

Effectiveness of Islamic Religious Education Learning in Minority Regional Public Schools in Indonesia: Case Study in Tarutung District, North Sumatra



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ABSTRACT: The research findings provide an explanation that the effectiveness of Islamic religious education learning in public primary schools in minority areas has an impact and influence on the development of (1) character and (2) student learning motivation. The effectiveness of Islamic religious education learning in public primary schools in minority areas is strongly influenced by the following factors: (1) learning, (2) practical activities, (3) reinforcement, (4) tolerance, (5) teacher quality, and (6) environment, and (7) learning facilities. In order for the objectives of Islamic religious education in schools in minority areas to be achieved, it must be done through increasing access and quality of Islamic religious education, especially in schools through (1) the availability of Islamic religious education services in schools, (2) the quality of Islamic religious education services in schools, and (3) the quality of students' understanding and practice of religious teachings. In addition, effectiveness can be achieved through effective programmes and learning and the results to be achieved. In principle, the aspects that need to be considered, namely the effectiveness of learning and teaching, the quality of learning service facilities.

KEYWORDS: Islamic religious education, Minority regions

INTRODUCTION

Indonesia is a country rich in ethnic, religious and cultural diversity and a pluralistic society. The existence of this diversity makes Indonesia a country that has sovereignty over the freedom to practice religion and belief. In addition to the religious aspect, Indonesia also guarantees every citizen the best possible education (Sholeh, 2005). As according to Law No. 20/2003 on the National Education System, every citizen has the same rights to obtain quality education and through special services, including citizens who are in remote, underdeveloped indigenous areas or communities, in conflict areas, natural disasters, social disasters and economically disadvantaged (Nasution, 2013). In order to realise the mandate of the law, the state is obliged to build access to proper education for all citizens anywhere and in any condition, including minority groups due to differences in ethnicity, race, religion, social, politics and so on (Wahid, 2011).

Although Indonesia is a Muslim-majority country, but some areas there are Muslim minority communities such as in Papua, Bali, East Nusa Tenggara, parts of North Sumatra, most of the interior areas of Kalimantan and North Sulawesi have not received the right to get the best education, especially in Islamic education (Hidayati, 2015). Islamic religious education is a conscious and planned effort in preparing students to recognise, understand, have faith, be devout, have noble behaviour, practice Islamic religious teachings from the main source of the holy book Al-Quran and al-Hadith, through guidance, teaching, training, and the use of experience (Zakiah, 2020). Islamic education forms a personality towards physical and spiritual maturity, which has balanced development and growth consisting of the development of intellectual, mental, emotional, and somatic intelligence (Sholeh, 2016). Education as one of the effective means to direct the human soul towards a good personality, by forming values that are in accordance with the nature of humanity, namely as God's creatures who submit and obey Him instead of being humans who always commit crimes and disturb society (Zakiah, 2020).

Islamic religious education in public schools has a strategic role in shaping students' religious understanding and character. Islamic religious education is not only intended to provide religious knowledge to students, but also to instill religious values that shape daily attitudes and behaviour. Along with the dynamics of community development, the challenges and opportunities in learning Islam in public schools become things that need to be observed, especially Islamic religious education in minority areas. This is because Islamic religious education in minority communities is very low because some Muslim communities in minority areas do not care about the importance of learning Islamic religious knowledge. This condition is due to the lack of Islamic religious education programmes or learning. The availability of Islamic education teachers and facilities that support the

Effectiveness of Islamic Religious Education Learning in Minority Regional Public Schools in Indonesia: Case Study in Tarutung District, North Sumatra

development of Islam is minimal. Islamic religious education should be used as a foundation for the development of religious behaviour and religious character of students in everyday life. Islamic religious education must be able to guide and direct students towards a better life in the midst of society. Islamic religious education is not only important for today but also for the good of life in the future (Musbirun, 2015).

In general, in Islamic minority areas, there are more public schools than Islamic schools (such as Madrasah Ibtidaiyah, Madrasah Tsanawiyah or Madrasah Aliyah) managed by the government or the community. In addition, Islamic religious education in minority areas is constrained by the lack of teachers, facilities and infrastructure for Islamic religious education in public schools and the lack of participation of the school community and also the community outside the school environment (Agustin et al., 2021; Hasugian et al., 2023). Kartini (2011) Muslim minority is the weakness and absence of roles, whether economic, political, or social, of Muslims in a region. Muslim minority status is not only related to the smaller number of Muslim communities compared to the entire population in a certain area, but there are several other assumptions related to minority status, which is seen from other aspects including: culture, politics, social and economy. The condition of the Muslim minority is not always the same as the condition of the Muslim majority, so an adjustment is needed (Tambunan, 2017). In addition, the role of the government is needed to protect and treat this minority Muslim group fairly and proportionally so that minority Muslims can express their aspirations in a wise and wise manner in accordance with the teachings and values of the Islamic faith (Safi'i, 2018).

Given the importance of these issues, this study aims to explore the effectiveness of Islamic religious education in Islamic minority areas for Muslim students in public schools and the challenges and constraints. In Tarutung city, Muslims are the minority and Christians are the majority.

LITERATURE REVIEW

Learning or teaching is a purposeful human endeavour to help facilitate the learning of others. In particular, learning is an effort made by teachers, instructors, learning actors with the aim of helping students to learn easily (Barnawi and Arifin, 2012). Islamic religious education learning is directed at understanding and practicing Islamic religious teachings in everyday life and making religious teachings the basis for solving problems and behaviour in social life. Islamic religious education learning is fostering religious people, meaning people who are able to implement the teachings of Islam properly and perfectly, so that it is reflected in the attitudes and actions in all their lives in order to achieve happiness in the world and the hereafter (Mappasiara, 2018). Islamic religious education is a compulsory subject that must be received by students at every level of education in Indonesia. In the Indonesian national curriculum, Islamic religious education aims to provide students with a holistic and in-depth understanding of Islamic teachings. In the Islamic religious education curriculum, there are a series of materials that are arranged systematically, starting from a basic understanding of Islamic beliefs, worship practices, the history of the development of Islam, to the moral and ethical values contained in Islamic teachings (Safe'i, 2015). In addition, Islamic Religious Education also provides knowledge about human values, tolerance and justice which are the core of Islamic teachings. Through this education, students are expected not only to understand the teachings of Islam theoretically, but also to be able to apply them in everyday life with full awareness and responsibility. The Islamic religious education curriculum in minority areas must better accommodate the needs of students who are minorities. Not only that, the support and important role of the relevant local governments also support the success of equitable distribution of Islamic education services in all regions, including minority areas (Kurnia, 2023).

Islamic religious education is compulsory learning at every level of education, so its educational goals must be achieved effectively. The effectiveness of learning is the achievement of educational goals or objectives that have been set in a learning process in a learning environment effectively and efficiently, that is, achieved in accordance with the planned time. Learning is said to be effective if (1) there is an effective communication process, (2) good management of learning implementation, (3) student response, (4) active and enjoyable teaching and learning activities, and (5) student learning outcomes are met according to predetermined standards (Sagr et al., 2023). The success of learning Islamic religious education is greatly influenced by many factors including: (1) material or material studied, (2) school and social environment, (3) instrumental factors and (4) the condition of students. These factors either separately or together contribute to the learning process and results (Faturrahman, 2019). Meanwhile, the achievement of the objectives of the Islamic education programme in schools in minority areas is carried out through increasing access and quality of Islamic education in schools, including: (1) the availability of Islamic education services in schools, (2) increasing the quality of Islamic education services in schools, and (3) increasing the quality of understanding and practice of religious teachings of students (Majid, 2021). The effectiveness of Islamic religious education learning in minority areas as the findings of this research include the following factors: (1) Islamic learning, (2) practical learning, (3) reinforcement, (4) tolerance, (5) environment. Meanwhile, the effectiveness of student learning includes aspects of (1) student character, and (2) learning motivation.

Learning is the most important activity. This means that the achievement of educational goals depends on an effective learning process. Realising effective learning is very important because learning is a two-way communication between teachers and students. The role of the teacher is not only teaching, but also educating, guiding, directing, training, assessing, and evaluating

Effectiveness of Islamic Religious Education Learning in Minority Regional Public Schools in Indonesia: Case Study in Tarutung District, North Sumatra

students. The quality of teachers determines the quality of education and the quality of human resources in a country. Indicators of the success of quality teacher teaching can be seen from the quality of the process and student learning outcomes. The quality of teachers is characterised by their competence. The quality of teachers can be seen from how they are responsible for their profession. A teacher's responsibility as a teacher, curriculum developer, mentor, professional, and must also have good interaction with the community (Kunter et al., 2013; Danim, 2016; Sulaiman and Ismail, 2020). Apart from teachers, learning facilities and infrastructure also determine the success of education. However, Indonesia's educational facilities and infrastructure are still low and uneven. The reality in remote areas is inadequate regarding educational infrastructure, such as teaching and learning facilities that are far from adequate. Facilities and infrastructure are a condition required for teaching and learning activities to take place in schools (Riyani, 2012). Schools must have standardised learning facilities, so that the learning process runs smoothly. Mulyasa (2007) explains that educational facilities are equipment and supplies that are directly used and to support the educational process, especially in the teaching and learning process, such as buildings, classrooms, tables, chairs and teaching tools and media. As for what is meant by educational or teaching infrastructure in the learning process, such as school yards, school gardens, and roads to schools.

School environmental conditions also affect student learning success. The existence of rules and discipline that are enforced consequently and consistently greatly affects student learning success (Alinier and Hssain, 2019; Prasetya and Akrim, 2024). The discipline must be enforced thoroughly so that all components in the school can run well (Makkawaru, 2019). Then there are community environmental factors that support student learning success but there are also those that hinder student learning success. Supportive environments include non-formal institutions such as courses, tutoring, additional tutoring. Meanwhile, environments that are less supportive of learning success include entertainment venues that only prioritise fun and revelry (Sirait et al., 2023).

The effectiveness of Islamic religious education learning is assessed from learning outcomes and aspects of student learning motivation. Student learning outcomes can be seen in various forms, ranging from semester exam results, grade promotion exams, even daily assessments. In Indonesia, the results of the national examination are often used as an indicator of the quality of national education, reflecting the standardised learning outcomes of Indonesian students. Learning outcomes are a series of results received by students for their learning performance during the process of teaching and learning activities (Trilling and Fadel, 2009). Learning outcomes are everything that students have as a result of their learning activities (Prasetya, 2023). There are several things that are indicators of students' success in learning, including enthusiasm in doing assignments, students' tenacity in expressing their thoughts, students' courage in asking questions, and students' courage in providing answers to questions. The success of student learning is that the memory of the material that has been taught achieves both personal and group achievements, and changes in behaviour have been achieved as expected at the beginning of learning (Faturrahman, 2019).

Learning is effective if it is based on an interactive, enjoyable learning process that demands active participation from students. Learning that is interesting and enjoyable will encourage student motivation to learn. Motivation as the influence of needs and desires on the intensity and direction of a person that moves the person to achieve goals of a certain level. According to Hamalik (2002) motivation is a change in energy within a person's personality characterised by affective arising, and reactions to achieve goals, also as a drive from within a person and this drive is a driving force. Therefore, motivation as an inner process or psychological process that occurs in a person is strongly influenced by environmental factors and internal factors inherent in each person (innate), level of education, past experience, desire or future expectations (Davidovich and Dorit, 2023). Motivation to learn means the drive from the student to achieve learning goals, such as material understanding or learning development (Lin et al., 2017). With motivation, students will always be eager to continue learning without any coercion from any party. In the context of education, motivation can be defined as an impetus that drives the act of learning or other educational actions. It can be done by organising learning activities and learning environments to develop children's potential to be actual (Sadirman, 2011). Students can be said to have high learning motivation if they have the following characteristics (1) persevere in facing tasks, (2) resilient in facing difficulties, (3) do not need external encouragement to achieve, (4) high learning enthusiasm (happy, diligent learning, and enthusiastic), and (5) like new knowledge (Riyani, 2012).

RESEARCH METHOD

This research uses a qualitative case study approach. Qualitative methods are research and understanding processes based on methodologies that investigate social phenomena and human problems, using in-depth analysis techniques, namely examining problems on a case-by-case basis (Prasetya, 2022). The research took place in three public primary schools in Tarutung, Central Tapanuli Regency, North Sumatra Province, Indonesia. Table 1 is a description of the research sample.

Effectiveness of Islamic Religious Education Learning in Minority Regional Public Schools in Indonesia: Case Study in Tarutung District, North Sumatra

Table 1 Demographics of the research sample

Participant (Code)	Sample (N)		
	Male	Female	N
Principal (P)	1	2	3
Class Teacher (CT)	1	2	3
Islamic Religious Education Teacher (IRT)	2	1	3
Student (S)	3	3	6
Student Parents (SP)	1	2	3
N	8	10	18

Qualitative research generally uses a small sample size, the number of participants in qualitative research is usually 5 to 10 people, or can increase until there is repetition of information from participants (Martha and Kresno, 2016; Sun et al., 2020).

Research data were collected using interview techniques. Interviews were conducted by asking a number of in-depth questions to research participants in order to obtain information for research purposes by means of direct face-to-face and question and answer. In-depth interviews where the researcher explores information in depth by directly engaging with the informant's life and asking questions freely using or without a question guide so that the atmosphere is lively and conducted many times (Denzin and Lincoln, 2018). Qualitative data analysis is carried out interactively and is carried out continuously until it is complete so that the data is saturated (Milles et al., 2014). Data analysis is done by organising data, breaking it down into units, synthesising, arranging into patterns, selecting what is important to learn and making conclusions (Milles et al., 2014; Denzin and Lincoln, 2018).

RESULTS AND DISCUSSION

The findings of this study are the results of the analysis of interview data from 19 participants about (1) the existence of Islamic religious education; (2) the impact of Islamic religious education on students' character development, and (3) the obstacles that exist in Islamic religious education in minority areas. To facilitate data analysis and organisation, the interviews were coded, for example P-1 (principal-1), P-2 (principal-2), or IRT-1 (Islamic education teacher-1), and S-3 (student-3) and so on.

The findings of this research explain that the majority of students in public primary schools in Tarutung are non-Muslims, which causes the programme and learning of Islamic Religious Education in schools to be minimal and limited, resulting in low learning effectiveness. The low effectiveness of learning is characterised by the low quality of students' understanding, knowledge and skills, namely reading and memorising Qur'anic verses, the practice of prayer, zakat, fasting and alms, and hajj. Furthermore, students' behaviour and character have not developed optimally, such as motivation to learn, discipline, obedience, diligence, and honesty. Table 2 Evidence of interview results related to the effectiveness, impact and constraints of implementing Islamic religious education in minority areas.

Which is learning that is carried out separately from non-Muslim students. Learning is carried out by Islamic education teachers on specific schedules, times and days within the school environment. The duration of study time available is 60-90 minutes on average. For schools that have worship facilities (mosques) at school, Islamic religious education learning is carried out in the school mosque, while schools that do not have a mosque are carried out in the room provided by the school. The availability and ability of teachers in schools are important for the success of Islamic religious education learning in schools. All public primary schools in Tarutung have Islamic religious education teachers. The teacher is a component that determines the success of students, especially in relation to the teaching and learning process. Teachers are the most influential component in achieving character development and student learning outcomes. Therefore, the presence of teachers for students must be able to influence student learning outcomes.

In minority areas, learning Islamic education is the biggest and toughest challenge for Islamic education teachers. Because the success of learning, fostering and developing Islamic religious education in schools is the main task of Islamic religious studies teachers, which sometimes in some schools lack the attention and support of school leaders or other teachers of different religions. Therefore, teachers must have efforts to be able to overcome these educational problems in order to create an effective Islamic religious education learning process. An effective teacher is a competent teacher who has a proper understanding of the development of their learners. Understand how to craft materials that are relevant to their developmental level. Understanding learner development helps teachers in determining materials, language, and even teaching methods. Effective teachers are able to create an optimal learning environment by establishing rules and procedures, managing groups, supervising and implementing classroom activities, and dealing with deviant behaviour (Hallahan and Kauffman, 2006). Effective teachers have good strategies in helping learners to self-motivate and take responsibility for their learning (Allan and Emily, 2015). This motivation can be achieved by providing real-world learning opportunities (Atma et al., 2021), setting high expectations for achievement (Cudney and Ezzell, 2017).

Effectiveness of Islamic Religious Education Learning in Minority Regional Public Schools in Indonesia: Case Study in Tarutung District, North Sumatra

The problems of learning Islamic religious education in each school are certainly different. These problems are also influenced by the environment in which the school is located. The problems that occur in the Muslim minority environment are certainly very different from the problems that arise in the Muslim majority environment. However, the community relations and social religious conditions are very good. Muslim students see non-Muslim students as brothers and vice versa, because not a few of them are still related by blood and they accept these differences well. Besides being based on a sense of kinship, it is also based on a sense of wanting to live in harmony and coexist peacefully even with residents of different religions without any conflicts that result in division. Students, teachers and parents tolerate each other, because they are used to living together so they can easily accept differences. The attitude of tolerance between students or between school members of different religions is to give everyone's rights, look after each other and not disturb, have a positive view of differences, respect and help each other, empathy. Therefore, the formation of inter-religious tolerance character in religious learning is a learning content that not only focuses on the knowledge aspects of students but also the attitudes and behaviour aspects of students (Dewi et al., 2021; Kartika, 2023).

Each school implements religious programmes in accordance with the rules and time determined based on the curriculum and school policy. Providing everyone's rights with religious tolerance by providing facilities and guidance to school community in conducting religious activities. Giving permission to school community members who will conduct religious activities and all school community members may carry out any activity at school regardless of religion and background as long as it does not violate the existing rules. Take care of each other and do not interfere with and look after each other's religious activities. Remain respectful of each other's beliefs, never put each other down, and always attend invitations from school members of different religions as a form of respect for other people's beliefs.

Table 2: Effectiveness, impact and constraints of Islamic religious education in minority areas

Source of Information	Finding Themes	Process Effectiveness	Impact	Obstacles
P-1, P-2, P-3 CT-1, CT-2, CT-3 IRT-1, IRT-2, IRT-3 S-1, S-2, S-3, S-4, S-5 and S-6	Learning and Islamic Religious Education	Fun, learning according to the objectives, encouraging students to learn, providing rewards, teaching good habits	Students behave responsibly, exemplify, help and love to do friendship	School facilities do not support Islamic religious education Teacher learning innovation is still low Teachers' competence in ICT is low Student learning motivation
P-1, P-2, P-3 CT-1, CT-2, CT-3 IRT-1, IRT-2, IRT-3 S-1, S-2, S-3, S-4, S-5 and S-6, SP-1, SP-2, SP-3	Teacher Quality	Each school has an Islamic religion teacher, understands their duties and functions, but has not been able to develop lesson plans or lesson administration, teachers' ICT skills are weak.	Learning does not go according to plan, creativity and learning innovation are low	Lack of school support for teacher development Teacher motivation, responsibility and commitment Facilities and infrastructure to support learning
P-1, P-2, P-3 CT-1, CT-2, CT-3 IRT-1, IRT-2, IRT-3 S-1, S-2, S-3, S-4, S-5 and S-6	Worship Practices	Learning is carried out in a practical manner and approach, developing skills and abilities	Perform prayers perfectly, understanding the conditions of validity and those that invalidate them Perform the adhan and iqamah before prayers correctly	Students' attitude towards learning Student motivation to learn Students' concentration on learning Student self-confidence Student learning maturity
P-1, P-2, P-3 CT-1, CT-2, CT-3 IRT-1, IRT-2, IRT-3 S-1, S-2, S-3, S-4, S-5 and S-6	Strengthening	Encouraging students to know, understand, appreciate to believe, have devotion, and have noble character in practicing the teachings of religion through guidance, teaching, practice, and the use of	Students' enthusiasm, interest, attention, motivation, confidence, concentration towards learning	Teacher quality Student learning motivation Facilities and infrastructure Social environment

Effectiveness of Islamic Religious Education Learning in Minority Regional Public Schools in Indonesia: Case Study in Tarutung District, North Sumatra

		experience.		
P-1, P-2, P-3 CT-1, CT-2, CT-3 IRT-1, IRT-2, IRT-3 S-1, S-2, S-3, S-4, S-5 and S-6, SP-1, SP-2, SP-3	Tolerance	Giving everyone their rights, looking after each other and not disturbing each other, looking positively at differences, respecting and helping each other, empathy.	Obedying the rules, respecting differences, providing peace	There are still attitudes and behaviours of teachers and students that are indifferent, unsupportive, and lack sympathy.
P-1, P-2, P-3 CT-1, CT-2, CT-3 IRT-1, IRT-2, IRT-3 S-1, S-2, S-3, S-4, S-5 and S-6, SP-1, SP-2, SP-3	Environment	The school environment is not sufficiently supportive, the community environment has many influences such as customs, ethnicity, religion, culture, social status and local government policies.	The learning environment affects the existence of Islamic Religious Education learning, students' spiritual development is not in accordance with the objectives of Islamic Religious Education.	The dominance of the majority community, culture, ethnicity and customs still strongly influence community life in minority areas.
P-1, P-2, P-3 CT-1, CT-2, CT-3 IRT-1, IRT-2, IRT-3 S-1, S-2, S-3, S-4, S-5 and S-6, SP-1, SP-2, SP-3	Learning and teaching facilities	Facilities and infrastructure in schools are not sufficient to fulfil the learning standards of Islamic Religious Education, facilities to support the practice of worship are not available in all schools.	Practical implementation has not been able to develop students' abilities and skills due to limited practical facilities.	Facilities and infrastructure at school do not yet support and support the learning of Islamic religious education practices
P-1, P-2, P-3 CT-1, CT-2, CT-3 IRT-1, IRT-2, IRT-3 S-1, S-2, S-3, S-4, S-5 and S-6, SP-1, SP-2, SP-3	Student character	The development of religious character is instilled through the learning of Islamic religious education, the habituation process at school and at home as well as the practical process	Students' religious character qualities are formed such as honesty, discipline and love to read and memorise short verses of the Qur'an	The development of students' religious character has not been followed by effective learning, a supportive environment and school culture
P-1, P-2, P-3 CT-1, CT-2, CT-3 IRT-1, IRT-2, IRT-3 S-1, S-2, S-3, S-4, S-5 and S-6, SP-1, SP-2, SP-3	Learning motivation	Efforts to encourage student learning motivation through the role of teachers in the classroom and classroom, parents at home and instilling Islamic values.	Student motivation to learn develops based on the level of maturity that students have, the way they learn and the environment that supports them.	School culture, community environment and students' social status are not sufficiently supportive of minority students' expectations

Table 2 above is a summary of research findings that provide an explanation that the effectiveness of Islamic religious education learning in public primary schools in minority areas has an impact and influence on the development of (1) character and (2) student learning motivation. The effectiveness of learning Islamic religious education in public schools in minority areas is strongly influenced by the following factors: (1) learning, (2) practical activities, (3) reinforcement, (4) tolerance, (5) teacher quality, and (6) environment, and (7) learning facilities. In order for the objectives of Islamic education in schools in minority areas to be achieved, it must be done through increasing access and quality of Islamic education, especially in schools through (1) the availability of Islamic education services in schools, (2) the quality of Islamic Education services in schools, and (3) the quality of understanding and practice of religious teachings of students. In addition, effectiveness can be achieved through learning programmes that are implemented and the results must be achieved. In principle, there are two aspects that need to be considered, namely the effectiveness of teacher teaching and the effectiveness of student learning.

Islamic Religious Education is one of the compulsory subjects at every level of education, from primary to secondary education. In minority areas, Islamic religious education is taught for two hours per week according to the Ministry of Education

Effectiveness of Islamic Religious Education Learning in Minority Regional Public Schools in Indonesia: Case Study in Tarutung District, North Sumatra

and Culture of the Republic of Indonesia. Schools are obliged to deliver Islamic Religious Education subjects to all students who are Muslim. As the research found that the learning of Islamic religious education in public primary schools in minority areas still does not fulfil expectations, because the learning of Islamic religious education has not been managed properly. The learning process in the classroom still has constraints on the lack of teaching aids and learning media. So that the encouragement and motivation of students to learn is also low. The learning process in the classroom is influenced by the quality of teachers' abilities and skills in the classroom (Kurni & Susanto, 2018). The learning process is one of the important aspects for students, it needs the support of learning facilities and teacher professionalism (Yim and Lim, 2023; Asterhan and Lefstein, 2024). Effective education and learning is carried out on the basis of conducive interactions between educators and students in developing affective, cognitive, and psychomotor competencies (Webb, 2009).

Religious education aims to form students into members of society who understand and practice the values of religious knowledge who are broad-minded, critical, creative, innovative and dynamic in order to educate the life of a nation of faith, piety and noble character. The research findings conclude that the way schools and teachers learn Islamic religious education in minority areas is through extracurricular learning carried out at school, in class or at home. Extracurricular activities are additional activities that can be followed by students in addition to mandatory teaching and learning activities at school. By participating in extracurricular activities, students can channel their interests and talents that may not appear or be channelled in teaching and learning activities but are very useful for these students. Extracurricular learning is more emphasised in practical activities. Practice is an approach in the learning process that emphasises direct experience in achieving understanding and skills. An important aspect of learning Islamic religious education in minority areas is through reinforcement. In practical activities, teachers provide religious reinforcement, namely by carrying out direct worship practices. According to the participants, practice is usually carried out in lessons that require direct practice, for example, such as Ablution, fardhu kifayah, even they will carry out the Hajj manasik once a year even though it is not too perfect but they explain while practicing with the tools available. Through practice, a person tries to feel and understand a concept or activity with real action (Taylor, 2017). Through practical activities, learners' ability skills are built and developed. (Strom and Viesca, 2021). The development of practical skills involves knowledge and technology to match current conditions (Penuel et al., 2011).

Tolerance and environmental support for learning Islamic religious education in minority areas are also very important. Tolerance at school, such as respecting friends, avoiding bullying behaviour, helping each other or building care (not indifferent). To foster this attitude, the role of Islamic religious education in schools is a place to match the seeds of tolerance, harmony of life and sincere appreciation for the reality of the diversity of the religious culture of society. An attitude of tolerance from small things in everyday life (Sirry et al., 2024). The attitude of tolerance makes life peaceful and harmonious, so that there is no division just because of differences. The values of mutual respect, respect, and cooperation despite differences. Tolerance must be applied in schools, homes and neighbourhoods (Asis, 2023; Damanik, 2023). Through tolerance and the learning environment, children's potential can be developed. By embedding the values of tolerance in the curriculum, extracurricular activities and the learning environment, schools become not only a place for academic learning, but also a place where students can grow as open-minded and empathetic citizens (Mastina and Imtihana, 2022). In general, the obstacles faced when implementing Islamic education in Muslim minority areas are intolerance, the lack of religious teachers, the support and participation of the surrounding community who are less able to accept Islamic Religious Education itself (Mappaisara, 2018; Makkawuru, 2019; Hasugian et al., 2023).

CONCLUSIONS

The research findings provide an explanation that the effectiveness of Islamic religious education learning in public primary schools in minority areas has an impact and influence on the development of (1) character and (2) student learning motivation. The effectiveness of Islamic religious education learning in public primary schools in minority areas is strongly influenced by the following factors: (1) learning, (2) practical activities, (3) reinforcement, (4) tolerance, (5) teacher quality, and (6) environment, and (7) learning facilities. In order for the objectives of Islamic religious education in schools in minority areas to be achieved, it must be done through increasing access and quality of Islamic religious education, especially in schools through (1) the availability of Islamic religious education services in schools, (2) the quality of Islamic religious education services in schools, and (3) the quality of students' understanding and practice of religious teachings. In addition, effectiveness can be achieved through effective programmes and learning and the results to be achieved. In principle, the aspects that need to be considered, namely the effectiveness of learning and teaching, the quality of learning service facilities. The research also found that there are efforts made by Islamic religion teachers in schools and Muslim minority communities to maintain and develop Islamic education in their neighbourhoods. These efforts involve establishing informal Islamic education institutions, utilising information technology, and collaborating with Muslim communities outside the local area.

Effectiveness of Islamic Religious Education Learning in Minority Regional Public Schools in Indonesia: Case Study in Tarutung District, North Sumatra

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