

THE DEVELOPMENT OF ISLAMIC EDUCATION LEARNING MODEL DESIGN IN INTEGRATING THE INSIGHTS OF NATIONALISM

by Nyayu Khodijah

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Abstract

The increasing of the transnational movement lately has worried many parties. This concept is disseminated through means of information and education, therefore the correct procedure in handling this issue is by facilitating it through the education, especially religious education. This study aims to produce an Islamic Education (*PAI*) learning model design which integrates the nationalism insights that can improve students' competence in understanding and practicing Islamic teaching as a way of life without being uprooted from the roots of their nationalism. This study uses the Design and Development Research method which includes 3 steps: a model analysis, development of the initial model design, and expert validation and revision. The results of the study are in the form of an Islamic Education (*PAI*) learning model design that integrates nationalism insights consisting of 4 components, namely: learning syntax, social system, reaction principle, and support system. The learning syntax design of this learning model includes 4 stages, namely: initial activities, discussion, reflection, and final activities. The initial activity stage was similarly held with the learning process in general. The discussion stage was included in group discussions and group presentations to accommodate the process of exploration, elaboration, and confirmation for the students. Reflection stage consists of 5 sub stages, namely: analysis, meaning, consolidation, self-evaluation, and follow-up. The final stage of the activity was done by drawing conclusions and authentic assessments. This social system design of this learning model includes: the teacher plays a role as a guide, facilitator, and role model, while students act as critical thinkers and knowledge/comprehension builders. The design of the reaction principle of this learning model is that the teacher needs to stimulate students to develop their critical thinking skills in order to comprehend what has been experienced and learned about the application of religious values in the life of the nation and state. Teachers are also required to have adequate professional competence, especially in mastering the Islamic Education (*PAI*) materials. The design of the support system in this learning model is a) the formulation of the objectives is sought to covered five dimensions of religiosity, specifically: faith, knowledge, worship, appreciation, and practice by emphasizing it on its application in the life of the nation, b) evaluation was done in two forms, namely competency test and authentic assessment, and c) learning media were attempted to maximize their role as non-instructional intervention. In addition, the conditions that can affect the occurrence of reflection on students must also be considered, i.e.: the learning environment, reflection management, and the quality of the assignment given by the teacher.

Keywords: *Islamic education, learning model¹ design, insights of nationalism*

Introduction

In Indonesia lately, the transnational of islamic ideology and movement has swiftly increased. This rapid movement worried some parties. One of a datum indicated to this rapid transnationalism is a result of a survey done by PEW Research Center in 2010, it showed that the tolerance level of Osama bin Laden movement in Indonesia is the second highest after Nigeria. The Indonesian muslim citizen who tolerate to Osama bin Laden movement reach to 25 %, while it is 28% in Nigeria.

The term of transnasional ideology was first popularized by the chairman of the Executive Council of Nahdlatul Ulama, KH. Hasyim Muzadi in the middle 2007. BIN classified the Islamic Transnasional movement into 6 categories; Ikhwanul Muslimin, Hizbut Tahrir, Jihadi, Salafi Da'wah and Salafi Sururi, Jamaah Tabligh, and Jamaah Syiah. While Dja'far classified it into 3 categories; the Wahabi movement that developed by Abdul Whab to refocus on *as-salaf ash-shalih*, Ikhwanul Muslimin, and Hizbut Tahrir.²

The islamic transnational movement activists known to follow the ideology that refused the nasionalism concept in islamic thought from the Pakistani islamic figure, Abu 'Ala al-Maududi (1903-1979). The ideology was spread out through the information and education in the form of study circle known as *halaqah* by using the translated book, bulletin, journal, as well as internet as the media. That is why, the answer to this problem is also through the education especially religious education. The value education (religion, ideology, and culture) is one of a medium to improve the nationalism.² However, the reality shows that the development of nationalism taught in numbers of subjects in schools throughout the years has not reach to the point desired.³

Based on the definion above, it is important to improve a treatment model on transnationalism movement through the learning of Islamic Education that integrated with the nationalism insight. The learning model is an conceptual outline drawn a systemtical procedure in organizing the learning experience to achieve certain learning goals. Joyce and Weil state that every learning model has four main components, i.e. : a) syntax (steps or learning activities sequences); b) social system (situation and norm applied); c) principle of

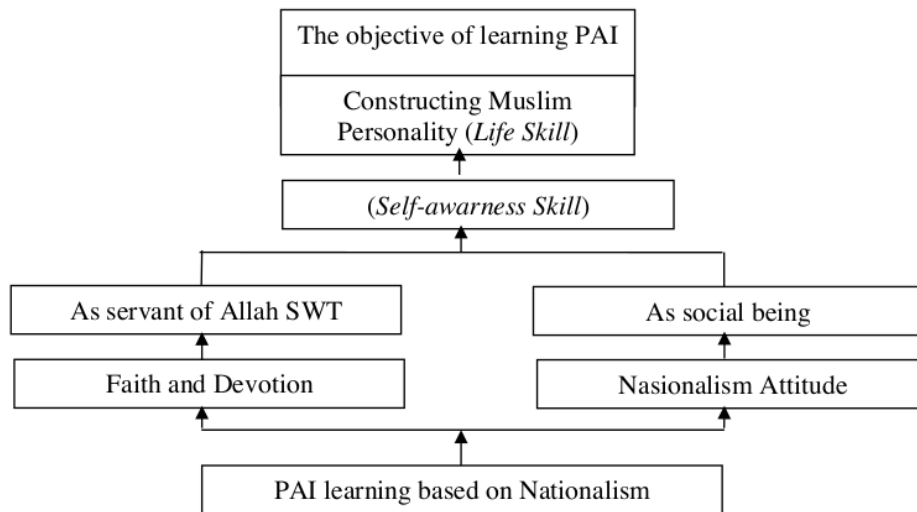
¹ Dipresentasikan pada 19th Annual Internasional Conference on Islamic Studies (AICIS), yang diselenggarakan oleh Ditjen Pendidikan Kemenag RI pada tanggal 1-4 Oktober 2019 di Hotel Mercure Batavia, Jakarta.

² BIN. (n.d.). "Gerakan Islam Transnasional dan Pengaruhnya di Indonesia". www.unhas.ac.id, accessed on 20 November 2010.

reaction (the principle on how the educators see and treat the students); also d) support system (a condition needed by a model).

The Islamic Education (PAI) model intergrated the Nationalism concept that improved in this research is expected to be able to make students understand and practice the islamic teaching as way of life without losing their sense of nationalism. The assumption is that by having good understanding in islam with adequate concept of nationalism may turn the students to have islamic personality as well as nationalist, combining islam and nationalism without creating a controvertion, by having the positive side of nationalism while adding the islamic norm. In line with the ushul principle “maintaining the good paradigm and adopting the better paradigm.” It is hoped that this learning model can further reduce the development of transnational Islam.

The PAI model which integrated with the nationalism concept is a further development from reflective learning approach in learning model design. This model is part of learning based on life skill. The life skills developed in this PAI learning model is self-awareness skill that part of the personal skill. Self-awareness skill is basically a self-appreciation as creature of Allah SWT, as part of society and citizen, as well as realizing and being thankful on the strengths and weaknesses. This self-awareness skill is a foundation in building personality. Based on the explanation above, the conceptual outline of this research is explained in picture 1.



Picture 1. The Outline of Research Concept

Method

This study used Design and Development Research Methodology. According to Richey and Klein³, design and development research is “the systematic study of design, development and evaluation processes with the aim of establishing an empirical basis for creation of instructional and non-instructional products and tools and new or enhanced models that govern their development”.

The research procedure is modified from development research model from Borg and Gall,⁴ which include three steps, i.e.: model analysis, initial model design development, as well as expert validation and revision. On the model analysis stage, preliminary study was done including the literature study and the field study.

The study of literature was conducted by reviewing the literature with the means of comprehending the concept and theories related to the Islamic learning models, the increasing of the nationalism attitude models along with the investigation of findings from the advance study regarding to the islamic learning and the students nationalism attitudes. The field study was conducted by studying the documents, transmitting the questionnaires, and assessing the attitudes to identify the data related to the competence, learning media, learning result, the application of PAI learning, as well as the students’ nationalism attitudes. The field study was conducted in MTsN 1 Palembang with the principal, vice principal, 11 teachers of PAI, and 155 students from the VII and VIII as the respondents of the study. In *the development stage on the initial design model*, the Islamic education learning design model conducted based on nationalism suitable with the result of the literature study and the field study that done in the analisi model stage. The development associated with the learning model factors as stated by Joyce and Weil including the aspects: a) syntax, b) social system, c) reaction principal, and d) support system. In *the experts validation and revision*, the initial model was provided to the expert to gain revision, then continued to revise it based on the suggestion given.

Technique for collecting the data covered: literature study, documentation study, questionnaire, attitude assessment, and test validity. Literature study was conducted by studying the related reference in order to obtain the data related to Islamic education learning models provided these days, the development of nationalism attitude models, as well as the

³ Rita C. Richey and James D. Klein, *Design and Development Research*, (New Jersey: Lawrence Erlbaum Associates publishers, 2007).

⁴ Walter R. Borg and Meredith D. Gall. *Education Research, An Introduction*, (New York & London: Longman Inc., 1983), page. 775.

finding from the previous study that related to the Islamic education and the development of nationalism attitude. The documentation study was administered in order to examine the data related to the demand of the cluster competence in Islamic education subject, learning sources and learning facilities that is usually used by the Islamic Education teachers, along with the students' development and characteristics especially in Islamic education competence achievement as the result of the learning process. The questionnaire was used to find the data related to current application of Islamic education learning process. The attitude assessment was used to assess the students' nationalism attitude. Test validity was done by obtaining the assessment and revision from the experts.

The researcher used qualitative and quantitative analysis techniques in analyzing the data. The qualitative analysis technique was conducted to the data collected through the literature study, documentation study, and validity test, by using the Constant Comparative model by Glaser & Strauss, consist of: 1) data reduction, 2) categorization, 3) synthesis, and 4) proportional statements formulation. Whereas, the quantitative analysis technique was conducted to the data collected through questionnaire and attitude assessment by using the percentage frequency distribution techniques.

Result and Discussion

1. The result of Model Analysis

a. The competence requirement of Islamic Education in MTs

Based on the documentation study of basic competence on Islamic education subject in MTsN 1 Palembang, it is found that 31 basic competence from 3 subjects (Al-Quran Hadits, Aqidah and Moral, and SKI) relevant to the development of nationalism attitude. Therefore, by including the nationalism elements in Islamic Education in form of the development of learning model that integrated with the nationalism concept is relevant in the application.

b. The application of Islamic Education Learning in MTs

The result showed that in planning the learning process, most of the teachers did a proper work for all the aspect in organizing the lesson plan. However, the researcher did not find the learning steps that corelate the teaching material to the application **in the life of the nation and state**. In the learning process, most of the teachers did an optimal job in almost every aspect, even so, there are some teachers

who rarely use the teaching media. Based on the explanation, it can be stated that most if the teachers have already conducted the learning process optimally. Although, the effort in relating the application of the material in life of the nation and state has not done structurally. Therefore, an integrated Islamic education learning model with nationalism concept is relevant to improve.

c. The sources and facilities used in the learning process.

The result of studying 8 documents of lesson plan, it shows that most of the teachers used relatively the same the learning sources and the facilities although the subjects and the requirements are different. Hence, the islamic education learning model that require teachers to maximally employ the learning sources given in various way is possible to be administered.

d. The achievement of Students' competence in Islamic Education

The result of the documentation study on the students' mid semester score on the Al-Quran, Aqidah and Moral, Fiqih and SKI subjects, showed that the achievement of students' competence in Islamic Study are not fully achieved. It can be seen from the achievement of KKM that still below the standard as well as the average scores of Al-Quran Hadits, SKI, and Fiqih. One of the reason is might be the learning model used in the classroom. Therefore, the improvement of students' nationalism with an inovative islamic learning model is still relevant.

e. Students' Nationalism Attitude

The result of data analysis on students' nationalism attitude found that from 147 students respondent, 108 students (73, 47%) showed high level of nationalism, 39 students (26, 53%) showed average level of nationalism, and none of them showed low level of nationalism. Consequently , it can be stated that the most of the MTs students' nationalism attitude level is generally high. Nevertheless, the students' percentage with the avarage level of nationalism is quite significant, it reached to 26,53%. Therefore, the improvement of islamic education learning model in order to enrich students' nationalism attitude is still relevant.

2. *The Improvement Result of Initial Design Model*

a. *Learning syntax (steps of learning)*

1) Initial Activity

The initial activity steps are carried out in the same manner as the learning process in general, including: 1) greeting, asking the students' condition, and checking students' attendance, 2) guiding students to read prayer before learning, followed by reading one of the short verse in the Qur'an, 3) apperception: linking students' initial knowledge with the lessons, 4) motivating students about the importance of the lesson, and 5) expressing learning objectives.

2) Discussion

The discussion includes two stages, namely group discussion and group presentations in class discussions. Group discussion is an exploratory stage where students work on a worksheet given by exploring information both from books and other students' experiences. Whereas group presentations in class discussions are the elaboration and confirmation stages. Elaboration occurs by listening to other groups' opinions, further exploring the material, analyzing the strengths or weaknesses of arguments, and generating new ideas, while confirmation occurs through teachers' feedback on what students produce in the discussion, appreciating the strengths and weaknesses of learning outcomes, adding information should be mastered, encouraging to use further knowledge from trusted sources.

3) Reflection

The reflection phase consists of five sub-stages. First, analysis, where students assess the material that has been obtained and the values contained herein. Second, students' understanding, while students explain the material and values contained in it in everyday life, especially in the life of the nation and state. Third, the consolidation stage, where the teacher distributes material and students are asked to read and compare the result of their reading to their opinions. Fourth, self-evaluation stage, where students are asked to explain the extent to which they have applied the religious values contained in the material into their daily behavior, especially in the life of the nation and state. Fifth, the follow-up stage,

where students are asked to explain what they will do to improve their behavior so that it is in accordance with the religious values contained in the material being studied.

4) Final Activity

The final activity stage is also carried out the same as the learning process in general. In the closing stages, conclusions and formative evaluations are carried out.

b. Social Systems

Social system is related to both teachers and students role in the process of learning model. The social systems in Islamic education leaning model that intergrate with the nationalism are as follow:

1) Teacher role

- a) As an advisor who stimulates dan directs students' critical thinking so that they are able to describe the material they have learned in the classroom, how they form a new understanding, gain understanding, or improve their knowledge in learning, as well as what to think and do next.
- b) As a facilitator who help the students in the process of forming and restructuring their knowledge so that the students have provision in applying Islamic values learned in daily life, especially in the life of the nation and state.

2) Students' role

- 1) As Critical thinkers, who can describe themselves about what has been learned, how to form new understandings, increase understanding, or increase knowledge in learning, and what will be done or thought about next. In this case, involving students' metacognition processes in controlling the critical thinking is essential.
- 2) As developers on knowledge / understanding, which forms or restructures one's understanding based on the passed learning experiences, especially the understanding related to the application of religious values **in the life of the nation and state.**

c. *Reaction Principles*

The reaction principles are related to how the teacher should behave and respond to students' activities. In order for the Islamic education learning model that integrates with nationalism to run accordingly to expectations, and students can appropriately carry out the reflection process, the teacher needs to teach students on how to think critically that always question on what has been done and learned, and their understanding of the application of values learned in the life of nation and state.

In addition, since students are expected to build their own understanding, teachers are required to have adequate professional competence, especially in mastering the Islamic education material. When they are not, they won't be able to do their role as facilitators in forming and restructuring their students' understanding.

d. *Support System*

The support system relates to things that are needed as a complete model other than of human being. The support system in the Islamic Education learning model is as follows:

1) Objective of the study

The formulation of the study objective reflects on the general knowledge gained by the students after attending a series of learning process. In this case the formulation on the study objective are expected to cover five dimentions of religiosity, namely: faith, knowledge, worship, appreciation, and practice. Although Islamic Religious Education material consists of five material aspects with different learning objectives, but ideally the targets and indicators of success for all materials are the five dimensions, because all five are a unity in achieving Islamic Learning Education objectives. Specifically, in practicing dimension, the emphasis is on its application in the life of the nation and state.

2) Evaluation

Evaluation is carried out in two forms, namely the competency test and affective assessment. Competency test is a test of learning outcomes that is used to determine the level of mastery of student competence - in the cognitive aspects - of each subject matter provided, while affective assessment is intended to determine the increase in affective aspects of students, especially academic self-esteem, interest in learning, and the attitude of related nationalism.

In addition, since this model uses the reflective learning approach, the conditions that can affect the reflection on students must also be considered, namely:

1) Learning environment

The learning environment can influence students' reflection. That is, a supportive learning environment will allow an effective student reflection process, whereas an unsupported learning environment will hinder or even frustrate student reflection. The quality of the learning environment that supports reflection, among others; sufficient time and space to reflect, competent reflection facilitators, a conducive curriculum and institutional environment, an emotionally supportive environment, and other supporting environmental agendas.

2) Reflection Management

Reflection management allows the value of reflection to be realized in learning or other aspects of development. The management elements that can support student reflection include; objectives and results of reflection, strategies in guiding reflection, strategies for using individual reflection or reflection in group work, understanding of the various conditions of understanding epistemology of reflection, assistance for students in learning to do reflection, and the mechanisms to facilitate the transfer of reflection habits.

3) The quality of assignment given by teacher

The quality of assignment given by the teacher can affect reflection. Assignment that encourage reflection will exploit reflection at the beginning of the lesson, in the representation of learning or provide situations where learning can be improved by using reflective activities. The quality of tasks that support reflection is; use unstructured learning material, requires a solution that encourages reflection, is conditioned to support reflection, challenges students to integrate what has been learned with what was learned before, requires involvement in the thought process, and requires evaluation.

3. The Result of Experts Validity and Revision

The results of expert assessments of the design of the Islamic education learning model that integrates nationalism concepts show that in general the design of the initial model developed was good. This is evident from the 12 indicators in 4 aspects of the assessment obtained a total value of 52 in the theoretical range of 12 - 60. The

experts also provided input to improve the developed model. Based on input from the experts, the next model design improvements are developed as follows:

1. In the syntax, the final activity phase is improved by replacing formative assessment with authentic assessment using a rubric to measure students' learning outcomes in the form of behavior displayed after participating in learning using the Islamic education learning model that integrates with the nationalism concepts.
2. Another improvement in the syntax is on student activities. A passive listening activities are replaced by listening and responding to what is conveyed by the teacher, while the activity of doing assessment is replaced by working on assignments to be assessed.
3. In the reaction principle section, students are not taught on how to think critically. However, they are stimulated to develop the ability to think critically to digest what is experienced and learned about the application of religious values **in the life of the nation and state**. In this case, **the** teacher not only acts as an agent of learning but also acts as a role model.
4. In the support system, affective assessment is replaced by authentic assessment and the role of the media is added as a non-instructional intervention.

5 **Conclusion**

Based on the results of the study, it can be concluded that:

1. **The** design of Islamic Religious Education learning model that integrates with nationalism concept has produced which consists of 4 components, namely: the **learning syntax**, the **social systems**, the **reaction principles**, and the **support systems**.
2. The learning syntax design of this learning model includes 4 (four) stages, namely: initial activity, discussion, reflection, and final activity. The initial activity stage is carried out the same as the learning process in general. The discussion phase includes group discussions and group presentations in class discussions to accommodate the students' exploration, elaboration and confirmation processes. The reflection phase consists of 5 (five) sub-stages, namely: analysis, meaning, consolidation, self-evaluation, and follow-up. The final activity phase is carried out by drawing conclusions and authentic assessments.
3. The design of the social system of this learning model includes: the teacher acts as a guide, facilitator, and role model, while students act as critical thinkers and builders

of knowledge/understanding. As a guide, the teacher stimulates and directs the process of critical thinking on students. As a facilitator, helping students in the process of forming or restructuring understanding. As a role model, the teacher becomes the right model for students in the application of religious values in the life of the nation and state.

4. The design of the principle of reaction in this learning model is that teachers need to stimulate students to develop critical thinking skills in order to digest what is experienced and learned about the application of religious values in the life of the nation and state. In this case, teachers are an absolute agent of learning as well as a role model. Teachers are also required to have adequate professional competence, especially in mastering the Islamic education material.
5. The design of the support system in this learning model is that a) the formulation of the objectives covers the five dimensions of religiosity, namely: faith, knowledge, worship, appreciation, and practice with emphasis on its application in the life of the nation and state, b) evaluation is carried out in two forms, namely the competency test and authentic assessment, as well as c) learning media strived to maximize its role as non-instructional intervention. In addition, conditions that can affect the occurrence of reflection in students must also be considered, namely: a) the learning environment, b) management of reflection and c) the quality of the assignments given by the teacher.

Research Limitations

The results of this study are limited to producing an Islamic education learning model design that integrates the insight of nationalism that has been tested for validity through expert validation, so it has not yet reached the stage of evaluation and field tests. Therefore, its practical use has not been tested for its practicality or effectiveness. Another limitation of this research is that it has not been equipped with curriculum design for Islamic education subjects that integrate with nationalism concept so that it cannot be implemented in the real conditions of learning as a whole.

Recommendation

In line with the conclusions and limitations of the study, it is recommended at the Faculty of Tarbiyah, as the educational institute of educators (Lembaga Pendidik Tenaga

Pendidik) for Islamic education subjects, and also further researchers to conduct studies or discussions in developing and testing this learning model further. In addition, it is also recommended that other researchers conduct other development studies that can produce curriculum designs that are relevant to the design of the Islamic education learning model that integrated with the nationalism concept.

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