

Rpp Pai K13 Sma

Pembelajaran Pendidikan Agama Islam dalam Masyarakat Pluralistik
Reviews in Frontiers in Nephrology
Manajemen Pendidikan Teori, Kebijakan, dan Praktik
Pembelajaran Pendidikan Agama Islam Berwawasan Multikultural
Druggists Circular Lima, guía de calles Dr. Hasruddin Dute, S.Pd.I.,
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buku ini mengungkapkan bahwa semakin mengadopsi materi agama nonmuslim maka pembelajaran pai pada peserta didik plural agama dapat diterima hal ini terus terlaksana karena tidak dijumpai peserta didik pluralistik mengkonversi agamanya menjadi agama islam pembelajaran pai pada peserta didik plural agama tersebut dilakukan hanya pada aspek pengetahuan pelaksanaan ini dapat terus berlangsung dan dapat diketahui melalui beberapa hal kebijakan yapis papua dalam pembelajaran pai pada masyarakat pluralistik tidak memperhatikan keagamaan yang dianut para siswa melainkan hanya mengajarkan agama tertentu terhadap para siswa yang beragam keagamaannya namun demikian cara pembelajaran pai yang demikian itu dapat berjalan secara efektif atau tidak menimbulkan resistensi hal ini terjadi disebabkan pembelajaran di yapis papua tidak bertujuan mengganti keagamaan para siswa tidak memaksa peserta didik menkonversi agamanya ke dalam agama islam tidak mewajibkan penghayatan dan pengamalan pengetahuan agama islam penerapan pembelajaran ini dilakukan tidak sepenuhnya misi ideologi tetapi lebih didasari pada pertimbangan misi sosial terutama pengenalan islam karena pembelajaran pendidikan agama islam diberikan kepada siswa nonmuslim tidak menjadikan mereka keluar dari agamanya justru menjadikan pelajaran pendidikan agama sebagai sarana memperkenalkan agama islam penerapan pembelajaran pai pada 3 satuan pendidikan yapis papua yaitu universitas yapis papua smk hikmah yapis dan sma hikmah yapis dengan menggunakan pendekatan pembelajaran yang berpusat pada guru sebagai ahli yang memegang kontrol selama proses pembelajaran model teacher centris strategi pembelajaran ekspositori guru dosen sebagai subyek dalam pembelajaran pai dimana pendidik tidak mengharuskan peserta didik pluralis mengamalkan ajaran agama islam memasukkan unsur nilai dan ajaran agama non muslim di dalam materi pembelajaran pai guru menurunkan nilai standar kriteria ketuntasan minimal bagi peserta didik nonmuslim pada sisi kognitif guru menyadur ajaran agama peserta didik pluralistik pada sisi psikomotorik mereka hanya mengetahui praktik keagamaan namun tidak dilaksanakan pada sisi afektif guru mengambil nilai

nilai yang sama dengan ajaran agama lain yang sesuai dengan afektif dalam pembelajaran pendidikan agama islam

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buku ini mencoba memotret berbagai permasalahan pendidikan islam di indonesia dengan melacak kronologi transformasi sistem pendidikan di bumi nusantara dan berbagai isu penting yang muncul berkembang dan masih mendapatkan perhatian serius dari para pakar pendidikan islam dengan demikian diharapkan akan ditemukan solusi dan terobosan untuk mengatasi akar permasalahan yang selama ini masih menjadi penghambat kemajuannya sekarang dan di masa mendatang persembahkan penerbit kencana prenamedia

pembelajaran pendidikan agama islam pai akhir akhir ini semakin memprihatinkan dan dirasakan kurang dapat menarik semangat belajar peserta didik kemudian keadaan ini diperparah dengan proses pembelajaran serta materi ajar yang terlalu mengedepankan paham eksklusif daripada paham dan praktik inklusif hal tersebut dibuktikan dengan semakin merosotnya sikap menerima dan menghargai perbedaan di kalangan masyarakat khususnya di kalangan peserta didik di sekolah the learning of islamic education pai is increasingly concerned and perceived less attraction of the spirit of student learning lately then the condition is worsened with the learning process and teaching materials which set out more exclusive than inclusive understanding and practices this is evidenced by the decline of attitude of accepting and appreciating differences among the community especially among students in school

indonesia sebagai salah satu negara besar di kawasan asia tenggara memiliki keragaman budaya yang kompleks data secara antropologis menunjukkan bahwa indonesia memiliki lebih dari 300 suku bangsa yang memiliki keragaman sosial dan budaya kelompok kelompok budaya besar seperti aceh batak minangkabau dayak jawa bugis makasar ambon papua dan lain lain adalah contoh dari keragaman tersebut departemen pendidikan nasional 2006 maka hadirnya buku pembelajaran pendidikan agama islam berwawasan multikultural ini di sekolah madrasah diharapkan mampu membentuk kesalehan pribadi dan sekaligus kesalehan sosial sehingga pendidikan agama islam diharapkan mampu

menciptakan ukhuwah islamiyah dalam arti luas ukhuwah fi al ubudiyah ukhuwah fi al insaniyah ukhuwah fi al wathoniyah wa al nasab wa ukhuwah fi din al islam muhaimin 2004 buku wajib ini sangat berguna bagi mahasiswa khususnya mahasiswa di perguruan tinggi islam agar dapat memahami mengikuti dan mengaplikasikan materi perkuliahan agama islam dengan baik mampu membahas meneliti dan mendiskusikannya sehingga berimplikasi pada sikap penerimaan dan penghargaan terhadap keniscayaan multikultural

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