Cultural Quality in Islamic Education at *AN-NIZAM* Elementary School Medan North Sumatera Indonesia

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Abstract: *This type of research can be classified as field research, descriptive qualitative in nature aiming to know the cultural quality of Islamic education at An-Nizam Elementary School, Medan, North Sumatra. The method applied is qualitative method using interview and documentation techniques. The research result shows that An-Nizam Elementary School, Medan, North Sumatra has concern for cultural quality in the learning process and this has been evidenced by several awards generated by this school. An-Nizam Elementary School was even awarded second runner in the competition of private elementary school cultural quality at national level in the category of school base management implementation (MBS).*

Keywords: Cultural Quality, Islamic Education Learning

1. Introduction

Islam is a divine religion brought by Muhammad *saw* to be delivered and taught to all mankind. Islamic doctrine comprehensively explains that all the good aspects are related to worldly life and hereafter, or to everything that will be done by the humans for short, medium and long terms.

Every piece of work should be planned, measured and well directed as the manifestation of Islamic values. This indicates that everything should be well programmed. Therefore, Islam gives the order of " management value " starting from smallest to the largest matters, ranging from taking care of yourself (family) to community in general, and also ranging from taking care of household life to the state within the framework of a management so that the objectives to be reached through vision and mission can be achieved efficiently and effectively.

The first goal of education reform is to build a better national educational system, more stable, and more advanced by optimizing and empowering all the potential and participation of society as education is the basic structure providing facilities for the citizens to be able to determine the goods and services needed.[1]Even at the macro level, education is the "heart" as well as the "backbone" of the future of the nation,[2] and even the success of a nation is determined by the success in improving and updating the educational sector[3]. On the other hand, the Islamic educational system is a churning, forming a perfect man as the initial constructive foundations of civilization of the civilian,[4] realizing the blessing to all the people.[5]

School cultural quality is an important factor in shaping students into full human beings having an attitude of optimism, courage, skill, cooperation, tenacious individual, discipline, hard word, ethics, and capturing opportunities. A school having the distinction of cultural quality can be seen on several variables such as the acquisition of value, the behavior of the students, the intra and extra-curricular learning process, physical condition, library network, school environment, school culture, and school management, which all affect the performance of individuals and the quality of schools.

An-Nizam Elementary School, Medan, North Sumatra has concern for cultural quality in the learning process and this has been evidenced by several awards obtained by this school. On 7th November 2015, An-*Nizam* Elementary School was awarded second runner in the competition of private elementary school cultural quality at national level in the category of school base management implementation (*MBS*).

Based on the background of the research, the author is interested in conducting a study related to the cultural quality in Islamic education at *an-nizam* elementary school Medan North Sumatera Indonesia.

2. Research Method

This is a field research method using observation, interviews, documentation and data analysis. The approach applied is the phenomenological approach of naturalistic research, as this research aims to know the cultural quality of teaching Islamic education.

3. Theoretical Framework

1) Meaning of Cultural Quality in Islamic Education
In the Big Indonesian Indonesian the word „culture‟ is defined as: mind; customs; a well-developed thing; something that becomes a habit and is difficult to change.[6] In everyday use people usually sinonimize the meaning of culture as tradition. Tied to this matter, tradition is meant to be the general ideas, behaviour and attitude of the community seen from the routine done by the member of the community concerned.

Terminologically, the term quality has diverse senses, having a lot of interpretations and contradictions. This is because there is no standard measure of quality itself. So it

would be difficult to get the same answer, whether something is of quality or not. Nevertheless, there is a conventional common criteria that something certifiable certainly has good value or meaning.. Essentially, the term quality refers to something with value measurement or award given or imposed on goods or their performances.[7]

Muhammad An-Nasir Hamid and Qullah Abdul Qadir Darwis define Islamic education as the process of directing the development of man on the phsyical, mental, language, behavior and religious social life sides towards virtuos perfectness.[8] Meanwhile Omar Muhammad At-Taumi Asy-Syaibani as quoted by M. Arifin states that Islamic education is an attempt to change the behavior of individuals in personal, environmental and social life. [9]

Meanwhile, according to Achmadi, Islamic education is all efforts to maintain and develop human nature and the resources available to him towards the formation of the whole man in accordance with the norms Islam.[11]

Islamic education in general discourse refers to the three terms that constitute a unity, namely: First, education according to Islam or Islamic education, namely education conceived and developed from the teachings and the fundamental values embodied in an essential the sources, the *Qur'an* and the *Sunnah*. In this sense, Islamic education can be either educational thought and theory basing itself or developed from the basic sources. Secondly, the Islamic education or the Islamic religious education is all efforts or the teachings of Islam and its values in order to become someone's outlook and attitude to life. In this sense Islamic education can be be: (a) all activities carried out by someone or a particular institution to help someone or a group of learners to instill and promote Islamic teachings and values, (b) all the phenomena or meeting events between two or more persons having a result of the developments of the Islamic teachings and values towards one or several parties. Third, education in Islam is the learning processes and practices that have been running during the history of Muslims; both Islam as a religion or doctrine, and cultural system and civilization since the time of the prophet Muhammad saw.till now. So in this sense the term Islamic education can be understood as a civilizing and heritage of religion, culture, and civilization of Muslims from generation to generation throughout the Islamic education sejarahnya.[11] Although the term of Islamic education can be understood in different ways, but in fact the education itself is a unity and manifested in one intact system.

So the outline of Cultural Quality in Islamic Education is a common practice in assessing the development of the individual or group spiritually and physically according to the teachings in the *Al-Quran* and *Hadith*.

2) Cultural Quality Learning Process in Islamic Education

Indonesia is the largest Muslim country in the world. In the 1990s, Indonesia was once touted as a state that would bring back the glory of Islam. This is not groundless, because according to some studies it is stated that the phenomenon of Islamization in this country is highly accelerated even with an impact on the macro scale that is South East Asia.[12]

Based on data of *Human Development Index Report* of 1999, it is reported that the development of Islamic education in Indonesia still lags behind other countries. Even in comparison with Southeast Asia countries. Indonesia was ranked 105, far below Singapore (22), Brunei (25), Malaysia (56), Thailand (67) and Sri Lanka (90).[13] While in the research conducted in 2000, the ranking quality of education in Indonesia decreased to the rank of 109.[14] The research results of the UN (UNDP) in 2000 showed that the quality of human resources (HR) of Indonesia ranked to 109 out of 174 countries studied.[15] Even in 2009, Indonesia still ranked to 111 of 182 countries, or far below compared to the neighbouring states.[16]

From this description it can be concluded that education including Islamic education in Indonesia with the largest Muslim population is far behind compared with other countries.

4. Progess towards Strong Cultural Quality

It can be said that a cultural quality we have experienced so far consists of three existing stages. These stages illustrate that a change in the cultural quality is adjusted to the time. Cultural quality in Islamic education has improved much from time to time owing to the transition process characterized by a lot of thoughts of the Muslim intellectuals.[17]
1) Cultural Quality (Current State) is a cultural quality that has not changed. Old Cultural Quality in Islamic education if associated to the learning process can be called conventional learning.
2) The transformation process (Delta State) is the process of migration of an old culture to a new one. In learning process of Islamic education, the transformation process is considered a very important role because through this process we can understand all the needs required in contemporary times.
3) New Cultural Quality (Desired State) is a state adjusted in accordance with the wishes of the quality cultural developers or consumers.

According to the popular scientific dictionary, management has the the meanings of business management, management, management of resource use done effectively to achieve the goals.[18] Etymologically, the word comes from the word *managio* meaning the maintenance or *managiare*, training to organize steps, or getting done through other people. Another view from the point of the term states that the term management is derived from the word „manage". This word comes from Italy *managgiare* which literally means to handle or train horses, lexically means to lead, guide, or arrange. So from the origin of the word, management can be defined as maintenance, control, lead or guidance.[19] According to experts, management is the process of utilizing other people or resources to achieve organizational goals effectively and efficiently.[20]

From the definitions above, it can be deduced that management is a science or art of governing the utilization of human resources and other resources that support the achievement of objectives effectively and efficiently. From this sense it is seen that there is a process in which

management is a form of ability or skill to get the results in order to achieve objectives through the organization's activities. This process includes the initial stages of planning, organizing, directing and controlling, up to goal achievement.

Furthermore, with regard to the quality in the world of management, quality has a sense of having a certain quality, degree, and rank.[21] In English, the quality is termed "quality". [22] and in Arabic called *juudah* .[23]

Terminologically, the term quality has diverse senses, having a lot of interpretations and contradictions. This is because there is no standard measure of quality itself. So it would be difficult to get the same answer, whether something is of quality or not. Nevertheless, there is a conventional common criteria that something certifiable certainly has good value or meaning.. Essentially, the term quality refers to something with value measurement or award given or imposed on goods or their performances. Essentially, the term quality refers to something with value measurement or award given or imposed on goods or their performances.[24] From the above illustration, quality means size, content, condition and judgment about the quality of goods and services having absolute and relative nature. In an absolute sense, quality is something of a high standard and can not be surpassed, generally referred to as good, distinctive, pretty, nice, expensive, luxurious and so on.[25] If associated with the educational context, the concept of quality of education is an elite, because only a few institutions can provide high-quality educational experience to the students.

From the description above it can be concluded that the quality management is the science or art of governing the utilization of human resources and other resources that support achievement of objectives effectively and efficiently based on the size, content, conditions and judgments about the quality of something of goods and services (products) according to the customer's satisfaction.

Quality management in education (Islam) is more popularly known as the term *Total Quality Education* (TQE). Philosophically, the concept is emphasized on finding something consistent with the continuous improvement to achieve customer needs and satisfaction. The strategy developed in the use of quality management in the world of education is that the educational institutions are to be in the place of institutions of services or in other words service industry; institutions that provide services in accordance with what the customers demand.

5. Research Result

Slogan dan *Quality Assurance (QA)*

a. In order to realize the vision and mission that have been set, the Islamic primary school of *An-Nizam* tries to provide free translation with a Quality Assurance (graduate quality assurance). Quality Assurance (QA) of graduate should be Pious, Intelligent and Independent. These three things serve as a slogan for the development of Islamic Primary School of *An-Nizam* and socialized to the entire academic community. It is expected that

through the socialization all the components have the same perception and direction, and purpose in carrying out all the activities. The QA is punctuated by several indicators of achievement such as:

1. Implementation of obligatory prayer and the *sunnah*
 - It is expected that students have the habit of carrying out the obligatory prayers and *sunnah*
   - Feeling indebted (sad) if not carrying out the obligatory prayers
2. Devoted to both parents
   - Exciting parents' hearts
   - Listening to and heeding the advice of parents
   - Behaving politely when talking with parents
3. Having disciplined personality
   - Discipline in attendace
   - Discipline in learning
   - Discipline in praying
4. Having self-confidence
5. Having good conduct
6. High interest in reading
7. Having healthy and clean culture
8. Minimal final score of 7.5
9. Al-quran recitation obligation of Juz 30
10. Fluency in reciting Al-Quran
11. Having skills in language and Technology Information
12. Having good communication skill.

b. **Strategy**

1. Requiring teachers dressed in Muslim style inside and outside the school environment
2. Praying before and at the end of classes
3. Familiarizing the *Dhuha* prayer.
4. Saying the greeting when meeting fellow teachers and students
5. Familiarizing Al-Quran recitation
6. Familiarize noon prayer in congregation
7. Providing training to teachers
8. Learning Process Supervision
9. Attendance of teachers and students
10. Evaluation towards the teachers and the students
11. Students are to discard trash in proper place
12. Implementing "Clean Friday"
13. Making environmental slogan
14. Providing sound environmental facilities
15. Attending academic and non-academic competitions with environmental scope
16. Conducting comparative study
17. Providing time to attend educational gathering
18. Collaborating with agencies engaged in the field of education and education care.[26]

6. Achievement

The achievements of *An-Nizam* Islamic Elementary School, Medan are as follows:

1) Champion I *in Lotup Kemah Ukhuwwat* of Integrated Islamic School Scout of regional 1, North Sumatera Province.
2) Champion III of O2SN Kindergarten School / PRIMARY SCHOOL in Medan city
3) Champion II in *Kemah Ukhuwwat* of Integrated Islamic School Scout of regional 1, North Sumatera Province.

4) Champion II in School Principal Achievement competition in Medan city in 2011.
5) Model Teacher competition in Medan city in 2012.
6) Champion I in School Principal Achievement competition in Medan city in 2013.
7) Champion I in Teacher Achievement competition in Medan city in 2015.
8) Runner-up in Teacher Achievement competition in North Sumatera Province in 2015.
9) Curriculum Instructor of Medan city Level in 2013
10) Favorite Champion in Solo Vocal Competition of Elementary School in Medan city.

To support all these programs, An-*Nizam* Islamic Elementary School instills a cultural quality reflected in the school culture, such as: [27]

a. School Culture for students:
1. Mandatory of observing the 5 *Fardhu* prayer
2. Familiarizing Duha prayer
3. Familiarizing sunnah fasting
4. Mandatory of memorizing the juz 30 of the Qur'an
5. Conducting alms
6. To be Present before 7:20 pm
7. Saying greeting and hand-shaking
8. Uniform dressing as prescribed
9. Black shoes with socks
10. Speaking politely and honestly
11. Having competitive spirit
12. Maintaining cleanliness
13. No stealing and fighting
14. No bringing and wearing costly jewelry
15. No bringing weapon or sharp object
16. No long nails
17. No long hair for boys.

b. School Culture for teachers:
1. Mandatory of observing the 5 *Fardhu* prayers
2. Mandatory of memorizing the juz 30 of the Al-Qur'an
3. Familiarizing sunnah fasting
4. Mandatory of greeting and hand-shaking with students
5. Conducting alms
6. To be resent before 7:15 pm
7. Those in charge of supervision to be present before 7:05 pm
8. Greeting and hand-shaking
9. Uniform dressing as prescribed
10. Wearing shoes and socks
11. Wearing badges
12. Having good personality
13. Maintaining cleanliness
14. Speaking politely and honestly
15. As a role model for students
16. Smoking not allowed
17. No long hair for male teachers

c. For visitors and students' guardians
1. Making a report to the security
2. Islamic dressing
3. Smoking not allowed
4. No littering
5. No rude speaking

To get the maximum learning as Curriculum Target Achievement, *An-Nizam* Islamic Elementary School integrate school curriculum materials with programs based on special skills and motivation uplifting and students" creativity as follows: [28]

d. Extracurricular program
This program is very important to prepare the students within the framework of uplifting specific values to support science, creativity, and motivation. The program is divided into two groups:

1) Elementary Class I till III
a) Religious practice (Qur'an, Praying), the program is implemented to cultivate interest in and practice of religion in everyday life.
b) Coloring and painting practices to express the interest and talent of the students in the filed of painting.
c) Audio-Visual, familiarizing and introducing the development of science and technology.
d) Study visit bringing students to directly learning sources to widen the thingking scope.
e) Swimming as creative activity.
f) Consultation Bureau to identify the mental development / behavioral patterns in accordance with the child's age and developmental level of learning to determine the right solution in balancing the learning pattern with Islamic values.
g) *Zakat*, *Infaq* and *Alms*, geting children to have social empathy and charity in order to teach the students the values of Islam.
h) Public wall to show the creativity of students so that *fastabiqul khairat* motivation (competing in good things) in work can be achieved.

2) Elementary Class IV till VI
a) Interest and talent guidance (theatre, *nasyid*, *mujawwad*, calligraphy, Cooking, language and Science Club)
b) Life Skill and Outbound: learning directly from the objects of nature.
c) Scouts
d) Consultation Bureau of Students" Progress and Health.
e) *Zakat*, *Infak* and Alms.
f) Public Walls.
g) Marching Band

Syllabus of Special Curriculum of An-Nizam Islamic Elementary School.

Al-Quran learning system at An-Nizam Islamic Elementary School[29]
1) Al-Quran learning is conducted for 1 hour or 2 learning sessions
2) Al-Quran learning time schedule:
   Monday - Thursday
   - Class I (Time 07.30 – 08.30 a.m)
   - Class II (Time 08.30 – 09.15 a.m)
   - Class III (Time 09.30 – 10.30 a.m)
   - Class IV (Time 10.30 – 11.15 a.m)
   - Class V (Time 11.30 – 12.30 p.m)
   - Class VI (Time 13.00 – 13.45 p.m)
   - Friday
   - Class I - VI (Time 07.30 – 08.00 a.m)

- Time 08.00 – 09.00 a.m (Entire Evaluation)
3) 12 teachers for Al-Quran learning.
4) Al-Quran learning is conducted with maximumof 13 students /group/teacher/level.
5) : Al-Quran learning materials:
   - Class I - II : Alquran – *Tahfidz* (recitation)
   - Class III – VI : Alquran – *Tahfidz – Sirah Nabawiyah* and Companion
6) Al-Quran learning Alquran is conducted out door, Mosque within the surrounding of *An-Nizam*
7) Al-Quran learning Target: alumni candidates of *An-Nizam* Islamic Elementary School could recite *Juz* 30
8) Every teacher handle 13 students till they are graduated.
9) Every teacher has full responsibility upon the target of Al-Quran learning.

a. Sirah[30]

No	Class	Material	Target
1.	I	Historical Scetches of the Prophet and Messenger. 1 - 12	Introducing the journey of the prophet and Messenger 1 - 12
2.	II	Historical Scetches of the Prophet and the Messenger. 13 – 25	Introducing the journey of the prophet and Messenger 13 – 25
3.	III	Historical Scetches of prophet Muhammad saw. - Appointed as the Messenger - Mecca *Period* (*Isra' Mi'raj*)	Identifying and knowing the preaching and struggle of the Messenger during the period of Mecca.
4.	IV	Historical Scetches of prophet Muhammad saw. - *Hijrah* of the Messenger - Period of Madina (The Messenger passed away.)	Identifying and knowing the preaching and struggle of the Messenger during the period of Madina.

b. Hadith[31]

No	Class	Material	Target
1.	I	- Surrounding Environment	Identifying and knowing the surrounding environment *hadith*.
2.	II	- Getting knowledge	Motivating students to learn.
3.	III	- Social	Concern for others.
4.	IV	- Morals	Having good moral in daily routines.
5.	V	- Pillars of Islam	Observing Pillars of Islam.
6.	VI	- Economy/*Muamalah*	Knowing independency.

c. Pray[32]

NO	Class	Material	Target
1.	I	*Wudhu', Salat* dan Praying	Knowing *wudhu* and correct *salat* and praying in daily routines.
2.	II	- *Yaumiyah* Observance	Ability to practice observance and praying in daily routines.
3.	III	- *Wudhu* and *Thaharah*	Knowning and having ability to a cleaning correctly.
4.	IV	- Obligatory Praying	Not neglecting praying.
5.	VI	- Sunnah and coprse praying	Tidak meninggalkan salat dan mampu melaksanakan salat sunnah dan jenazah, not neglecting praying and having ability to observe prayer to the dead.

7. Special Finding

6.1 Plan for Cultural Quality in Islamic Education Learning

Based on the interviews with the principal, the writer presented the general program planning improvement of cultural quality at *An-Nizam* Islamic Elementary School Medan. The general program planning improvement of cultural quality is the general programs with the targets covering all stakeholders at the school, such as school principals, all the teachers and educational personnel, School Committee, Parents / Guardians of Students and all the students. The programs to improve the quality of Islamic education in general are:

1) The Islamic studies teachers draft a program plan to improve the quality of Islamic education that will be implemented at schools, including lesson plan, syllabus, Material Enrichment and others.
2) Islamic studies teachers discuss plans for quality improvement programs of Islamic education with the principal, asking for support and input. This is important, because any program is to be supported by the Principal.
3) Socializing the vision and mission as well as the Islamic studies program plans to improve the quality of Islamic education to other teachers. It is expected that teachers have an understanding and vision and the same mission with the teachers of Islamic education. This is highly expected to stupport the implementation.
4) . Socializing the vision and mission as well as the Islamic Religious Education program plans to improve the quality of Islamic education for the Management of School Committee and also parents / guardian. Through these activities the School Committee and the parents / guardians of students are expected to support the implementation of the program.
5) Enlighting the quality of Islamic culture through the positive examples given by the principal and all the teachers, as well as through creating a school atmosphere that supports the Islamic culture. For example, through banners, posters, aphorisms, etc.
6) Activities of Zhuhur Prayer in congregation. This event is held from Monday until Saturday, expected to be attended by the teachers.[33]

When the writer submitted a question to the principal of *An-Nizam* Islamic Elementary School Medan, on the cultural quality planning of teaching Islamic education at *An-Nizam* Islamic Elementary School, the principal replied:

"... Teachers create programs and preparation of teaching seriously, actively participating in the meeting of subject teachers (MGMPs). Celebration of Islamic Days, routine recitation, centralized *Asmaul husnah*, praying together, *Dhuha* in congregation, reciting Al-Quran, activating students" activities (SKI), Filling the *Ramadan* corners, with presenters of all the teachers of other subject areas ... "[34]

Another question was then given to the principal on the ways to uplift the Islamic learning process at the school, and the reply:

"... Making planning program, Improving HR (formal and non-formal), training, involvement of all human resources at the school not only the teachers of Islamic studies, facilities and infrastructure at the schools laid out and filled, Increasing religious activities, such *istighasah* (prayer for the help God), *Duha* prayer in congregation, routines of finishing Al-Quran, female student activities, the implementation of the sacrifices, Ramadan corner , reading *asmaul husnah* from the center, *dhuhur* J prayer in congregation ... "[35]

Then the writer gave a question to the vice principal of *An-Nizam* Islamic Elementary School Medan-Denai on cultural quality of learning planning at *An-Nizam* Islamic Elementary School; then the vice Principal of Curriculum section of *An-Nizam* Islamic Elementary School replied as follows:

"... Teachers make the programs and preparation for teaching; the teachers must be clever their fields, how great the institute and the concept is, if the teachers do not know much about the era of the students, then the qualithy will be of no use. That is according to the norms. Frequent vistis to MGMP should be conducted to make a sharing with other shcools. Points on the preparation for teaching (RPP) should always be available. For the quality, the teachers should use other mediums beside the Human Resource. All the school facilities should be make used. The best medium is a good relationshiop between teachers and students. … [36]

The writer then gave a question on cultural quality of learning planning of Islamic education at *An-Nizam* Islamic Elementary School and the teacher of *An-Nizam* Islamic Elementary School replied:

… the teachers make the program and preparation for teaching. They are to attend the frequent meeting with the subject teachers (MGMP); the teachers should be active in the celebration of Islamic Days; attending recitation activities; centralized *Asmaul husna,* praying together, having Dhuha prayer in congregation, reading the Al-Quran, activating the students" activities (SKI), filling the activities of Ramadhan corner with the speakers from the teachers from other subjects. ..[37]

Based on data and facts as presented in the part of the interview above, the answers of the respondents indicated that the planning of the quality of teaching Islamic education at *An-Nizam* Islamic Elementary School Medan is well planned, for example: Teachers must prepare a program and teaching plan preparation seriously. This proved that the efforts undertaken are aimed to improve the quality of learning culture of Islamic education at *An-Nizam* Islamic Elementary School Medan.

6.2 Implementation of Cultural Quality of Islamic Religious Education Learning

Based on the interviews with the principal of *An-Nizam* Islamic Elementary School Medan, the writer exposes things concerning the implementation of Cultural Quality of Islamic Religious Education Learning:

"... . The students should perform *fardhu salat* five (5) times, familiarizing *Duha*, sunnah fasting, obligatory in memorizing the Qur'an juz 30, giving *infaq*, alms, to be present before 7:20 a.m, saying greeting and conducting hand-shaking, wearing uniform as prescribed, shoes with socks, speaking politely and honestly, having competitive spirit, maintaining cleanliness, not stealing or fighting, not bring precious jewelry, and weapon of any kind, not having long nails and not having long hair for male students. …[38]

"… for the teachers, they are obliged to conduct *fardhu salat* five (5) times, obligatory in memorizing the Qur'an juz 30, familiarizing *Duha,* obligatory in saying greeting and addressing the students, giving *infaq* and alms, to be present before 7:15, those in charge of supervision to be present before 07.05, greeting and hand-shaking, wearing uniform as prescribed, shoes with socks,wearing the badges, having good personality, , maintaining cleanliness, speaking politely and honestly as a model for the students, not smoking, and having long hari for the male teachers… "[39]

"… for the visitors and the guardians of the students, they have to report to the security, dress in Islami ways, avoid smoking, to litter in proper place, and speak politely…" [40]

Then the implementation of Cultural Quality of Islamic Religious Education Learning is presented by the vice principal of curriculum section of *An-Nizam* Islamic Elementary School Medan as follows:

"… The first one is character education, *Jama'ahshalat Fard* and *Dhuha*, *wudhu* facilities are added, increasing the students' awareness for Friday prayers, extracurricular is to be limited and if until Maghrib must be stopped and and Maghrib prayer in congregation is to be observed; in time of religion subject, all should dress in islamic ways; familiarizing the *sunnah* fasting, obligatory in reciting Al-Quran 30 juz; having *infaq* and alms; to be present before 07.20, greeting and hand-shaking, wearing uniform as prescribed, shoes with socks,wearing the badges, having good personality, , maintaining cleanliness, speaking politely and honestly as a model for the students, not smoking, and having long hari for the male teachers… "[41]

Then the same question is given to the teacher of Islamic religious subject at *An-Nizam* Islamic Elementary School Medan and the answer given is:

"… in time of getting to class, the students have already taken *wudhu,* then observing *dhuha* prayer in congregation with 4 Raka"at guided by the students in turn, then having Al-quran recitation for about 5 minutes then the class will start according to the materials already prepared. The female students should wear *hijab.* The students should perform *fardhu salat* five (5) times, to be present before 7:20 a.m, saying greeting and conducting hand-shaking, wearing uniform as prescribed, shoes with socks, speaking politely and honestly, having competitive spirit, maintaining cleanliness, not stealing or fighting, not bring precious jewelry, and weapon of any kind, not having long nails and not having long hair for male students. …[42]

Then a question was given to student of Class VI of *An-Nizam* Islamic Elementary School Medan on the ways of conducting the learning process of Islamic Education. And the answer given:

"… before the lesson, we are alredy in condition of *wudhu*. We are asked to observed prayer guided by students in turn. After the *dhuha* prayer, we do Al-Quran recitation then we continue with our last week materials. We are obliged to observed the five time prayer (fardhu). We have to habituate ourselves to conduct *sunnah* fasting on Monday and Thursday. We are also obliged to memorize Al-Quran juz 30, saying greeting and conducting hand-shaking, wearing uniform as prescribed, shoes with socks, speaking politely and honestly, having competitive spirit, maintaining cleanliness, not stealing or fighting, not bring precious jewelry, and weapon of any kind, not having long nails and not having long hair for male students.[43]

From the data above, it is seen that *An-Nizam* Islamic Elementary School Medan has great concern in improving the cultural quality of Islamic Religious Education Learning. The whole activities of the learning process have been arranged in the planning, so that all of this becomes obligatory to be conducted well by the students, the teachers, and guardians of the students. The whole things have been well made by the foundation, the principal, and the team of school development through the planning process.

6.3 Evaluation of Cultura Quality of Islamic Religious Education Learning

If students do not meet the targets that have been set, the students have to do some things as already prescribed. According to the results of interviews conducted by the writer with of the deputy principal of curriculum section, there are some things are to be done by the students:

"... Students must follow the activities of remedial program, for example, if the score of the student does not reach KKM (7.5), then the first remedial will be held, and if the child does not reach KKM (7.5) after the first remedial then the second will be held until the student reaches the score KKM (7.5). The remedial activities are carried out after the monthly exam, specifically for the unfinished Basic Competence. Furthermore, students should follow enrichment program, for example, if the score of the student is above the KKM (7.5) then the enrichment is to be held. The questions in the enrichment have difficulty levels higher than the score of daily tests, and the questions for the enrichment are given after the monthly exam ... ".[44]

Then the vice principal of curriculum section of *An-Nizam* Islamic Elementary School Medan, on Evaluation of Cultura Quality of Islamic Religious Education Learning, states as follows:

"... Indeed, we live in a very heterogeneous HR and this causes a hindrance. For instance, during the Ramadhan activities, some students do not come while they are all muslims. This is tied to the motivation to be given by the parents. Then the influence of globalization is also great

leading to causing hindrances to progress in matters of religion. .. [45]

"... The cognitive sphere: the assessment is conducted by written test. The daily tests are well programmed at least three times in one semester. If the daily test program has not yet reached the learning completeness by the learners, then a remediation program is done. The programmed daily tests are aimed at improving the performance and learning outcomes of students in a sustainable and continuous ways, Realm of psychomotor, assessment of psychomotor can be considered suitable with the materials and methods used, for example, the method of discussion, the aspects of the assessment on the attention to the lesson, accuracy in givng example, the ability to express opinions and the ability to get involved in question-and-answer program as well as the form of performance and daily work results such as reciting and writing the verses of Al-Quran and so forth. In affective realm, the criteria of assessment include: attendance, courtesy, diligence, discipline, friendliness, precision task collection, participation in learning , and attention to the lesson ... "[46]

The same question is then given to the teacher of Islamic studies of *An-Nizam* Islamic Elementary School Medan and the answers are as follows:

… There are some factors of lack of preparation in our personality (owing to the sudden school activities). The morning teachers supervise the school examination then at noon the teachers have to teach while they have alredy been tired. The duration is only 35 minutes and this causes inefficiency. [47…]

"... The cognitive sphere: the assessment is conducted by written test. The daily tests are well programmed at least three times in one semester. If the daily test program has not yet reached the learning completeness by the learners, then a remediation program is done. The programmed daily tests are aimed at improving the performance and learning outcomes of students in a sustainable and continuous ways, Realm of psychomotor, assessment of psychomotor can be considered suitable with the materials and methods used, for example, the method of discussion, the aspects of the assessment on the attention to the lesson, accuracy in givng example, the ability to express opinions and the ability to get involved in question-and-answer program as well as the form of performance and daily work results such as reciting and writing the verses of Al-Quran and so forth. In affective realm, the criteria of assessment include: attendance, courtesy, diligence, discipline, friendliness, precision task collection, participation in learning , and attention to the lesson ... "[48]

Then a question is given to the student of *An-Nizam* Islamic Elementary School Medan on learning process implementation, whether the implementation runs well or not and the answers are given as follows:

"…, yes, so far, the implemention of learning process is running well. The teacher of Islamic studies gives the materials pertaining to the present phenomena in the society, the problems arising, and the solutions to be conducted. The

teacher also uses LCD such as Video records, and photos of practicing prayer for the dead. …[49]

Based on the presentation above, it is seen that Evaluation of Cultura Quality of Islamic Religious Education Learning is conducted seriously. This is done to improve the quality of the learning process adjusted to the planning and implementation.

8. Discussion of Finding

Based on the special finding, that the cultural quality of Islamic Religious Education Learning at *An-Nizam* Islamic Elementary School Medan can be presented as follows:

1. The Planning of the cultural quality of learning of Islamic Education at *An-Nizam* Islamic Elementary School Medan:

a) Islamic Education Teachers draft a program plan to improve the quality of Islamic education that will be implemented at the school, including lesson plan, syllabus, Material Enrichment and others.

b) Islamic Education Teachers discuss plans for quality improvement programs of Islamic education with the principal, asking for support and input. This is important, because any program is to be supported by the Principal and without this it is difficult to realize any program.

c) Socializing the vision and mission as well as the Islamic Religious Education program plans to improve the quality of Islamic education to other teachers. It is expected that teachers have an understanding and vision and the same mission with the teachers of Islamic education. This is expected to support and assist the implementation.

d) Socializing the vision and mission as well as the Islamic Religious Education program plans to improve the quality of Islamic education for the Management of School Committee and also parents / guardians. Through these activities the School Committee also expect the parents / guardians of students to support of the implementation of the program.

e) Enlighting the quality of Islamic culture through the positive examples given by the principal and all the teachers and creating a school atmosphere that supports the Islamic culture, for example, through banners, posters, aphorisms, etc..

f) Activities of Zhuhur Prayer in congregation. This event is held from Monday until Saturday, expected to be attended by the teachers.

2. The cultural quality of Islamic Religious Education Learning at *An-Nizam* Islamic Elementary School Medan: The students should perform *fardhu salat* five (5) times, familiarizing *Duha*, sunnah fasting, obligatory in memorizing the Qur'an juz 30, giving *infaq*, alms, to be present before 7:20 a.m, saying greeting and conducting hand-shaking, wearing uniform as prescribed, shoes with socks, speaking politely and honestly, having competitive spirit, maintaining cleanliness, not stealing or fighting, not bring precious jewelry, and weapon of any kind, not having long nails and not having long hair for male students. For the teachers, they are obliged to conduct *fardhu salat* five (5) times, obligatory in memorizing the Qur'an juz 30,

familiarizing *Duha,* obligatory in saying greeting and addressing the students, giving *infaq* and alms, to be present before 7:15, those in charge of supervision to be present before 07.05, greeting and hand-shaking, wearing uniform as prescribed, shoes with socks,wearing the badges, having good personality, , maintaining cleanliness, speaking politely and honestly as a model for the students, not smoking, and having long hari for the male teachers. For the visitors and the guardians of the students, they have to report to the security, dress in Islami ways, avoid smoking, to litter in proper place, and speak politely.

It is very clear that the implementation of the cultural quality of teaching Islamic education above is an effort and the way taken by the institutions to instill the values of Islam to all the learners, not only students, but also to teachers and parents / guardians or the school. Given the importance of planting Islamic values, the Prophet. explains the importance of planting these Islamic values in *Hadith* which means:

Meaning: has been telling to us. Abdurrazzaq have told us Ma'mar from Az Zuhri of Ibn Musayyab from Abu Hurairah stating that Prophet sallallaahu 'alaihi wa Salam said: "Every child is born in a state of purity, then his parents are making Jews or Christians, or Zoroastrianism as animals that give birth, if you find that children with disabilities." Then he said; "If you want to then read:" (keep on) (*fitratallahi al-lati fathara al-naasa 'alaiha la tabdila li khalqi Allahi*); the nature God has created man in his own feature. There is no change in the nature of God. "[50]

We need to polish children with all their latent potential to form sublime personality.
John Locke's concept is real illustrating that a child would will be good or bad depending on his or her close environment. Parents, family, or community around the child might be regarded passive having no strength so that that the child could only accept whatever comes from outside himself.

In contrast to John Locke, Prophet Muhammad has the concept that children born in this world already carrying supplies and the potential that is popular with the term *fitrah*. Parents just forward and manage this potential.

Of the two views of the above figures, we can pull a red thread that family environment especially parents is an important factor in maturing children. This is the correct time for the parents to instill the values of Islamic education.

This is reinforced by the opinions of zakiah Darajat saying that "if the exercises of religious are applied, when the child is still in childhood, in the family in a rigid way or not true, then when the child grows up then he tends to be less concerned about religion or the importance of religion to himself. Conversely, the more the child getting religious exercises as a child, when he grows up he will increasingly feel the need for religion ".[51]

3. Evaluation of Cultura Quality of Islamic Religious Education Learning at *An-Nizam* Islamic Elementary School Medan: students should attend the remedial program.

9. Conclusion

Based on the above illustration on Cultura Quality of Islamic Religious Education Learning at *An-Nizam* Islamic Elementary School Medan, some conclusions could be drawn:

a) The Planning of the cultural quality of learning of Islamic Education at *An-Nizam* Islamic Elementary School Medan:

b) Islamic Education Teachers draft a program plan to improve the quality of Islamic education that will be implemented at the school, including lesson plan, syllabus, Material Enrichment and others.

c) Islamic Education Teachers discuss plans for quality improvement programs of Islamic education with the principal, asking for support and input. This is important, because any program is to be supported by the Principal and without this it is difficult to realize any program.

d) Socializing the vision and mission as well as the Islamic Religious Education program plans to improve the quality of Islamic education to other teachers. It is expected that teachers have an understanding and vision and the same mission with the teachers of Islamic education.

e) Socializing the vision and mission as well as the Islamic Religious Education program plans to improve the quality of Islamic education for the Management of School Committee and also parents / guardians.

f) Enlightening the quality of Islamic culture through the positive examples given by the principal and all the teachers

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