rooms, power and service installations, sports places, places of worship, places play, creative space, and other spaces/places needed to support an orderly and sustainable learning process. Provisions regarding infrastructure standards are outlined in Permendiknas NO. 24 of 2007.

Educational facilities and infrastructure are all equipment, materials and furniture that are directly used in the educational process at school. In this regard, educational infrastructure relates to all basic equipment that indirectly supports the implementation of the learning process in schools. The emphasis in this understanding is on its nature, direct facilities and indirect infrastructure in supporting the educational process (Arifin & Barnawi, 2018).

In order to realize quality education, it requires the active involvement of all members of the organization, starting from planning, controlling and improving and developing various existing facilities needed to support the goals, as well as addressing all activities that occur within the organization. To achieve this condition, there are basic elements that need attention in quality management, namely implicit elements and explicit elements. (Burhan, 2017). The opinion of Sykadian and Syahrani (2022) which emphasizes that in planning to improve the quality of education, of course, attention must be paid to the National Education Standards, which are the minimum criteria regarding various relevant aspects in the implementation of the national education system and must be fulfilled by educational administrators or units in all State jurisdictions. Unity of the Republic of Indonesia. National Education Standards function as a basis for planning, implementing and supervising education in order to realize quality national education. Apart from facilities and infrastructure, educational factors are of course related to the teaching profession, which is a very important profession, especially in education and the life of a nation.

#### **D. CONCLUSION**

Best practice planning for Islamic Religious Education at Rantau Utara State Vocational School, Labuhanbatu Regency includes curriculum development, development of innovative and interactive teaching methods, training and development of teacher competency, and facilities and infrastructure. Implementation of best practice Islamic Religious Education at Rantau Utara State Vocational School, Labuhanbatu Regency, namely implementing learning with curriculum innovation, IT-based learning innovation, practical media-based learning innovation, and extracurricular supporting activities. In particular, extracurricular activities are further developed through several activities such as tahsin, tahfiz, Islamic Holiday Commemoration activities, and Islamic art. Obstacles to

implementing best practice Islamic Religious Education at Rantau Utara State Vocational School, Labuhanbatu Regency, namely the lack of Islamic Religious Education laboratory equipment limits the ability of teachers to present material practically and interactively and the limited number of teachers as implementers of Islamic Religious Education learning. Efforts to overcome obstacles to implementing best practice Islamic Religious Education at Rantau Utara State Vocational School, Labuhanbatu Regency, namely prioritizing the procurement and use of equipment that is really needed and optimizing the performance of Islamic Religious Education teachers through education and training to support the use of technology in the implementation of educational learning. Islam.

## REFERENCES

- Aly, H. N., Abdullah, S., Chamami, M. R., Fihris, Yahiji, K., Supiah, Damopolii, M., Ainiyah, N., & Ritonga, A. R. (2023). Reviewing the Colonial Period Islamic Education System in Indonesia: What is Still Relevant to Continue. *Journal of Namibian Studies*, 33, 671–687. <https://doi.org/10.59670/jns.v33i.531>
- Arifa. (2020). Tantangan Pelaksanaan Kebijakan Belajar Dari Rumah Dalam Masa Darurat Covid-19. *Jurnal Kependidikan Vol. 7. No. 3*.
- Arifin & Barnawi. (2018). *Manajemen Sarana dan Prasarana*. Yogyakarta: Arr Ruzz Media.
- Azra, A. (2019). *Dinamika Pendidikan Islam di Indonesia Pascakemerdekaan*. Jakarta : Raja Grafindo Persada.
- Biklen, R. C. B. & S. K. (2014). *Qualitative Research for Education : An Introduction to Theory and Methods*. Boston: Aliyn and Bacon, Inc.
- Burhan, O. (2017). Manajemen Mutu Pendidikan Pada Madrasah Aliyah Negeri Di Pondok Pesantren. *Jurnal Administrasi Pendidikan*, 11(1), 69–80. <https://doi.org/10.17509/jap.v21i1.6662>
- Creswell, Jhon. (2010). *Research Design, Pendekatan Kualitatif, Kuantitatif Dan Mixed*. Yogyakarta: Pustaka Pelajar.
- Dalimunthe, M. A., Pallathadka, H., Muda, I., Devi Manoharmayum, D., Habib Shah, A., Alekseevna Prodanova, N., Elmirzayevich Mamarajabov, M., & Singer, N. (2023). Challenges of Islamic education in the new era of information and communication technologies. *HTS Teologiese Studies / Theological Studies*, 79(1). <https://doi.org/10.4102/hts.v79i1.8608>
- Elwiddah Minnah. (2012). *Kepemimpinan Berbasis Nilai dan Pengembangan Mutu Madrasah*. Bandung: Alfabeta.
- Hasan, Fuad. (2010). *Dasar-Dasar Kependidikan:Komponen MKDK*. Jakarta: Rineka Cipta.
- Indainanto, Y. I., Dalimunthe, M. A., Sazali, H., Rubino, & Kholil, S. (2023). Islamic Communication in Voicing Religious Moderation as an Effort to Prevent Conflicts of Differences in Beliefs. *Pharos Journal of Theology*, 104(4). <https://doi.org/10.46222/pharosjot.104.415>
- Irwan., Desnelita, Y., Susanti, W., Rizal, F., & Ritonga, A. R. (2023). The Implementation of Collaborative Project Based Learning Model with Inquiry Process using E-Learning in

- Higher Education. *Educational Administration Theory and Practice*, 29(1), 90–101. Available at: [10.48047/rigeo.11.09.187](https://doi.org/10.48047/rigeo.11.09.187)
- Ma'rifatani, L. D. (2017). Best Practice Pendidikan Agama Islam (Pai) Di Sekolah (Sma/Smk). *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 1(1), 33–47. <https://doi.org/10.32729/edukasi.v1i1.52>
- Majid, A. (2018). *Kurikulum Pendidikan Agama Islam Berbasis Kompetensi*. Bandung : Pustaka Setia.
- Miles, B. M., & Huberman, A. M. (1992). *Analisis Data Kualitatif, Alih Bahasa: Tjejep Rohendi Rohidi* . Jakarta: UI Press.
- Moleong, L. (2020). *Metodologi penelitian kualitatif (Edisi revisi)*. Bandung : Remaja Rosda Karya.
- Mudlofir, A. (2016). *Aplikasi Pengembangan Kurikulum Tingkat Satuan Pendidikan dan Materi ajar Dalam Pendidikan Agama Islam*. Bandung: Rajawali Pers.
- Muhibbinsyah. (2018). *Psikologi Pendidikan*. Bandung: Remaja Rosdakarya.
- Mulyadi, & Winarso, W. (2020). *Pengantar Manajemen*. Bandung : Cita Pustaka.
- Mulyasa, E. (2017). *Kurikulum Berbasis Kompetensi (Konsep, Karakteristik dan Implementasi), Edisi Revisi*. Bandung : Remaja Rosdakarya.
- Nahar, S. (2022). *KOMUNIKASI EDUKATIF ORANGTUA DAN ANAK DALAM ALQURAN : KAJIAN TAFSIR TARBAWI*. Adab.
- Rauf., Abd. (2009). *Peran Hukum Adat Lar Vul Ngabal Dalam Penyelesaian Konflik Antarumat Beragama Di Kepulauan Kei*. Yogyakarta:Uni Sunan kalijaga.
- Rubino, R., Ritonga, A.R., Madya, E.B. & Ritonga, H.J. (2023). The Ethics of the Apostle Da'wah in the Qur'an and its Application in Social Media. *Pharos Journal of Theology*, 104(2).[https://www.pharosjot.com/uploads/7/1/6/3/7163688/article\\_10\\_vol\\_104\\_2\\_indonesia\\_correct.pdf](https://www.pharosjot.com/uploads/7/1/6/3/7163688/article_10_vol_104_2_indonesia_correct.pdf)
- Rusydi, A. (2019). *Perencanaan Pembelajaran*. Medan : LPPPI.
- Sukmadinata, S. (2018). *Metode Penelitian Pendidikan*. Bandung: Remaja Rosdakarya.
- Sykadian, H & Syahrani. (n.d.). Pengembangan Standar Isi dan Standar Proses Dalam Pendidikan Guna Meningkatkan Mutu Pembelajaran Di Sekolah. *Jurnal Ilmu Pendidikan*, 2022. Vol. 5 No. 1. 622-632.