

Enhancing Islamic Education Pedagogy within the Full day School System through interactive learning: A Quality Improvement Approach

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Keywords: Full Day School; Teacher; Students; Learning.	Abstract To improve the standard of teaching Islamic Religious Education in the Ajatappareng Region, Indonesia, a thorough review of the recently introduced full-day school system was conducted over two semesters. The purpose of this study was to evaluate the impact of the full-day education system on students' learning outcomes in Islamic religious studies and to assess the effectiveness of fostering Islamic cultural values. Students from public primary schools in the Ajatappareng area participated in this study, which considered both formal and informal education pathways. The research method used tests, observation, documentation, and both quantitative and qualitative methodologies. The results showed that for primary school children, it is essential to initiate an integrated strategy based on Islamic principles to efficiently achieve the educational goals set by the school. The implications for this study can support independent learning and future programmers in learning design and development at the primary school level.
Kata kunci: Sekolah Sehari Penuh; Guru; Murid; Pembelajaran. Article history: Received: 28-09-2023 Revised 13-03-2025 Accepted 12-05-2025	Abstrak <i>Untuk meningkatkan standar pengajaran Pendidikan Agama Islam di Wilayah Ajatappareng, Indonesia, sebuah tinjauan menyeluruh terhadap sistem sekolah sehari penuh yang baru-baru ini diperkenalkan dilakukan selama dua semester. Tujuan dari penelitian ini adalah untuk mengevaluasi bagaimana sistem pendidikan sehari penuh mempengaruhi hasil belajar siswa dalam pelajaran agama Islam dan seberapa baik nilai-nilai budaya Islam dipupuk. Siswa dari sekolah dasar negeri di daerah Ajatappareng berpartisipasi dalam penelitian ini, yang mempertimbangkan jalur pendidikan formal dan informal, dengan menggunakan metode tes, observasi, dokumentasi, dan metodologi kuantitatif dan kualitatif. Hasil penelitian menunjukkan bahwa untuk anak-anak sekolah dasar, sangat penting untuk memulai dengan strategi terpadu berdasarkan prinsip-prinsip Islam untuk mencapai tujuan pendidikan yang ditetapkan oleh sekolah secara efisien. Implikasi dari penelitian ini dapat mendukung pembelajaran mandiri dan program-program di masa depan dalam hal desain dan pengembangan pembelajaran di tingkat sekolah dasar.</i>
Corresponding Author: Elihami Universitas Muhammadiyah Enrekang, Indonesia; elihamid72@gmail.com .	

INTRODUCTION

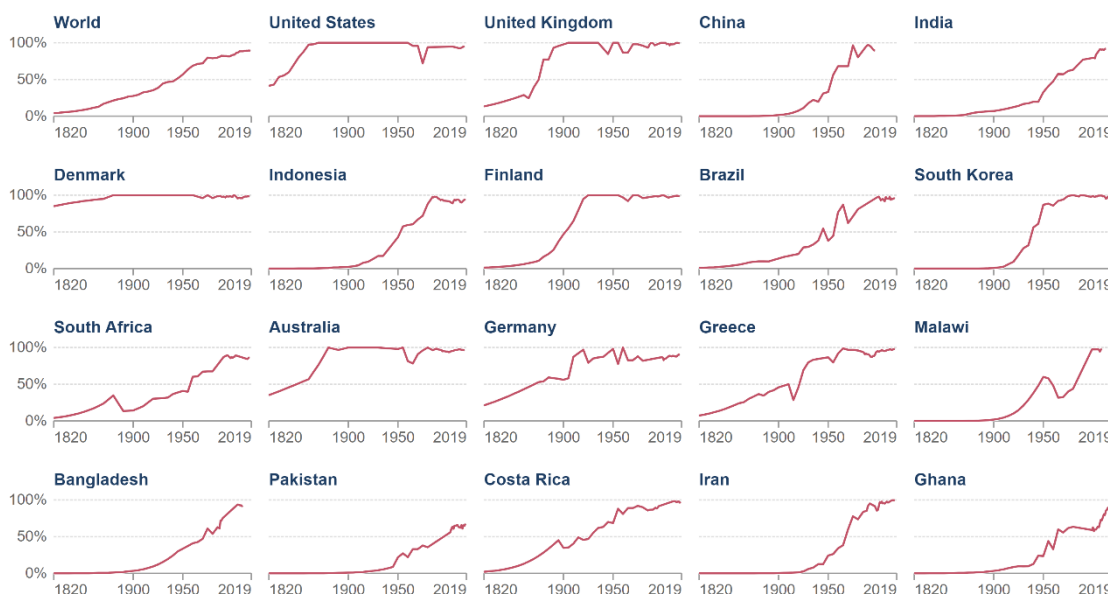
The adoption of a full-day school education policy system was made possible by the Ajatappareng Region's elementary school pupils' underdeveloped moral development. This movement has gained traction, especially as a result of the creation of excellent schools, frequently as a result of private institutions, particularly those connected to Islamic values. These elite institutions place more emphasis on the caliber of the educational experience than simple student input metrics (Abebe, 2013).

The government's policies in (C, Murthy, & Kosaraju, 2020), particularly the implementation of the full-day school system in the Ajatappareng Region, play a pivotal role in bolstering students' moral values. The adoption of the full-day school policy has generated significant interest and debate among the populace (Brayboy, Castagno, & Maughan, 2007). The educational responsibility under this policy is shared among three key environments: the family, the school, and the community (AL-Momani, 2024; Uzun, LeBlanc, Guclu, Ferrari, & Aydemir, 2022; Wodon, 2016). Elementary school institutions eagerly welcome educational autonomy as a means to enhance the quality of education. Consequently, some schools in the region have embraced the full-day school program, while others have opted not to implement it, with a notable example being the Sidenreng Rappang District. Nonetheless, two schools initially adopted the program throughout the district, emphasizing the need for effective learning time, structured teaching, and learning opportunities (Adawiyah, 2018).

Share of children in primary school age who are in school, 1820 to 2019



Ratio of the number of children of official primary school age who are enrolled in primary education to the total population of children of official primary school age, expressed as a percentage.



Source: Our World in Data based on Lee and Lee (2016) and World Bank (2023)
 OurWorldInData.org/primary-and-secondary-education • CC BY

Figure 1. primary school

Indonesia is known for its practice of "moderate Islam," characterized by a commitment to religious tolerance and inclusivity. The national ideology of Pancasila promotes unity in diversity, religious freedom, and social equity, fostering a harmonious coexistence among people of various faiths (M. Amin Abdullah, 2024; Azkiya, Ws, & Hayati, 2024; Baguna, 2020; Jayadi, Abduh, & Basri, 2022). The country's diverse religious landscape includes Islam, Christianity, Hinduism, Buddhism, and indigenous

beliefs, further exemplifying its commitment to religious diversity. In the Ajatappareng Region, encompassing Enrekang Regency, Pinrang Regency, Sidenreng Rappang Regency, Barru Regency, and Parepare City, primary schools are evaluated based on criteria that emphasize effective school management and resource utilization. These criteria are geared towards producing high-quality graduates efficiently. To achieve this, a coordinated effort is needed between the family, the school, and the community, emphasizing the importance of a cohesive curriculum that spans preschool education to elementary school (Ahid & Chamid, 2021; Baharun, Wahid, Muali, Rozi, & Fajry, 2022; Fidayani & Ammar, 2023). This synchronization is crucial, as it falls within the formative "golden period" where parents, the community, teachers, and the government collectively support the full-day school policy program (Birhan, Shiferaw, Amsalu, Tamiru, & Tiruye, 2021a; Duncan, Kalil, Mogstad, & Rege, 2023; Hariyanto, Hannan, Wahyudi, Susylawati, & Faizal, 2021).

This is due to the lack of interactive learning materials at the Islamic primary school in Ajatappareng, South Sulawesi, which aids children in studying the subject matter in class (Choiriyah, Kumaidi, & Kartowagiran, 2018). Students have begun using instructional apps like You tube on their smartphones outside of the classroom. However, because not all of the application's elements can be read by a screen reader program, it is not designed primarily for use by kids who are blind. This affects enthusiasm and the capacity to seize students who are blind (Aliyyah, Ayuntina, Herawati, Suhardi, & Ismail, 2020; Amzat, 2022; Anderson et al., 2022). The gamification technique will be used to construct all interactive learning media apps in this project. This program seeks to improve learning and learning passion in blind youngsters. This form is in Indonesian (Cattoni, Anderle, Venuti, & Pasqualotto, 2024; Cattoni et al., 2024).

The full-day school policy program has the potential to encourage students to spend most of their day with teachers and peers, fostering a synchronized vision and mission between schools and the community. This environment promotes academic interaction between students and teachers, reducing conflicts and unproductive activities outside of school. Moreover, character-building activities are optimized through full-day school programs (Birhan, Shiferaw, Amsalu, Tamiru, & Tiruye, 2021b; Choiriyah et al., 2018; Gunawan, Rusdarti, & Ahmadi, 2020). The Minister of Education and Culture of the Republic of Indonesia has identified several reasons for implementing full-day schools, including providing additional hours of learning without causing boredom (Hady, 2020). The Ministry of Education has introduced various activities aimed at developing cultural education and national character. These activities encompass 18 key characteristics, such as religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, obedience to authority, respect for achievement, friendliness, peace-lovingness, a love of reading, environmental consciousness, social responsibility, and accountability (Anwar, Fakhruddin, Faqihuddin, Sudirman, & Romli, 2024; Aryati & Suradi, 2022; Istiqomah, Nurdyansyah, Fahyuni, & Anshori, 2020; Suyanta, Saifuddin, & Bahri, 2024). These activities help keep students away from negative influences, particularly as parents can pick up their children from school, a convenience more common in urban areas. In summary, this research investigates the implementation of full-day school policies and their impact on enhancing the quality of Islamic Religious Education in elementary schools in the Ajatappareng Region."

RESEARCH METHOD

The term "Islamic Pedagogy" refers to educational principles, ideas, and viewpoints that have strong Islamic roots (Castillo, 2020; Frehner, 2019). These ideas motivate and direct creative thought in the field of education. Islamic pedagogy opposes the growing trend of overly mechanicalizing teachers' job and places a strong emphasis on the importance of holistic educational ideals that take into account the health of the mind, body, and spirit. The pedagogy used in Islamic schools is the cornerstone for achieving their lofty goals and objectives. It describes the educational concept that opens the route for them to accomplish their aspirational objectives. In the framework of university-level Islamic education, the main goal is to provide advice and counseling to students, nurturing their faith and devotion to their Creator. This is a concrete example of an educational principle or concept within Islamic pedagogy. Research-based The establishment of a solid knowledge base, the advancement of technology, and the cultural evolution of society are all largely dependent on education, which includes both scientific and philosophical aspects. When solidly built on research principles, a research-based seminar can have a major impact. Hikmah pedagogy, which is distinguished by its philosophical inquiry approach, empowers students by encouraging a community of inquiry and enhancing their inquiry abilities, notably in the area of Islamic Education. Islamic education is generally viewed as a spiritual journey in the madrasah system, where latent knowledge is raised in one's heart. Teaching Islamic Studies to non-Arabic speakers at higher education institutions strives to ensure the successful execution of the teaching and learning process, aligning it with the defined objectives.

DISCUSSION

This Full day School activity has many issues, either explicit or implied, and also has very good benefits, examples of problems caused by Full day School implicitly are the debate between Muhammadiyah and Nahdatul Ulama often referred to as NU, this debate is because the NU group does not agree that there is a Full day School, Full day School activities require students to undergo school learning activities from morning to evening, this problem causes debate, the NU group does not agree because usually before the implementation of Full day School students in the School carry out activities from in the morning until noon, after returning from school students usually will rush home to get ready to attend the activities of the Al-Qur'an Study Park (TPA) in the Mosque or Mosque in the afternoon. If there is a Full day School activity, students will not be able to attend the Koran Study Park as before, this is what makes the Nahdatul Ulama group not agree with the Fullday School (Arbaugh & Benbunan-Finch, 2006).

Therefore, it gives a nation the chance to periodically review, change, and evaluate its educational system and curriculum, education reform is an important activity. A curriculum serves a variety of purposes by giving guidance on what should be studied and how it should be organized through topic selection, content sequencing, and teaching approach (method/pedagogy). Due to its foundation in a social order based on knowledge rather than custom or faith, it acts as a conduit for achieving social cohesiveness and social unity. Many factors, including teaching methods, results, resources, increased participation, funding, stakeholder involvement, improvement in educational standards, teacher preparation, marketization of education, preservation of parental rights and involvement in their children's education, accountability measures, encouragement of higher-order thinking, adoption of new literacies and technologies in teaching and learning, and globalization, can lead to changes in education (Qasserras, 2024; Sakti, Endraswara, & Rohman, 2024).

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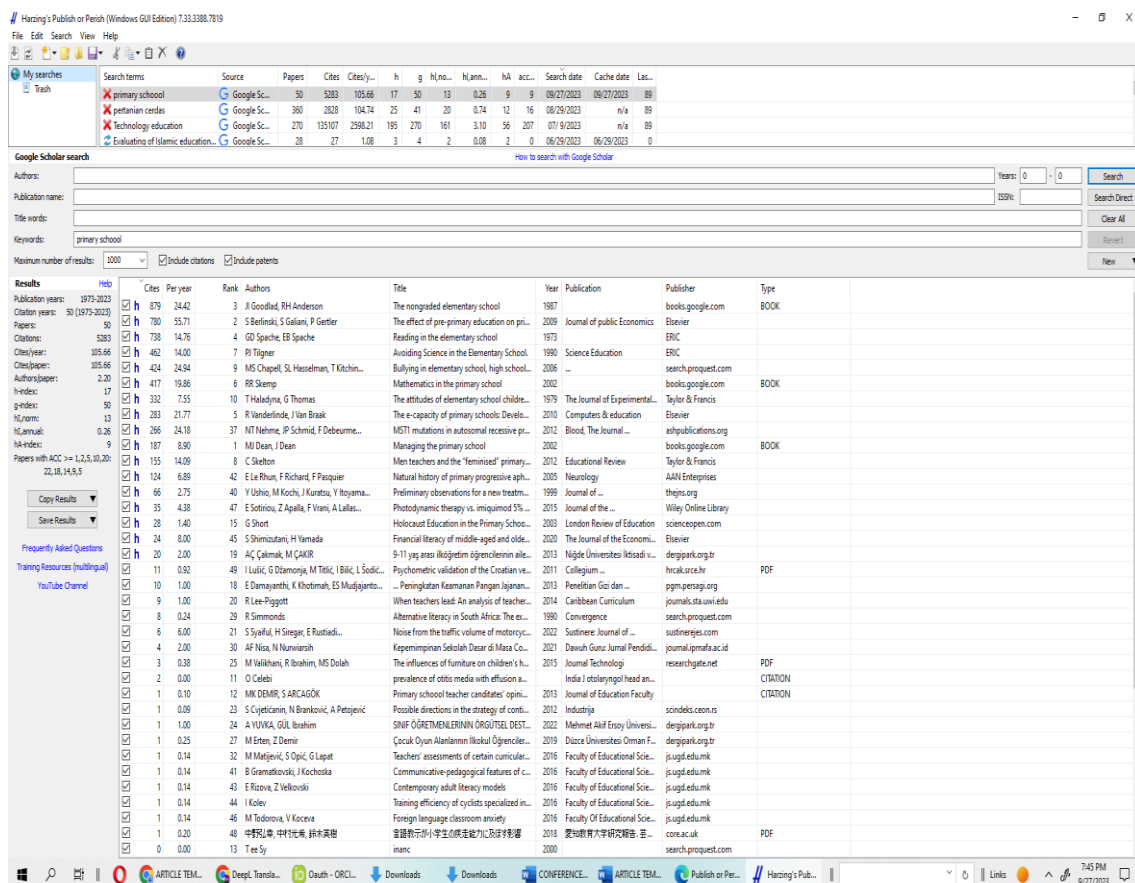


Figure 2. Publish or perish about primary school

The essential form of the problem is the large number of students who complain because the learning process is less effective (Baker, L., & Brown, A.L, 1984). It is conceivable, that students must go to school before 7 a.m. and then follow school activities until the afternoon without a break to sleep (Vanner, Levi, & Akseer, 2020). This dense activity often makes students complain, not to mention if there is homework (homework) that awaits if the student has arrived home. This makes students often too lazy to learn back at home because they feel tired of activities at school (Vanner et al., 2020). One of the problems caused by the full day School is not only that Full day School activities also take up a lot of time, energy, and mind, not only students but teachers also feel the impact (M. A. Abdullah, 2006)

The relationship between objects and human comprehension becomes more sensitive because in this curriculum students are required to be more creative, have high curiosity, and be active with friends to solve a problem, and in this curriculum, the teacher is taught more passively to students (Carrell, 1989). With this many students discover new things in each learning process, through group discussions or presentations (Pintrich, P.R., & Garcia, T. , 1991). In this Full-day School activity students are expected to be more daring to argue or express their opinions in front of others in the classroom or outside the classroom (Oxford, 1990).

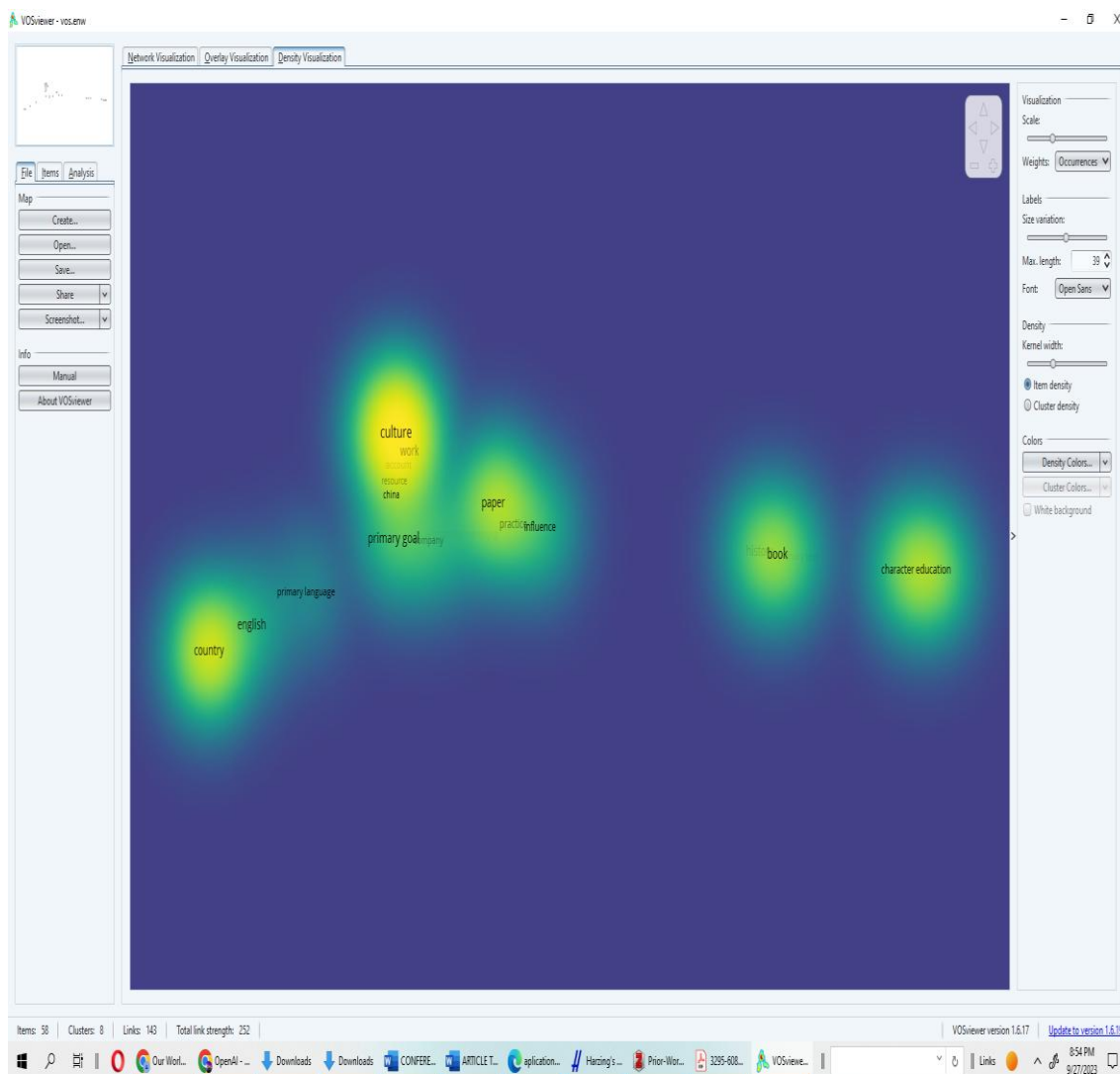


Figure 3. Vosviewer about primary school

The process that allows the acquisition of new knowledge with this full-day School activity is that participants can not only learn in the classroom but can also participate in extracurricular activities, in this Full day School activity does not mean that students learn for a full day in the classroom (Baker, L., & Brown, A.L., 1984). With the existence of extracurriculars can instill morale to students, fun extracurriculars can shape their personality, and develop their potential (Pitrich, 1999). Thus, students can avoid negative influences and counterproductive activities, such as drug abuse and fighting (Cultura, 2017). On the positive side the implementation of Full day School that teaches character education. Is an effective way to shape the character of students because there are more activities at school, and the teacher has more time to control and supervise the activities carried out by students considering that at their age is the right moment to shape their personality. Full day School can also increase students' time to study compared to school's 6 working days. Extracurricular activities can also be maximized by holding a Full Day School so students can maximize their talents and support the formation of student characteristics. Full day School which is held for 5 working days so that the extra time which is usually a week is only one day can now be 2 days automatically with more family time so that they can enjoy more time together

with their family (Shang, 2007). Full-day School also has a negative side in the form of lack of transportation for students whose school location is less strategic (Elihami, E., & Syarif, I., 2017). Not all schools have adequate infrastructure, for example in terms of book facilities, maybe in urban areas the books in the library are more complete, different from the situation in rural areas which are considered to be inadequate so that it can make students bored when lingering in school. Because of the brain's ability to learn every child is different, learning for a long time is not good for the psychology of students, making it difficult for children to grasp the lesson (Sweet, A.P., & Anderson, J.I., 1993).

Full day School also has benefits for students including increasing the hours of extracurricular study of students in fields of interest. Make students more respectful of time and can encourage it to make the most of time. In addition, students can be more obedient to the rules at school, so students are not affected by promiscuity outside of school. The benefits of full day school for parents are that with a full day school program students will be more secure if they are in school than in the home or community environment (Alfassi, 2004). Parents hope that on Saturdays and Sundays can be used fully to gather with children. They consider teachers better understand the concept of education so that it is considered better in educating their children (Abidah, Hidaayatullaah, Simamora, Fehabutar, & Mutakinati, 2020). The benefits of full day school for teachers is that teachers have more time to make learning plans to be taught to students and the teacher is not dependent on their bad habits, namely copy paste. So if the teacher has more time, it can improve the quality of students in absorbing the learning given by the teacher. The benefits of full day school are getting to know one another because more time to meet at school and increase students' extracurricular study hours in the area of interest. Make students more biased to value time and can encourage them to make the best use of time. In addition, students can be more obedient to the rules at school, so students are not affected by promiscuity outside of school (Baker, W., & Boonkit, K., 2004).

According to the available data it can be interpreted that most of the community cannot yet fully accept the existence of the Full Day School policy. Initially the idea of the government was considered effective as an alternative so that students do not carry out activities outside of school that negatively impact students after school, also the parents who usually work late into the night and cannot accompany their children after school can control their activities through school but not all the community or parents in the city do not work in the office sector which are generally very busy with work activities many people also parents who work odd jobs or do not know holidays on Saturdays and Sundays who can still supervise their children at home in full, in Indonesia alone there are many children or students who work to help parents improve their family economy with the Full day School policy, so children's activities it will be disturbed even though the parents themselves have banned it (Apologia, Mas'od, Masykuri, Hidayati, & Putra, 2024).

There are also schools that implement a boarding system or boarding school system that is actually more efficient because students or children are supervised 24 hours by a boarding guard also get the same facilities as those at home which will certainly make students feel more comfortable but this system is not included Full Day School policy, but it is not entirely wrong because Full Day School itself also includes the character education of students to be stronger which actually needs to be addressed from the policy of Full Day School (Rokhman & Munir, 2022). It is character education

for students that integrates all subjects to instill the values of character (Birhan, Shiferaw, Amsalu, Tamiru, & Tiruye, 2021c; Manan et al., 2024; Meyer, 2024).

Assessment of best practice and refers to the systematic process used to identify, explain, combine, and disseminate effective and efficient clinical and / or management strategies developed and refined by practice. These best practices involve five steps: (1) Development of a conceptual model or set of steps, the definition of "best" based on values and standards, (2) Identification and evaluation of potentially effective methods for each component or step, (3) The combination of methods that best effective, and combined testing methods, (4) The chronological development of this process is explained by case examples, and (5) Methodological steps. (Elihami, 2016)

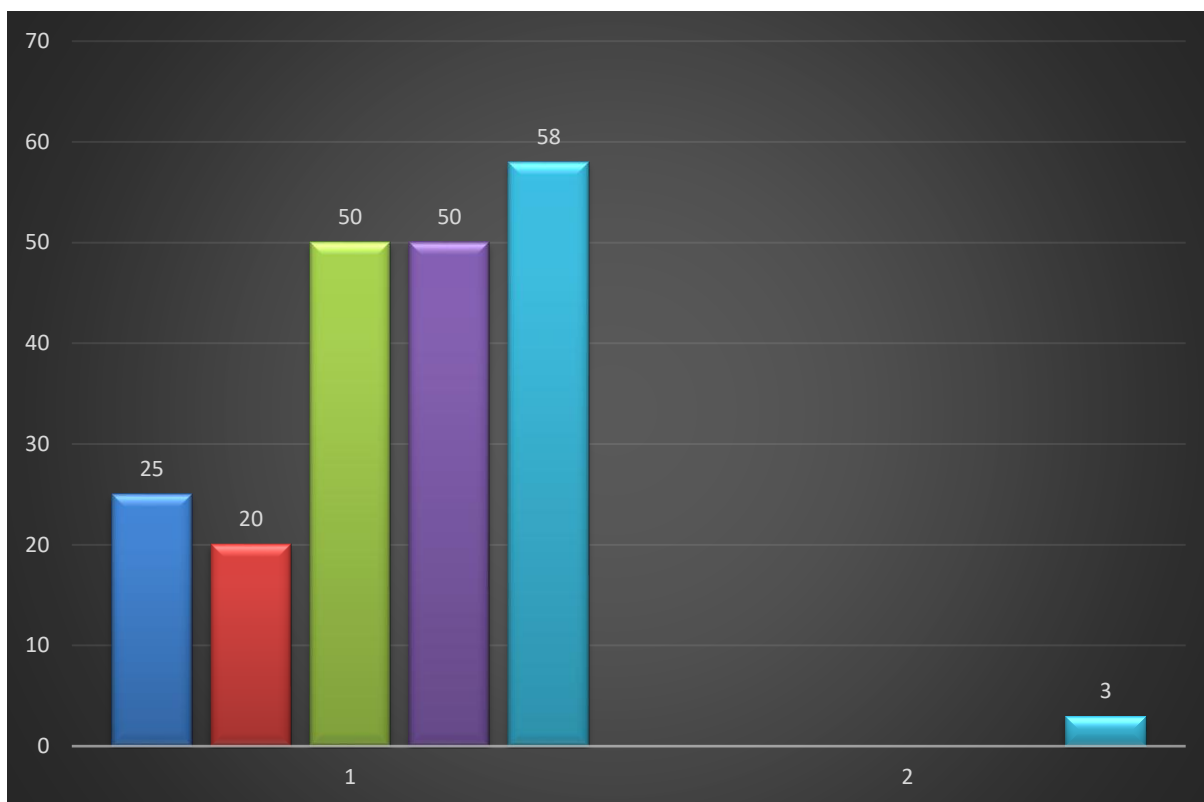
The aspects of excellent PAI in developing the quality of PAI learning through full day school policies that will be the basis and criteria for making instruments to measure how superior the PAI subjects are in each school are based on the PAI Featured Technical Instructions Number; DT.I.II / 2 / HM.01 / 674/2014. Indicators of the success of PAI through full day school policies are: (1) Having a Policy in the Development of Islamic Religious Education Programs in Primary Schools; (2) Having Worship Facilities (mosque, mushollah, worship room); (3) Performing regular congregational prayers in schools that involve all school residents; (4) Carrying out routine Qur'an reading activities (5) Muslim-dressed school residents on certain days; (6) Cultivating greetings among school members; (7) Implementing PAI learning that is fun (fun learning) and ICT-based; (8) Creation of religious nuances and socio-cultural order within the school environment (9) Implementing student religious guidance (rohis, pesantren kilat, etc.); (10) Carrying out Commemoration of Islamic Holidays (PHBI) (11) Conducting recitation for teachers and other education personnel. (12) There is a strong partnership with other parties (parents, community and religious institutions) (Elihami E, 2018).

The notion of superior PAI according to the National Education System Law is that PAI learning is developed to achieve excellence in education output (output). PAI is said to be superior, if it has achieved the expected goals which are by the objectives of national education which can form the character of someone who has faith and is devoted to God Almighty and virtuous character, has knowledge and skills, physical and spiritual health, a steady and independent personality and a sense of community and national responsibility (Barnoto, 2020; Dirani et al., 2020; Rouf, Syukur, & Maarif, 2024). Input excellence is interpreted as a condition and the presence of added value from educational inputs (raw input, instrumental input, and environmental input) that will be transformed in the educational process to produce educational output in the form of behavioral change and graduates. Input aspects include students with characteristics attached to them, curriculum, personnel, infrastructure and information technology education, learning environments, education standards, and policies and programs (Zulkarnaen, Setiawan, Rusdiana, & Muslim, 2019).

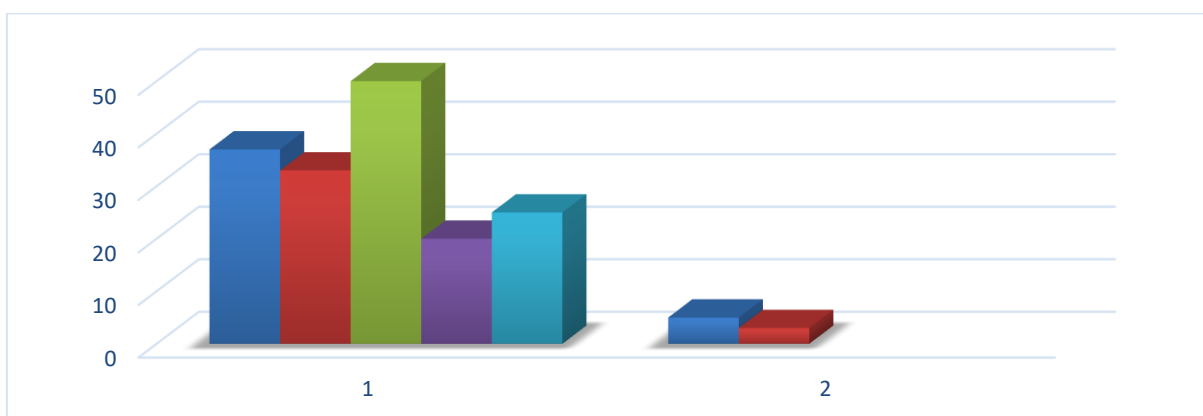
The full-day school system's enhancement of Islamic education pedagogy through interactive learning is a forward-thinking strategy that integrates contemporary educational methods with traditional Islamic teachings (Tumiran, Rahmadi, & Harahap, 2020). This strategy aims to increase student engagement, foster critical thinking, and guarantee a thorough understanding of Islamic beliefs and principles. Here is a description on how to accomplish this. Using technology to incorporate online tools and resources will increase the interaction in learning. Islamic subjects can be taught in an entertaining way using educational apps, online resources, and multimedia content (Valenzuela, 2013). Video classes, instructional games, and interactive quizzes can all improve learning efficiency and enjoyment. Encourage your pupils to collaborate on

group projects, conversations, and activities. Through peer engagement, this encourages teamwork, communication abilities, and a deeper grasp of Islamic values (Tumiran et al., 2020). Research on Islamic history, ethics, or current issues may be the subject of group projects. Show how Islamic principles are applicable to everyday life. Talk about current affairs and moral quandaries from an Islamic perspective, fostering analysis and problem-solving. This aids pupils in realizing how applicable Islamic ideas are to their everyday lives. Then, Plan educational excursions to Mosques, historical landmarks, or cultural activities related to Islam. Invite special guests to speak, such as academics or influential members of the community. This gives pupils a variety of viewpoints and deepens their comprehension of Islamic culture (Rahayu, Darmahusni, & Dewanti, 2018). Inclusive educational techniques Adapt to various learning styles and capacities. While some students might benefit from visual aids, others might prefer conversations or hands-on exercises (Zamroni, 2019). To ensure that every student is interested and can understand the material, use a range of teaching techniques. Include calligraphy, music, and other cultural aspects of Islam in the curriculum. Students can do this while learning about Islamic culture's relevance and history while also recognizing its beauty and richness (Hady, 2020).

Construct situations or simulations that demand moral judgments and the application of Islamic teachings from the students. It benefits them. internalize Islamic principles and comprehend their applications in real life. To determine student understanding, use formative assessment strategies such as discussions, peer evaluations, and quizzes. Give them useful criticism to help them develop their expertise (Pasino & Elihami, 2021). The curriculum should be modified to accommodate current concerns and difficulties faced by Muslim populations. This makes sure that students are prepared to deal with the challenges of modern life while maintaining their commitment to Islamic principles (Breidlid, 2019). Spend money on teacher training to give educators the abilities and information necessary to successfully adopt interactive learning (Skårås, 2021). Encourage educators to stay current on pedagogical trends and technological advancements. Encourage parents to participate in their kids' Islamic education (Sobari & Hartini, 2020). Plan family-friendly events, seminars, or workshops that encourage a positive learning environment at home. Continually assess how interactive learning affects students' comprehension of Islamic ideas and their capacity to put them into practice in their daily lives (Sa & Anhar, 2019). Use this information to improve the curriculum and teaching strategies. In conclusion, expanding Islamic education pedagogy in the full-day school system through interactive learning offers a dynamic and engaging atmosphere where students can comprehend Islamic values and principles more deeply (Karmini, 2016). This method not only gives them the information they require, but it also develops their capacity for critical thought, empathy, and the practical application of Islamic principles (Sitinjak, Sinaga, Purba, & Tahya, 2019).



Graph 1: Improving the Quality of PAI Learning



Graph 2: Preparing a PAI Package book in the Ajatappareng Region

Based on the formulation of the mean score analysis in the essay test above, it can be classified that elementary school students (respondents) in the Ajatappareng area average well in answering questions in the form of essay tests in Islamic religious education and its correlation with the quality of Islamic religious education learning because 35 % of them get good grades, 12.5% get more than enough grades, and only 5% of them get enough grades. Researchers can conclude that the acquisition of scores is presented in a ratio of two to one, so it can be classified that students answering some of

the questions given by correlating full-day school activities with the quality of Islamic religious learning, then their grades are categorized with good grades.

The technique to find the percentage in Table 3 above, namely the frequency value $\times 100$, divided by 40, then found a value of 17.5%, for example $7 \times 100 = 700 : 40$ (number of respondents) = 17.5%, thus looking for a percentage so on in tables 4 and 5. Next, to get the mean score (average value), the technique is the total score of students divided by the total respondents, then a mean score of 7.73 can be found, for example = $309 : 40 = 7.73$ (see table 3 above). To find out the total score of students it can be seen in appendix C Cycle 1 (multiple choice), C Cycle 2 (completion test), and C Cycle 3 (essay test).

Data Cycle 1 (multiple choice), C Cycle 2 (completion test), and C Cycle 3 (essay test) are also used as study material to determine the effect of full day school implementation on the quality of learning of Islamic Education in Primary Schools in the Ajatappareng Region. aims to find out how much influence the variable full day school has on the quality of learning of Islamic Religious Education in Primary Schools in the Ajatappareng Region, a simple linear regression equation can be known by looking at the regression coefficient numbers, where in this study it is known that the standard parameters of the variable regression coefficient independent full day school with the dependent variable quality of learning of Islamic Religious Education that is equal to 0.546 and full day school constant at 28.758. Constant a at 28.758 states that if there is no full day school score ($X = 0$), then the score is 0.03. regression for X of 0.546 states that is faithful p addition of one X variable full day school will increase the influence of the quality of Islamic Education Learning in Primary Schools in the Ajatappareng Region by 0.546.

The coefficient is positive between full day school on the quality of learning in Islamic Religious Education. Thus, it can be seen clearly that the regression coefficient parameters for full day school variables have a positive effect on the quality of Islamic Education Learning for students. While the closeness of the influence of the independent variable is shown by the coefficient of determination test in the R square column of 0.176 or 1.76%, which means that the independent variable (full-day school) can explain the dependent variable (the effect of the quality of Islamic Education Learning) by 1.76% . the influence of the quality of Islamic Religious Education Learning influenced by full day variables full day school showed a T-count of $6,343 > T_{table} 1,972$ and probability (sig) and probability (sig) turned out to be $0.00 < 0.05$, which means that full day school had a significant effect on the influence of the quality of Religious Education Learning Islam. This means the results of hypothesis 0 are rejected, which states "There is a significant effect of full-day school on the influence of the quality of Islamic Religious Education Learning". Full-day school is an education system that implements learning or teaching and learning activities for a full day from 07.00-15.00 integrating the teaching system by adding hours of study.

The weaknesses of the full-day school system are the lack of socialization and freedom and the nature of selfishness in children. It can be seen from students who only stay quiet at school and lack socialization with friends outside of school. Full-day school also affects the influence of quality of Islamic Education Learning seen by researchers the situation of students during teaching and learning activities experiencing emotional disturbances and feelings, students can not concentrate fully, especially in class after the second break at 13.15, the ability to absorb lessons is reduced so that will cause underachievers in students. Participants who carry out full-day school will have an impact on the quality of learning in Islamic Religious Education in the form of my change

from poor to better and good behavior to superior. Conclusion From the simple regression test the results obtained are full-day school variables equal to 6,343> Table 1,972 and the probability (sig) turns out to be a count of 0.00 and a significance value of 0.05. These results indicate that "There is a significant effect of full-day school on the quality of learning in Islamic Religious Education". The closeness of the influence of the independent variables shown by the coefficient of determination test in the Adjusted R square column is 0.176 or 1.76%, which means that the quality of Islamic Education learning of students is influenced by full-day school with a standard deviation estimate of 3,244 and the rest is influenced by other variables not found in this study.

Incorporating contemporary pedagogical approaches and educational technology into conventional Islamic teaching methods is one way to raise the caliber of Islamic education through interactive learning and increase student engagement, comprehension, and retention. Here is a description on how to accomplish this.

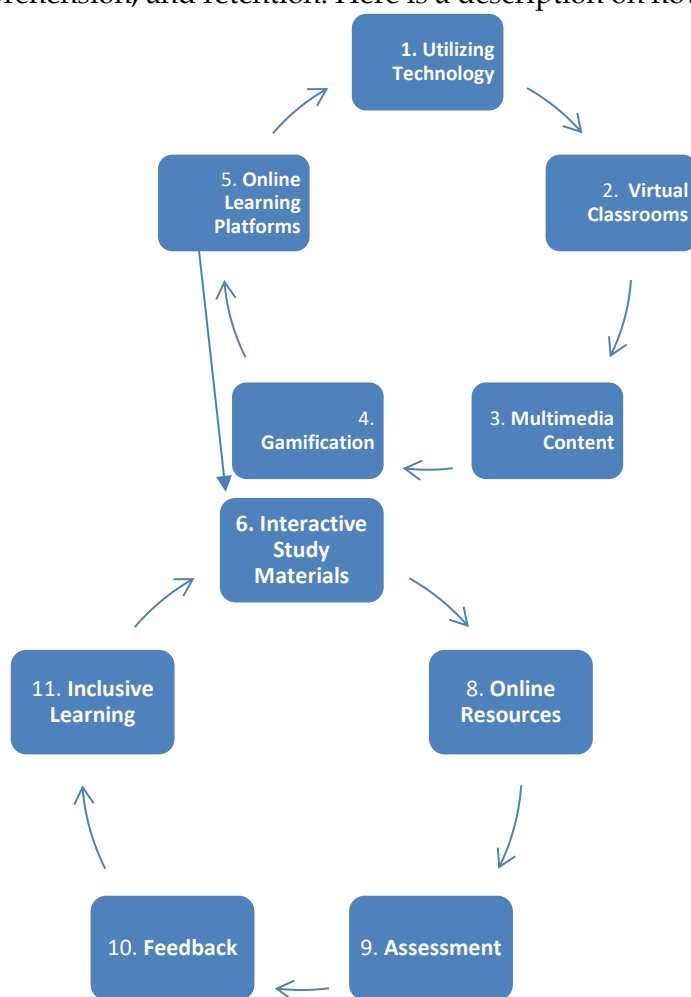


Figure 3. Interactive learning

Technology Integration is to make the learning process more interesting and accessible, use educational technology such as interactive whiteboards, multimedia presentations, and online learning platforms. This can include video lectures, forums, and online tests. Encourage students to participate in class discussions where they can express their opinions, pose queries, and engage in debates about various Islamic subjects. This encourages critical thinking and enables pupils to comprehend the material more thoroughly (Arti & Ikhsan, 2020). A case study in order to connect Islamic

teachings with today's problems and difficulties, use real-world examples and case studies. This aids in problem-solving skills development and helps students apply their knowledge to real-world circumstances. Group Activities: Set up group projects, discussions, and activities that encourage students to cooperate in order to learn about and comprehend Islamic concepts (Lumamuly, 2021).

Teamwork and social connection are encouraged by this (Tumiran et al., 2020). Interactive technology Integration is to make the learning process more interesting and accessible, use educational technology such as interactive whiteboards, multimedia presentations, and online learning platforms. This can include video lectures, forums, and online tests. Instead of giving lectures that are merely informational, design discussion-based presentations that invite audience engagement. This may be asking questions, conducting surveys, or utilizing multimedia to highlight important themes (Yasdar, Djafar, Elihami, & Faisal, 2020). Use role-playing games or instructional simulations to immerse pupils in real-world situations pertaining to Islamic beliefs and principles. Students may benefit from seeing the value in what they are learning as a result (Supriadi et al., 2020). To make learning more enjoyable and engaging, incorporate gamification aspects into the curriculum, such as quizzes, challenges, and incentives. Organize field tours to Islamic historical or cultural places. Mosques and Islamic institutions. Students can gain practical experience from this as well as a stronger connection to their beliefs. Curate and make available online resources including e-books, articles, and videos to augment printed textbooks. This enables students to investigate subjects at their own time and from many angles. Use a range of assessment techniques, such as tests, essays, presentations, and projects, to determine how well students have understood the material and to motivate them to put what they have learned to use. Give pupils regular feedback on their development and performance (Sánchez-García & Cabello, 2016). This encourages students to continue participating in the learning process and helps them recognize areas where they need to improve. Make sure interactive learning techniques are inclusive and cater to students with various learning preferences and aptitudes. Provide assistance and resources (Supriadi et al., 2020).

The results of a research study on full-day school activities in the Ajatappareng Region of theological and Philosophical Aspects are as follows:

Table 1. Results of a research study on full-day school activities

Aspects studied in full school study	The current state of primary schools that do not implement full-day school	Implementation of full-day school policy activities
Islamic Curriculum in Primary Schools	Elementary schools that do not apply to full day school are examined in Theocentric views	Elementary schools that implement full day schools are examined in the view of ethnocentrism
Discourse about God in Elementary School	Uluhiyah and Mulkiyah	Uluhiyah and Mulkiyah, Rububbiyah and Social Unity.

Views on the Prophet	Uswah Hannah	The curriculum is directed at the Uswah hasnah approach and role models
Ideal Student	The context of learning in Khalifullah	The context of learning by the Khalifah
View of Life in Community Activities	Spiritual-Mystical in academic nuances of the elementary curriculum	Development of elementary school curriculum paradigm in an ascetic way

Before the author examines more about the techniques correlating full-day school policy with the quality of Islamic learning in the matrix model, the author will first put forward an understanding of the technique or strategy (Jannah, Astuti, & Suwarta, 2020). Engineering in English is called "technical" which means, tactics. In the Indonesian dictionary, the word technical means a method, strategy, and plan that is organized and good for achieving a purpose or goal that has been set.

CONCLUSION

The excellence of the education process is interpreted as a condition of the quality of the process that can exceed the expected standard. Process excellence encompasses the quality of teaching and learning processes, leadership, school management and organization, involvement, school culture and climate, as well as a network of cooperation. Output excellence refers to the degree of quality in educational output that exceeds expectations or established standards. The excellence of the production encompasses both academic and non-academic performance. Superior PAI is a PAI school that can provide added value, in the learning process which will ultimately produce outputs that are students who have exceptional academic excellence and positive character (noble character) in the assessment of best practices and refer to the systematic process used to identify, explain, combine, and disseminate effective and efficient clinical and/or management strategies developed and refined by practice. These best practices involve five steps: (1) Development of a conceptual model or set of steps, the definition of "best" based on values and standards, (2) Identification and evaluation of potentially effective methods for each component or step, (3) The combination of methods that best effective, and combined testing methods, (4) Case examples explain the chronological development of this process, and (5) Methodological steps. This best-quality approach to learning Islamic Religious Education through a full-day school policy represents a solution that focuses on investigating a clinical process that pays attention to a phenomenon that appears practical and efficient. This best practices research approach can be applied to a wide range of practical problems that arise daily in the classroom and beyond. The notion of superior PAI, as outlined in the National Education System Law, is that PAI learning is developed to achieve excellence in educational outcomes. PAI is said to be exceptional, if it has completed the expected goals which are by the objectives of national education which can form the character of someone who has faith and is devoted to God Almighty and virtuous character, has knowledge and skills, physical and spiritual health, a steady and independent personality and a sense of community and national responsibility.

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