

Development of Islamic Religious Education Learning Oriented to Values Education

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Abstract

Education is essentially an effort to pass on values, which will be the helpers and determinants of mankind in living life, and at the same time to improve the fate and civilization of mankind. Education for human life is an absolute need that must be met throughout life. Without education, it is impossible for a group of people to live and develop in line with their aspirations (aspirations) to progress, prosper and be happy according to their concept of life view. In Islamic education there is one thing that is very important, namely the existence of a value in education, where this value is inherent in humans both as conceptions, beliefs or standards of behavior. The value here is not in the understanding of numbers or symbols obtained from students as symbols of their achievements, but the essence of something that causes people to be chased, owned by humans to improve the quality of their resources. Islamic education should instead be developed towards the process of internalizing values (affective) coupled with cognitive aspects so that a very strong urge arises to practice and obey the teachings and basic religious values that have been internalized in students (psychomotor). The product of the purpose of this value-based education in substance is aimed at creating human beings and combining them with the concept of human nature.

Keywords

values education; educational, affective



I. Introduction

Education is one of the important factors for human life, as Allah's creation is the best in developing its potential. This is in accordance with the word of God in the letter At-Tin verse 4 which means:

"Indeed, We have created man in the best of forms."

Education for human life is an absolute need that must be met throughout life. Without education, it is impossible for a group of people to live and develop in line with their aspirations (aspirations) to progress, prosper and be happy according to their concept of life view (Fuad, I. 2001).

Islamic education is not only limited to teaching Al-Qur'an Hadith, Fiqh, Aqidah Akhlak, Arabic Language and Islamic Cultural History, but includes the meaning of education in all branches of science taught from an Islamic point of view (Ali, A. 1989). Islamic education is actually a comprehensive process of developing the human personality as a whole, which includes intellectual, spiritual, emotional, and physical. So that a Muslim is well prepared to carry out the purpose of his presence with God as His servant and representative on earth (Taufik, A. 1989). Therefore, according to Qardhawiin Azra's book yang what is meant by Islamic religious education is the education of a whole human being; mind and heart, spiritual and physical, morals and skills.

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II. Review of Literatures

2.1 Islamic Religious Education Learning

Humans are given completeness that is not given to other creatures, namely intellect. Intellectuality is a tool that functions to understand, select and sort, interpret or interpret and so on, so that with the gift of intelligence, humans are said to be the pinnacle of the perfection of God's creation. However, these various God-given features can only develop if they are directed through the right learning process. In developing the abilities and intelligence that exist in humans, every human being is required to ask those who understand this, that is the concept of studying.

in the book *Learning in Competency-Based Curriculum Implementation*, Wina Sanjaya gives the meaning of learning as "students' efforts to learn lesson materials as a result of teacher treatment". That is, the learning process carried out by students is not possible without the teacher. That is, teachers and students have the same role in the success of a learning process. The difference lies only in the dominance and activity in the class based on their respective roles. When there is good cooperation between teachers and students, the learning objectives will be achieved.

Learning can be viewed as a teacher's activity in a programmed and well structured manner, if the instructional design can make students learn actively and emphasize the provision of learning resources. Thus, learning is basically a planned activity that conditions or stimulates a person to be able to learn well to suit the learning objectives. In the GBPP PAI in public schools, it is explained that PAI is a conscious effort to prepare students to believe, understand, appreciate and practice Islam through guidance, teaching, and/or training activities by paying attention to guidance to respect other religions in the relationship of inter-religious harmony in society. to create national unity.

In the book *Syllabus Model and Learning Implementation Plan*, Bambang Soehendro, Head of BSNP, stated that PAI in schools is a subject that not only leads students to be able to master various Islamic studies, but PAI emphasizes how students are able to master Islamic studies as well as being able to practice it in daily life. -day in the midst of society. Thus, PAI does not only emphasize the cognitive aspects, but more importantly the affective and psychomotor aspects.

According to Muhaimin, the notion of PAI learning is an effort to make students able to learn, need to learn, motivated to learn, willing to learn, and interested in continuously studying Islam, both for the sake of knowing how to have the right religion and studying Islam as knowledge.

From the above description, it can be concluded that the notion of PAI learning in schools is an effort to form personal piety and at the same time social piety so that Islamic religious education is not expected to foster a spirit of fanaticism, foster intolerant attitudes among students and the general public, and weaken religious harmony. and national unity and integrity. Finally, PAI is expected to be able to create *ukhuwah* in a broad sense, namely *ukhuwah fi al-`Ubudiyah*, *ukhuwah fi al-Insaniyah*, *ukhuwah fi al-Wathaniyah wa al-Nasab*, and *ukhuwah fi Din al-Islam*.

2.2 Education Values and Scope

Before going further into discussing how to value education, it will first be stated about the meaning of value. JP. Caplin stated; Value is a qualitative measure, a goal or social goal that is considered important and valuable to achieve, while what is meant by a value system according to him is a set of values received by an individual or group of people. According to Robin M. Williams, Jr., in his writings, "The Concept of Values" states that the term "value" in general is usually related to; concerns, interests, pleasures, preferences, choices, moral duties and obligations, desires, needs, and attractiveness and various orientations of choice related to other feelings.

Value can also be interpreted with an idea or concept about what a person thinks and is considered important in his life. Through values can determine an object, person, idea, way of behaving that is good or bad. Therefore, value is something essential, which contains something essential and its continuity is not only in the world but also in the afterlife. So that the end of a value in education can give birth to a value of spiritual cleansing or purification, the value of moral perfection, and the value of increasing devotion to Allah swt so that it can give birth to human beings.

Affective education, especially value education is an integral part of education, with simple language often expressed: "what's the point of being smart but not having good morals". Values education is the process of helping students explore the values they believe in critically in order to improve the quality of their thoughts and feelings about the value in question.

The problem of a good human being is a question of values, not only a matter of rational scientific facts and truths, but also a matter of appreciation and understanding which is more affective than cognitive. To achieve the goal of making good human beings, it takes good educational materials, good goals, strategies, approaches, methods and good learning techniques as well.

2.3 Value-based Islamic Education

Islamic education that has been going on so far seems to feel less related or less concerned with the issue of how to change cognitive religious knowledge into "meaning" and "values" that need to be internalized in students, to further become a source of motivation for students to move, act and behave in a concrete-religious manner in everyday practical life.

If we observe the empirical phenomena that are in front of and around us, it appears that at this time there are many cases of delinquency among students. Issues of student fights, acts of violence, thuggery, traffic ethics, and crimes that are becoming more and more common, have colored the pages of newspapers and other mass media. The emergence of these cases is not solely due to the failure to implement Islamic education in schools that emphasize the cognitive aspect, but how all of these can encourage and move GPAI to re-examine and find solutions through the development of Islamic education learning that is oriented towards values education. (affective).

In the face of various challenges that currently exist among students, Islamic education learning is unlikely to be successful in accordance with its mission if it only focuses on providing as much Islamic knowledge as possible to students or is often termed the transfer of knowledge alone, which is more emphasizes the cognitive aspect. Islamic education should instead be developed towards the process of internalizing values (affective) coupled with cognitive aspects so that a very strong urge arises to practice and obey the teachings and basic religious values that have been internalized in students (psychomotor).

In the orientation and meaning of Islamic education, the purpose of value education has been embraced in it, in a formulation it is stated that Islamic education aims to create quality human beings, namely the quality of their knowledge, faith and morals which in turn will be

qualified in their deeds. However, high and low values are not the same degree, there are higher and lower values. According to Max Scheler, high and low scores are grouped into 4 levels, namely:

1. The values of enjoyment, contained in this level are the values of good and bad.
2. Values of life, at this level there are important values in life such as health, general welfare.
3. Psychological values, at this level, are found in psychological values that do not depend on the human body or the environment such as truth values.
4. Spiritual values contained in sacred and impure values, values of this kind are contained in the attributes of Allah.

Philosophically, values are closely related to ethical issues, where ethics is also often referred to as a philosophy of value that examines moral values as a benchmark for human actions and behavior in various aspects of life. In accordance with the development of an increasingly dynamic society as a result of advances in science and technology, especially information technology, the actualization of the values of the Qur'an is very important, where the value in Islamic education is Qur'anic values, namely values that are sourced from the Qur'an. where the capacity is absolute and universal, without the actualization of this holy book, Muslims will face obstacles in efforts to internalize the values of the Qur'an as an effort to form the personality of the people who are faithful, devoted, noble, intelligent, advanced and independent.

III. Discussion

3.1 Stages of Development of Moral Values in Islamic Education

In fact, Islamic education should emphasize more aspects of values, both divine and human values that want to be instilled and or developed into students so that they can be attached to themselves and become their personalities.

J. Piaget and L. Kohlberg have divided the stages of development of a person's moral values into 4 stages and their characteristics, and moral development is related to a person's cognitive development, as follows:

First stage: 0-3 years old (pre-moral). In this phase the child does not have an understanding of good and bad, his behavior is controlled by instinctive impulses only; there are no rules that control its activities; his motor activity is not controlled by a rational goal.

The second stage: the age of 3-6 years (egocentric stage), at this stage the child only has vague and general thoughts about the rules, he often changes the rules to satisfy his personal needs and ideas that arise suddenly; he reacts to his environment instinctively with little moral sense.

The third stage: ages 7-12 years (heteronomous stage). This phase is marked by coercion under the pressure of adults or people in power, children use little moral and logical control over their behavior, moral problems are seen in black and white terms, may or may not, with outside authority (parents, teachers and children who are older). large) as the main factor in determining what is good and what is evil, therefore the understanding of actual morality is still very limited.

Fourth stage: age 12 years onwards (autonomous stage). In this phase a person begins to understand values and begins to use them in his own way, morality is characterized by cooperation, not coercion, interaction with peers, discussion, a sense of equality, and respect for others are the main factors in this stage, rules and thoughts are questioned and tested and checked for correctness, rules that are considered morally acceptable are internalized and become a distinctive part of his personality.

In each of the different phases above, of course, educational values can be included in accordance with the child's capacity, meaning that each phase is not the same as the process of capturing the internalization of educational values, therefore every educator, both parents and teachers, must understand the phases. development, so that the target to be achieved can be achieved. According to Noeng Muhadjir (1988), there are several strategies that can be used in value learning, namely: traditional strategies, independent strategies, reflective strategies and transinternal strategies. For people who are educated and understand about religion, little by little changes the notion of customs and traditions prevailing in society (Amin, 2020).

First, value learning using traditional strategies, namely by giving advice or indoctrination, in other words this strategy is taken by telling directly which values are good and not good, with this strategy the teacher has a decisive role because goodness or truth comes from above, and students just accept goodness/truth without having to question its essence. The emphasis of this strategy is more cognitive, while the affective aspect is less developed, this is where one of the weaknesses of traditional strategies lies.

Second: Learning values using a free strategy is the opposite of the traditional strategy, in the sense that the teacher/educator does not tell students about good and bad values, but students are given full freedom to choose and determine which value to take because of the value they receive. good for others is not necessarily good for the students themselves. This strategy is more suitable for students who are teenagers and above, meaning they have begun to be able to absorb a value and analyze the impact of that value.

Third: Value learning by using a reflective strategy is by going back and forth between using a theoretical approach to an empirical approach, or going back and forth between a deductive and inductive approach. The use of this strategy requires consistency in the application of criteria to conduct analysis of empirical cases which are then returned to the theoretical concepts, and consistency in the use of axioms as a basis for deduction to describe theoretical concepts into applications in more specific cases and operational.

Fourth: value learning using a transinternal strategy is a way to learn value by performing a value transformation (Transfer of Value), followed by transactions and transinternalization. In this case the teacher and students are both involved in an active communication process, which not only involves verbal and physical communication, but also involves inner communication (personality) between the two.

The four strategies stated by Noeng Muhadjir are very flexible and can accommodate every level of students in the process of inculcating values in learning, but it should also be understood that there is no strategy that does not have pluses and minuses. Therefore, in order to cover or minimize these shortcomings, the authors think by combining or collaborating each of these strategies, it will make the learning process better, meaning that in every educational process there are traditional strategies, free strategies, reflective strategies and strategies. transinternal.

3.2 Values Education Approach Models

According to Noeng Muhadjir, there are several approaches that are relevant to the strategies listed above, namely: doctrinal, authoritative, charismatic, action, rational, and appreciation approaches.

a. Authoritative Approach

It is an approach that uses the way of power, meaning that the values of truth, goodness that comes from other people who have authority (skills, power, parents) are definitely right and good, because they need to be followed. This approach is only suitable for traditional

strategies, the basic weakness of this approach is that people who have excess formal authority do not necessarily have more values.

b. Action Approach

Nuraini (2020) states that Al-Quran contains matters relating to faith, sciences, regulations that regulate the behavior and procedures for human life. Action is used to approach values education by involving students in real actions or participating in community life, so that it is hoped that awareness will arise in themselves about the values of goodness and truth.

c. Charismatic Approach

Charismatic as a value education approach is quite relevant for educational strategies that provide examples, meaning that students see and observe the personality of someone who has consistency and reliable example.

d. Rational Approach

To instill awareness about good and right values sometimes must begin with rational awareness, because the actual effect growth process cannot be separated at all from rational growth, information about good and right values that enter through rational awareness will be processed psychologically which gives birth to an affective attitude towards the object being assessed. the. If the rational conclusion responds to an object incorrectly and incorrectly, it will give birth to an affective attitude that tends to stay away and dislike these values and vice versa.

e. Appreciation Approach

Appreciation as an approach to value education is developed by involving students in daily empirical activities but emphasizes the involvement of the affective aspect rather than the rational aspect, thus it is hoped that awareness of the truth will grow.

f. Doctrinal Approach

Is a way of instilling value in students by giving doctrine / pressure that the correct value does not need to be questioned and thought about but is quite accepted as it is in its entirety, one of the weaknesses of this approach is that student creativity will not appear and students do not have adequate insight. about values, so that when the values of faith and ubudiyah values are developed with this approach, it will give birth to narrow religious attitudes and views, more of an emotional fanaticism than rational awareness.

In this case, the author analyzes that the approach proposed by Noeng Muhadjir is a relevant approach in terms of applying the methodology of Islamic education, but in this case the author thinks that by doing a construction, namely the merging of each of these approaches, it will give birth to a new, more innovative approach. in generating educational values. If you look at Muhaimin's opinion, the approaches in value education are as follows: experience approach, habituation approach, emotional approach, rational approach, functional approach and exemplary approach.

There are many approaches that have been found by other experts, all of which are aimed at making the learning process run properly, and it should be underlined that an effective approach is an approach that can fully accommodate the needs of students, both before, and in progress. and at the end of the educational process.

g. Islamic Education Goals

In general, the goals of Islamic education are divided into general goals, temporary goals, ultimate goals, and operational goals. General goals are goals to be achieved by all educational activities either by teaching or by other means. Temporary goals are goals that will be achieved after students are given a certain number of experiences that are planned in a curriculum. The final goal is the desired goal so that students become perfect humans (insan kamil) after he finishes the rest of his life. While operational goals are practical goals that will be achieved by a number of certain educational activities.

The product of the purpose of this value-based education in substance is aimed at creating insan kamil and combining it with the concept of human nature, as the word of Allah swt al-A`raf: 172:

It means: And (remember), when your Lord brought forth the offspring of the children of Adam from their sulbi and Allah took witness against their souls (saying): "Am I not your Lord?" They replied: "Yes (You are our Lord), we are witnesses". (We do that) so that on the Day of Resurrection you will not say: "Indeed we (the children of Adam) are the ones who are unaware of this (the oneness of God)".

In the book "Educational Theory a Qur'anic Outlook", by Abdurrahman Saleh Abdullah states that: Islamic education aims to shape the personality as the caliph of Allah swt, or at least prepare a path that refers to the ultimate goal. Furthermore, according to him, the purpose of Islamic education is built on three components of basic human nature, namely body, spirit and mind, each of which must be maintained. Based on this, the objectives of Islamic education can be classified into: Physical Education Goals (ahdaf al-jismiyyah), spiritual education goals (al-ahdaf al-ruhaniyyah), intellectual education goals (al-ahdaf al-aqliyyah), social goals (al-ahdaf al-ijtima'iyyah).

Imam Al-Ghazali as quoted by Fatiyah Hasan Sulaiman explained that the objectives of Islamic education can be classified into:

- a. Forming full human beings who can finally get closer to Allah swt.
- b. Forming full human beings to obtain happiness in life, both in this world and in the hereafter.

Al-Ghazali's thoughts above can be understood from the basis of thinking and the footing used, namely the Qur'an. In the Qur'an there are many verses that state that humans should not be complacent with the life of this world, while the hereafter is a place of eternal return. The Word of God which means:

"But you (the disbelievers) choose the worldly life. Meanwhile, the hereafter is better and more lasting." (Surat al-A`la: 16-17).

Therefore, in general, the purpose of value education in Islamic education is so that students have and continuously improve the values of faith and piety to Allah swt, while specifically two main objectives can be formulated, namely: first to increase devotion to Allah swt and second, to internalize divine values so that they can animate the birth of human ethical values.

IV. Conclusion

Islamic education must cover cognitive (fikriyyah ma'rifiyyah), affective (khuluqiyah), psychomotor (jihadiyah), spiritual (ruhiyah) and social (ijtima'iyah) aspects. In an extreme way, it can be said that the progress or decline of the civilization of a society, a nation, will be determined by how the education carried out by the people of that nation is.

The function of education at a macro level has three goals. First, that the purpose of education is to form humans who have a balance between cognitive and psychomotor abilities on the one hand and affective abilities on the other. Second, in the education system

the values transferred also include the values of faith, piety and noble character that always maintains a harmonious relationship with God, with fellow humans and the natural surroundings. Until finally, with more emphasis on value-oriented education, it is hoped that the ultimate goal of the educational process, namely the implantation of the human form in every human being can be realized.

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