RELIGIOUS DEVELOPMENT CURRICULUM: ISLAMIC EDUCATION PHILOSOPHYPERSPECTIVE IN SMP HARAPAN 3 MEDAN

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Abstract
This study aims to analyze the religious development curriculum based on Islamic education philosophy at the SMP Harapan 3 Medan, which relies on (1) the teaching material model, (2) the methods, (3) the supporting and inhibiting factors of religious development activities based on the Islamic education philosophy as reviewed from ontologism, epistemological and axiological aspects. This research uses qualitative methods with data collection techniques using interviews and documentation. The data analysis technique used a model developed by Miles and Huberman, which consists of data reduction, data presentation, and conclusion drawing. The results of this study are as follows: (1) The teaching material model developed by the teacher in curriculum activities, namely religious extracurricular activities, uses three teaching material models, namely: (a) The teaching model is based on a philosophical approach to science in its ontologism, epistemology and axiology (b) Based on an integrated thematic approach; and (c) Based on a direction learning approach. (2) In terms of methods, there are three learning methods used, namely; (a) drill method; (b) weekly activities using the example non example method; (c) monthly, semester to yearly activities using the synergetic teaching method. (3) The supporting factors for teachers in developing religious extracurricular activities based on Islamic education philosophy at Harapan 3 Medan Junior High School are; a) The existence of a corporation between the City Ministry of Religion and the local Education Office; b) There is support from the principal, teachers, the community, and the school committee. While the inhibiting factors are; a) The lack of maximum time available for extracurricular religious learning, b) Less optimalization of the provision of facilities and infrastructure.
Keywords: Curriculum, religion, and philosophy of Islamic education.

Background

The meaning of education (al-tarbiyah) is not only interpreted as 'lexical', which is to encourage students in schools to achieve scientific knowledge only, but also encourages or places

education and education in the vision and mission of education in its proportionality ('conditional term vision and mission') (Gunawan, 2013: 198). Students who grow in educational acquisition will rise in a comprehensive or complete education (Yasin, 2008: 17).

In essence, the concept of education in elementary schools is education that is organized with a vision and mission in terms of facilities and universal quality of child growth and development, in fact, in the aspect of developing students in totality. Therefore, education in elementary schools is transformative the same as madrasah ibtidaiyah. Given the opportunity to develop the maximum potential ('high transdentional') (Muthohar, 2013: 124). So thus educational institutions in elementary schools in formality, cognivity, lexical or lughowiyah, sociality, physical and motoric get a place conditionally (Suyadi and Ulfah, 2015: 17).The aspects above can be understood ('understood') (Nasution, 2004: 22) that the provision of education can be utilized and delivered to children comprehensively (totality) (Arifin, 2015: 354). This becomes a barometer and a promoter with the students' own intelligence which can be used as a spiritualist to place them on assumptive learning (Sadili, 1984: 287). As educators, in their quality pay attention to, understand every development and growth of students through aspects of development and motor growth (Rizqia et all, 2019). Thus, it can be understood whether the student has the talent jam'iyah or not, after such achievement it can be understood whether the student has aspects of good development and growth.

Implementation of activities or development of activities, namely the scope of extracurricular activities in the school curriculum such as self-development in the field of tilawati al-Quran, tahfYẓ al-Quran, al-Khaṭṭathiyat al-Jabariyah, al-qhina'ut tabarruj, development of da'wah (khutbat al -minbariyah), and extracurricular development training in the form of jinayat training, Islamic-based scouting training, al-mahḍah and ghairu mahḍah training. The implementation of the eight above is an extracurricular development activity holistically and is an activity that supports the extra dimension and superiority of the quality of education in schools and madrasah.

Especially at SMP Harapan 3 Medan where the eight extracurricular development activities in the curriculum are based on the philosophy of Islamic education, the aim of which is to form the synopsy and paradox of students' activities in their activities. Thus, it is emphasized that the scope of extracurricular activities is development, the intended development is academic in nature. Activities such as self-development in the field of tilawati al-Quran, tahfYẓ al-Quran, al-Khaṭṭathiyat al-Jabariyah, al-qhina'ut tabarruj, da'wah development (khutbat al-minbariyah training), and extracurricular development training in the form of jinayat training, training Islamic-based scouting, al-mahḍah and ghairu mahḍah training, not only ceremonial in nature.

The religious extracurricular development activities in the curriculum are based on the philosophy of Islamic education at the SMP Harapan 3 Medan to develop in the cultivation of national character, in scouting, for example, 10 values are built called dasa darma scouting, these dasa darma are; a) piety to God Almighty, b) love of nature and compassion for fellow humans, c) patriots who are polite and knights, d) willing to help and steadfast, e) obey and like to deliberate, f) diligent skill and joy, g) frugal, careful and modest, h) disciplined, courageous and loyal, i) responsible and trustworthy j) and pure in thoughts, words and deeds. Meanwhile, extracurricular development in the field of Qur'anic recitation has two values, namely; a) Placement of guidance at al-mahjatu al-qiro'a, b) Understanding of tone sounds such as bayati, syika, naha, and ignorance. Meanwhile, tahfiẓ *Al-Qur'an* has two value functions, namely; 1) understanding asbáb an-nuzulnya, and 2) understanding al-makharij al-letter. Then al-ghina'atu tabarruj has three functions, namely; al-ghina atu at-tafanniyah, Understanding of Islamic syi'r. While the tabanniyatu at-*ṭufulah* namely the development of children's independence. While al-Khaṭṭathiyat is meant by extracurricular development in the field of calligraphy, in this case it also has two functions of value (in its ontological aspect), namely; Understand the rules of writing, and understand the historicity of the law in each article (Documentation Study, 2019). Therefore the teaching staff in this case is said in the curriculum of religious extracurricular development based on the philosophy of Islamic education at the Harapan 3 Private Junior High School in Medan in a fun teaching and learning process outside the classroom so that students who do not only master the subjects, but can determine direction. their lives through behavior with good character (morals mah easy). Observing this matter.

Research Methodology

This research is a review of field studies and examines how religious development learning curriculum based on Islamic education philosophy. This research is a type or type /

specification of research in the form of pure qualitative research, namely research on how the ontologism, epistemology and axiology are (Strauss and Corbin, 1990: 1). The approach method used in this research is a descriptive type of research by means of how to analyze a religious development curriculum based on Islamic education philosophy at the SMP Harapan 3 Medan which rests on (1) the teaching material model, (2) the method, (3) supporting and inhibiting factors. religious development activities based on Islamic education philosophy that are studied from the aspects of ontologism, epistemology and axiology. In obtaining the required data, the researchers collected data using the interview method. Procedure for conducting interviews, First of all, it starts with an introductory conversation and creates a harmonious relationship between the researcher and the subject, begins to discuss the expected problem by telling the research objectives and convincing the subject that what is being discussed will be kept secret and making observations. According to Miles and Huberman, data analysis is the process of compiling or processing data, so that it can be further interpreted, the data obtained consists of field notes obtained through interviews and must be analyzed first so that their meaning can be known by compiling data, linking data, reducing data, presenting data, data collection, and a data collection, this analysis was carried out throughout the study (Salim and Sahrum, 2007: 90). begins to discuss the expected problem by telling the purpose of the research and convincing the subject that what is being discussed will be kept secret and making observations. According to Miles and Huberman, data analysis is the process of compiling or processing data, so that it can be further interpreted, the data obtained consists of field notes obtained through interviews and must be analyzed first so that their meaning can be known by compiling data, linking data, reducing data, presenting data, data collection, and a data collection, this analysis was carried out throughout the study (Salim and Sahrum, 2007: 90). begins to discuss the expected problem by telling the purpose of the research and convincing the subject that what is being discussed will be kept secret and making observations. According to Miles and Huberman, data analysis is the process of compiling or processing data, so that it can be further interpreted, the data obtained consists of field notes obtained through interviews and must be analyzed first so that their meaning can be known by compiling data, linking data, reducing data, presenting data, data collection, and a data collection, this analysis was carried out throughout the study (Salim and Sahrum, 2007: 90).

Research Results and Discussion
Basic Concepts of Extracurricular Learning Curriculum
        Talking about the basic concepts of extracurricular learning, first discussing the basic conceptions, both lughowi and al-Istiláhiy. Etymologically the term extracurricular (Lughoqwi) has two word phrases or derivations of the words 'extra' and 'curricular'. The phrase 'extra' is a form of additional transformation beyond (beyond) which realistically can be implemented. Meanwhile, 'curricular' is relevant to the curriculum (al-Minháju al-Dirósi), namely the application or set of subject units (collections in the educational syllabus) implemented in a particular educational institution (consideration). However, given the meaning of the term and Lughowi has experienced many developments.

Ontological Study
        Ontology talk about the essence that is, the essence of all existing elements. Ontology is a study of the nature of reality that seeks answers to what reality is. Philosophers develop ontologies regarding the basic nature of Islamic education to try to create a cosmos and the entire essence of Islamic education itself in order to achieve shahada to Allah SWT (Adib, 2010). The concept of Islamic education in the study or study of the perspective of ontologism, especially in the context of at-Tarbiyah, refers to the attainment of a balance of human personality growth as a whole and in a balanced manner which is carried out through training of the soul, mind (intellectual), rational human self: feelings and senses (Russell , 2007). Therefore, Islamic education in the understanding/perspective of ontologism should include the development of all aspects of the nature of students, spiritual, intellectual, physical, scientific and linguistic aspects, both individually and collectively, and encourage all these aspects to develop towards goodness and perfection. The final goal of Islamic education in ontologism lies in the manifestation of perfect submission to Allah SWT which is called syahádah, both individually, in the community.
        So the implementation of the essence of Islamic education itself in the perspective of ontologism strives for students/caliphs to become caliphs of Allah SWT who can take advantage of, prosper, and be able to realize the existence of Islamic education as rahmatan lil 'alamin. Thus students are able to preserve Allah SWT's earth for the common good. And in essence also that

Islamic education in the concept of at-Tarbiyah places our syahádah attitude towards Allah SWT who has been mandated to become a caliph who can contribute to the globalistic Islamic education. In short, the essence of education is to educate the aims of education in the physical, spiritual, intellectual, and social aspects.

Epistemological Study

The term epistemology comes from ancient Greek, with the origin of the words "episteme" which means knowledge and "logos" which means theory, etymologically, epistemology means theory of knowledge. Epistemology is a branch of philosophy that studies the sources, origins, structures, methods and validity of knowledge. According to Langeveld, epistemology is the essence of knowledge, the elements, the sources and the fundamental arrangement of various types of knowledge, the methods from the source and not beyond its limitations (Langeveld, 1995). Sources of Islamic education or principles from sources of Islamic education according to Ramayulis consist of 3, namely: (1) sources of Islamic education on a basic basis, (2) an additional basis and (3) an operational basis (Abdullah et all, 2003).

1) For the source of Islamic education, basically, it comes from the Koran and as-sunnah. Muslims as an ummat who are bestowed by Allah with a holy book of the Koran, which is complete with all instructions covering all aspects of life and is universal, of course the basis of their education must come from the Koran. The Prophet Muhammad as the first educator, in the early days of the growth of Islam, made the Koran a source of Islamic education.

2) Additional sources in the essence of the epistemology of Islamic education are ijtihad, Mashlahah mursalah (benefit of the ummat), and 'urf (values and customs of the Islamic education community).

3) For operational basis, according to Hasan Langgulung, there are seven principles/sources of Islamic education, namely historical, sociological, economic, political, and administrative, psychological, philosophical (Langgulung, 1988: 6-7). According to Abdul Mujib and Yusuf Muzakkir, that the determination of the basis seems to be secular, apart from not including a religious basis, it also makes the philosophy of education the mother of all foundations. In Islam, the operational basis of everything is religion, because religion is a frame for every activity that has Islamic nuances, coloring other bases with ubudiyah nuances. Therefore, the basic operational education of these seven (Zaid, 2003).

Axiological Study

Etymologically, the term axiology comes from Ancient Greek, consisting of the word "axios" which means the value of "logos" means theory. So axiology is a branch of philosophy that studies the values of Islamic education which are closely related to values, value types, value criteria and value metaphysical status (Fatimah and Irma, 1992).This axiological study examines the values of Islamic education, the values of Islamic education are to create Muslim humans who submit to Allaw Swt. Therefore, at a practical level, all programs and practices of Islamic education are directed to provide convenience to all human beings in developing the potential values of jismiyah and spiritual education so that in Islamic education, they (the community of educators and the educating community) can actualize their syahádah to Allah SWT.

Model Teaching Materials for Teachers in Developing a Religious Extracurricular Development Curriculum Based on Educational Philosophy at SMP Harapan 3 Medan

The teacher teaching material model in developing a religious extracurricular development curriculum based on the Islamic education philosophy ontologically, epistemologically and axiologically at SMP Harapan 3 Medan is contained in the scientific approach (sciences). As in the regulation of the Minister of Activities and Culture of the Republic of Indonesia Number 62 of 2014 emphasizes that extracurricular activities carried out by students outside of learning hours from intracurricular activities under the guidance and supervision of activity units where these activities are responsive or respond to the fulfillment of students' needs and channeling and develop the hobbies, interests and talents of students.

The curriculum for developing religious extracurricular activities based on Islamic education philosophy ontologically, epistemologically and axiologically at SMPHarapan 3 Medan is the development of activities that not only develop aspects of talent, develop talents and develop creativity, but also develop emotionality, spirituality and development of aspects of hobbies. based

on this, that the principal of the SMPHarapan 3 Medan always pays attention and is responsive to 3 things that must be known by the principal, among the 3 goals are as follows (activities that develop in extracurricular development activities at SMPHarapan 3 Medan in ontological, epistemological and axiological aspects):

a. To deepen and expand the knowledge of learners, the knowledge of learners in SMPHarapan 3 Medan. these are related to subjects in accordance with the character of each student.

b. To complement the efforts of coaching, consolidating and shaping the personality values of students, activities developed in SMPHarapan 3 Medan. These are activities that are relevant to the effort to strengthen piety towards Allah 'Azza Wajalla, leadership training and especially the value of' worship

c. To cultivate and enhance talents, interests and skills. these activities are carried out in development activities at SMPHarapan 3 Medan spur towards the child's ability to be independent, confident and creative.

The teacher's method in developing a religious extracurricular development curriculum based on Islamic education philosophy at SMPHarapan 3 Medan

The teacher's method in developing development extracurricular activities as follows;

a. Based on Daily Activities

The drill method used in extracurricular development activities in SMP Harapan 3 Medan is aimed at improving the quality of activities accompanied by the formation of morals, therefore the material from the drill method taught in extracurricular development activities are:

1. Developing tayamum ordinances
2. Developing the procedures for ablution
3. Developing about prayer
4. Developing the call to prayer lafaz

The drill method taught in extracurricular-based development activities atSMP Harapan 3 Medan. In essence, it has aspects including the transfer of knowledge aspect, the transfer of knowledge aspect can be illustrated that (in its ontological, epistemological and acisological aspects), namely:

1. Discipline in reflecting tayammum activities raises attitudes and rules that apply in life at SMP Harapan 3 Medan. Just like the tayammum method, which is preceded by rubbing the face and wiping both hands. The rules and steps must be in accordance with moral activities. What is meant here is to develop students and students to master and memorize a reflection of discipline and responsibility. Because in tayammum it is also taught the first steps that must be done as well as the moral formation of students and students, it must be in accordance with the aspects of mental and spiritual activities of students and students, this includes supporting factors in affective activities, especially in jurisprudence subjects.

2. Discipline in reflecting ablution is also part of moral activity, because this reflection develops the same steps as tayammum, but what is more important in the transfer of knowledge is that it conforms to morals. How the morals of these students and students are well nurtured, then the ablution procedure must be followed

3. The procedure for prayer is also a series of moral development for students and students as stated in the interview of researchers with the observation that prayer procedures should be used as a forum for extra-curricular development.

4. In the transfer of knowledge related to the call to prayer lafaz training, students are instilled in understanding tauhid and faith. The manifestation in the cognitive realm, students and students understand moral activities from the point of view of the practice of voicing the call to prayer, this is related to the understanding of students and students of morals. Starting from reading the call to prayer samekskul to reading the prayer after the call to prayer, which is taken from a cognitive point of view here is to understand the activities of tawhid through the formation of morals.

b. Based on Weekly activities

Based on this weekly activity extracurricular activities are influenced by several factors that spearhead the success of the extracurricular in gaining achievements.The orientation of the curriculum for the development of extracurricular activities based on the philosophy of Islamic education at SMP Harapan 3 Medan, the orientation is the orientation of the development of

forms of discipline through the nature of habituation/attitude formation manifested in SMP Harapan 3 Medan, among others (in the ontological, epistemological and axiological aspects), is:

1. Shaping student behavior/attitudes, especially to always keep getting used to praying in congregation with other students.
2. Shaping student behavior/attitudes, especially in fasting Monday and Thursday together with other students and students with the aim of forming good behavior. Because by getting used to fasting, they will get used to doing things related to sunnah worship, this is carried out as a form of sunnah to develop affective activities at SMP Harapan 3 Medan.
3. Forming student behavior/attitudes to get used to carrying out sunnah prayers, especially in Duha prayers during recess. By getting used to behaving accustomed to it, then this is the exclusion of this form of moral formation.
4. Forming personal behavior/attitudes of students and students are accustomed to carrying out development activities during the day together. By training them to have a good attitude or behavior from the extracurricular development, SMP Harapan 3 Medanhas succeeded in instilling the characteristics of moral formation activities.

c. Based on the semester

The development of disciplinary activities mentioned above is a form of career training (in the aspect of semester activities) carried out because in essence the nature of habituation that is always instilled in students and students is a form of habituation that leads students and students to continue to strive for training. And from this training, they can increase their independence in organization, have good morals, are disciplined, have faith and others. The series of organization, discipline, and worship, all of which are carried out at SMP Harapan 3 Medanis a form of training. This form of training creates moral activities for students and students to continue to improve high discipline.

1. Train students and students to continue to develop their organizational development
2. Train students and schoolgirls to continue to improve activities and training in da'wah activities, including holding a safari team, scientific study or what is called رِحْلَة
3. Train students and students to develop extracurricular activities, through the formation of an intra-school student organizational culture
4. Based on an annual program

This annual activity is divided into three parts, namely; a) In the short term, b) In the medium term, and c) In the long term.

From the three sections above, overall, the curriculum for religious development based on the philosophy of Islamic education at SMP Harapan 3 Medan is that extracurricular development activities through this annual activity in the long term use the synergetic teaching method. The methods or strategies used by extracurricular teachers at the SMP Harapan 3 Medanhave a significant share in developing learning activities. The abilities that are expected to be possessed by students in grades VII, VIII and class IX in particular, then the relevance used by extracurricular teachers (worship practice teachers) in the development of the practice of janazah prayer, compulsory prayer and dhuha prayer is a development formula that has a purpose, in among them are (in their axiological aspect):

a) Learners on SMP Harapan 3 Medanunderstand and carry out the development process in accordance with what is contained in the PAI textbook;
b) Changing the character of students, especially in grade VII SMP Harapan 3 Medan in daily life, students, especially those in grade VI, are accustomed to carrying out worship activities contained in their daily activities
c) Developing the intrinsic spirit or motivation of students, especially in grade VII in developing the cognitive, affective and psychomotor domains of the students themselves.

Inhibiting and supporting factors for teachers in developing religious extracurricular activities atSMP Harapan 3 Medan. Namely, the supporting factors are;

a. Facilities and infrastructure provided by the parties of SMP Harapan 3 Medan, both from the level of school supervisors, school committees, the education office, the Medan City ministry of religion and the Medan Education office are very supportive, especially for those who use

Mushallah and development activities on campsite as a place for the implementation, this is very supportive of practicing teachers in instilling values -the value of learning that is practiced through the practice of janazah prayer, compulsory prayer and sunnah prayer, this is done as an effort to generate happy motivation and creativity and make this a necessity for children inSMP Harapan 3 Medan;

b. Tools or instrumentals used by learners at SMP Harapan 3 Medansuch as providing 30 prayer mats, 15 prayer mats for men and 15 prayer mats for girls, plus 30 prayer mats. For the use of the prayer practice media, it is divided according to each group that has been appointed based on the practicum of extracurricular religious development activities;

c. Provision of prayer equipment such as prayer mats, Alquran and mukena (prayer veil for women) and is not left behind is a loud speaker for training call to prayer before carrying out obligatory prayers. This practicum teacher practices the obligatory prayer directly at the time or when the call to prayer echoes, indicating the time has come for noon prayer;

d. Islamic religious learning materials developed in the practicum are taught in accordance with the 2013 curriculum material;

e. Evaluation of Islamic religious learning with practicum by teaching materials and practicum teacher teaching methods in addition to using prayer practices, also using oral exams as a measure of the success rate of children's understanding of the material that has been explained and demonstrated by the practicum teacher both in class and in outside the classroom;

f. Providing audio visuals that are used as support for understanding learning media with development activities for students in a comprehensive manner;

g. Religious learning materials such as prayer practice lessons or books on prayer guidance written by Drs.H.Mohammad Riva'i, published by Tōha Putra Semarang in 1995. The material contained in the book explains intracurricular and extra-curricular lessons that are relevant/continuous or suitable for use. in practicum learning related to the practice of obligatory prayers, funeral prayers and dhuha prayers accompanied by pictures ranging from takbiratul ihram to greetings accompanied by prayers after prayer;

h. Facilities and infrastructure provided by the parties SMP Harapan 3 Medansuch as Mushallah as a place for prayer practice. The books provided based on the results of waqf from the Ministry of Religion of Medan City and the Medan City education office such as the Iqra book, the Koran, the Tajwid book are also facilitated by the school committee and from the darmawan who are represented in this school, this is also a form of support towards the religious learning material using teaching methods in practicum outside the classroom and this is mostly carried out in practice or extracurricular learning activities;

i. Tools or instrumentals used by learners atSMP Harapan 3 Medansuch as the provision of the Koran as much as 30 pieces. The use of the Koran media is divided according to each group that has been appointed based on the practical teaching method through the drill method, example non example, synergetic teaching;

j. Islamic religious learning materials taught in accordance with the 2013 curriculum material;

k. Evaluation of Islamic learning with its development practicum outside the classroom can support every activity, especially in the development of tilawati al-Quran, tahfizu al-Quran, al-Khottotiyah al-Jabariyah, al-qhina'ut tabarruj, development of da'wah (khutbatul al-minbariyah training), and extracurricular development training in the form of jinayat training, Islamic-based scouting training, al-mahdhah and ghairu mahdhah training with teaching methods and teaching materials as well as teaching materials in practicum using oral and written exams, this is done as full support for these learning strategies because it is related and can be applied in prayer.Then another support is to help learners' memorization or memory, especially in learning to read the readings contained in prayer practices using the prayer guide book written by Drs. H. Mohammad Rivai, published by Tōha Putra Semarang in 1995.

Meanwhile, the inhibiting factors in extracurricular development activities at SMP Harapan 3 Medan (in their ontological aspects) are:

1) The time given in development activities has not fulfilled the elements in strengthening the development of children's talents such as giving time (duration of training time) of about 2 hours, while corporations such as nasyid training are not as easy as imagined, that strengthening in these corporations takes almost 5 hours.

2) Inadequate place or facilities and infrastructure eventhough the provision of these facilities has been distributed, but the intensity and volume of activities in each development practice requires a large space.

3) The teaching curriculum that is in accordance with K-13 has not been able to optimally even though in essence the learning (in its developmental practice) is adjusted to the 2013 curriculum.

4) The less optimal carrying capacity of the school committee in this case is the guardians themselves in sending their children to school.This is of course a common concern that strengthening children's competence in the development of talents, interests and hobbies is not only limited to the carrying capacity of teachers and the learning community in schools, but more importantly from the support of parents themselves.

At the first meeting about the teacher teaching material model in developing a religious extracurricular development curriculum based on the Islamic education philosophy ontologically, epistemologically and axiologically at the SMP Harapan 3 Medan based on or leading to a scientific approach (sciens). As in the regulation of the Minister of Activities and Culture of the Republic of Indonesia Number 62 of 2014 emphasizes that extracurricular activities carried out by students outside of learning hours from intracurricular activities under the guidance and supervision of activity units where these activities are responsive or respond to the fulfillment of students' needs and channeling and develop the hobbies, interests and talents of students. Every student does not have to take part in all extracurricular activities at school or school but they do have enough to choose extracurricular activities in developing their own abilities (Kemendikbud No. 62/2014). This is in line with Syaiful Sagala's theory in his book on the concept and meaning of learning, especially in extracurricular activities based on the scientific aspect, which is that it also talks about extracurricular learning objectives, because with that, it talks about how aspects of developing additional activities outside of the intracurricular (extra-curricular) has a progressive objective in the integrity of its learning, therefore the purpose of extracurricular learning is in line with the teaching material model used by SMP Harapan 3 Medan practicum teacherin the ontologism aspect,

a. Strengthening depth and broadening the bright of knowledge and religious insights of students, strengthening such deepening is a review of theoretical feedback in the classroom with the paradox of its alleviation in empirical practice in the field, so that in broadening the meaning of the core substance of the lesson it is developed outside of learning, the relationship is practical study of talents as well as the talents of these students

b. Encourage (support) such students to obey their religion in everyday life. The encouragement of supportivity is a guarantee in the development of religion, so it is not only interpreted personally, but also in the form of treatment in the field, therefore this is necessary to increase students' understanding in the implementation of studying religion;

c. Creating religion as a principle for development of faith, noble character in the life of personality, family, sociality (community), nation and state, in essence this is a treatment of learning units in maintaining religiosity in the achievement of field practice, because maintaining religion is because protecting religions is not only the acquisition of the learned process, but also its implementation in the field, because it requires extracurricular practice outside of subject hours formally;

d. Building the mental attitude of students, the achievement is to behave and behave in an honest, trustworthy, disciplined, hard work, independent, confident, competitive, and responsible;

e. Creating harmony between religious communities, this is important because the dimension of religious activities in the field is to maintain religious harmony, this is also related to tolerance.

Based on the four activities of extracurricular treatment destinations above (objectives) universally, its implementation in Islamic Religious Education in schools is broken down into 4 aspects, namely; a) In-depth scientific study, namely the relation to the content of the PAI lesson unit, the scientific studies combined on the subject matter taught, b) Formulation, which means strengthening, progressive learning values with moral values (noble character, ethics and aesthetics, and piety) which is connected to the subject matter of reinforcement of the Koran and Alhadis, c) Habituation, namely the experience and religious culture that is taught and individual personality in the concept of noble morals, especially in day-to-day activities, this reveals the

dimensions of students' faith and pragmatics in religious skills, and d) expansion, namely exploring the potential, talents.

At the second meeting of the teacher's method in developing a religious extracurricular development curriculum based on the philosophy of Islamic education ontologically, epistemologically and axiologically at SMP Harapan 3 Medan based on daily, weekly, monthly, semester and yearly activities. based on data and facts in the results of observations, interviews and documentation it was found that the drill method (in daily activities) aims tohas aspects including the aspect of transfer of knowledge. The aspect of transfer of knowledge shows that:

1. Discipline in reflecting tayammum activities raises attitudes and rules that apply in SMP Harapan 3 Medan. Just like the tayammum method, which is preceded by rubbing the face and wiping both hands. The rules and steps must be in accordance with moral activities. What is meant here is to develop students and students to master and memorize a reflection of discipline and responsibility. Because in tayammum it is also taught the first steps that must be done as well as the moral formation of students and students, it must be in accordance with the aspects of mental and spiritual activities of students and students, this includes supporting factors in affective activities, especially in practicum activities.

2. Discipline in reflecting ablution is also part of moral activity, because this reflection develops the same steps as tayammum, but what is more important in the transfer of knowledge is that it conforms to morals. How the morals of these students and students are well nurtured, then the ablution procedure must be followed. The procedures for prayer are also part of a series of moral development for students and students as outlined through interviews with researchers with the observation that prayer procedures should be used as a forum for extra-curricular development.

3. In the transfer of knowledge related to the call to prayer lafaz training, students are instilled in understanding tauhid and faith. The manifestation in the cognitive realm, students and students understand moral activities from the point of view of the practice of voicing the call to prayer, this is related to the understanding of students and students of morals. Starting from reading the call to prayer to reading the prayer after the call to prayer, which is taken from a cognitive point of view here is to understand the activities of tawhid through the formation of morals.

Whereas in the aspect of weekly activities using the example non example teaching method. and for monthly activities using the example non example method. Meanwhile, the semester activities use the synergetic teaching method and the last is an annual activity using the synergetic teaching method. in practicum of religious development in extracurricular learning, namely the development of tilawati al-Quran, tahfYẓ al-Quran, al-Khaṭṭathiyat al-Jabariyah, al-qhina'ut tabarruj, da'wah development (khutbat al-minbariyah training), and extracurricular development training in the form of jinayat training, Islamic-based scouting training, al-mahḍah and ghairu mahḍah training, therefore through the implementation, planning, implementation and development practice using teaching methods such as drills, example non example and synergetic teaching developed by the practicum teacher is very helpful for students in the form of training efforts (in the context of practice). Based on the findings above, it can be relevant in theory by Mansur that the development of religious learning (the development of learning activities), especially in the development of Islamic religious education subjects, both in madrasas and at schools, are two very priority aspects to be implemented, including the first, that Islamic religious education in its development aspect is an activity. Second, that Islamic education through its development aspect is a phenomenon. Religious development, especially in Islamic religious education from the point of view of its activities, indicates a conscious effort and fighting power to achieve individual assistance in a group in developing a view of life (how a person will live and take advantage of his life and life and benefit other human beings). Attitudes to life, and life skills both with the aspects of manual (practical guidance) as well as mentalities and social attitudes that show or are possessed in their spiritual influence by observing the values contained in Islamic teachings.

At the third meeting about the inhibiting and supporting factors of teachers in developing religious extracurricular activities ontologically, epistemologically and axiologically at SMP Harapan 3 Medan. Seen from the supporting aspects, among them is that in a program or activity, of course there is something that makes the program run even more or is often referred to as the supporting factor or the driving factor is the Islamic religious education curriculum which has a load of up to 2 hours. With an allocation of time that is loaded 2 x 45 minutes. This means that

strengthening the provision of time contained in the KTSP curriculum and the 2013 curriculum is an important note in maximizing the ability of students, especially in class VII and class VIIII in the practice of prayer lessons.

SMP Harapan 3 Medan, which has long established relationships with the Asahan District education office and its staff as well as the Medan City Ministry of Religion and the Medan City Education Office and its staff in this collaboration form a community of teachers in quality development and improving the quality of student learning in achieving competence National. Unforgettable support in this case is also the formation of a school committee, where all school committee members are very enthusiastic and have full emphasis on the development of their children's meta-concepts and meta-cognition in the development of religious learning, as the researcher has revealed on the previous page that the practice of prayer corpse.

The rest of the support is the homeroom teacher, their role and involvement in supporting and improving learning, be it related to media, instrumental as well as learning concepts and methods developed in practicum of religious development in extracurricular learning, namely the development of the development of Qur'anic texts, tahfYẓ al-Quran, al-Khaṭṭathiyat al-Jabariyah, al-qhina'ut tabarruj, dakwah development (khutbat al-minbariyah training), and extracurricular development training in the form of jinayat training, Islamic-based scouting training, al-mahḍah training and ghairu mahḍah. through implementation, planning, implementation and development practice using teaching methods such as drills,example non example and synergetic teaching developed by the practicum teacher is very helpful for students in the form of training efforts (in the context of practice).

Conclusion

Based on the explanation above, we can conclude that:

1. How to model teacher teaching materials in developing a religious extracurricular development curriculum based on the Islamic education philosophy ontologically, epistemologically and axiologically at SMP Harapan 3 Medan, namely:
   a. The teaching model is based on a scientific approach
   b. Teaching model based on an integrated thematic approach and
   c. The teaching model is based on a direction learning approach.
2. How is the teacher's method in developing a religious extracurricular development curriculum based on the Islamic education philosophy ontologically, epistemologically and axiologically at SMP Harapan 3 Medan, namely;
   a. Based on aspects of daily activities
      For this daily activity, the practicum teacher uses the teaching method in the form of the drill or ready-made training method, this is intended for preparation for additional learning practicum through extracurricular development activities.
   b. Based on the aspect of weekly activities
      For this weekly activity the practicum teacher uses the example non example method
   c. Based on the aspect of monthly activities, based on aspects of semester activities and based on aspects of annual activities using the synergetic teaching method.
3. What are the inhibiting and supporting factors of teachers in developing religious extracurricular activities ontologically, epistemologically and axiologically at SMP Harapan 3 Medan.
   a. There is a corporation between the religious ministry of Medan City and the local education office.
   b. There is support from the principal, teachers, the learning community and the school committee.

   Meanwhile, the inhibiting factors are;
   a. Lack of time or duration and volume distribution of hours for the implementation of activities while the intensity and number of enthusiasts in one activity item takes up to 5 hours
   b. The lack of optimization of the provision of facilities and infrastructure is coupled with the quality of distribution of development which is inadequate in scope, such as facilities and infrastructure at campsites, and insufficient development activities outside of school hours.

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