

**THE USE OF REFLECTIVE LEARNING APPROACH AFFECTS THE
QUALITY OF ISLAMIC EDUCATION LEARNING IN ISLAMIC
EDUCATION STUDY PROGRAM STUDENTS ISLAMIC EDUCATION
STUDY PROGRAM FITK PALEMBANG**

Mardeli

Universitas Islam Negeri Raden Fatah
Palembang, Indonesia
mardeli_uin@radenfatah.ac.id

Sukirman

Universitas Islam Negeri Raden Fatah
Palembang, Indonesia
sukirman_uin@radenfatah.ac.id

Ely Manizar

Universitas Islam Negeri Raden Fatah
Palembang, Indonesia
elymanizar_uin@radenfatah.ac.id

Abstract

The purpose of this study was to determine the quality of Islamic Religious Education learning of students of the Islamic Religious Education Study Program of FITK UIN Palembang. Knowing whether there is an effect of using a reflective learning approach on the quality of Islamic Religious Education learning of FITK UIN Raden Fatah Palembang Islamic Religious Education Study Program. The research methodology is the type of research used is quantitative research. The research approach used in this research is quantitative. The data sources in this study were clarified on secondary data sources and primary data. Data collection techniques using observation, questionnaires and documentation, the next step is to analyze the data using the product moment formula denoted by "r". The results of the research on the influence of the reflective learning approach on the quality of Islamic religious education learning in Islamic Religious Education study program students fitk Palembang $r/m = 0.304 < 0.996 > 0.393$. This means that the alternative hypothesis (H_a) is proven or can be accepted and the null hypothesis is rejected (H_0), meaning that there is a significant influence between the use of the reflective learning approach on the quality of Islamic Religious Education learning for students of the Islamic Religious Education Study Program FITK UIN RF Palembang).

Keywords: Approach; Reflective Learning; Quality of Learning.

PRELIMINARY

Education is the basic capital to prepare quality human beings. (Nurlaila et al., 2023) In an effort to improve the quality of education, the government has a program, namely teacher certification, which is stipulated by the government in the regulation of the Minister of National Education Number 18 of 2017 concerning teacher certification. (Syarnubi Syarnubi, 2019) Teacher certification as an effort to improve quality is expected to improve the quality of learning and the quality of education in Indonesia in a sustainable manner. (Ali & Syarnubi Syarnubi, 2020) Education is also very important and influential on individuals, because it can change individuals for the better. (Alimron, Syarnubi, & Maryamah, 2023)

Education is an effort made to improve human personality. (Syarnubi, Alimron, et al., 2023) In addition, education can also shape the character of a nation in accordance with the values that exist in society, religion and in accordance with existing culture. (Malta, Malta, Syarnubi Syarnubi, 2022) Factually, realistic data shows that the morality and character of the nation is currently experiencing degradation. (Harto & Syarnubi Syarnubi, 2018) Education provides a solution in the face of moral degradation. (Sukirman, Baiti, et al., 2023) Education is a flow of activities that aims to mold the character of a person or learner based on their interests and potential. (Yanti et al., 2021) The education process must be planned so that all the potential and interests of students can be developed optimally as a provision for facing real life after they complete their education. This series of activities in education is called the learning process. (Syarnubi, 2020) The learning process starts from planning, learning activities, to assessment. In the assessment process, there is a traditional assessment system that emphasizes only the knowledge aspect and authentic assessment that emphasizes all aspects ranging from attitudes, knowledge, and skills. (Syarnubi, 2023a) Both types of assessment require good planning, so that the results obtained are in accordance with existing conditions. (Wulandari et al., 2021)

The quality of learning can be achieved by increasing the teacher's knowledge of how to choose the right approaches so that it becomes effective, efficient and interesting. (Syarnubi, 2019) In the learning process of Islamic Religious Education, teachers are required to be able to think critically in carrying out innovations in the learning process. (Harto & Syarnubi, 2018) Teachers have a very strategic function, role and position in national development in the field of education. (Misdar et al., 2017) Teachers as one of the components of teaching and learning activities, have a very decisive position in the success of learning. (Sutarmizi & Syarnubi, 2022) As is known that Islamic Religious education is one of the fields of study taught in schools, starting from kindergarten to college level. As part of the religious education program, Islamic religious education is often referred to as the nation's mental-spiritual-moral education. (Syarnubi Syarnubi, 2016) Islamic Religious Education is one of the strategic components in the national education curriculum which is responsible for fostering the character and personality of the Indonesian nation and is classified as mandatory content in the curriculum. (Labaso', 2018, p. 22; Sulaiman, 2016, p. 67; Zuhairini, 2014, p. 26) Islamic Religious Education occupies an important position in the national education system as a whole.

Islamic Religious Education is a subject that is developed from the basic teachings contained in Islam. These teachings are found in the Qur'an and Hadith.(Mardeli, 2016) The subject of Islamic Religious Education does not only deliver students to master various Islamic teachings. But the most important thing is how students can practice those teachings in everyday life. Islamic Religious Education subjects emphasize the wholeness and integration between the cognitive, affective and psychomotor domains.(Kurniati, 2015, p. 27) The ultimate goal of Islamic Religious Education subjects is the formation of students who have noble morals.(Arisca et al., 2020) This goal is actually the main mission of the Prophet Muhammad SAW. Thus moral education is the soul of Islamic Religious Education. Achieving noble morals is the true purpose of education.

Judging from the three indicators of learning success proposed by Charles M. Reigeluth (1983), namely (a) learning effectiveness, (b) learning efficiency, and (c) learning attractiveness. It can be said that the success of religious learning, especially Islamic religious education learning, appears in all aspects. That is, the learning of Islamic religious education that has been going on so far has not been effective, less efficient, and has no appeal. The success or failure of Islamic education in achieving its goals can be seen after evaluating the output it produces. (Syarnubi, 2023b) Especially in terms of learning effectiveness which can be seen from the successful achievement of learner competencies, (Mahfud et al., 2015, p. 57) temporary observations in the field show that Islamic Religious Education learning so far has produced students who do not have the ability to practice the religious values they learn.(Sari et al., 2020) Most students only know the teachings of Islam without a deep appreciation of the values contained in it, so they have difficulty in practicing it.(Anggraeni & Wasitohadi, 2014, p. 79) In addition, the indicator of the lack of success of Islamic Religious Education which has been most often highlighted is the low moral quality of children and adolescents.(Hawi & Syarnubi, 2018) The reality in the field shows that the learning process of Islamic Religious Education organized so far still uses a traditionalist methodological approach. In general, religious teachers use a monotonous approach and without paying attention to whether the religious values taught have been and can really be internalized in the personality of students or not.(Sukirman, Masnun, et al., 2023)

To overcome the various problems faced in the implementation of the Islamic Religious Education learning process and to improve its success in order to face the demands and expectations of an increasingly developing society, it is necessary to immediately find a strategic solution.(Misyuraidah et al., 2017) One of the solutions used in this case is the use of a reflective learning approach in learning Islamic Religious Education.(Nurdyansyah & Fahyuni, 2016, p. 57) The use of this reflective learning approach is considered appropriate because it is relevant to the unique characteristics of Islamic religious education subjects.(Febriyanti et al., 2022) In an effort to realize the reflective learning approach, educators are required to have adequate knowledge so that they are able to create an effective and efficient learning atmosphere or can achieve results in accordance with the expected goals.(Nurahman et al., 2021) The reflective learning approach is an innovative learning approach designed to help learners

increase their understanding and awareness of Islamic values learned through learning activities that involve the reflection process.(Fauzi et al., 2023)

The use of a reflective learning approach can improve the success of Islamic Religious Education learning in schools which is characterized by the approach to student religiosity, both in terms of effectiveness, efficiency, and quality of learning. (Syarnubi et al., 2022) The success of an educational process can also generally be seen from the output, namely the people who become educational products.(Sukirman, Baiti, et al., 2023) Given the importance of various approaches in the learning process in improving the quality of learning and learning outcomes. (Fitriyani et al., 2020) Therefore, researchers examined the "Effect of using a reflective learning approach on the quality of Islamic Religious Education learning of FITK UIN Raden Fatah Palembang Islamic Education Study Program Students".

RESEARCH METHOD

In this study, the type of research used is quantitative research. According to Creswell, using statistical procedures a quantitative study can be evaluated and analyzed.(Hartati et al., 2022) Quantitative research is research whose data is in the form of numbers. (Sumardanto et al., 2021, p. 8). The type of data uses quantitative data Quantitative data is data from observations or measurements expressed in the form of numbers. (Sani, 2018, p. 37) The research approach utilized is a qualitative approach.(Syarnubi Syarnubi, 2022) The qualitative approach is defined as an approach that aims to understand the phenomena experienced by researchers (Syarnubi, Fauzi, et al., 2023) and qualitative data is a display in the form of spoken or written words observed by researchers, and objects observed in detail. (Arikunto, 2019, p. 22). Data collection techniques are the most important rarity in research, because the main purpose of research is to get data.(Martina et al., 2019) Data collection techniques used in this study were observation, documentation and questionnaires. The data analysis technique uses the produc moment formula which is denoted by "r".

RESEARCH RESULTS AND DISCUSSION

A. The use of reflective learning approach in Islamic Religious Education in Students of Islamic Education Study Program FITK UIN Raden Fatah Palembang

To find out the use of reflective learning approach of Islamic Religious Education in Islamic Religious Education Study Program Students of FITK UIN Palembang, the researchers distributed a questionnaire consisting of 15 statement items submitted to 42 respondents, namely students of UIN Palembang, each questionnaire was given an alternative answer, which is as follows: If the respondent chooses (Yes) is given a score weight of 1 If the respondent chooses (No) is given a score weight of 0

26, 23, 26, 27, 28, 25, 27, 21, 25, 27, 25, 24, 19, 35, 29, 21, 23, 27, 27, 21, 26, 26, 27, 25, 27, 21, 36, 36, 27, 23, 36, 27, 21, 27, 27, 27, 27, 35, 27, 27, 27, 35

From the results of the answers through the questionnaire distributed, raw data were obtained about the use of the reflective learning approach in Islamic Religious Education Study Program Students at FITK UIN Raden Fatah Palembang. Based on the data above, it can be seen that the highest score is 35, the lowest score is 19, and the rest is the largest in the range between the two values, because the raw data values vary greatly, so to classify in the high, medium and low categories, the scores are in the frequency distribution table as follows:

Table 2.1

No	X	F	fX	X	x2	fx2
1	19	1	19	8	64	64
2	21	5	105	6	36	180
3	23	3	69	4	16	48
4	24	1	24	3	9	9
5	25	4	100	2	4	16
6	26	4	104	1	1	4
7	27	16	432	0	0	0
8	28	1	28	-1	-1	1
9	29	1	29	-2	-4	4
10	35	3	105	-8	-64	192
11	36	3	108	-9	-81	243
Amount		N=42	$\sum fX=1123$			$\sum fx2=761$

After being distributed as in the table above, to find out the high, medium, and low categories of the use of the reflective learning approach to Islamic Religious Education in FITK UIN Raden Fatah Palembang students, the average score or Mean (M) will be sought, using the following formula:

$$M_x = 26,738 \text{ rounded to } 27$$

After knowing the mean price, then look for the Standard Deviation (SD) price using the following formula:

$$SD_x = \frac{\sqrt{\sum fx^2}}{N}$$

$$SD_x = \frac{\sqrt{761}}{42}$$

$$SD_x = \frac{27,58}{42}$$

$$SD_x = 0,65 \text{ rounded up to } 1$$

After knowing the Mean score and Standard Deviation score about the use of reflective learning approach in Islamic Religious Education in FITK UIN Raden Fatah Palembang students, the next step is to determine the TSR category as follows:

$$\text{High} = M_x + 1. (SD)$$

$$= 27 + 1. (1)$$

$$= 27 + 1 = 28 \text{ Medium and above} = M_x - 1. (SD)$$

$$= 27 - 1. (1)$$

$$= 27 - 1$$

$$\begin{aligned}
 &= 26 \\
 &= Mx + 1. (SD) \\
 &= 27 + 1. (1) \\
 &= 27 + 1 \\
 &= 28 \text{ So for the medium category between } 26 - 28 \text{ Low} = My - 1. (SD) \\
 &= 27 - 1. (1) \\
 &= 27 - 1 \\
 &= 26 \text{ down}
 \end{aligned}$$

After carrying out the raw data on the low use of the reflective learning approach in Islamic Religious Education in FITK UIN Raden Fatah Palembang students, know that 8 respondents are in the high category, 20 respondents are in the medium category, and 14 respondents are in the low category. To obtain the relative frequency (percent number), the formula can be used:

$$P = \frac{f}{n} \times 100\%$$

Description:

f = the frequency for which the percent is being searched

n = number of cases

p = Percentage rate

For more clarity regarding the percentage of the use of the reflective learning approach in the Islamic Religious Education Study Program at FITK UIN RF Palembang, it can be seen in the following table:

Table 2.2

Percentage of the Use of Reflective Learning Approach in Islamic Religious Education Study Program FITK UIN Raden Fatah Palembang

No	Category	Frequency	Percentage
1	High	8	19,04%
2	Medium	20	47.62%
3	Low	14	33,34%
Amount		N = 42	100%

Based on the percentage results regarding the use of the reflective learning approach of Islamic Religious Education in FITK UIN RF Palembang students in the table above, it can be seen that the student learning approach included in the high category is 8 students (19.04%) then that the student learning approach included in the medium category is 20 students (47.62%) and that the student learning approach included in the low category is 14 students (33.34%). Thus, it can be concluded that the use of the reflective learning approach in Islamic Religious Education Study Program Students of FITK UIN RF Palembang is in the moderate category, this is evidenced by 20 out of 42 respondents, who scored with qualifications, moderate as much as 47.62%. This means that the use of the reflective learning approach in Islamic Religious Education Study Program Students of FITK UIN RF Palembang is in the moderate category.

A. Quality of Islamic Education Learning for Students of Islamic Education Study Program FITK UIN RF Palembang

To find out how the quality of Islamic Religious Education learning of FITK UIN RF Palembang students, the researchers made an instrument in the form of a questionnaire consisting of 36 statement items submitted to 42 respondents, namely UIN Palembang students, each questionnaire is given an alternative answer, which is as follows: If the respondent chooses (YES) is given a weighted score of 3. If the respondent chooses (Sometimes) is given a weighted score of 2 If the respondent chooses (No) is given a weighted score of 1. From the results of the answers through the questionnaire distributed through this questionnaire, the raw data about the quality of Education learning is obtained as follows:

36, 39, 39, 44, 40, 28, 38, 41, 38, 34, 39, 37, 36, 34, 39, 37, 40, 30, 38, 41, 39, 36, 41, 39, 36, 40, 42, 38, 34, 39, 37, 42, 38, 40, 34, 34, 39, 37, 36, 39, 39, 44

Based on the data above, it can be seen that the highest value is 44, the lowest value is 28, and the rest is spread in the range between these two values because the values in the raw data vary, so to classify into high, medium, and low categories, the values are arranged in a frequency distribution table as follows:

Table 2.3

Frequency distribution (Variable Y)

No	Y	F	Fy	Y	y ²	fy ²
1	28	1	28	9	81	81
2	30	1	30	7	49	49
3	34	5	170	3	9	45
4	36	5	180	1	1	5
5	37	4	148	0	0	0
6	38	5	190	-1	1	5
7	39	10	390	-2	4	40
8	40	4	120	-3	9	36
9	41	3	123	-4	16	48
10	42	2	84	-5	25	50
11	44	2	88	-7	49	98
Amount		N=42	∑fy=1551			∑fy ² =457

After being distributed as in the table above, to find out the categories of high, medium, and low quality of learning Islamic Religious Education for Students of the Islamic Education Study Program FITK UIN RF Palembang, the average score or Mean (M) will be sought, using the following formula:

$$M_x = \frac{\sum fx}{N} = \frac{21,37}{42}$$

$$M_x = 36,92 \text{ rounded to } 37$$

After knowing the mean price, then look for the Standard Deviation (SD) price using the following formula:

$$SD_y = 0.51 \text{ rounded to } (1)$$

After knowing the Mean score and Standard Deviation score about the quality of Islamic Religious Education learning of FITK UIN RF Palembang students, the next step is to determine the TSR category as follows:

$$\begin{aligned}
 \text{High} &= Mx + 1. (SD) \\
 &= 37 + 1. (1) \\
 &= 37 + 138 \text{ medium and above} = Mx - 1. (SD) = 37 - 1. (1) \\
 &= 37 - 1 \\
 &= 36 \\
 &= Mx + 1. (SD) \\
 &= 37 + 1. (1) \\
 &= 37 + 1 \\
 &= 38
 \end{aligned}$$

$$\begin{aligned}
 \text{So for the medium category between 36 - 38 Low} &= My - 1. (SD) \\
 &= 37 - 1. (1) \\
 &= 37 - 1 \\
 &= 36 \text{ down}
 \end{aligned}$$

After the raw data about the use of reflective learning affects the learning efficiency of Islamic Religious Education Study Program Students of FITK UIN RF Palembang, it is known that 26 respondents are in the high category, 9 respondents are in the medium category and 7 respondents are in the low category. To obtain the relative frequency (percentage number), the formula can be used:

$$P = \frac{f}{n} \times 100\%$$

Description:

f = the frequency for which the percentage is being sought

n = number of case

p = percentage number

For more details about the percentage of the quality of Islamic Religious Education learning of FITK UIN RF Palembang students can be seen in the following table:

Table 2.4
Percentage Quality of student learning

No	Category	Frequency	Percentage
1	High	26	61.90%
2	Medium	9	21.43%
3	Low	7	16.67%
Amount		N=42	100%

Based on the percentage results of the quality of Islamic Religious Education learning of FITK UIN RF Palembang Islamic Religious Education Study Program students who are in the high category are 26 students (61.90%), then those in the medium category are 9 students (21.43%) and those in the low category are 7 students (16.67%).

Thus, it can be concluded that the learning quality of Islamic Religious Education Study Program Students of FITK UIN RF Palembang is in a high category. It is evident that 26 out of 42 respondents who scored with high qualifications as much as 61.90%, meaning that the quality of Islamic Religious Education learning of FITK UIN RF Palembang Islamic Religious Education Study Program students is in the high category. The effect of the

use of reflective learning approach on the quality of learning of Islamic Religious Education in Islamic Education study program students of FITK Palembang. To analyze the data obtained from the effect of the use of reflective learning approach on the quality of learning of Islamic Religious Education in students of Islamic Religious Education study program FITK Palembang, the author makes a data analysis calculation table by finding the basic statistical value as follows:

Table 2.5

Calculation to Obtain the Correlation Index Number Between Variable X and Variable Y

No	X	Y	Xy	X ²	Y ²
1	19	28	532	361	784
2	21	30	630	441	900
3	23	34	782	529	1156
4	24	36	864	576	1296
5	25	37	925	625	1369
6	26	38	988	676	1444
7	27	39	1053	729	1521
8	28	40	1120	784	1600
9	29	41	1189	841	1681
10	35	42	1470	1225	1764
11	36	44	1584	1296	1936
N=42	293	409	11137	8083	15451

Based on the calculation table above, the following elements are known:

$$N = 42$$

$$\sum X = 293$$

$$\sum Y = 409$$

$$\sum XY = 11137$$

$$\sum X^2 = 8083$$

$$\sum Y^2 = 15451$$

$$r_{xy} = \frac{42 \times 11137 - (293)(409)}{\sqrt{(42 \times 8083 - (293)^2)(42 \times 15451 - (409)^2)}}$$

$$r_{xy} = \frac{467754 - 119837}{\sqrt{(339486 - 85849)(648942 - 167281)}}$$

$$r_{xy} = \frac{347917}{\sqrt{(253637)(481661)}}$$

$$r_{xy} = \frac{347919}{\sqrt{(122167051057)}}$$

$$r_{xy} = \frac{347917}{349524,035}$$

The next step is to find rxy using the formula:

$$r_{xy} = 0.99540221891 \text{ rounded to } 0.996$$

After the r_{xy} price is known, the next step is to interpret the r_{xy} as follows:

- a. Simple interpretation: from the above calculations it turns out that the correlation number between variable X and variable Y is not negative, meaning that between the two variables there is a positive correlation (correlation that goes in the same direction).
- b. Thus paying attention to r_{xy} (ie = 0.996), which ranges between 0.70 - 0.90 means that the positive correlation between variables X and Y is a strong or high positive correlation.
- c. Interpretation using the table of values "r"; $df = N - nr = 42 - 2 = 40$. By checking the table of values "r" product moment it turns out that with a df of 40, at a significance level of 5%, the r table = 0.312 is obtained, while at a significance level of 1%, the r table = 0.403. So it can be seen that the r_{xy} price is much greater at the 5% significance table or at the 1% level or $0.304 < 0.996 > 0.393$. Thus the null hypothesis (H_0) is rejected. This means that there is a significant influence between the use of the reflective learning approach on the quality of Islamic Religious Education learning in the Islamic Religious Education study program students of Fitk Palembang. The conclusion that we can draw is that there is a significant influence of the use of reflective learning approach on the quality of learning of Islamic Religious Education in students of Islamic Education Study Program Fitk Palembang and vice versa the worse the use of reflective learning approach on the quality of learning of Islamic Religious Education, the worse the quality of learning.

CONCLUSION

The effect of the use of reflective learning approach on the quality of Islamic Religious Education learning in students of the Islamic Education Study Program, Fitk Palembang, can be concluded as follows:

The use of the reflective learning approach of Islamic Religious Education in FITK UIN RF Palembang students is categorized as moderate because there are 8 students (19.04%) who gave answers to the use of the reflective learning approach of Islamic Religious Education in FITK UIN RF Palembang students who answered the moderate category of 20 students (47.62%) and that students who were in the low category were 14 students (33.34%). So it can be said that the use of the reflective learning approach to Islamic Religious Education in FITK UIN RF Palembang students has moderate intensity.

The quality of Islamic Religious Education learning of FITK UIN RF Palembang students is categorized as high because those in the high category are 26 students (61.90%), then those in the medium category are 9 students (21.43%) and those in the low category are 7 students (16.67%). So it can be said that the quality of Islamic Religious Education learning of students of the Islamic Religious Education Study Program at FITK UIN RF Palembang has a high intensity. The effect of the reflective learning approach on the quality of Islamic religious education learning in Islamic Religious Education study program students of FITK UIN RF Palembang " r "/ $m = 0.304 < 0.996 > 0.393$. This means that the alternative hypothesis (H_a) is proven or can be accepted and the null

hypothesis is rejected H0), meaning that there is a significant influence between the use of the reflective learning approach on the quality of Islamic Religious Education learning for students of the Islamic Religious Education Study Program FITK UIN RF Palembang.

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