

Original Reserach Article

EXPLORATION OF THE ISLAMIC RELIGIOUS EDUCATION SYSTEM AT SMK NEGERI 1 REJANGLEBONG TO FORM A QUR'ANI GENERATION

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Volume 22, Number 1, June 2022

Introduction

Alhamdulillah, with deep gratitude **Volume 22, Number 1, June 2022** edition. *Conciencia* Journal can finally be republished. There are six dominated articles related to Islamiceducation in Indonesia and it is started with the article **“EXPLORATION OF THE ISLAMIC RELIGIOUS EDUCATION SYSTEM AT SMK NEGERI 1 REJANGLEBONG TO FORM A QUR'ANI GENERATION”**. From the results of the study, it can be concluded that the development of Islamic religious education curriculum in shaping the Qur'anic generation is very important to implement because the current generation is the next generation of the future.

Then, the second article was written by **Musaitir Fahmi, Suhirman, Al Kusaeri** entitled **“ANALYSIS OF ISLAMIC RELIGIOUS RELIGIOUS EDUCATION TEACHER'S PEDAGOGIC COMPETENCE IN CURRICULUM DEVELOPMENT”**. The result of the study describes that the pedagogic competence of PAI teachers at a Madrasah, especially in developing curriculum, syllabus, and lesson plans, is good. Most PAI teachers have made learning devices such as syllabi, an annual program, a semester program, implementation of teaching and learning and teaching, and learning evaluation. Although one or two teachers still have not completed their learning devices before entering the class to teach.

The 3rd article was written by **Ermi Sola, Andi Kastina**. The title of the article is **“THE EFFECT OF REACT TYPE LEARNING MODEL ON STUDENTS' LEARNING OUTCOMES IN WAJO SOUTH SULAWESI”**. The results of the descriptive research show that (1) the average value of the learning outcomes of class X IPA 1 students who were taught using REACT type learning was 89.85. (2) the average value of student learning outcomes that were not taught with REACT type learning was 77.87. (3) There was a significant effect on student learning outcomes. It can be seen in the output value obtained with a coefficient of determination (R Square) of 0.532, which means that there was an influence of the independent variable (Application of the REACT Type Learning Model) on the dependent variable (Participant Learning Outcomes) by 53.2%. Therefore, the application of the REACT learning model has a significant effect on student learning outcomes. The implication of this research was learning using the REACT learning model (Relating, Experiencing, Applying, Cooperating, Transferring) was able to encourage students to be active in the learning process and will affect student learning outcomes.

The 4th article was written by **Padli, Nyayu Khadijah, Akmal Hawi** entitled **“IMPLEMENTATION OF CHARACTER EDUCATION IN INTEGRATED ISLAMIC KINDERGARTEN CITY OF PALEMBANG”**. The results of these findings are that the implementation of character education in the IT Kindergarten in Palembang City is by forming and educating children to become children with character, including parenting patterns (*Hadanah*), role models, and habituation. Then, the factors influencing the implementation of Character Education are the educational background of teachers, available budget, facilities, infrastructure, the government as a policy maker, and schools, in this case, kindergartens. Parents as the first shaper of the child's character, and the community or environment that reflects the application of culture and national character in everyday life. The success of character education will be triumphant when all elements carry out their respective functions properly.

The fifth article was written by **Yopi Sumarlin, Fuad Abdurrahman, Abdurrahmansyah** entitled **“ACADEMIC SUPERVISION OF THE HEAD OF THE**

MADRASAH IN INCREASING THE PEDAGOGIC COMPETENCE OF MTS TEACHERS AL-KHOIRIYAH BANYUASIN". The results of this study concluded that academic supervision was carried out through three stages, namely the planning, implementation, and evaluation processes. The development of pedagogic competence for all ten teachers at MTs al-Khoiriyah Banyuasin is carried out by supervising the learning process in the classroom, helping to solve problems faced by teachers, improving infrastructure, and creating good communication and providing motivation. Supervision of madrasah principals is related to the pedagogic competence of teachers because supervision will form the ability of capable and professional teachers to implement learning.

The sixth article was written by **Paizaluddin Baihaqy, Imam Nasruddin, Sandra Susanto** entitled "**SAID NURSI ISLAMIC EDUCATION APPROACH**". From the results of the study, after being identified that the approaches in the application of the educational process carried out by Said Nursi, among others: psychological approach, sociocultural approach, religious approach, historical approach, comparative approach, philosophical approach. The psychological, sociocultural, religious, historical, comparative, and philosophical approaches remain 'oriented towards 'seeking the truth' and 'appreciating differences,' not 'seeking victory' and 'hating differences and claiming the proper self. This method and approach will widen the horizons between teachers, students, teacher-students, and teacher participants in education-community; as a lively educational interaction. Education now really needs such a healthy (climate) situation.

Editorial Team

Conciencia
Volume 22, Number 1, June 2022

Conciencia Journal is published by Pascasarjana State Islamic University of Raden Fatah Palembang as information media and discourse of Islamic Education. Conciencia Journal is published every June and December. Conciencia Journal is published in two versions (print and electronic format).

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EXPLORATION OF THE ISLAMIC RELIGIOUS EDUCATION SYSTEM AT SMK NEGERI 1 REJANGLEBONG TO FORM A QUR'ANI GENERATION

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Abstract: Education is not just an activity of transferring knowledge from educators to students. Equipping children with the values contained in Al Qur'an is very important given at an early age. The process of fostering student character to realize the Qur'anic generation has been implemented at SMK Negeri 1 Rejang Lebong. Therefore, the researchers were interested in exploring the efforts of teachers to manage Islamic learning at school as an effort to develop an Islamic Religious Education curriculum that aims to form a Qur'anic generation. The research method used was the descriptive qualitative method. Participants in this study were selected using a purposive sampling technique. One PAI teacher and the class he taught at SMKN 1 Rejang Lebong became the participants of the research. The data were collected using observations and interviews. The collected data were analysed in the following stages: data reduction, data presentation, data verification, and conclusion drawing. From the results of the study, it can be concluded that the development of Islamic religious education curriculum in shaping the Qur'anic generation is very important to implement because the current generation is the next generation of the future.

Keywords: Curriculum; Islamic education; Qur'anic generation.

INTRODUCTION

The changing times, and technological developments have a great

impact on an individual. The impact is not only on the development of science; the impact is very clear on the morals and behavior of individuals. Clean souls are very easily attacked by negative impacts. What parents can do is to equip the current generation with the values contained in the Qur'an.

Equipping children with the values contained in Al Qur'an is very important because it will be very easy for children to remember it in their memory. Al Qur'an is the holy book of Muslims and contains guidelines and instructions for humans to live their lives in accordance with what Allah SWT has determined. By applying the Qur'an in daily life, it will be easy for us to get happiness in this world and the hereafter. It is very important to get used to Al Qur'an from an early age, even from the mother's womb. Al-Quran based education is not only an informal form of education but also a formal one. This is intended to be able to create Qur'anic generation.

Formal institutions which is aimed at creating the Qur'anic generation has made the curriculum as the main position in the entire educational process (Daheri and Warsah 2019). The curriculum that has been prepared by the central and local governments is adjusted to the characteristics of the school. There is a written curriculum and an implied one.

Although it is not written down, it will not be a substitute for the explicit curriculum but rather a complement in implementing the explicit curriculum.

Education is not just an activity of transferring knowledge from educators to students. In this case forming the character of students that is expected by the Prophet Muhammad SAW are prioritized. In education where individuals are not only intellectually intelligent but also have social and community intelligence. It is not an easy thing to get students who are intellectually intelligent and have sensitivity to the environment in an instant way. It needs time and habituation. Education is the main foundation in the formation of an individual's character and personality. Moral degradation can happen anywhere, because failure to make educational orientation will only produce graduates who have brain intelligence but do not have character intelligence.

Education in Islam is a balance between the mind and the heart. So that it can produce generations that have characters who always maintain their quality with their faith and try to always improve it, which is aimed at getting Allah's blessing (Elisvi et al. 2020). In this case, educators are at the forefront of the world of education because they are tasked with shaping character in the school environment. From the character values obtained at school, they need to be integrated into class life, society, and the environment.

It should be noted that educational output will be utilized by the community. The curriculum must be relevant to user needs. Do not let the quality of human resources for PAI teachers worry the

students or the existing results are no longer in line with market demands or the output cannot be utilized. In this case, there is a need for cooperation between schools and the community to prepare the desired human resources, which, of course, is a curriculum issue, so one of the considerations is that if the curriculum is not in accordance with market needs, then the community may criticize and provide solutions to the school to improve the curriculum content. (Dewantoro 2017, 62)

Teachers at SMKN 1 Rejang Lebong, with the majority of male students, are trying very hard to form a Qur'anic generation even though the school is not kind of Islamic school. Students at SMKN 1 Rejang Lebong have put their respects on their teachers and followed the rules given. Indeed, this is very unique to study. In this case, this study aimed to explore the development of the Islamic Religious Education curriculum in shaping Qur'anic generation at SMKN 1 Rejang Lebong.

METHOD

This research is categorized as field research. The researcher used the descriptive qualitative research method, which is a method that clearly describes things that occur in the field. (Sanjaya, 2013; Suryabrata, 2010). Qualitative research is sort of research that produces data in the form of written or oral records from the behavior of people who can be observed. (Moleong 2005).

This research was conducted at SMKN 1, Rejang Lebong. The research participants were selected using purposive sampling (Moleong 1993). Teachers who taught more than 5 years and taught Islam in grades 10, 11, and 12, as well as

students who were taught by that teacher became the research participants. Research data were collected by conducting interviews and observations. The interview was conducted with the Islamic religion teacher and related to how to manage the Islamic learning process to create Qur'anic generation. Furthermore, observations were made with the aim of observing the learning process and student activities related to Islamic education.

The collected data was then analyzed in the stages that follow: First, data reduction; second, data presentation; third, data verification; and fourth, drawing conclusions (Sugiyono, 2012). Finally, to guarantee the trustworthiness of the qualitative data in this study, triangulation and member checking were carried out.

RESULT

The development of the Islamic religious education curriculum in this case is very much aimed at creating a Qur'anic generation, even though it is within the scope of a vocational school that is not based on Islam as a whole but has a great desire to make it as comfortable as Islamic education in the school with the environment that is truly infused with Islamic nuances. In this case, the researcher asked related parties in curriculum development in terms of creating a Qur'anic generation. Without any related parties, so much moral and ethical degradation of students in life is very clearly visible. The Islamic Religious teacher in the interview session clarified.

Islamic religious education is studied both in public and private schools, special schools with Islamic nuanced education and general schools of a vocational

nature. All teaching is given through the field of study and implemented through the classroom system. The book used in the classroom is in the form of a printed book of Islamic religious education and character. All learning materials are contained in one book. In this case, the learning system has emphasized more on the daily lives of students when they are in the school environment. I always monitored my students' behavior during breaks and prayer times, and there is Qur'an recitation activities in the pre learning stage (T, Personal communication, 2022).

From the results of observations, it was obtained that in the free time by teacher of Islamic Religion subject at SMKN 1 Rejang Lebong monitored all students' behavior in the school environment. The length of time is very short because the time allocated for formal face-to-face is very short and the content of Islamic religious education is a very necessary process of internalizing values. Because if it has become a habit, it will be very easy to teach all goodness to students.

Based on the interview to the deputy principal for curriculum, it was clarified as follows:

The Deputy Principal for Curriculum will always remind all educators of Islamic education curriculum development held at SMKN 1 Rejang Lebong in creating a Qur'anic generation by doing Qur'anic based activities as classroom activities and outside classroom ones, such as providing instilling belief or faith, improving morals and character, and improving skills in worship, such

as holding Quran reading activities before learning, holding dhuha prayers (DP, Personal communication, 2022)

This is evident from the results of observations that, in addition to getting Islamic lessons in class, students are still motivated to carry out activities such as praying dhuha and conducting weekly recitations. These activities are also monitored by their Islamic religion teacher.

Curriculum development is carried out in two circumstances: inside the classroom and outside the classroom, because if it is only relied on the the activities done in class with a little time, it is necessary to put emphasis outside the classroom, so that the internalization of Islamic values can be carried out perfectly. It was ganed from the result of the interview to the teacher as follows:

My principal always reminds the school community to always implement faith and devotion to Allah SWT in all activities. This is intended to create a religious atmosphere in the school environment. Because with the spiritual stability of the school community, it will make it easier for schools to reach success, dignity, and brilliant achievements in the future, because the main key is obedience to Allah SWT(T, Personal communication, 2022)

The form of attention to Qur'anic character development is a priority for the school. The principal, as the person in charge of school progress, always emphasizes and reminds never to forget the application of Islamic values in every activity. In developing the current curriculum, it only continues to stick to the

previous curriculum, but the emphasis in this case will be more on internalization in the daily lives of students.

In this case, the researcher also asked about the learning model applied at SMKN1 Rejang Lebong.

Islamic religious education teachers apply a contextual learning model in accordance with real life so that it is easier for children to understand the theory given by direct experience, then there will be an integrated and progressive learning model support curriculum development in order to form a Qur'anic generation in SMKN 1 Rejang Lebong(T, Personal communication, 2022).

From the results of observations, the information was obtained that teachers have implemented basically three forms of learning models, a contextual learning model where Islamic religion teachers not only provide material formally in the classroom but also relate the material that is taught to them. It is taught in the context of real-world situations and conditions. Furthermore, an integrated learning model, where every aspect of learning at school will be associated with Islamic religious values in accordance with the rules in the Qur'an, The last is the progressive learning model. This learning model is a learning model that makes students the subject of a learning model that refers to the interests of students.

DISCUSSION

Curriculum development is something that is closely related to curriculum components such as objectives, materials, activities, and evaluations. The four components mutually influence each other. Curriculum development is the

school's responsibility, according to the modern view, because the position of curriculum development is to adapt to the needs of students as well as the environment and culture that exist in the area that only the school knows.

Curriculum development is divided into 12 components; analyzing the needs of the community where the school is located, the needs according to the students themselves, conducting evaluations in learning, formulating specific objectives of the curriculum, determining strategies and methods to achieve educational goals, conducting evaluations of the curriculum that has been made, organizing curriculum implementation designs, analyzing the needs of the community where the school is located, formulating general objectives for the curriculum, making specific goals of curriculumes and tablishing assessment techniques that are tailored to the developmental needs of students (Septiana, 2019).

The Islamic education curriculum must start from the preparation or formulation of goals for the goals of Islamic education. The purpose of Islamic education is the realization of kaffah Muslims, namely those who are physically healthy and intelligent in mind and whose hearts are filled with piety and faith in Allah SWT. To get kaffah Muslims, things that can be done by designing the curriculum are as follows: First, to get a healthy and strong body. Second, knowledge of science and logic is required to have an intelligent brain. Third, for a heart full of piety and faith in Allah, all subjects and activities are associated with Islamic religious education.

Education is defined as a conscious effort to develop self-potential and become a perfect human being so that it can be used in the future (Yanuarti 2016). Islamic education is a series of systematic, planned, and comprehensive processes in an effort to transfer values to students. It is necessary to develop the potential that exists in students so that they can carry out their duties as caliphs on this earth as well as possible (Akip, 2018). Islamic education is the conscious guidance for children who are still growing based on Islamic norms in order to shape their personalities into Muslim personalities (Karolina, 2017).

The basics of Islamic education basically consist of: first, the Qur'an and Hadith, where religious education is embedded in one's soul and is not easily shaken by any circumstances or situations so that they can adhere to these two principles. Second, the applicable legislation in Indonesia, where the basis for the implementation of religious education comes from the legislation in the Indonesian state, which directly or indirectly can be used as a guide for carrying out religious education, (Uhibiyati, 2013).

Meanwhile, according to Al-Abrasy, the general objectives of Islamic education are divided into five parts, namely: 1) forming noble character; 2) helping students prepare for life in this world and the hereafter; 3) preparing students who have professional skills in seeking sustenance; 4) forming students who have the spirit to always study science; and 5) forming students who are professional in the fields of engineering and carpentry and 6)preparing for seeking sustenance and maintaining usefulness. By

providing worldly knowledge and equipping them with specific skills to be able to compete in life. (Indrianto, 2020; Priatmogo, 2018).

In developing the Islamic religious education curriculum, an teacher must understand the overall development, the meaning of development, and Islamic religious education itself to create a Qur'anic generation. The Qur'anic generation are those who practice what Allah has guided in the Qur'an for people in the whole world in order to make humans have strong aqidah, correct in worship, and good in character. (Hidayati, 2020; Warsah & Nuzuar, 2018).

After understanding curriculum development, a supportive learning model is needed to achieve the goals of Islamic education: first, the contextual learning model. The contextual learning model is a learning model that positions students more quickly and effectively to understand the subject matter according to their development. For example, in everyday life, students are given money not only known or understood, but more than that, students are also expected to be able to take advantage of the interests of the money appropriately in life (Saepudin, 2014).

Meanwhile, according to Nurhadi, contextual teaching and learning (CTL) is a learning concept that helps teachers relate the material they teach to real-world situations and encourages students to make connections between the material they teach and their application in their lives as family and community members. (Setiana, 2016).

The contextual learning model emphasizes students' special memories (Warsah et al, 2019). Contextual learning

tends to be based on a comprehensive integration pattern. Thus, contextual learning is directed at students' abilities, talents, intelligence, potential, environmental context, cultural and social conditions. By using the contextual learning model, students have flexible knowledge and skills (Hulaimi, 2019). It can be concluded that the contextual learning model encourages teachers to relate the material being taught to real-world situations and conditions that students have. Learning activities become more meaningful because learning is more memorable to students because they are not only taught the theory but also are involved in actual practice.

The thing that must be understood in contextual teaching and learning is that learning is not a matter of memorizing but the process of constructing knowledge in real life. Students are taught on how to solve problems because with the ability to solve problems, students are not only intellectually smart but emotionally and mentally smart as well. Teachers should adapt to the abilities of students so that its development will run according to their abilities. Learning is a way to capture knowledge from real life experiences. So it will be easy for students to understand what they have learned from what they have seen. (Destriani et al., 2022; Hulaimi, 2019).

These integrated learning models, are depended to teachers to unify every general learning activity and are linked to religious learning (Warsah 2017a). This integrated learning model will facilitate the cultivation of Islamic values. As in sports learning, it is associated with the values written in kallamullah by not showing body curves when exercising, while

maintaining ethics in exercising will create a Qur'anic generation (Destriani et al. 2022).

Third, the progressive learning model. This learning model is a learning model that makes students the subject of a learning model that refers to the interests of students, (Syukri, Nuzuar, and Warsah 2019), by carrying out this learning model it is expected to make students more active in carrying out all activities. This learning model places students as learning resources. The learning process is an active process that can build meaning and understanding from information, knowledge and experience.

The role of the teacher is required to be able to be creative in designing the learning atmosphere, so that students are motivated to carry out their learning activities. In terms of forming the Qur'anic generation, the progressive learning model is an easy part to adapt to the development of students because it places students as learning resources. Teachers become facilitators in developing students' insights. In internalizing Islamic religious education, it cannot be done with only delivering theories, but with real implementation will make it easier for students to remember what has been learned, guide them to behave honestly, politely, and have the Islamic character (Warsah, 2018b; Warsah, 2017b).

In curriculum development, there are supporting factors that will facilitate curriculum development. First, the need for basic packages of Islamic religious education materials that can be a guide to life, taking into account the development of the soul, school paths, the development of culture and the nation. Second, religious teachers who meet the requirements.

Third, the need for infrastructure facilities in accordance with proportional needs. Fourth, the environment and atmosphere that encourage the achievement of adequate religious education goals. (Sya'bani, 2018; Syukri, Nuzuar & Warsah, 2019).

In the learning process, Al Qur'an based education becomes an important part in shaping the Qur'anic generation. To support the learning process, activities are carried out, such as the development of Islamic religious education learning methods that are able to form the Qur'anic generation, the use of curriculum 13 based on national character education, which includes competency standards (SK), basic competencies (KD), KD mapping and indicators, syllabus development, lesson plans. Another addition in curriculum development in achieving the Qur'anic generation is the involvement of Islamic youth organizations in mosques, which are packaged in extracurricular forms (Warsah et al., 2021). From this extracurricular activity, it is hoped that students have full awareness of the importance of studying, understanding, and practicing religion; providing a fortress to students so that they are not affected by bad things both from within and from outside; and building a love for studying, exploring, interpreting, and memorizing the Koran and hadith. (Warsah, 2018a)

The explanation of the development of this curriculum must be addressed to students who are able to become human resources who have usefulness. Because whatever has been learned by students must have an impact on the usability that will be applied in the community. Good morals, honesty, love to discuss, collaborate are the results of

curriculum development in internalizing Islamic values in life so that they become the Qur'anic generation.

CONCLUSIONS

The development of the Islamic religious education curriculum in shaping the Qur'anic generation is very important to implement, because the current generation is the future generation. By having curriculum development that adapts to the times that are increasingly undermined by the negative effects of technology, curriculum development becomes a fortress to protect against the negative effects of technological developments that can damage the soul. By forming the Qur'anic generation through curriculum development, it includes learning models such as contextual learning models, integrated learning models, and progressive learning models by providing opportunities for students to be creative, find the latest things according to their experiences, and become facilitators for students to gain broader knowledge.

Other additions in curriculum development cannot be separated from activities outside class hours, namely extracurricular activities, which with the addition of this extracurricular activity in the form of RISMA (Islamic Youth Mosque) is intended to make it easy to internalize and implement Islamic religious education into the souls of students. so that it is easy to form the Qur'anic generation.

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ANALYSIS OF ISLAMIC RELIGIOUS RELIGIOUS EDUCATION TEACHER'S PEDAGOGIC COMPETENCE IN CURRICULUM DEVELOPMENT

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Abstract: The objective of this research was to analyze The teachers' Pedagogical competence in curriculum development, the obstacles faced in curriculum development, and how efforts were made to improve curriculum development at a Madrasah in Kalijaga. The Pedagogic competence of Islamic religion teachers has a critical role in implementing the curriculum. Managing Pedagogic competence, especially in curriculum development, becomes a common problem found in realizing learning objectives. This research used a descriptive qualitative method. Observation, interviews, and documentation are the data collection technique. The result of the study describes that the pedagogic competence of PAI teachers at a Madrasah, especially in developing curriculum, syllabus, and lesson plans, is good. Most PAI teachers have made learning devices such as syllabi, an annual program, a semester program, implementation of teaching and learning and teaching, and learning evaluation. Although one or two teachers still have not completed their learning devices before entering the class to teach.

Keywords: Competence; Curriculum Development; Pedagogic Competence.

INTRODUCTION

This study aims to analyze the Pedagogic Competence of Islamic Religious Education Teachers in developing a curriculum at one Madrasah Aliyah in Indonesia, analyze the

constraints and obstacles they face in curriculum development, and explore what steps in overcoming these constraints and barriers. It was expected that the success of efforts to improve the quality of education was strongly influenced by the quality of the human resources involved in it because, in any education system, the quality of ability and professionalism was the key to the success of the education system (Majid, 2014) .

Source Human Resources (HR), the heart of a system, was the main component of management education. The quality of a teacher largely determined success in the learning process because the teacher was a key factor and the leading resource of a school organization. There was an assumption that the teacher was the spirit of the education quality, which plays an essential role in determining the overall quality of teaching and learning in an academic unit or school. Furthermore, it was said that the low quality and quality of education, which is currently a problem in the world of education in Indonesia, cannot be separated from the influence and role of a teacher. Because it must be realized that the main factor determining the quality and quality of education is the teacher, the teacher was at the forefront in creating quality human resources because he was dealing directly with students in the classroom through the learning process.

Pedagogic competence was the ability of teachers to manage to learn, at least covering the understanding of educational insights or foundations, understanding of students, curriculum/syllabus development, lesson planning, educational and dialogical learning implementation, utilization of learning technology, evaluation of learning processes, and outcomes, and development students to actualize their various potentials (Zulvah, 2013).

Learning activities involve two parties that influence each other. For those who carry out learning activities, it is necessary to have broad knowledge and insight related to learning theories and an adequate understanding of educational learning principles related to the subjects.

That was why, in carrying out learning activities, Islamic Religious Education teachers must adhere to scientific principles and uphold the truth of knowledge. This means carrying out learning activities in schools or madrasas, especially in Islamic Religious Education teacher classes, using theoretical principles, such as approaches, strategies, methods, and learning techniques that educate creatively on the subjects being taught.

In this era of globalization, education was a field that required teachers to be more professional in carrying out their duties. This position was the key to changing Indonesian society in thinking and following what was mandated by law. The era of globalization has also made the world of education innovate by using various technologies (Mu'thia Mubasyira, 2016).

Reflecting on (1) the professionalism of teachers in education

plays a significant role in learning activities, (2) the failure of education was one of the reasons for the poor level of teacher professionalism caused by a lack of understanding of insights or educational foundations (3) the existence of teaching staff who teach inappropriately with their educational background will have an impact on the quality of education. (4) the ability of teachers to develop a curriculum or syllabus following the most important objectives of the curriculum and using lesson plans under the objectives and learning environment was still lacking. (5) there were still teachers who were less capable of utilizing learning technology. In contrast, in learning, educators were required to use technology as a medium to make the learning process more exciting and not dull.

From the findings obtained by the researcher during the initial observation and looking at the relevant previous research results, the researcher was interested in writing a study entitled "Analysis of the Pedagogic Competence of Islamic Religious Education Teachers in Curriculum Development at Madrasah Aliyah."

METHOD

The researcher chose to use a qualitative research approach with case studies. The type of research that will be applied in this research is descriptive qualitative research, which is a study aimed at describing and analyzing the phenomenon of events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually and in groups (Sukmadinata, 2015). This type of research was a study in which the data collected was in the form of words, pictures, and not

numbers. Even if there were numbers, their nature was only as a support. Descriptive research functions to obtain information about symptoms' status at the study's time. This research is directed to determine the nature of a situation at the time of the investigation.

This qualitative method was used for several considerations. First, adapting qualitative methods was easier when dealing with reality. Second, in this method, data collection was not guided by theory but by facts found during field research so that the data obtained was more in-depth (Sugiyono, 2010).

This was in line with what was expressed by Moleong, that qualitative research was rooted in a natural setting as a necessity. It relies on humans as research tools and utilizes qualitative methods and inductive data analysis. It directs its research objectives to find fundamental theories, is descriptive, emphasizes process over results, limits the study to focus, and selects a set of criteria for writing validity. Data, the research design was provisional, and the results were agreed upon by the researcher and the research subject (Moleong, 2021).

The research was conducted in one of the Madrasah Aliyah in Kalijaga. The research participants were the Deputy Head of the Madrasah Curriculum Section and 5 Islamic Religious Education Teachers, which included 2 SKI subject teachers, 1 Akhlak subject teacher, 1 Fiqh subject teacher, and 1 Quran Hadith teacher or document reviewer. Consists of the completeness of teaching administration and learning media owned by each PAI subject teacher

Data collection techniques were related to the mechanism that researchers

in collecting data must carry out. This was the most strategic research step because the purpose was to collect data (Saebani, 2008). The data collection techniques carried out by researchers to obtain information about the Pedagogic Competence of Islamic Religious Education Teachers at MA Darussholihin NW Kalijaga in curriculum development and the obstacles faced in developing the curriculum, as well as the efforts made to overcome the barriers faced, namely:

a. Observation

The observation method was a technique or method of collecting data by observing ongoing activities (Sukmadinata, 2015). In terms of implementing this research, using passive participatory observation (*Passive Participant Observation*), while in terms of instrumentation, this research uses structured observation. *Passive Participant Observation* is observations made by researchers with people's daily activities being observed or used as data sources (Sugiyono, 2010). In this case, the researcher observed the action of the persons but was not involved in the activity (Sugiyono, 2010). This method was the primary method in looking at the pedagogical competencies of Islamic Religious Education Subject teachers at a Madrasah Aliyah in Kalijaga. In this observation, mechanical equipment such as cameras, cellphones, and others was used to observe the Pedagogical Competence of Religious Education Teachers in curriculum development by following the teaching and learning process inside and outside the classroom and the obstacles faced in developing the

curriculum as well as the efforts made to overcome the challenges faced.

b. Interview

An interview is a conversation between two or more people whose questions were asked by the researcher to the subject or group of research subjects (Emzir, 2012). The interview method collected data with one-sided questions and answers that were carried out systematically and based on the research objectives (Hadi, 2018). The interview method used in this study was a semi-structured interview, where the implementation was freer when compared to structured interviews. The purpose of this interview was to collect data more openly, where the parties invited to the discussion were asked for opinions and ideas. In conducting interviews, researchers need to listen carefully and record what was stated by the informant (Sugiyono, 2010). In this case, interviews were conducted with the Deputy Head of the Madrasah Curriculum Section and 5 Islamic Religious Education Teachers, which included 2 SKI Subject teachers, 1 Akhlak Akidah subject teacher, 1 Fiqh subject teacher, and 1 Hadith Quran subject teacher.

Interviews were conducted to find detailed and in-depth information on the informants: the vice principal of the curriculum field and the PAI Mapel Teacher. In conducting interviews, the interviewer brings guidelines which were an outline of the things to be questioned (Arikunto, 2019).

But it does not rule out the possibility of new questions that have to do with the problem. Meanwhile, according to the question form, the

researcher used an open interview type. Researchers conducted interviews by asking questions that did not limit to answers (Emzir, 2012). Related to the Pedagogic Competence of Islamic Religious Education Teachers in curriculum development and the obstacles faced in developing the curriculum, as well as the efforts made to overcome the barriers faced.

c. Documentation

The documentation method was one of the data collection techniques by collecting and analyzing documents, including relevant books, regulations, activity reports, video photos, and relevant data. Documents were records of events that had passed. Documents can be in the form of written pictures or monumental works of someone (Sudaryono, 2014). The data to be obtained through this documentation method was data about teacher learning device documents, including lesson plans, syllabus, and various documents related to the Pedagogic Competence of Islamic Religious Education Teachers in curriculum development and the obstacles faced in developing the curriculum as well as efforts-efforts were being made to overcome the difficulties faced.

Then in terms of data analysis, this research uses qualitative descriptive analysis techniques, namely data analysis that gives predicates to the variables studied according to actual (Suharsimi, 2005). Based on Miles and Huberman's opinion on the data analysis problem, data analysis will be carried out interactively. It will continue to complete by applying three interactive analysis activities (Sugiyono, 2013).

Data reduction (*Data Reduction*)

Data reduction is a form of analysis that sharpens, selects, focuses, discards, and organizes data so that conclusions can be drawn and verified (Emzir, 2012). Data reduction was a process of selection, termination, attention, and simplification.

Data Presentation (*Data Display*)

This study's second step of data analysis activities was data display or presentation. Data presentations are in the form of descriptions, charts, and relationships between categories. By displaying data, it will be easier to understand what is happening and plan further work.

Withdrawal of Conclusions (*Verification*)

The final step in the analysis of qualitative data according to Miles and Huberman was drawing conclusions and verification

FINDINGS

Competence Islamic Religious Education Teacher Pedagogy in Curriculum Development

Based on interviews with the Deputy for Curriculum Sector and five PAI subject teachers, it can be concluded that Islamic Religion Subject Teachers, Quranic Hadith, Fiqh lessons, Akidah Akhlak, and SKI have made learning tools at the beginning of the semester. However, some teachers still had not completed their devices before teaching, which means that the Teacher's Pedagogic Competence in terms of curriculum and syllabus development and making teaching plans can be said to be good.

Most teachers design learning plans that follow the syllabus. The teachers usually gave the syllabus to students at the

beginning of the meeting. After that, the teacher and the students discuss certain teaching materials so that students can achieve the specified learning objectives. The teachers have already made learning tools at the beginning of the semester before the learning process begins. However, there were still one or two teachers who did not design the learning process following the syllabus, which can be seen and found in teachers with little teaching experience or in new teachers who have just taught. The learning process still seems monotonous with the lecture method only, where the teacher only explains the material without any variations in teaching methods.

From the results of an interview with one of the teachers with the initials "SA" who teaches Al-Qur'an Hadith, most Islamic Religious Education teachers follow the sequence of learning materials by paying attention to the learning objectives following the syllabus given to students at the beginning of the meeting. However, some junior teachers, not certified ones, had not followed the sequence of learning materials by paying attention to the learning objectives at the beginning of the meeting. This illustrates that the pedagogic competence of PAI teachers in MA in this criterion can be said to be good.

Furthermore, from an interview with one of the teachers with the initials "AY," Akidah Akhlaq teacher, the teacher chooses learning materials according to the learning objectives and follows the context of students' daily lives. However, two PAI teachers in the Madrasah Aliyah could not apply these competencies. The teachers could not select materials that suit the learning objectives and the context of

students' daily lives. The pedagogical competence of most PAI teachers at MA Darussholihin in this criterion can be said to be good.

Then in terms of evaluating learning outcomes and the use of learning technology, from the interviews with several resource persons, it can be illustrated that most PAI teachers already have good competence. However, there were still one or two teachers who were unable to evaluate learning outcomes properly and thoroughly and were able to utilize learning technology well.

Constraints Faced in Developing Islamic Religious Education Curriculum

a. Islamic Religious Education Teacher is not yet a Qualified Bachelor

The facts in the field show that there were still Islamic religious education teachers who had not yet graduated. While Article 8 of the Law on Teachers and Lecturers states that teachers are required to have academic qualifications, competencies, and educator certificates, be physically and mentally healthy, and can realize national education (National, 2005).

Islamic religious education teachers who did not have undergraduate education qualifications were required to attend undergraduate education programs. To continue undergraduate education, as explained in Article 9 of the Law on Teachers and Lecturers, the academic qualifications, as referred to in Article 8, were obtained through higher education for a bachelor's program or four diplomas.

One of the madrasa teachers with the initials "M" who was one of the senior teachers because he had been teaching since 1976 when the researcher

interviewed him that he did not continue to the first-level level said, "in the past, it was rare for people to continue their education to a bachelor's degree, only to high school or MA. It was extraordinary because the conditions at that time were challenging, now college was delightful, and the government even funded some; if I continue to study now, it was not possible because I am old"

b. Lack of Mastering Media or Learning Technology

Learning media was beneficial for Islamic religious education teachers to convey material to students. The function of the media as a messenger to recipients of messages, facilitating learning activities carried out by teachers, even since the government decided to carry out the online teaching and learning process due to the coronavirus outbreak. It was inevitable that all teacher councils throughout Indonesia, even in remote areas, carry out learning by using media, either by making students video recordings and then sending them to *email* or *Whatsapp*, or other social media.

c. Islamic Religious Education Teachers Have Not Attended Much Training or Training

Islamic education teachers in madrasas were required to carry out learning activities in the classroom. They were required to continue learning and developing themselves through various training and activities to improve their abilities and skills. Because education continues to experience and develop along with changes and developments in society, through different training and exercises that Islamic religious education teachers

follow, they will get a variety of additional knowledge and enrichment.

d. There were still many Islamic religious education teachers who have not been certified

Teachers were like other professions, doctors, accountants, and lawyers. All disciplines need to be professionals. Certification was a means or instrument to achieve a goal, not an end. There needs to be awareness and understanding from all parties that certification is a means to earn quality. This awareness and experience will result in a suitable activity. The purpose of certification was to determine the level of eligibility of a teacher in carrying out his duties as a learning agent in schools, to protect the teaching profession from incompetent educational service practices that can damage the image of the teacher himself.

Efforts to overcome the obstacles that faced indevelopment of Islamic religious education curriculum

To improve the pedagogic competence of PAI subject teachers in some things that were considered to be still lacking known from the results of observations and observations such as in terms of curriculum and syllabus development as well as making teaching plans, increasing teacher competence in terms of applying more effective teaching strategies and methods. Varied and in terms of the use of learning technology in evaluating children's learning outcomes which have direct implications in overcoming the obstacles faced in the teaching and learning process, the Madrasah Aliyah, in this case, the head of

the Madrasah, has implemented several steps and strategies including:

a. Sending Islamic Religious Education teachers to attend the MGMP PAI meeting at the Regency level which was held once every semester.

This step was necessary to improve PAI teachers' ability to understand the insights or educational foundations reflected in the mastery of learning materials and aspects of understanding the psychology of students through various experiences with other PAI teachers encountered in these activities.

Besides that, by participating in the Regency level PAI MGMP activities held every semester, it was hoped that PAI teachers could increase their capacity in curriculum development and learning tools, where curriculum development becomes necessary. Abandoned because it was the spirit of the educational institution that determined the quality of the learning process at the educational institution (S, personal communication, 202 2).

b. Organizing seminars, workshops, training on the preparation of learning tools.

Given that there are still PAI teachers who do not understand well the technical preparation of learning tools and remember the importance of teacher competence in compiling a learning tool that contains the formulation of the objectives to be achieved, materials will be taught, teaching and learning activities, schedules and evaluation models which will be applied to find out the final result of the learning process, then it has become a routine activity in the Madrasa, at the beginning of the new school year before

the teaching and learning process begins, the Madrasah carries out training activities for the preparation of learning tools for all subject teachers, especially PAI teachers.

This activity was a peer tutorial guided by one of the teachers who was considered the most knowledgeable about the curriculum and the technical preparation of learning tools. This activity was also seen as more effective in increasing teacher competence in making their own devices, compared to curriculum preparation activities by inviting other tutors from madrasa supervisors or other tutors from the Ministry of Religion or Ministry of Education and Culture institutions because when guided by peer tutors from fellow teachers, the teacher feel more comfortable and do not hesitate to ask questions and interact when they encounter obstacles and difficulties in the preparation of learning tools (S, personal communication, 2022).

c. Organizing workshops and training on the Utilization of Learning Technology.

Learning technology has a massive role in the success of learning activities. However, there were still PAI teachers who had not been able to utilize learning technology. Increasing teacher competence in using and utilizing technology at the Madrasah Aliyah was necessary. The development of science and technology requires teachers to continue to develop and innovate learning by using learning technology to maximize the expected learning output.

A small example of the importance of the ability to utilize learning technology was the model of educational evaluation tools or report cards which were no longer

handwritten manually but were already in the form of RDM (Digital Madrasah Report Card). The Ministry of Religion released the report card application, which has been widely used for several years.

Even teachers of subjects were required to be able to use the input model for Daily Test Values, Mid-Semester Assessments, and Final Semester Assessments that were integrated with the RDM (Digital Madrasah Report Report)(S, personal communication, 2022).

d. Participate in Education Workshops or seminars organized by the Education Office or the Ministry of Religion and other relevant institutions on education management.

Besides encouraging and facilitating the teachers in participating in the three activities described above, the Head of Madrasa as the person in charge of educational activities, continuously motivates and enables teachers to improve pedagogical competence by attending Education Workshops or seminars organized by the Education Office or the Ministry of Religion and other relevant institutions on education management which were considered to be shortcomings of Islamic education teachers, for example in terms of how to develop curriculum and learning syllabus, how to plan to learn, how to organize educational and dialogical learning as well as how to develop student's abilities so that they were able to actualize their potential (Supriadi, personal communication, 2022).

e. Supervision of Madrasah Heads and Supervisors on a regular basis and periodically

As the person in charge and the primary supervisor at the Madrasah, the Madrasah principal also constantly motivates Islamic religious education teachers to continue reading religious books that are appropriate to the material they will teach in class. The Madrasah has prepared free wifi in schools to support the teaching and learning process, not only material from teacher handbooks and listening to religious lectures related to PAI to develop their pedagogic competence.

Deputy Head of Curriculum, through the interview, revealed that the development of pedagogic competence was also carried out through the supervision of learning and validation of teaching tools by the Madrasah Head and by the supervisor of the supervisor, guidance and evaluation at teacher meetings, encouragement, and motivation to develop themselves with further studies, sending teachers to participate in education and training activities organized by the government or the private sector, take an active role in MGMP activities, and workshops and teachers in Madrasahs were given the same opportunity to continue their education at the master's level or higher level.

DISCUSSION

After analyzing the data obtained through interviews and the results of previous observations regarding the findings related to the Pedagogic Competence of Islamic Religious Education Teachers in Curriculum Development in Madrasahs, it can be

concluded that The teacher's pedagogic competence can be said to be good. This was as stated by Khairuddin (2018) that, In essence, a professional teacher must have the ability to carry out his duties to be someone good at educating and teaching. Experienced teachers are educators who have the skills and abilities to carry out educational and teaching tasks.

Teachers must have competencies or abilities that absolutely must exist in themselves to carry out their duties and functions to the fullest. Mulyasa, (2013) said that the teacher was someone who had the authority and was entirely responsible for providing education to students both individually and classically, both in the school environment and outside. In other words, the teacher has at least a basic competence or ability as a form of right of authority and competence in carrying out his profession.

Darimi (2015) expresses the need for academic competence for PAI teachers that must be considered by managers of Islamic education institutions, government, and society. With the hope that the teacher can form students with character, noble character, noble character, eminent personality, and dignity. In line with this Mulyadi (2011) revealed that teachers' pedagogic competence contributes to PAI teachers' performance. The quality of PAI learning was strongly influenced by pedagogic competence.

In addition, it was also found that Madrasahs have exerted efforts to improve the pedagogical competence of teachers of Religious Education Subjects by sending teachers of Islamic Education Subjects to attend district-level PAI MGMP meetings once every semester. Besides, Madrasah holds seminars, workshops, training on the

preparation of learning tools regularly at the beginning of the new school year, organizing seminars and training on the use of learning technology, encouraging and facilitating PAI subject teachers to attend educational workshops or seminars organized by the Education Office or the Ministry of Religion and other relevant institutions on education management and last but not least was to carry out regular and periodic supervision of the Head of Madrasah and Supervisory Board.

CONCLUSION

After analyzing the data obtained through interviews and previous observations, the teacher's pedagogic competence is good. They were able to develop a curriculum and syllabus and make teaching plans. Most PAI teachers make learning tools at the beginning of the semester. However, one or two teachers still had not completed their learning tools.

Likewise, the pedagogic competence of PAI teachers in terms of sequencing learning materials by paying attention to learning objectives following the syllabus given to students at the beginning of this meeting can be good. In contrast, most Islamic Religious Education teachers follow the sequence of learning materials by paying attention to learning objectives following the syllabus. Students at the beginning of the meeting, although it was still found that there were one or two teachers, especially teachers who were juniors and those who had not yet been certified, did not have these competencies.

Choosing learning materials to suit the learning objectives and under the context of students' daily lives can also be said to be good. However, it was still found that there were one or two Islamic

Religious Education teachers who had not been able to apply these competencies..

Pedagogic competence of PAI teachers in evaluating learning outcomes and using learning technology can also be said to be good. From the interviews, most PAI teachers already have these competencies well, although there were still one or two teachers who have not been able to evaluate the results. Learn well and thoroughly and be able to use learning technology well.

Constraints faced in curriculum development include finding Islamic Religious Education Teachers who were not yet qualified to have a Bachelor's degree, and there were still PAI teachers who were unable to develop a syllabus and make lesson plans. From the observations and interviews, it was also found that PAI teachers were less able to evaluate student learning outcomes using media or learning technology.

Efforts made by the madrasah, in this case, the head of the madrasa to improve the pedagogical competence of teachers of Islamic Religious Education Subjects in curriculum development were sending teachers of Islamic Religious Education Subjects which include Quranic Hadith, Fiqh, Akidah Akhlak, and SKI subjects to attend the district level PAI MGMP meeting which was held once every semester and then holds seminars, workshops, training on the preparation of learning tools regularly at the beginning of the new school year, organize seminars and training on the use of learning technology, encourage and facilitate PAI subject teachers to attend educational workshops or seminars organized by the Education Office or the Ministry of Religion and other relevant institutions

regarding education management and the last was to carry out regular and periodic supervision of the Head of Madrasah and Supervisory Board.

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THE EFFECT OF *REACT* TYPE LEARNING MODEL ON STUDENTS' LEARNING OUTCOMES IN WAJO SOUTH SULAWESI

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Abstract : His study aims to determine the learning outcomes of grade X science students at SMA Negeri 9 Wajo who were taught using the REACT learning model in physics. Knowing the learning outcomes of grade X science students at SMA Negeri 9 Wajo who were not taught to use the REACT learning model in physics learning. And it was knowing the effect of the application of the REACT type learning model on the learning outcomes of class X science students at SMA Negeri 9 Wajo. The research design used was The Posttest-Only Control Group Design. The population in this study were all students of class X IPA SMA Negeri 9 Wajo for the academic year 2019/2020, totaling 88 people spread over three classes. The research sample came from classes X IPA 2 and X IPA 3, each of which amounted to 33 people. Sampling was carried out using the Simple Random Sampling technique. The instrument used in this study was a learning outcome test. The data analysis technique used was descriptive analysis and simple regression analysis. The results of the descriptive research show that (1) the average value of the learning outcomes of class X IPA 1 students who were taught using REACT type learning was 89.85. (2) the average value of student learning outcomes that were not taught with REACT type learning was 77.87. (3) There was a significant effect on student learning outcomes. It can be seen in the output value obtained with a coefficient of determination (R Square) of 0.532, which means that there was an influence of the independent variable (Application of the REACT Type Learning Model) on the

dependent variable (Participant Learning Outcomes) by 53.2%. Therefore, the application of the REACT learning model has a significant effect on student learning outcomes. The implication of this research was learning using the REACT learning model (Relating, Experiencing, Applying, Cooperating, Transferring) was able to encourage students to be active in the learning process and will affect student learning outcomes.

Key words: Learning outcomes; *REACT* model; Types of learning.

INTRODUCTION

Education was essentially an effort to increase the knowledge gained from formal and non-formal institutions. The meaning of education can simply be interpreted as a human effort to foster his personality through values in society and culture. However simple the society or nation was, where an educational process occurs or takes place. So it was said that education has existed throughout human civilization.

Education aims to develop the potential of students. In this case, not only potential skills but also personality. So to improve the quality of education, the steps can be started by analyzing the factors that affect the problems in the learning process. To get a good education, meaningful learning was needed. Education in Islam was very important, as Allah says in Al-Qur'an surah Al-Mujaadilah/58:11:

"O you who believe, when it was said to you: "Be generous in the assembly", then be generous, God will give you room. And when it was said: "Stand up", then stand up. God will elevate the believers between you and those who have been given knowledge of several degrees. And Allah was All-Knowing of what you do" (Shihab, 2020).

In achieving educational goals, the government seeks to improve the quality of education from elementary school to university level. Learning Natural Sciences (IPA), especially physics was one of the subjects beneficial for a nation. For the material welfare of a nation, a lot of knowledge was learned, because it was the basis of technology. In contrast, technology was often referred to as the backbone of development. Learning science was not just memorizing theories and formulas, but also using science process skills such as connecting with the real world (Safri & Gaddafi, 2018).

One of the educational problems faced by the Indonesian people was the low quality of education at every level and unit of education, especially primary and secondary education. Many factors cause the quality of education to not experience a significant increase, one of which was the weakness of the learning process in schools.

Based on information obtained from interviews with students and teachers conducted on Friday, March 29 2019, the model used by teachers in learning physics was a teacher-centered model in the form of lectures because teachers find it difficult to innovate in determining the appropriate learning model. This was also based on

inadequate laboratory facilities or supporting the physics learning process. Students were passive in practicum-based learning through tools or the media.

Efforts to increase learning outcomes were not only desired to be optimally achieved because there were factors that affect the learning outcomes themselves. The improvements and improvements include improvements to the education system or matters directly related to learning practices such as the use of learning models (Rafiqah, 2018).

A learning model was a plan or pattern used to form a curriculum, plan learning materials, and guide learning in the classroom or vice versa. A learning model was a form of learning described from beginning to end and presented specifically by the teacher. In other words, a learning model was a wrapper or frame from applying a learning approach, method, and technique (Komalasari, 2011).

The ideal learning model was a model that explores effective learning experiences, namely learning experiences that allow students to experience or act directly and actively in a learning environment. The science learning process, especially physics, should emphasize providing direct experience to students so that students gain a deep understanding of the natural surroundings and prospects for further development that can be applied in everyday life (Sukardi, 2013).

REACT type learning model was the development of a contextual learning model that can help teachers connect the material being taught to real-life situations and encourage students to connect the knowledge they have acquired and its

application in everyday life. *REACT* learning model requires students to find their knowledge based on previous knowledge and experience (Yuliati, 2008).

Student learning outcomes were a reflection of the level of success or achievement of the objectives of the learning process, which ends with an evaluation at its peak. Learning outcomes can be interpreted as the final result of making decisions about the high and low grades of students during the teaching and learning process, learning was said to be successful if the level of student knowledge increases from previous results (Djamarah & Syaiful Bahri, 2004).

Based on the description above, the researchers were interested in researching with the title "The Influence of the Application of the *REACT Type Learning Model* (Relating, Experiencing, Applying, Cooperating, Transferring) on the Learning Outcomes of Class X Science Students.

The *REACT* learning model, a learning development from a contextual approach, was first developed by Michael L. Crawford in the United States. The contextual-based learning model concern constructivism because it requires students to involve continuously in various activities, think about and explain reasoning, know the relationship between themes and concepts, not just memorize and read facts repeatedly and listen to lectures from the teacher. It consists of five elements: Relating (connecting), Experiencing, Applying, Cooperating (working together), and Transferring (Directorate General of Primary and Secondary Education, 2002).

The five stages of learning provide opportunities for students to connect material with real contexts, find concepts, apply concepts, work together to solve

problems and use concepts learned in new contexts. and thinking skills as the basis for problem solving skills (Fadillah, 2017).

Learning was a change in behavior caused by experience or a result of an individual's interaction with his environment (Azwar, 2008). Hamalik argues that "Learning is the modification or strengthening of behavior through experience" (Hamalik, 2001). In other words, learning was an effort process carried out by a person to obtain a new behavior change as a whole as a result of his experience in his interaction with the environment (Sutikno, 2004).

Learning outcomes were abilities that students have after receiving their learning experiences. Kingsley divides three kinds of learning outcomes, namely skills and habits, knowledge and understanding, and attitudes and ideals. Each type of learning outcomes can be filled with material in the curriculum. Meanwhile, Gagne divides five learning outcomes into verbal information, intellectual skills, cognitive strategies, attitudes, and motor skills (Sudjana, 2009).

Based on the description above, this research was located from the variable (Y), namely student learning outcomes on the Business and Energy material. With the application of the *REACT learning model*, we can see how much influence it has on student learning outcomes, especially in physics.

In this study, a hypothesis can be formulated, namely that there was a significant effect on student learning outcomes after the *REACT type learning model was applied* in physics learning for class X IPA SMA. This study aims to determine the effect of the application of

the *REACT* type learning model on the learning outcomes

METHOD

This type of research was Quasi Experimental research. The research design in this experiment was The Posttest-Only Control Group Design. In this design there were two groups. The group that was treated was called the experimental group and the group that was not treated was called the control group. then both groups were given a post-test (Sugiyono, 2010).

This study's population were all class X IPA SMA students totaling 88 people consisting of 3 classes. The sampling technique in this study used a simple random sampling technique. Sugiyono says that simple random sampling technique was a technique of taking samples from members of the population which was done randomly without regard to the existing strata in the population. This sample can be determined with a table of lottery numbers, ordinal, or random. In this case the researcher made a lottery by writing the three classes on a small piece of paper, then taking two papers randomly. Two classes become experimental class and control class. After the draw, class X IPA 1 consisted of 33 students as the control class, and class X IPA 2 of SMA consisted of 33 students as the experimental class as the experimental class.

The data collection technique used in this research was to measure student learning outcomes by doing a test of learning outcomes in the form of multiple choice questions consisting of 5 answer choices and one correct answer as many as 20 numbered questions. Previously, a

validity analysis was carried out which was validated by 2 experts and analyzed using the Aiken Index at 3.90 at the (high) level of validity. As for the reliability of the *post*-test questions used, it was analyzed using the *percent of agreement test*. The reliability value obtained was > 0.7 which proves that the questions were said to be reliable.

The data analysis technique used was descriptive and inferential statistics using the Simple Regression Test (Gunawan, 2017). A t-test with a significance level was used for hypothesis testing. Therefore, the normality and linearity tests were carried out before testing the hypothesis. The normality test aims to see whether the data about learning outcomes deviate from the normal distribution. While the linearity test to determine whether the data has an effect or not which was analyzed using SPSS 22.

FINDINGS

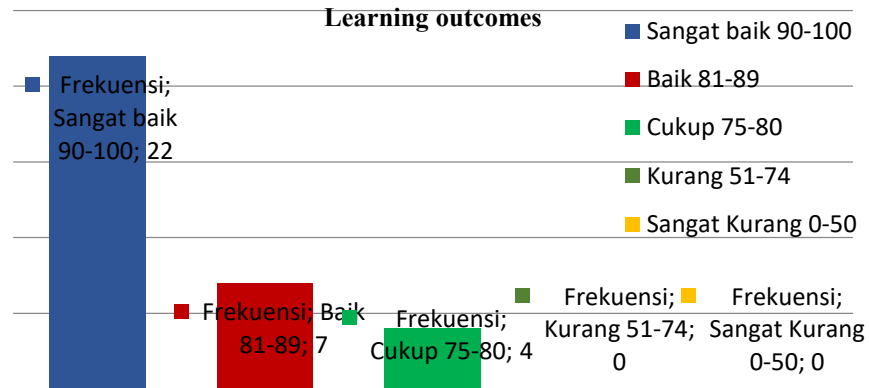
This research was conducted in two classes, the Experiment class (X IPA 1) and the Control class (X IPA 2). In this study, the *REACT* (Relating, Experiencing, Cooperating, Transferring) learning model was used in the Experimental class and the direct learning model in the control class. The results of the analysis in this study were as follows:

1. Learning Outcomes Students of class X IPA who were taught using the *REACT* (Relating, Experience, Applying, Cooperating, Transferring) type of learning model in physics learning.

After the researchers processed the data that had been obtained from the learning outcomes test (multiple choice) with a total of 20 questions, the

researchers conducted a descriptive analysis test to obtain an average score.

Figure 4.1
Students' learning outcomes using *REACT* type learning (Relating, Experiencing, Applying, Cooperating, Transferring) class X IPA 1

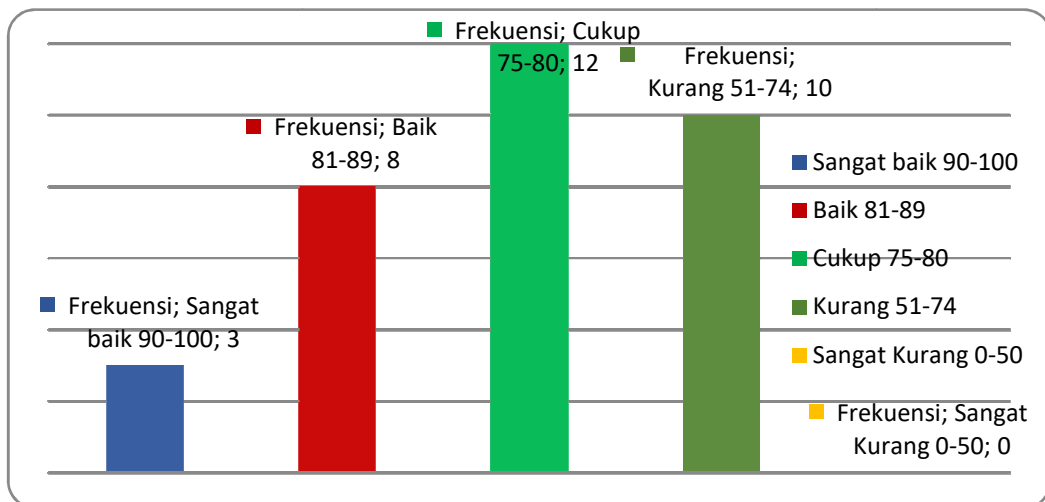


The histogram above shows the categorization of student learning outcomes in class X IPA 1 after applying the *REACT type learning model* (Relating, Experiencing, Applying, Cooperating, Transferring) there were 22 students with very good student learning outcomes. This happens because during the learning process, students were active in class and listen carefully to the explanations of the teacher and friends so that they can answer the questions given well. Thus, it can be said that the learning outcomes in the experimental group were very good.

2. The learning outcomes of class X science students who were not taught using the *REACT* (Relating, Experiencing, Applying, Cooperating, Transferring).

After the researchers processed the data that had been obtained from the test (multiple choice) with a total of 20 questions, the researchers conducted a descriptive analysis test to obtain an average score of 68.94.

Figure 4.2
Student learning outcomes without applying the *REACT type learning model* (Relating, Experiencing, Applying, Cooperating, Transferring) class X IPA



The histogram shows the categorization of student learning outcomes in class X IPA 2 without applying the *REACT type learning model* (Relating, Experiencing, Applying, Cooperating, Transferring). There were 3 students in the very good category, 8 in the good category, 12 in the enough category, 10 in the poor category, and none in the very bad category. This happens because during the learning process there were students who were active in class and there were also students who paid less attention to explanations during learning. Thus it can be said that learning outcomes in the control group were lower than those in the experimental group.

3. The effect of the application of the *REACT type learning model* (Relating, Experiencing, Applying, Cooperating, Transferring) on the learning outcomes of class X science students

The results showed that there was an effect of the application of the *REACT type learning model* (Relating, Experiencing, Applying, Cooperating, Transferring) on the learning outcomes of students in class X IPA. This was reflected in the results of the analysis of the Linearity Test and the Simple Regression Test on the learning outcomes of class X IPA 1 students after applying *REACT* (Relating, Experiencing, Applying, Cooperating, Transferring) learning using SPSS.

tab 4.3
Results of Linearity Test Analysis of the Effect of Application of Variables of the *REACT Type Learning Model* on Student Learning Outcomes
ANOVA TABLE

			Sum of Squares	df	Mean Square	F	Sig.
Dependent*	Between Groups	(Combined) Deviation from	122.146	4	30.536	,347	,844
		Linearity	49,374	1	49,374	,561	,460
Independent		Linearity	72.772	3	24,257	,275	,843
	Within Groups		2465,733	28	88.062		
	Total		2587,879	32			

Based on the significant value of the output above, the value of sig Deviation From Linearity obtained. was 0.843. Where the value of 0.843 was greater than 0.05. So it can be concluded that there was a significant linear relationship between the independent variable (learning model) and the dependent (learning outcome). Based on the F value, the calculated F value was 0.275. Where the calculated F value was 0.275 smaller than the F table

value, which was 2.92. Because the calculated F value was smaller than the F table value, it can be concluded that there was a significant relationship between the independent variable (learning model) and the dependent variable (learning outcomes). After obtaining the linearity test scores, the data were analyzed using simple regression on the learning outcomes of class X science students.

Table 4.4
Results of Simple Regression Test Analysis The Effect of Application of the *REACT* Type Learning Model on Student Learning Outcomes

ANOVA^a

Model	Sum Of Squares	df	Mean Square	F	Sig.
1 Regression	214.786	1	214.786	14,849	.000 ^b
1 Residual	1731.032	20	86.552		
Total	1945,828	21			

- a. Dependent Variable : Student Learning Outcomes
- b. *REACT* Type Learning Model

Based on the results of the Simple Regression analysis of learning outcomes in the experimental group (X IPA 1) which was taught using the *REACT type learning model* (Relating, Experiencing, Applying, Cooperating, Transferring), then the output of the ANOVA table was known that the calculated F value was 14.849 with a level of significance $0.000 < 0.05$, then the regression model can be used to predict

learning outcome variables. This shows that the application of the *REACT type learning model* (Relating, Experiencing, Applying, Cooperating, Transferring) has an effect on student learning outcomes. Then the regression model can be used to predict the variable of the Application of the *REACT Type of Learning Model* or in other words there was an effect of the variable of the Implementation of the *REACT Type of Learning Model* (X) on the variable of Student Learning Outcomes (Y).

Table 4.5
Results of Simple Regression Test Analysis Summary Model of the Effect of Variables Application of *REACT* Type Learning Model on Student Learning Outcomes

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.729 ^a	.532	.501	3.369

a. Predictors: (Constant), Model Pembelajaran Tipe *REACT*

Based on table 4.5 above, it can be explained that the correlation value (R) was 0.729. From the output, the coefficient of determination (R Square) was 0.532, which means that the effect of the independent variable (Application of the *REACT Type Learning Model*) on the dependent variable (Student Learning Outcomes) was 53.2%. So it can be concluded that there is an effect of the

Application of the *REACT* Type Learning Model on student's learning outcomes.

Based on the description above, it can be concluded that *REACT type learning* (Relating, Experiencing, Applying, Cooperating, Transferring) affects student learning outcomes in physics subjects. This can be seen in the experimental class, when the learning process takes place students were very enthusiastic to participate in learning

activities. Based on observations made during the learning process, all students were actively involved and can help students find concepts, work together and apply them in everyday life so that in practice they always present natural or environmental phenomena that students easily encountered.

DISCUSSION

In this study, researchers measured learning outcomes in the experimental group and the control group. The experimental group was a class that was taught using the *REACT* -type learning model (*Relating, Experiencing, Applying, Cooperating, Transferring*). In contrast, the control class was a class that was taught without using the *REACT* type learning model. (*Relating, Experiencing, Applying, Cooperating, Transferring*). The hypothesis in this study was that there was a significant effect on student learning outcomes after applying the *REACT* type learning model to physics learning in class X IPA.

Based on the results of the analysis of the One-Sample Kolmogorov-Smirnov Test data for learning outcomes in the experimental group, X IPA 1 posttest taught by *REACT* type learning (*Relating, Experiencing, Applying, Cooperating, Transferring*) normally distributed because the value of sig > was ($0.089 > 0,05$). Meanwhile, the results of data analysis for the control group (X IPA2) posttest taught without learning the *REACT* type (*Relating, Experiencing, Applying, Cooperating, Transferring*) were normally distributed because the sig value. > in a row ($0.114 > 0.05$).

Based on the results of the simple regression test, the correlation value (R) was 0.451. From the output, the coefficient

of determination (R Square) was 0.424, which means that the effect of the independent variable (*Application of the REACT Type Learning Model*) on the dependent variable (*Student Learning Outcomes*) was 42.4%. So it can be concluded that there was an effect of the application of the *REACT* Type Learning Model on the Learning Outcomes of Class X Science Students at SMA Negeri 9 Wajo.

This was reinforced by research conducted by Ismaya & Harijanto (2015) with the title "*Application of Relating, Experiencing, Applying, Cooperating, and Transferring (REACT) Learning Models on Motivation and Learning Outcomes in Physics Learning in High School*". The study and data analysis results showed that Sig obtained the results of the Independent Samples T-test. (2-tailed) $0.022 < 0.05$. This shows significant differences in learning outcomes between students in learning using the *REACT* model and the Direct Instruction (in) model. The second problem in the analysis uses questions of motivation. The result of the average percentage for all indicators in the form of questions was 82.7% motivation, based on these results it can be concluded that learning Physics using the *Relating, Experiencing, Applying, Cooperating, and Transferring (REACT)* model has a positive impact on students' learning motivation and student learning outcomes.

In line with the research conducted by Riyanto & Muslim (2014) entitled "*Application of REACT Learning Strategy to Improve Student Learning Outcomes*". The results of the research from the validation results indicate that the learning tools used in the *REACT* learning strategy were declared suitable for use with the

results of the student book validation rating of 82.08%, learning implementation plans 83.08%, and posttest pretest questions of 81.40%. Students' activity was said to be active, because the number of good and very good assessments was more than the number of poor and sufficient assessments. Based on the results of the t-test calculation, the t-count of cognitive learning outcomes was 6.091, and the t-table was 2.04. T count learning outcomes affective domain 5.944, and t table 2.04, t count learning outcomes in psychomotor domain of 12.22 and t table 2.04. and significant level = 0.05. Thus the value of tcount > tTable, so it can be concluded that student learning outcomes which include cognitive domain learning outcomes, affective domain learning outcomes, and psychomotor learning outcomes in classes that use *REACT learning strategies* through MPBM were higher than classes using direct learning models. .

Based on the description above, it can be concluded that the *REACT type of learning (Relating, Experiencing, Applying, Cooperating, Transferring)* has an effect on student learning outcomes in physics subjects. This can be seen in the experimental class, when the learning process takes place the students were very enthusiastic to participate during the learning activities.

The implication of this research was learning using the REACT learning model (*Relating, Experiencing, Applying, Cooperating, Transferring*) was able to encourage students to be active in the learning process and will affect student learning outcomes.

CONCLUSION

Based on the results of research that has been carried out using the *REACT type learning model* (Relating, Experiencing, Applying, Cooperating, Transferring), it can be concluded that: The learning outcomes of class X science students who were taught using the *REACT type learning model* (Relating, Experiencing, Applying, Cooperating, Transferring) in physics learning obtained an average score of 89.85. They were classified in the very high category. The learning outcomes of class X science students who were not taught using the *REACT type learning model* (Relating, Experiencing, Applying, Cooperating, Transferring) in physics learning obtained an average score of 68.94. They were classified in the sufficient category. There was a significant effect between learning outcomes and the application of the *REACT type learning model* (Relating, Experiencing, Applying, Cooperating, Transferring) in class X IPA SMA with a coefficient of determination of 0.532. It means that the influence of the independent variable on the dependent variable was 53,2%.

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IMPLEMENTATION OF CHARACTER EDUCATION IN INTEGRATED ISLAMIC KINDERGARTEN CITY OF PALEMBANG

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Abstract: This study aims to analyze character education in the Integrated Islamic Kindergarten in Palembang and the factors that influence the implementation of character education in the Integrated Islamic Kindergarten in Palembang. This type of research is qualitative research. The data collection technique used interview, observation, and documentation techniques. In contrast, the data analysis technique adopted an interactive pattern developed by Milles and Huberman: data reduction, data presentation, and conclusion drawing. The results of these findings are that the implementation of character education in the IT Kindergarten in Palembang City is by forming and educating children to become children with character, including parenting patterns (*Hadanah*), role models, and habituation. Then, the factors influencing the implementation of Character Education are the educational background of teachers, available budget, facilities, infrastructure, the government as a policy maker, and schools, in this case, kindergartens. Parents as the first shaper of the child's character, and the community or environment that reflects the application of culture and national character in everyday life. The success of character education will be triumphant when all elements carry out their respective functions properly.

Keywords: Education; Implementation; Character; Integrated Islam; Kindergarten.

INTRODUCTION

The education phenomena in Indonesia show many issues surrounding education, whether it is related to infrastructure, curriculum, or output from an Indonesian educational institution. There are many educational institutions whose quality is below standard, there is still cheating behavior on national exams, there are still many fights between students, and there are still incidents of teachers being mistreated by students. On the contrary, there is still harassment of students by teachers. This phenomenon illustrates how Indonesian education cannot be categorized as good quality education in terms of quality to compete in the global era.

Many factors have caused the collapse of the potential of the Indonesian nation at this time. Among education factors, the factors that affect the decline of the Indonesian nation are due to the mental breakdown of officials in the government. Based on the results of the PERC Survey in 2002 and 2006. Indonesia's corruption score is the highest in Asia, with 8.16 (out of 10) (Muslich, 2022). From the data above, it is clear that the Indonesian nation is facing a big problem with various declines in the character of the Indonesian nation.

Indonesian character values decline can also be seen in the decline of cultural education, such as the number of complaints from the community about the negative manners and ethics of school children, where violence often occurs in schools.

Many acts of violence still occur in schools, including continuous bullying by students against other students, ostracizing, insulting, mocking, threatening friends who do not give answers during exams, coercing friends, and humiliating and deceiving friends and others (Muslich, 2022).

Some young people are trapped in narrow pragmatism. They are their future, families, communities, and nations, for example, trapped in promiscuity, drugs, fighting, speeding on the road, and criminal acts. Indeed, the problem of moral and character crises among the younger generation, if left unchecked, they become a generation that only becomes a burden to the family, society, and country.

The state becomes an unproductive nation and finds it difficult to compete with other countries; this deviant behavior requires serious attention from parents, society, and families to invest in youth as hope for the future (Idi, 2015).

Many phenomena have made the government improve various components related to education, be it curriculum, infrastructure, or the competence of educators and education staff. The opinion is in line with public complaints about the nation's children's manners, ethics, and creativity decline. Cultural education and national character must be included in the national education policy. Therefore, character education is needed, grounded in the noble cultural roots of the Indonesian

nation and religious values (Muslich, 2022).

Character education should start from a very young age because it instills personality values that align with Islamic religious norms to live in a good society.

Then in Indonesia's education world, the government has programmed education at the early age level. It has been listed in the national education system so that early childhood education has institutions in national education. Related to character education, The Ministry of National Education has issued that in early childhood education, important character values are introduced and internalized into students' behavior, including love for God Almighty, honesty, discipline, tolerance, love of peace, self-confidence, independence, cooperation, mutual assistance, courtesy, responsibility, hard work, leadership, justice, creative, humble, care for the environment, love for the nation and homeland.

Character-building education is a long process that must be started early in children and will only be successful after the children grow into adults. Character education from an early age is the initial foundation in shaping children's character. Instilling character from an early age is the primary key to shaping a child's positive character and will be the foundation of a strong personality.

The opinion emphasized by Megawangi is that character education must be given to children from an early age because early age is a critical period for the formation of one's character. Failure to instill character in someone early will form a problematic personality in later adulthood (Nadlifah, 2015).

Character education is an essential part of building a complete Indonesian human being. Considering that human resources are pretty dense, Indonesia is a nation that must be able to build superior human resources in science and morality. This development harmony can undoubtedly be carried out since humans know education to realize national education's goals.

Each country has a different character according to the country's goals carried out by educational institutions. So it requires a strategy to realize character education based on religious values simultaneously integration and continuity through official and tiered educational institutions, including Kindergarten (TK) / Baitul An-fal, Elementary School, SD / MI, SMP / MTs, High school / MA, up to college (Salahudin & Alkrienciehie, 2013).

According to government regulations, Permendikbud Number 146 of the 2014 article confirms that Early Childhood Education (*PAUD*) is organized based on age groups and services. *PAUD* for children starting from the birth of a child to the age of 6 years consists of Child Care Parks and *PAUD* and similar units. Ages 2-4 years consist of the playgroup (*KB*), and ages 4-6 years consist of *TK/RA/Bustanul Athfal (BA)* (Susanto, 2021).

In the world of education, of course, there will be many challenges that must be faced, both formally and non-formally, especially from the results of graduates; of course, it requires updating one step by perfecting the education system so that graduates of this educational institution can respond to the challenges and changing times with continue to instill the values of the noble

character of the nation and are based on a solid faith.

In terms of the goals of Islamic education in line with the goals of Indonesian national education. According to Marzuki, Islamic education aims to: carry out the primary mission of humanizing humans, namely making humans able to develop all existing potential, guided by the Qur'an and Al-Sunnah, to create people who have the knowledge and noble character that can be realized. plenary human (Marzuki, 2015).

For this reason, our task includes efforts to internalize noble moral values into the framework of national education to create a complete Indonesian human being, of course starting from the lowest level of education. Besides, this education is critical to get the attention of the household/family, the community, and the government. One of the early childhood education institutions that organize education by developing characters based on Islamic teachings is the integrated Islamic Kindergarten educational institution.

Based on the results of a preliminary study, the integrated Islamic Kindergarten has made progress regarding public interest in entrusting children. Students in kindergarten have achieved various achievements. This educational institution implements an additional curriculum from Curriculum 13 by applying Islamic Character Building learning.

Islamic education in Indonesia has significantly contributed to developing the nation's character. The community carries out education by establishing Islamic boarding schools, study, and recitation institutions that grow in Indonesian society

and provide a pattern of character values for the Indonesian nation. Things that have not been able to answer the educational goals that align with the purpose of human creation on earth. Therefore, the existence of Islamic education that contributes to education in Indonesia is not only material-oriented but is expected to answer the community's anxiety about the shift in the character values of the nation's children.

Based on the previous description and preliminary studies that researchers have done, the quality improvement and quantity of educational institutions have progressed. Therefore, to answer the challenges of such a complex era, the authors are interested in researching the implementation of character education in the Integrated Islamic Kindergarten in Palembang and exploring the factors that influence the implementation of character education in the Integrated Islamic Kindergarten in Palembang.

METHODS

The type of this research is qualitative research and uses a phenomenological approach. *Phenomenology* is a research method requiring researchers to examine several subjects by being directly involved and relatively long to develop patterns and relationships of meaning (Creswell, 2008).

The research informants were five principals to collect information about teachers managing the teaching and learning process and implementing student character education. Meanwhile, four teachers were to determine the extent of the implementation of student character education. Then five student guardians were selected to explore the factors that affect character education in children at home. The identity of research informants

uses aliases TA, RD, R, RL, and HS (for the head of IT Kindergarten), E, UDU, S and YES (for IT Kindergarten teachers), AS, UR, F, N, and R (for Student Guardians).

The researchers applied data collection techniques, including observation, interviews, and documentation, to obtain data related to the research focus. This observation is because researchers can get to know the social world and behavior that is the research focus. After all, in carrying out observations, researchers look directly at the field related to research problems.

Then, the interviews were conducted in a semi-structured manner at varying times. This interview is intended to obtain information (views, beliefs, experiences, and knowledge) from a person/informant about a matter related to the implementation of character education in the Integrated Islamic Kindergarten in Palembang, as well as about the factors that influence the implementation of character education.

Furthermore, the researchers used documentation to collect data by collecting and analyzing documents regarding the implementation of early childhood character education based on Islamic values in integrated Islamic kindergartens in Palembang, namely facts in the form of letters, diaries, meeting results, and activity journals.

The data analysis process adopted and developed the interactive pattern developed by Milles and Hierman, namely:

1. Data reduction

Data reduction is an activity of the selection process, focusing on simplifying the abstraction and transformation of raw

data obtained from written records in the field.

2. Data presentation

Data presentation is the process of systematically compiling information in order to obtain conclusions as research findings.

3. Verify

This conclusion is, of course, based on the data analysis results, from field notes, observations, interviews, and documentation. In this way, the researcher can draw solid conclusions not only from one point of view so that the truth can be accepted. In its application, the researcher compares the observational data with the results of interviews and related documentation.

RESULT

Implementation of Character Education in IT Kindergarten in Palembang City

a. Exemplary from school principals, teachers, parents and the community

Based on the results of observations and interviews, exemplary is a must in the teaching and learning activities contained in every action the teacher takes. At the same time, students are in the learning process following the steps of the learning plan that align with the curriculum to obtain students with Islamic character.

Teachers and employees are always careful in speaking and doing for fear that our children will imitate evil deeds; the teacher should teach children to shake hands, for example, when meeting their parents. Thus, as a teacher, we must shake hands first, and We also want to teach how important it is to say greetings, so every time we meet teachers and students, the

teachers and employees first say hello". (S, personal communication, 2022).

Children's character building is not only done at school but is continued when children are at home because most of the time is spent by children at home. For this reason, as parents, provide examples with all aspects of noble behavior in life so that parents make guides, coaches, and mentors and provide advice to all family members so that children have characters following Islam's teachings. (UR, personal communication, 2022).

Early childhood education uses the exemplary method in conveying habituation to children who must imitate teachers, parents, and other family members. Therefore we should be able to set an example in all our actions during learning. With this method, the value of teaching Religion related to character building should be in line with the goals of education at the kindergarten level (YES, personal communication, 2022).

The example of teachers and parents is something that must be a reflection for students to make students able to absorb good grades based on the teachings of Islam. This exemplary method is a teacher's step to convey the message of education and teaching as a whole, providing a concrete example for students, where at this age, children often do something by imitating. (F, personal communication, 2022)

Exemplary is crucial in guiding and habituating children from school to their respective households so that there is a correlation between education at school and the household environment, based on the teachings of Islam, which is undoubtedly the hope of every parent to

form better character children. (N, personal communication, 2022).

The application of the exemplary method carried out in early childhood mentoring is a must. Considering that at this time, students have not been able to distinguish right and wrong, which is the strongest at this time children imitate what is done and said by teachers, parents, and other family members., Therefore, as educators, we must act and speak correctly so that this child does not imitate bad things in speaking and behaving." (E, personal communication, 2022).

Character education requires an example from all of us, both teachers and parents. Moreover, exemplary is a method in guiding early childhood to guide children to have a good personality and character (W, personal communication, 2022).

One of the keys to our success in developing children's character is the example of each component in our kindergarten, both leaders, teachers and other staff and assisted by parents". (R, personal communication, 2022).

From the various opinions of the respondents above, it can be concluded that early childhood education in guiding and instills habits to become a personality or character through example by teachers, parents, and community members. These three components support each other to work together to realize Islamic value character education that becomes a basic in everyday life in society.

b. Using the principle of continuity/routine (habituation in all aspects of life)

Based on the results of observations and interviews, it was found

that habituation is one of the methods used to guide children in forming Islamic values in the Integrated Islamic Kindergarten throughout the city of Palembang.

The things we teach must indeed be included in the curriculum, both the national and school curriculum. So every teacher and employee must obey it. For example, we teach children to always speak gently to parents and teachers (RL , personal communication, 2022).

Habituation is the initial stage of introducing children to the rules that exist in Islam, therefore familiarizing these children with the things that are easiest for them to understand, such as eating, socializing, and other worship activities that we always associate with Islam (R, personal communications, 2022).

Referring to the opinion above, the researchers can conclude that habituation is a method implemented by the IT kindergarten in Palembang City to carry out the process of teaching and learning activities, viewed from the side of stimulus and response learning theory. The connecting theory from Thorndike, introduced by Edward L Thorndike, said this theory refers to "trying and trying" if we fail, we try again and finally succeed. This continuous habituation is a repetitive exercise that becomes a habit (Russell, 1949).

c. Using the principle of awareness to act in accordance with the character values taught

From the interview data and observations, we can conclude that every IT Kindergarten in Palembang city provides guidance and education referring to the 2013 curriculum by innovating character values in every step of teaching,

guided by eighteen items of character values. The values are included in Islam's teachings in the learning process at the IT Kindergarten in Palembang.

According to TA, these children are here. When they meet the teacher, they greet the teacher, and when there is food, they want to share it with their friends (TA, personal communication, 2022). Then the children here are cheerful, often play together, and sometimes cry, but the name is children after that forgive (RD, personal communication, 2022).

Our children are taught responsibilities, for example, the responsibility of being careful when playing" (HS, personal communication, 2022), as well as teaching the culture of sitting neatly, learning to be honest in saying what is, being Sincere in giving and giving" (RL, personal communication, 2022).

In educating our children, it is essential how children can grow and develop with honesty, tolerance, kindness to others, obedience, and obedience to religious teachings. This is where the specialty of our kindergarten is compared to other kindergartens in general. (R, personal communication, 2022).

d. Environmental conditioning that can support character education.

We teach our children to sit neatly in class (TA, personal communication, 2022). Our children teach Social Care. For example, if there is food, share if there is a friend there is no food, while others do it (RD, personal communication, 2022). The HS also said that our children are taught to care about the environment by teaching them to throw garbage in the trash (HS, personal communication, 2022).

Creating a good school environment, because, in schools where children play and learn, therefore for children to have good character, it must have a suitable environment as well (RL, personal communication, 2022).

Factors that influence the implementation of the concept of education

a. Teachers' background

From the results of interviews and field data observations, it can be concluded that educational background is one of the factors determining the success of implementing Islamic values-based character education in Integrated Islamic Kindergartens throughout Palembang.

Many IT kindergarten teachers still do not have a PGTK educational background or the equivalent. Teachers who teach not from PGTK usually find it difficult to adjust to the existing situation, while teachers with a PGTK background seem young to adjust, especially with children. To help teachers who do not have relevant backgrounds, the kindergarten includes teachers in training activities held independently and by participating in activities outside kindergarten.

Educational background is one of the benchmarks for teachers to say they are professional or not. The higher the educational background of a teacher, the higher the level of professionalism because the educational background will determine a person's personality, including, in this case, his mindset and insight, factors that influence a person's personality. These factors will affect the professional competence of teachers in teaching.

The quality of adequate teacher education, of course, will positively affect

the potential of students. This educational background is defined as the level of education that a person has taken. The academic qualification is the minimum educational background a person must meet. Minimum education must be met by a teacher as evidenced by a diploma or certificate of relevant expertise following the provisions of the applicable legislation.

The teacher's educational background at the Palembang IT Kindergarten dramatically influences the results of student learning achievement in the future. As a teacher in kindergarten said, "If a teacher teaches something that is not in his field, it is like feeding grass to fish. Their skills are deficient for teachers who do not master what is being taught. This is the main factor that causes the quality of learning outcomes in kindergarten to be low." (UDU, personal communication, 2022).

b. Budget

In order for school activities to run smoothly, sufficient finance is needed. In addition to funds from the government, other funds from parents are tuition and monthly contributions. With the smooth implementation of education at TK IT Palembang from a financial perspective, schools only get funds from parents, the government, and foundations. There is no financial support from other communities.

Based on observations, financial conditions are still an obstacle, primarily related to the high amount of income from Kindergarten financial sources from students. The varying number of students is a problem for school income. TK IT finances mostly come from community donations in the form of monthly tuition fees, entry fees, registration fees, and other

contributions, while assistance from the government is relatively small.

The results of an interview with the Head of the IT Kindergarten in the city of Palembang, Mrs. RL, said, "TK IT looks for the main source of finance from community donations in tuition fees, registration fees, registration fees, and government assistance. We manage that financial source as the head of the kindergarten" (RL, personal communication, 2022).

In another interview, HS said, "In my place, finances are still an obstacle because most of it comes from community donations, while government assistance does not yet exist (HS, personal communication, 2022).

In another interview, RL said: for the development of this school, we get support from the community in the form of monthly fees, registration fees, and development money which is used entirely for institutional development, but the finances are still limited (RL, personal communication, 2022).

c. Facilities and infrastructure

One aspect that should receive the immediate attention of every education manager is educational facilities. Educational facilities generally include all that directly support the educational process, such as buildings, study rooms or classes, educational tools or media, tables, and chairs. Meanwhile, what is meant by facilities/infrastructure are those that indirectly support the educational process, such as yards, gardens, or school parks, as well as roads leading to the school.

Given the importance of infrastructure in learning activities, students, teachers, and schools are closely

related. The support of learning infrastructure will help students more. Not all students have a good level of intelligence, so using learning infrastructure will help students, especially those with weaknesses, participate in learning activities. The support of infrastructure facilities will help teachers. Learning activities will also be more varied, exciting, and meaningful. At the same time, the school is obliged as the party most responsible for managing all activities. In addition to providing, the school also maintains its infrastructure.

IT Kindergarten facilities and infrastructure need to be improved, especially in procuring goods and completeness of facilities directly related to student or student learning activities in IT Kindergarten in Palembang. The condition of building facilities is still a problem, especially the status of the building, the completeness of the building, limited classrooms, and limited educational aids (APE) (Observation, 2022).

Several Heads of IT Kindergartens also have the same opinion. They said, "the condition of our building is still not ideal for the development of children's potential; therefore, we will try to continue to improve the capacity and quality of existing facilities and infrastructure" (TA, RD, R, RSA, personal communication, 2022).

The mechanism for procuring kindergarten facilities in the city of Palembang is usually carried out by the head of the kindergarten and the foundation that oversees it. As in Raudho Kindergarten, the Principal has identified the need for goods or procurement of APE (Educational Props) procurement of play

facilities and made proposals for submitting goods requirements, always coordinating with the teachers who will be submitted. After the application has been approved, then the goods are spent. The mechanism for implementing procurement at TK IT Raudho is a request for goods, which is then submitted to the foundation. However, in several other kindergartens, the foundation fully gives autonomy to the head of the kindergarten to develop and improve its facilities and infrastructure (TA, personal communication, 2022).

According to RL, the existing suggestions and infrastructure still have many shortcomings, especially (AFE) educational props, prayer rooms, and other game tools, such as slides, swings, and pages that are still joined to the MI page (RL, personal communication, 2022).

Based on the above circumstances, it can be concluded that the problem of facilities and infrastructure significantly contributes to implementing character education in early childhood in IT Kindergarten in Palembang. For this reason, the government should be able to increase the assistance program for facilities and infrastructure to support the success of education.

d. Government support

Early Childhood Education is not foreign to society today. Its presence has also been recognized by Law No. 20 of 2003 concerning the National Education System (Sisdiknas) contained in section seven, article 28, paragraphs 1-6, where early childhood education is directed at preschool education, namely children aged 0 to age 6. year.

According to Law No. 20 of 2003 concerning the National Education

System, early childhood education is a coaching effort aimed at children from birth to six. The law is carried out by providing educational stimuli to help physical and spiritual growth and development so that children are ready to enter education. Furthermore, early childhood education includes Kindergarten (TK).

Regulations relating to the institution itself, such as regulations relating to the implementation of education, are contained in Law no. 20 of 2003 concerning Sisdinas, which regulates the existence of PAUD in TK. The Head of TK Ulil Albab RL said that by confirming the existence of PAUD in which there was a TK, the TK status was guaranteed" (RL, personal communication, 2022).

This government guarantee impacts other components in early childhood education institutions such as kindergartens.

Government Assistance, With transparent and impartial regulations, the components of the institution itself are equal to other schools, such as teachers. Kindergarten teachers get equal treatment in the 2005 Teacher and Lecturer Law; Kindergarten teachers must have an undergraduate education qualification or equivalent and are entitled to a certification allowance like other teachers. This was acknowledged by the Head of Kindergarten, R, who said, "As a kindergarten teacher until now, we get certification allowances and other benefits from the government" (R, personal communication, 2022).

This situation was also acknowledged by the head of TK Cendikia Faiha RD, saying, "The condition of teachers is greatly helped by certification

assistance from the government so that teachers can live more properly than before and concentrate on teaching" (RD, personal communication, 2022).

Educational facilities assistance from the government is in the form of educational equipment such as tables and chairs, books, and educational teaching aids. In some kindergartens, there is also assistance in building buildings for school development purposes, such as classrooms for learning places.

The government assistance above is based on the role of early childhood education, which is very important for children's growth and development, just like the role of families, the environment, and schools, namely providing early learning with fun methods for children. The development of an educational institution or institution cannot be separated from the role of the government, society, and parents. However, due to the lack of public awareness of the importance of early childhood education, limited funds to include children in kindergarten, and limited allocation of funds from the government, the number of participants in kindergarten has increased. This case must be taken seriously, considering that education is essential for children worldwide, especially in Indonesia.

In addition to the lack of government's role in the development of PAUD, the government also allocates fewer funds for early childhood education needs. Through the Ministry of National Education, especially the Directorate General of Out-of-school Education, the government has prepared funds for PAUD operations. However, these funds are not sufficient for all PAUDs throughout Indonesia, so the government provides a

proposal to increase the contribution of funds to PAUD. This funding problem is reasonably fundamental and contradictory, considering that the fulfillment of the right to education should be free, but in reality, it cannot be accessible. So to get full education rights, people still have to pay.

In general, when considering the above factors, many things must be considered in shaping children's character based on Islamic values, starting from teachers, budgets, learning facilities, and the government's concern for this institution. The role of the teacher as a role model in schools dramatically influences the effectiveness of the implementation of character education. Educators with strong and intelligent characters are needed in the situation and condition of the nation (TA, personal communication, 2022).

Furthermore, according to RD, value education is the implementation of character education obtained from the environment influenced by various factors such as the availability of budget, facilities, and community and government support" (RD, personal communication, 2022). According to the head of the IT Ulil Albab Kindergarten, several things have become our commitment to teaching and learning activities at the Ulil Albab IT Kindergarten. Among them are the educational background, funding, infrastructure, and government support. This is very influential in implementing teaching and learning activities in general, especially the application of character education based on Islamic values (RL, personal communication, 2022).

Based on the above, according to the researcher, attention to the success of character education is inseparable from government support. The government has

implemented many regulations to achieve quality and equitable education.

From the data from interviews, observations, and documentation in this study, the researchers concluded that the factors that influence the application of early childhood character education are based on Islamic values in TK IT in Palembang city. The first is the teacher's educational background, the second is the budget/funds, and the third is government support.

DISCUSSION

The concept of Islamic Value-Based Early Childhood Character Education in Palembang City is an effort to develop the cognitive, affective, and psychomotor domains. The estuary of the cognitive domain is the growth and development of intelligence and academic intellectual abilities, the affective domain leads to the formation of character and personality, and the psychomotor domain leads to vocational and behavioral skills.

Law Number 20 of 2003 concerning the National Education System article 1 number 14 states that Early Childhood Education (Pendidikan Nasional, 2010) is a coaching effort aimed at children from birth to the age of six, which is carried out through the provision of stimulation education to help physical and spiritual growth and development so that children have the readiness to enter further education.

Character education is behavioral education formed through habituation and using the model of educators, parents, and people in the child's environment. Article 1 of the 2003 National Education System Law (Pendidikan Nasional, 2010) states that the purpose of National Education is to develop students' potential to have

intelligence, personality, and noble character. Thus, education does not only form intelligent Indonesian people but also has personality and character.

Character education is a noble character education involving aspects of knowledge, feelings, and actions. These three aspects strengthen the child's character. Children are directed to the development of intelligence, namely intellectual intelligence, emotional intelligence, and spiritual intelligence. In this case, it is responsible for implementing character education for students in TK IT. The implementation of learning combines the values of the nation's character, which include religion, honesty, tolerant, disciplined, hard work, creativity, independence, democratic, curiosity, national spirit, love for the homeland, appreciation of achievements, friendly/communicative, love peace, love to read, care for the environment, and care about social.

As the example that the author has stated before, indirectly, the government brings parents to think passively about the importance of character education, even though the personality aspect that is built from a strong character is something that is needed to underlie various cognitive and psychomotor abilities, so that when they grow up not being a selfish person, look at how many ministers of state are involved in corruption, not infrequently acts of violence, this happens because of the lack of a strong foundation of a good personality in them.

In the history of Islam, about 1400 years ago, Muhammad SAW, the last Prophet in the teachings of Islam, emphasized that his primary mission in educating humans was to perfect morals and strive for morals and character building (Abdul & Andayani, 2012).

The success of a nation in achieving its goals is not only determined by the abundance of its natural resources. However, it is primarily determined by the

quality of its human resources. Some even say that a great nation can be seen from the quality/character of the nation (humans) itself. Understanding the history of something is very important to understand in what context the concept was born and for what the concept was fought. Referring to the opinions of world education figures, leaders, and experts who agree on character building as an educational goal, the history of character education is as old as character education itself. However, character education was lost and forgotten in the world of education, especially in schools (Abdul & Andayani, 2012).

Some say that disorientation in education is the cause of the failure of education. Proper education can build a whole person (holistic), where each person will be able to find his/her identity, meaning, and purpose in life through his relationship with nature, the environment, and spiritual values (divinity), or teach cognitive, affective, and psychomotor, the reality is that it only develops the cognitive aspect and makes children alienated from their environment (Fitri, 2012).

Based on Elkind's research on Early Childhood Education, children who are too forced to master cognitive abilities will become stressed because there is an incompatibility with their age who should play and explore a lot (Elkind, 1967).

Children's academic success is only measured by the achievement of rankings and numbers, not measured in the child's learning process. Consequently, parents and teachers tend to force children to study hard to achieve targets so that children's playing time will be reduced or even lost. This kind of education pattern will print children's personalities which is hard because they have lost their childhood, so

it will be challenging to shape them into character individuals in the future. For this reason, one alternative that can be offered to solve this problem is to implement integrated character education in schools. Namely, education that combines and optimizes informal and formal education activities. Schools must optimize children's learning time by trying to shape children's character (Fitri, 2012). To realize character education oriented to the formation of a strong character, the value factor used as the basis becomes something very vital.

Kertajaya (2010) defines *character* as a characteristic possessed by an object or individual. These characteristics are original and rooted in the personality of the object or individual and are the driving engine of how a person acts, behaves, says, and responds to something (Abdul & Andayani, 2012). Regarding character formation, Munir defines *character* as a pattern, be it thoughts, or attitudes, be it thoughts, attitudes, or actions that are attached to a person very firmly and are difficult to remove (Munir, 2010). Moreover, Islam is a religion full of ideal values, especially those of a noble character or personality or *akhlak karimah*.

Therefore, one alternative character education can be developed from Islamic religious values. For Muslims, the relevant character education is Islamic character education, meaning that education is oriented toward forming a strong character, where a strong character, in this case, is a character that follows Islamic religious values.

Character education must start earlier so children can have a strong foundation. Effective character education

in children is when children are 5-11 years old. This period becomes a golden age for children in developing their character (Alex Hadi Prajitno, 2014).

Rachman (2011) states that one of the most critical stages in human development is the age of 0-5 years, commonly called the golden age, where the development of the intellectual quotient (IQ), emotional quotient (EQ), and spiritual quotient (SQ) is needed. Therefore, providing education that promotes these three developments in a balanced manner by sharing methods is significant.

Furthermore, Rachman (2011) states that ignoring this period is the same as ignoring the most critical asset in one's life. Parents who yearn for sons and daughters with Islamic character should instill Islamic values at that time.

Shaping the character of children requires stages that are designed systematically and continuously. As developing individuals, children have the nature of imitating without considering excellent or bad. Children will see and imitate what is around them; even if it is very attached to the child, it will be stored in long-term memory (LTM). If what is stored in the LTM is positive (good), further reproduction will result in constructive behavior. However, if what goes into the LTM is negative (bad), the reproduction that will be produced in the future is destructive (Fitri, 2012).

Character education is an effort to educate children to make wise decisions and practice them in everyday life to positively contribute to their environment (Megawangi, 2004). Meanwhile, Gaffar, (2010) states that character education is a process of transforming the values of life

to be grown and developed in a person's personality so that they become one in the behavior of that person's life.

said that children trust their parents; their clean hearts are like pearls that shine silently from every twist and image. He would accept any painting written on him and tend to whichever direction he was directed. If he is accustomed to good things and taught kindness, he will grow in goodness and prosper in the hereafter, and his parents, teachers, and guides will also enjoy the reward. Moreover, if he is accustomed to the wrong things and ignores them, as if he neglects pets, he will be harmed and perish, and his sins will cover both his parents and caregivers (Juwariyah, 2010).

Kindergarten has been implemented since the age of 5 years (Juwariyah, 2010). 18 values must also be developed in determining the success of character education in schools, namely: (1) religion; (2) honesty; (3) tolerance; (4) discipline; (5) hard work; creativity; (7) independent; (8) democratic; (9) curiosity; (10) national spirit; (11) love for the homeland; (12) rewarding achievements; (13) friendly/communicative; (14) peace-loving; (15) likes to read; (16) care for the environment; (17) social care; (18) responsibility (Fitri, 2012).

The IT Kindergarten carries out several programs in Palembang City to realize the goals of character education: First, a full-day learning program that makes it easier to carry out character education for students by providing direct examples from teachers and everyone in the school environment. One of the efforts to create a school environment with character is by holding routine activities. The activities are carried out by students

continuously and consistently at all times. For example, the program of spreading smiles, greetings, behaving politely, the dhuha prayer program, morning dhikr, praying, memorizing the Qur'an, and praying in congregation.

Second, the library time program aims to make students love reading, watching movies, and telling Islamic stories. The third is the empathy day program. It is a program to foster a sense of concern for fellow Muslims. Fourth is the market day program. That is a program to foster a creative spirit and entrepreneurial spirit. In addition to the four programs mentioned above, many other activity programs are oriented toward developing students' character. In the evaluation, the IT Kindergarten in Palembang City carries out an evaluation report program to parents in the form of a description, which is held every three months and establishes good cooperation with the guardians of students, one of which is by holding a family day program. The results of the character education system implemented by IT Kindergarten in Palembang City, so far, IT Kindergarten in Palembang City has succeeded in educating students who are honest, independent, care about the environment and behave well, according to the statements of several parents.

The researchers were interested in conducting further research on how to plan, implement, and evaluate character education carried out at the IT Kindergarten in Palembang City. Islamic Character Education-based learning, the first is to provide Human Resources (HR) after it is deemed ready. A meeting will be held to plan a global annual program, where at this stage, the character indicators

will be applied (taught in IT Kindergarten in Palembang City). After deciding on the character indicators, the age group teachers make a more detailed program plan each time they enter the theme. Daily plans are made every weekend after the weekly evaluation is held. At this stage, the IT Kindergarten in Palembang City has carried out according to the stages and standards of making daily activity plans.

The successful implementation of character education in academic units such as kindergartens can be achieved with the involvement of all school members, families, and community members. In his research, even Wening (2012) concluded that value education is the implementation of character education obtained from the family environment, school, peers, and mass media. The family is the first environment for character formation and education that must be empowered, while character education in schools is emphasized, inculcating morals, aesthetic values, and noble character. Besides, the community environment also dramatically affects the character or character of a person. The existence of role models is significant. For example, parents, teachers, and public figures must be direct examples for children or students.

Mulyasa (2011) has a similar opinion that the integration of character education through the learning process of all subjects is a model that is widely applied. This model is adopted with the paradigm that all teachers are character educators. Thus, a teacher is a real example of students applying the character values taught.

CONCLUSIONS

Based on the discussion that has been described previously, it can be concluded that the implementation of character education in IT Kindergarten in Palembang City is by forming and educating children so that children can become children with character, including by forming: parenting patterns (Hadanah), role models, habituation, using principles awareness in not complying with character values by referring to the nine character values program implemented in IT Kindergarten, environmental conditioning that supports the implementation of character values, advice, and supervision in the learning process. Furthermore, the factors that influence the implementation of Character Education are teachers' educational background, the available budget, facilities, and infrastructure, as well as the government as a policy maker. The success of character education will be felt when all elements properly carry out their respective functions.

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ACADEMIC SUPERVISION OF THE HEAD OF THE MADRASAH IN INCREASING THE PEDAGOGIC COMPETENCE OF MTS TEACHERS AL-KHOIRIYAH BANYUASIN

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Abstract: The teacher's pedagogic competence can develop well, and it is necessary to have supervision designed and implemented by the head of the madrasa. From the implementation of academic supervision, some factors can later support these activities and inhibiting factors. This type of research is classified as qualitative research. The aim is to examine and analyze how the supervision of the madrasah principal in the development of teacher pedagogic competence. The approach used in this research is a case study approach, with data collected by observation, interviews, and documentation studies. The results of this study concluded that academic supervision was carried out through three stages, namely the planning, implementation, and evaluation processes. The development of pedagogic competence for all ten teachers at MTs al-Khoiriyah Banyuasin is carried out by supervising the learning process in the classroom, helping to solve problems faced by teachers, improving infrastructure, and creating good communication and providing motivation. Supervision of madrasah principals is related to the pedagogic competence of teachers because supervision will form the ability of capable and professional teachers to implement learning.

Key Words: Academic; Competence; *Madrasah*; Pedagogic; Supervision.

INTRODUCTION

One of the crucial components in implementing education is the teacher because he is the spearhead in the teaching and learning process and interacts directly with students in the classroom (Berliani, 2017). It is the teacher who plays a vital role in making students understand and understand the subjects being taught. Therefore, to achieve success in the teaching and learning process, professional teachers are needed.

Teachers, as professional educators, should have competencies that meet specific quality standards or norms. The teacher competencies include pedagogic, personality, social, and professional competencies obtained through professional education (Nomor, 14 C.E.). A teacher must also master these four competencies in carrying out his teaching profession to create a good learning environment for students so that teaching objectives can be achieved optimally. Thus, the role of a teacher is vital in determining the success of teaching and learning.

The success of the teaching and learning activities in the classroom cannot be separated from the teacher's three processes or stages. The three stages are the planning, implementation, and assessment or evaluation processes. In the planning process, teachers need to know the characteristics of their students so that they can choose materials according to the fundamental competencies possessed by students, techniques, models, methods, and appropriate media in the preparation of learning activity plans. At the implementation stage, the teacher implements the plans that have been prepared and makes observations of students in the form of small notes or observation sheets. At the assessment or evaluation stage, the teacher evaluates students and themselves. Evaluation of students is not only in the realm of knowledge but also attitudes and skills. At the same time, self-evaluation aims to find out what deficiencies exist at the stages of the planning and implementation process so that improvements can be made at the next meeting. However, it is not uncommon for teachers or prospective teachers who still have difficulty applying these teaching skills.

As one of the competencies of professional teachers, good teachers gain teaching skills through education in both pre-service education and the office (Supriyono & Imron Arifin, n.d.). Ironically, the reality shows that some teachers have difficulty applying learning skills because not all teachers educated in educational institutions can be adequately trained. Moreover, not all teachers who teach in madrasas have educational backgrounds (Susanti, n.d.) because the selection process for prospective teachers

by madrasas is less professional. The condition underlies the need for teachers to get guidance and direction from the head of the madrasa in the form of supervision.

Supervision has a critical role in the educational process. Because no matter how good an educational program planning is, if a good monitoring process does not accompany it, then all previously planned programs will not have a precise, measurable level of success. It will be very prone to deviations and become difficult to detect. That is why supervision is needed.

Educational supervision or supervision is all forms of assistance from supervisors to improve school management and the performance of staff/teachers in carrying out their duties, functions, and obligations so that educational goals can be achieved optimally (Asf & Mustofa, 2013). The supervision is done by providing assistance, encouragement, coaching, guidance, and opportunities for school administrators and teachers to improve and develop performance under the supervision of supervisors.

Nur Aedi defines *academic supervision* as a series of activities to help teachers develop their abilities in managing the teaching and learning process to achieve predetermined learning goals (Aedi, 2014). Academic supervision functions to help teachers develop learning both in planning, implementing, and conducting learning assessments as well as following up on the results of the assessment in the form of student guidance either through class visits, individual guidance, and teacher groups as a responsibility in achieving learning success in schools (Zainuddin, 2010). From this definition, it is emphasized that

academic supervision is a series of activities carried out by supervisors and principals to help teachers develop their ability to manage the learning process, which is directly related to students' success in learning.

The skills of teachers supervised in schools or madrasas are oriented to the four National Education Standards (SNP). The four SNPs are graduate competency standards (SKL), content standards, process standards, and assessment standards. The four SNPs are the teacher's fields of work (Nasional, 2013). Therefore, the teacher's ability is a severe concern to the head of the madrasa. In connection with that, academic supervision is carried out by supervisors to coach, develop, monitor, and evaluate teacher abilities.

Teachers' ability in madrasas, especially in realizing learning effectiveness, is strongly influenced by the leadership of the madrasa principal (Banani, 2017). In addition, the results of previous research also show that the madrasa principal's understanding of academic supervision can improve the teaching skills of teachers (Hartatiek, 2018). For this reason, supervisors need to take it seriously in carrying out their primary duties and functions in management and academic aspects, especially those related to improving the ability of teachers.

MTs Al-Khoiriyah is the only Madrasah Tsanawiyah in Muara Sugihan District, Banyuasin Regency and is under the auspices of the Ministry of Religion and is sheltered by the Al-Khoiriyah Foundation. The curriculum used is the government curriculum (KTSP and K13). The results of initial observations and interviews with the Head of the Madrasah

show that the pedagogic competence of teachers at MTs Al-Khoiriyah is quite good, with a percentage of 58%. In comparison, 42% of teachers still need coaching and guidance (KM, personal communication, 2022).

Based on field data, the authors found that MTs Al-Khoiriyah is an educational institution far from the city and located in remote areas, even in the middle of the wilderness. If the madrasah in the madrasah principal implements supervision properly, it is very reasonable because of the strategic position and location close to the Ministry of Religion office/madrasa supervisor. Nevertheless, if the madrasa is far away and challenging to reach by the supervisor or the city center, will this also be implemented or carried out properly? Then the author also looks at the status of schools with private status under the Al-Khoiriyah Foundation. If a madrasah has a state status, it is appropriate to have academic supervision that goes well because, from the head of the madrasa to the supervisor, they have responsibilities to government agencies and their superiors. However, will this also apply to foundations if the madrasa has a private status? The last date the author sees is the comparison of supervision by seniors and juniors in leadership. It is customary for madrasas or public schools to be led by seniors or adults who have gone through a very long tenure process. However, the madrasas that the researchers will study are led by young people who have just finished their undergraduate studies (S1). This is interesting, so the author wants to study and research at MTs Al-Khoiriyah Banyuasin.

Pedagogic science, or the science of educating children (Sadulloh, 2010), is very much needed by a teacher. Because in addition to mastery of the material provided, the management of the learning process for students is also crucial so that students can learn effectively. However, at MTs Al-Khoiriyah, there are still students who are often bored when the learning process takes place; this happens because the teacher does not provide classroom management effectively. Effective so that many students are bored.

From the results of observations and pre-research interviews with one of the MTs Al-Khoiriyah teachers, it appears that several efforts to develop teachers' pedagogical abilities have been carried out, among others, by conducting training, workshops, KKG, and providing active supervision from the head of the madrasa. The high frequency of meetings held between madrasah principals and teachers on various occasions seems to be very helpful for teachers in developing pedagogic competencies, especially those related to teaching and learning activities in the classroom. Another observation result found that there were teachers at MTs Al-Khoiriyah. They were less able to arrange learning administration, such as (syllabi, promissory notes, and lesson plans) so they only duplicated the existing tools. This is due to a lack of understanding in designing learning tools and a lack of guidance from supervisors.

Based on actual conditions at MTs Al-Khoiriyah, the supervision of the madrasah principal has not run optimally due to coaching and guidance as well as assisting in solving problems teachers face. Therefore, this research is critical because researchers want to know about

the academic supervision of madrasah principals in improving the pedagogic competence of teachers at MTs Al-Khoiriyah. Because this has an essential influence on the learning process so that the success of teaching and learning activities can be achieved.

METHODS

This research is kind of qualitative research uses a natural setting to interpret the phenomena that occur and is carried out by involving various existing methods (Moleong, 2007).

This study places the role of the head of the madrasa by using an academic supervision approach to improving the pedagogic competence of teachers at MTs Al-Khoiriyah. Therefore, the researchers try to describe the academic supervision of the head of the madrasa in improving the pedagogic competence of teachers.

Data collection techniques can be carried out in several ways. As revealed by Creswell that the steps of data collection are to set boundaries in information collection both by observation, interview documentation, and other materials that support techniques in collecting data and determining data. By recording information (Creswell, 2017).

So broadly speaking, the observation technique is used to obtain the data needed in this research. In the research process, observations are carried out before the research begins. This initial observation aims to explore the initial data used as a provision for researchers to compile a list of research questions. Researchers conducted thorough observations of the madrasah principal's data and academic supervision program.

Furthermore, using the interview technique the type of interview used by the researcher is a semi-structured interview, which is more open. Researchers will find problems more openly, where the parties invited to the interview are asked for their opinions and ideas. In this case, the researcher will listen carefully and take notes on what the research subject states. The interview reflects a process of interaction between the interviewer and the source of information (Tanzeh, 2011). Meanwhile, the interview guidelines were further developed by researchers.

The research informant was one principal to dig up information about teachers' academic supervision and pedagogic competence with the initials KM. Meanwhile, one representative of the academic division was to determine the extent of the implementation of the supervision of the madrasah principal on the supervised teacher with the initials WBA. Then four teachers to find out how far the supervision of the madrasa principal is in improving pedagogic competence with the initials KM, G1, and G2. G3. G4.

Then using documentation techniques, the documentation method collects data related to research in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, more extended agendas, and so on (Arikunto, 2019). The documentation needed in this study is madrasa administration in the form of madrasa profiles, student data, supervision instruments, teacher performance assessment results (PKG), and madrasa facilities and infrastructure, which will later become documentation data for researchers.

One of the weaknesses in qualitative research is the validity or validity of the results of qualitative research (Jonathan, 2006). Several factors affect the validity of qualitative research data, namely the value of subjectivity, collection methods, and research data sources. However, many qualitative research results are doubtful for several reasons, namely the subjectivity of researchers is the dominant thing in qualitative research, research tools that are relied upon are interviews and observations may contain weaknesses when conducted openly and especially without control, and qualitative data sources that are less credible. will affect the results of research accuracy.

Therefore, this study uses triangulation techniques. Maleong revealed that triangulation (triangulation); is a data validity checking technique that utilizes something other than the data to check data as a data comparison (Moleong, 2007).

Researchers have conducted data analysis since the beginning of the field. Data analysis in qualitative research is carried out before entering the field while in and after finishing the field (Sugiyono, 2016). The collected data is then processed using qualitative descriptive techniques. Researchers conduct data analysis starting before going to the field, the process in the field, and after completion. The qualitative descriptive analysis technique referred to in this study is non-statistical analytic with an inductive approach, namely an analysis of data that departs from problems or statements or specific themes that are the research focus (Kasiram, 2010).

According to Robert C. Bogdan and Sari Knopp Biklen, data analysis is

systematically searching and compiling data obtained from interviews, field notes, and documentation by organizing data into categories, breaking it down into units, synthesizing, and compiling it into patterns. , choose what is essential and what will be studied, and make conclusions so that they are easily understood by themselves and others (Sari & Bogdan, 1992). Data analysis steps include data reduction, data presentation, verification, and conclusions (Miles, 1994). In the data analysis process, the reduction process, data presentation, and conclusion drawing are steps carried out without being bound by chronological boundaries. These steps are interconnected before, during, and after the data collection

RESULT

Implementing Academic Supervision of Madrasah Heads in Improving Teacher Pedagogic Competence at MTs al-Khoiriyah Banyuasin.

The results of research in the field of implementing academic supervision at Mts al-Khoiriah Banyuasin through the stages of planning supervision, implementing supervision, following up on supervision results, and evaluating the results of supervision, which will be discussed below

a. Academic Supervision Planning Stage

In the first academic supervision, the principal's task is to plan a supervision program. In order to be able to carry out supervision, the head of the madrasa must have competence in preparing academic supervision programs

The head of the madrasa said that the academic supervision program was

essential because it was a reference for carrying out supervision. Just imagine there are 20 teachers and employees here. If there is no planning, they will be overwhelmed. In making plans, I always coordinate with other deputy heads of madrasas at work meetings (Raker) at the beginning of the year. Moreover, in implementing supervision, I coordinate with the academic section. I also socialize this supervision program at the meeting. This is so that teachers and employees also understand the aims and objectives of this supervision program (KM, personal communication, 2022). In the implementation of supervision, we discuss the planning for the implementation of supervision so that the program is carried out properly (WBA, personal communication, 2022).

The academic supervision planning program is prepared at the beginning of the new academic year. As representatives of the academic division, the head of the madrasah also involves the teacher in preparing a plan for implementing supervision. To arrange a schedule and time, we discussed it together in a work meeting at the beginning of the year led by the head of the madrasah (G1 dan G4, personal communication, 2022).

The head of madrasa al-Koiriah, in planning the supervision program related to the schedule of class visits before the implementation of supervision, always coordinates with the relevant teachers even though everything is scheduled. Usually, the head of the madrasa always coordinates or reminds us before the implementation of supervision (G2 dan G3, personal communication, 2022).

The teacher concerned can prepare and be responsible for its implementation.

If teachers know about supervision activities, they will prepare themselves as best they can. The existence of academic supervision will encourage teachers to complete administration and prepare to learn for both classroom and subject teachers. In preparing administrative completeness and other equipment together at the beginning of the new school year, there will be a sense of togetherness and will undoubtedly excite teachers. The administrative matters can be used by the head of the madrasa to guide the administration's preparation and explain the benefits of supervision.

The supervision schedule is prepared at the beginning of the school year, but when there are simultaneous and sudden activities, it will be adjusted accordingly. Thus, all parties need to understand, both the head of the madrasa and the teacher.

The head of Madrasah MTs al-Khoiriyah Banyuasin prepares a supervision program. The head of the madrasah should prepare a supervision program as a reference for conducting supervision for a year—the supervision program functions as a guideline for the implementation of the supervision of the madrasah principal. With a straightforward program, it is hoped that the implementation of academic supervision can run smoothly and optimally. The planning for the supervision of the Madrasah Head at MTs al-Khoiriyah is for all teachers, both classroom teachers, Physical Education teachers, and Islamic Religious Education teachers. The head of Madrasah al-Khoiriyah plans a supervision program for the head of the madrasa to ensure good planning can be carried out and get good results as expected.

The academic supervision of the madrasah principal at MTs al-Khoiriyah carries out supervision activities using a collaborative approach. In this case, the madrasah principal supervises according to an agreed schedule with the teachers and then jointly discusses the teacher's problems in learning. Then the supervision technique was used using two techniques: groups and individuals. Group supervision is carried out at the beginning of the new school year and once a month in the first week. In the group technique, the head of the madrasah provides guidance and fosters teacher motivation in teaching. In addition, group supervision is often used for case discussions about problems that arise in teaching and learning activities. Teachers who have problems with their students in the class are presented and then discussed with the principal and other teachers.

b. Academic Supervision Implementation Stage

Academic supervision is carried out in three stages: planning, implementing and following up on the results. Good activity in order to obtain good results must be well planned. The principles of planning for academic supervision are objective, responsible, sustainable, based on SNP, and based on school needs.

In carrying out supervision activities, the head of the madrasa, as a supervisor, must use techniques carrying out supervision. Therefore, every madrasa head or supervisor must have the technical ability to apply appropriate supervision techniques in carrying out educational supervision. Supervision can be done in various ways, aiming that what is expected

together can become a reality. Supervision methods or techniques can be classified into two, namely individual techniques and group techniques (Purwanto, 2019).

This study shows that the principle of MTs al-Khoiriyah in carrying out supervision activities uses two techniques, namely individually and in groups, by looking at the existing situation and conditions. Individual techniques are carried out utilizing visits; namely, supervisors come to class to observe teachers' teaching and see strengths and weaknesses that need improvement. The head of the madrasa as supervisor said that when carrying out class visits, I carried out four stages, namely: (1) the preparation stage, (2) the observation stage during the visit, (3) the final stage of the visit, (4) the follow-up stage (KM, personal communication, 2022).

From the results of the interview, it can be seen that in carrying out supervision activities, the head of the Madrasah MTs al-Khoiriyah carried out four stages, namely (1) the preparation stage, (2) the observation stage during the visit, (3) the final stage of the visit, (4) the follow-up stage.

Based on the observations in the field, the steps for implementing academic supervision carried out by Mts al-Khoiriyah are the pre-observation stage (initial meeting), creating a friendly atmosphere with the teacher, discussing the preparations made by the teacher, preparing the observation instrument to be used. Then the learning observation stage is the observation of the learning process. the use of observation instruments and the existence of notes based on observations that include the behavior of teachers and students during the learning process

(starting from the introduction to closing (Observasi, 2022)). From these observations, it can be seen that the implementation of academic supervision carried out at Mts al-Khoiriyah was carried out well.

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In group supervision, madrasah principals use to help teachers develop their professional abilities in developing teaching skills through specific techniques. In addition, in the implementation of group supervision, the principal of the madrasah is used to motivate teachers to have enthusiasm and responsibility in carrying out their duties.

Preparation for supervision of class visits at MTs Al-Khoiriyah uses the discussion method conveyed by the madrasah principal. Usually, before there is supervision, if there are teachers experiencing problems in teaching, maybe about strategies or the use of media, teachers are accustomed to discussing with

other teachers. Every month, class teachers and subject teachers at each level meet to equalize perceptions about the material and discuss learning strategies, making learning media and parenting patterns. If the discussion has not found a solution, it is usually a consultation with the head of the madrasa (KM, personal communication, 2022).

The number of teachers at MTs al-Khoiriyah is not so large that it allows the head of the madrasa to direct supervision in each class. The headmaster usually asks for help and communicates with senior teachers to provide guidance. This strategy is quite effective to be applied to assist madrasah principals in academic supervision.

c. Academic Supervision Evaluation Stage

The head of MTs al-Khoiriyah supervises the teacher's teaching and learning process. In carrying out academic supervision of the implementation of learning, the head of the madrasa evaluates several things:

1. Teacher's Ability in Planning Learning, where this ability includes: making syllabi, making lesson plans, making semester programs, and making annual programs. In this ability, most of the teachers are following the applicable provisions.
2. Teacher's Ability in the Teaching and Learning Process, where this ability includes: the pre-instructional stage, instructional stage, and evaluation stage. In the pre-instructional stage, the teacher checks students' readiness and performs apperception activities. The instructional stage of the MTs al-Khoiriyah teacher shows mastery of

learning material very well, links the material with other relevant knowledge, conveys the material clearly and following the learning hierarchy, relates the material to the reality of life, carries out learning according to the objectives to be achieved, carries out learning coherently, mastering the class, implementing learning that allows the growth of positive habits with planned time allocation, using media effectively and efficiently, producing interesting messages, involving students in the use of media, fostering active participation of students in learning, showing an open attitude towards student responses, fostering the joy and enthusiasm of students during learning, monitoring student learning progress, using spoken language and results, properly and correctly, conveying messages in an appropriate style. The evaluation and follow-up stage is carried out by the MTs al-Khoiriyah teacher, namely by monitoring learning progress during the process, conducting a final assessment under the competencies/objectives, reflecting or making summaries by involving students, carrying out follow-up by providing directions, activities, or task as part of remedial/enrichment.

3. Teacher's Ability in Learning Evaluation; where this ability includes: summative evaluation, formative evaluation, evaluation report, improvement, and enrichment program. Formative evaluation is done by doing daily tests after the teaching and learning process is carried out. Meanwhile, summative evaluation is done by giving questions and materials for six months or every semester.

Finally, evaluation reports are given after daily tests, end-of-semester tests, and at enrichment programs (Dokumentasi, Instrumen Supervisi Akademik Kepala MTs al-Khoiriyah Banyuasin. 2022)

Academic supervision assisted by the team in improving pedagogic competence was carried out using certain guidelines. The stages included in academic supervision are the instructional stage and follow-up stages. The instructional stage includes checking students' readiness, carrying out apperception activities, mastery of the material, approach to learning strategies, utilization of learning resources, learning that triggers and maintains student involvement, assessment and work results, use of language, and evaluation. Meanwhile, the follow-up stages consist of reflection or making summaries by involving students and carrying out follow-up by providing directions, activities, or tasks as part of remedial/enrichment (KM, personal communication, 2022).

So the explanation above explains that academic supervision assisted by a team in teacher pedagogic competence is carried out using guidelines that have been made, including; 1) pre-instructional stage, namely checking the readiness of students, carrying out apperception activities; 2) the instructional stage, namely mastery of the material, approach to learning strategies, utilization of learning resources, learning that triggers and maintains student involvement, assessment and work results, use of language; and 3) The evaluation and follow-up stage includes reflection or making a summary by involving students and carrying out follow-up by providing

directions, activities, or tasks as part of the enrichment remedial.

In the academic supervision of the implementation of learning, the Head of the Madrasa, assisted by the Team, always uses the guidelines. These activities include the pre-instructional stage, checking students' readiness, and carrying out apperception activities. The instructional stage, namely mastery of the material, learning strategy approaches, utilization of learning resources, learning that triggers and maintains student involvement, assessment and work results, language use, stage evaluation, and follow-up, namely reflection or making summaries by involving students and carrying out follow-up by providing directions, or assignments as part of enrichment remedial (WBA, personal communication, 2022).

The head of MTs al-Khoiriyah in carrying out academic supervision assisted by the Team to focus on the teacher's pedagogic competence, namely the ability to manage student learning which includes the understanding of students, designing and implementing learning, evaluating learning outcomes, and students to actualize their various potentials.

Academic supervision is also carried out at MTs al-Khoiriyah because pedagogic competence is a set of knowledge, skills, and behaviors that teachers must possess, internalize, master, and actualize in teaching tasks. By supervising these things, the teacher's competence will be known, intact, and planned in the learning process. (KM, personal communication, 2022).

The madrasa principal's statement clearly states that the implementation of academic supervision aims to improve

teachers' pedagogical competence at MTs al-Khoiriyah Banyuasin because the pedagogic competence of teachers in the learning process consist of three components, namely knowledge, skills, and behavior.

In supervising class visits, the head of the madrasa is assisted by the deputy head of the madrasa and senior teachers. All classroom teachers and teachers of Islamic Religious Education subjects have the same time and opportunity for supervision. Class visit supervision activities use an assessment instrument to make it easier for the head of the madrasa to identify teacher problems/obstacles, especially those related to pedagogy..

Teachers in this madrasa will be very happy if they are supervised because they can change the teaching process for the better. Regarding the supervision technique in the teaching program, the head of the madrasa begins by looking at the insight/base of the teacher in the learning process, understanding students, and planning lessons. The goal is for teachers to have good pedagogical competence to develop learning plans and implement them.

In addition, learning media and classroom mastery are also a problem for teachers. Some teachers are not able to master the class, and some teachers have been able to master the class. Efforts made by the head of the madrasa to overcome classroom mastery are by conducting class visits and supervision techniques to see firsthand the conditions that occur. To overcome the problems faced by teachers related to planning, the efforts made by the head of the madrasah by doing training. Furthermore, the shortcomings that occur in the learning process are regarding

facilities and infrastructure. Inadequate facilities and infrastructure so that the implementation of supervision is hampered, in addition to the time problem due to the madrasa head's schedule being too tight so that the implementation of academic supervision is not following the predetermined schedule. To overcome this, the teacher must be good at making how to make the practice run well.

The most crucial target in following up on the results of teacher supervision at MTs al-Khoiriyah is to increase learning activities. The follow-up can at least provide solutions to the obstacles that arise in learning. In addition to input from supervisors, input from teachers can also be used as improvements in the supervision process.

The head of the madrasah MTs al-Khoiriyah followed up on the supervision results by always suggesting teachers be active in KKG activities because in KKG activities, teachers will get direct knowledge about materials related to learning themes. This will undoubtedly make it easier for teachers to master competency standards and essential learning competencies. Learning strategies that support learning will undoubtedly be discussed in greater depth in the KKG activity.

The head of the madrasa said to follow up. I first saw the supervision results. I have my notes. If I need to give input personally, I will call the teacher to my room because this keeps the teacher's feelings for one another. I usually present it at the teacher's meeting if it's only general. In addition, to improve the pedagogic competence of teachers. Yes, I recommend being active in KKG activities. I only assist in teaching

methods, learning media, and general ones. But what they get the most is in the implementation of the KKG. (KM, personal communication, 2022).

According to Bloom, as quoted by Siatatava, evaluation is a systematic collection of facts to determine whether there is a change in students and determine the extent to which the level of change in the student's personality is or not (Putra, 2013).

From the explanation above, it can be seen that evaluation is an essential thing to do because the evaluation of supervision activities carried out by the head of the madrasa has a positive impact. Supervision helps teachers implement pedagogic competence when viewed from changes in how teachers teach. Because what professional teachers say is one of the things that must be possessed is pedagogic competence. Certification is a requirement to become a professional teacher. Several teachers have been certified and can develop these pedagogical competencies, but some have not.

Therefore, supervision can motivate teachers and be used as input for their actions, which should be maintained and eliminated. In addition, it is also evaluated from the supervision activities carried out, which have a very impact not only on the teacher but on the institution as well, because if the institution has teachers who have good pedagogical competence, then students feel comfortable and excited in the learning process.

DISCUSSION

Academic supervision is a series of activities to help teachers improve competence, commitment, willingness, and motivation to improve the teaching

and learning process so that its objectives are achieved (Budiastuti et al., 2021).

The implementation of academic supervision at MTs al-Khoiriyah carried out by the head of this madrasa follows the duties and authorities of the madrasa head. Under the results of interviews with the madrasa head, the implementation of academic supervision at Mts al-Khoiriah Banyuasin is carried out through the stages of planning supervision, implementing supervision, following up on supervision results, and evaluating the results of supervision. Activities before carrying out academic supervision, the head of the madrasa prepare a plan or what is called a supervision program (attached). This supervision program is usually made once a year at the beginning of each learning year. Furthermore, after making a supervision program, it is continued by holding a meeting with the teacher council, this is done to convey the supervision program that will be implemented. The steps taken by the madrasah principal are in line with Permendikbud Number 15 of 2018 concerning the Fulfillment of the Workload of Teachers, Principals, and School Supervisors (Dimhari, 2022).

This study shows the head of the madrasah MTs al-Khoiriyah carrying out supervision activities using two supervision techniques, individually and in groups, by looking at the existing situation and conditions. The unique technique is carried out utilizing visits; namely, the supervisor of the implementation of academic supervision carried out by the head of the madrasa with unique techniques, namely conducting class visits. In this case, the head of the madrasah saw directly the teaching and learning process carried out by the teacher and made an

assessment during the learning process by filling out the supervision assessment instrument (attached). While the group technique is done using a collaborative approach.

During class visits, the supervisor observes the classroom's teaching and learning process activities by conducting an assessment using a learning assessment instrument which is part of the teacher's pedagogic competence.

Furthermore, this is also in line with the notion of academic supervision. There are at least three main or key concepts, namely: first, academic supervision must influence and develop teacher behavior directly in processing the learning process. Secondly, supervisor behavior must be designed officially to help teachers develop their abilities so that it is clear the start and end times of the development program and the final three goals of academic supervision are so that teachers are increasingly able to facilitate the learning process for their students (Asmani, 2012). In line with this statement, Nur Aedi revealed that academic supervision is carried out in planning learning, implementing learning, assessing learning outcomes, guiding and training students, and carrying out additional tasks attached to the implementation of main activities following the teacher's workload (Aedi, 2014).

Furthermore, the head of Mts al-Khoiriyah, in addition to carrying out individual techniques as discussed previously, also carries out supervision with group techniques, namely by grouping teachers or meetings. These various individual techniques and groups, in nature, will support the achievement of

the objectives of the implementation of supervision, namely assisting educational staff, especially teachers, to maintain their minimum competence so that the learning process takes place effectively and efficiently.

In addition to following the principles of academic supervision, the implementation of the supervision according to the author's analysis that academic supervision carried out by the madrasa principal to improve the teacher's pedagogic competence is by the meaning of supervision itself. This is in line with Daresh's statement quoted by Suwanto; supervision Academic is defined as a series of activities to help teachers develop their ability to manage the learning process to achieve learning objectives (Suwanto & Liana, 2017).

Furthermore, in line with the opinion of Neagly and Evans, supervision directs attention to the basics of education and improves learning to achieve education's general goals (Neagley & Evans, 1980). The expert opinion makes it clear that the madrasah principal's academic supervision activities follow the principles and objectives of academic supervision, namely guiding, directing, and assessing teaching and learning activities carried out by teachers, as well as developing the character of students. This is in line with Syaiful Sagala's statement that the purpose of academic supervision is to assist teachers in developing the teaching and learning process, to help teachers translate the curriculum into teaching and learning languages, and to help teachers develop school staff (Sagala, 2009).

Then the author also emphasizes that activities related to all aspects of the

teaching and learning process, from planning, implementing, and assessing learning outcomes and understanding the character of these students, are called pedagogic competencies that teachers must master.

Competence is an ability that the teacher owns so that his duties as a teacher can be carried out correctly. Competence is a rational behavior to achieve the required goals following the expected conditions. Pedagogic competence is the ability of an educator in managing learning.

Based on the results in the field, the Pedagogical Competencies of the MTs al-Hoiriyah Teachers are described as follows:

a. Mastering the Characteristics of Learners

Researchers can see the ability of teachers at MTs al-Khoiriyah to understand the characteristics of students when teachers carry out learning activities. Some teachers do various ways to get to know their students. Such as taking a personal approach to identifying problems with students, then motivating students during the teaching and learning process in class. As conveyed by the Islamic Religion Subject (PAI) teacher who stated that there was a need for an approach and provided direction and motivation to recognize the characteristics of students.

b. Mastering learning theory and learning principles

From the results of the academic supervision of the madrasah principal, it can be seen in the supervision document that teachers, in carrying out teaching and learning activities, have used various learning methods such as group discussion

methods, question and answer, assignments, and lectures.

c. Curriculum Development

Based on the data that the researchers obtained, teachers at MTs al-Khoiriyah can compile a syllabus following the curriculum, design lesson plans according to the syllabus, and choose learning materials following the learning objectives. This curriculum development at MTs al-Khoiriyah can be said to be good. The teacher's ability to compose a syllabus following curriculum objectives and use learning designs under learning objectives.

d. Educational Learning Activities

Teachers carry out educational learning activities following the plans that have been prepared previously. Before the teacher carries out learning activities, the teacher is required to apply character education to children, one example of which is done by students, namely praying to read short verses according to the curriculum and then continuing with teaching and learning activities according to the curriculum. Teachers have carried out this activity of implementing character education at Mts al-Hoiriyah Banyuasin.

e. Utilization of learning technology

Based on the observations of the researchers in the classroom, every learning in the classroom is on average. The students use textbooks as learning resources in every subject except sports. The observation shows that the teachers at the school are not using other learning resources besides textbooks. Many types of learning resources will make students more interested and enthusiastic. For

example, using audio-visual, including ICT. This makes the activities in the class run normally because the focus is on the respective textbooks, and it can be said that they are not varied. The teacher carries out learning activities following the complete design and implementation of these activities.

Based on the results of the academic supervision document of the head of the madrasa and the results of observations in the field, the researcher can conclude that, in general, teachers do not use/use teaching aids, audio-visual, including ICT in order to increase students' learning motivation in achieving learning goals.

f. Development of Student Potential

Creating conditions in such a way that various potentials and diverse abilities for students can be developed optimally is the task of a teacher. To develop students' abilities, potential, talents, or interests, one of the containers is through extracurricular activities. The development of students to actualize their various potentials at MTs al-Khoiriyah can help researchers see the existence of extracurricular activities held by the school, including scouting and self-defense.

g. Communication with Students

Based on the results of observations in the classroom during teaching and learning activities, each teacher conveys the material to students then the teacher will ask students about their understanding of the material presented. However, in some classes, there are still students who are embarrassed to ask questions, or no one asks questions. In other classes, when there are students who

ask questions, the teacher in the class responds appropriately and sometimes helps clarify the questions the students are referring to.

Based on the results of the supervision of the head of the madrasa, the researchers concluded that, in general, the teacher had communicated well with students in the teaching and learning activities.

h. Evaluation

There are several types of assessments conducted by MTs-al-Hoiriyah teachers on students. Types of assessment carried out include written tests (daily tests, UTS, and UAS), oral tests, actions (group practice, group discussions), and portfolios. Teachers have carried out assessments and evaluations of learning activities based on the observations made by researchers.

The teacher's perception of the academic supervision carried out by the madrasah principal is the teacher's response and attitude towards the implementation of the academic supervision, or in other words, the assessor of the individual teacher on the implementation of academic supervision carried out by the madrasah principal whether the activity has a positive impact on pedagogical competence and teacher performance in implementing teaching and learning activities.

The above opinion is supported by the theory, which states that teacher pedagogic competence is a teacher's ability to manage students' learning process. This pedagogic competence includes understanding students, designing learning, evaluating learning outcomes, and developing students to actualize their

various potentials. This shows that teachers' mastery of pedagogic competence improves their performance (Trianto, 2009). Indeed, there is a positive relationship between the teacher's pedagogic competence and the academic supervision carried out by the head of the madrasa at MTs al-Khoiriyah. It reinforced the opinion that competence is a set of knowledge, skills, and fundamental values that are reflected in the habits of thinking and acting or the specification of knowledge, skills, and attitudes that a person must possess and their application in work following the performance standards required by society and the world of work (Danim, 2008).

Supervision and pedagogic competence are two critical elements for teacher performance to improve the quality of education. In the context of supervision activities, especially academic supervision, it is a planned, patterned, and programmed activity to change teacher behavior to improve learning quality. This includes the teacher's ability to manage the learning process from planning to evaluation. With this ability, teachers can organize the environment around students to grow and encourage students to carry out the teaching and learning process.

Furthermore, the teacher's pedagogic ability can provide guidance and assistance to students in carrying out the learning process, so it can be said that the teacher's role as a supervisor always produces good performance when followed by good pedagogic abilities.

Based on this description, it can be concluded that teacher perceptions related to the impact of the madrasa principal's academic supervision on the pedagogical competence of teachers at MTs al-

Khoiriyah Banyuasin are that the implementation of academic supervision carried out by the madrasah principal has an impact on the pedagogical competence of teachers, with academic supervision it can improve the pedagogical supervision of teachers who are the estuary has an impact on the student learning process, in other words, it can increase the effectiveness of the implementation of teaching and learning activities in madrasahs which also has an impact on increasing student learning outcomes. On the other hand, if the head of the madrasa does not carry out academic supervision, the teacher's pedagogic competence will decrease. The process of teaching and learning activities for students in the madrasa will not be carried out optimally. It can even have an impact on the decline in the quality of education in the madrasa..

CONCLUSIONS

Based on the results of data collection and analysis of the discussion on the academic supervision of the madrasah principal in improving the pedagogic competence of teachers at MTs al-Khoiriyah Banyuasin, a conclusion can be drawn; 1) The implementation of academic supervision carried out by the head of the madrasa to improve pedagogic competence at MTs al-Khoiriyah Banyuasin has been going well. Academic supervision is carried out through three stages: the planning, implementation, and evaluation. In the planning process, the head of the madrasah forms a team of assessors consisting of the curriculum, the waka of student affairs, senior teachers, and the head of administration to prepare the plan. The implementation of academic supervision is carried out in two ways:

group and individual systems. The supervision results are evaluated and followed up in different forms according to each teacher's supervision. The follow-up form is in the form of individual teacher meetings with the madrasah principal. It is expected to be active in the MGMP forum and be included in competency training so that positive changes in teacher behavior occur in learning activities that lead to improving the quality of learning in the classroom; 2) Development of teacher pedagogic competence at MTs al-Khoiriyah Banyuasin is carried out by carrying out supervision of the learning process in the classroom, helping to solve problems faced by teachers, improving learning programs, providing direction so that it is right on target and following the curriculum adopted by the madrasa, improving infrastructure, and create good communication and provide motivation.

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SAID NURSI ISLAMIC EDUCATION APPROACH

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Abstract: The approach to Islamic education implemented by Said Nursi is still relevant to be applied in the current condition of Islamic education. This paper explores the works of Said Nursi, especially those summarized in *Risalah E Nur*. This research focuses on the scope of Islamic education approaches, with the main problem being how Said Nursi applies the approaches of Islamic education in educational institutions, community forums, and *Risale-i Nur*. This study uses qualitative data in the form of literature and verbal information. It uses analytical descriptive analysis techniques, which analyze and conclude from confirmed opinions, and content analysis, which analyzes the meaning of assumptions, ideas, or statements to gain understanding and conclusion after being identified that the approaches in the application of the educational process carried out by Said Nursi, among others: psychological approach, sociocultural approach, religious approach, historical approach, comparative approach, philosophical approach. The psychological, sociocultural, religious, historical, comparative, and philosophical approaches remain 'oriented towards 'seeking the truth' and 'appreciating differences,' not 'seeking victory' and 'hating differences and claiming the proper self. This method and approach will widen the horizons between teachers, students, teacher-students, and teacher participants in education-community; as a lively educational interaction. Education now

really needs such a healthy (climate) situation.

Keywords: Bediuzzaman; Islamic education approach; Said Nursi.

INTRODUCTION

Bediuzzaman Said Nursi is a 20th-century cleric with the character of thinking in favor of the integrality of science. Bediuzzaman Said Nursi (1877-1960), from now on referred to as Said Nursi, was a brave and persistent figure in fighting for Muslims in Turkey at the end of the Ottoman Empire by sparking ideas for the defense of religion and Islamic education. Said Nursi, one of the contemporary scholars. They dared to face the violence of rulers and enemies of Islam in order to save human faith from various bloody events and deviations from human nature (Salih 2003). Even until the Republic of Turkey emerged, Said Nursi continued to consistently struggle to produce a work *Risale-i Nur*, a 5000 page writing was containing thoughts on the essence of faith and educational values in this century.

In his work *Risale-i Nur*, Said Nursi states that for Islamic education to be firmly established, it must be supported by two streams of knowledge: religious science and modern science. Nursi in Tatli (1992) wants an approach in Islamic

education by combining the two scientific wings integrally, namely religious science and general (modern) science, in an educational mainstream where previously the two streams of knowledge were separate.

Said Nursi is based on the framework of 'strengthening the faith of Muslims' as the foundation for upholding the lattice of people's lives in all its aspects. It seems that Nursi's view is reasonably representative of what Islamic education experts want to try to return to the traditions and thoughts of the Middle Ages, which were inspired by the spirit of dichotomy, in the sense of implementing education based on an intergalactic paradigm that combines the two powers of science simultaneously.

Based on the description above, three main things attract the attention of researchers to discuss aspects of Said Nursi's Islamic education: First, Said Nursi has a distinctive rationale, namely, 'strengthening faith.' The idea is that he tried practically in formal education, although it has not been successful. In addition to being in line with the figures of Modern Islamic education, Said Nursi's ideas for Islamic education also have differences, especially in his essential thinking, which is oriented to the dimension of faith (especially the points of faith) with scientific, natural, and rational arguments. Second, Said Nursi's general idea of Islamic education has a clear goal: to unite religious knowledge and modern science in an educational mainstream. This is in line with the thoughts of Fazlur Rahman and Al-Faruqi, and other educational figures who try to reconcile these ideal goals with the needs of Islamic education in the 21st century. Third, Said

Nursi has the work of *Risale-i Nur*, which, if read in it, contains the methodology of Islamic education globally. In particular, many discussions related to educational methods and approaches are written in his monumental works.

Based on a review of research results relevant to this research problem, the researchers found several authors who have studied the figure of Said Nursi related to the thoughts in the *Risale-i Nur* collection.

Sati, from some of the writings of Ihsan Kasim Salih (2003), is entitled "Bediuzzaman Said Nursi: Great Thinker and Sufi of the 20th Century (Freeing Religion from Dogmatism and Secularism)." In this work, Salihi studies the thoughts of Said Nursi based on his persistent efforts to defend Islam from the attacks of secularism during Turkish rule in the 1920s.

Sukran Vahide (2005) once wrote the book "Bediuzzaman Said Nursi." This book discusses the biography of Said Nursi by showing so many sides of the struggle and thoughts of Bediuzzaman Said Nursi's *aqidah*. This book can be an introduction to reading the interpretation of *Risale-i Nur*. In Vahide's writings, he commented a lot on the prowess of Said Nursi's struggle and his thoughts related to the conceptualization of the Muslim world today, which is in a 'crisis of faith.'

Mohammad Zaidin Mat (2001) in his thesis entitled; "Bediuzzaman Said Nursi: History of Struggle and Thought." In this work, Zaidin discusses Said Nursi's struggles and thoughts in dealing with the enemies of Islam, such as atheism, communism, and secularism, regarding Said Nursi's scientific capacity and educational experience, his concerns in the

field of education, and his efforts to establish madrasas and universities. In the end, he notes Said Nursi as a unifier between East and West and North-South by bringing medicine for Muslims, the majority of whom are critical of faith in us *Risale-i Nur*.

Although the three research results above are pretty extensive in discussing the activities of Said Nursi's struggle and thoughts and commenting a little on the issue of Islamic education, this work is relevant enough to be used as a reference on the thoughts and struggles, and educational experiences of Said Nursi.

From the educational aspect, Ertuğrul (2006) has introduced a work on Bediuzzaman Said Nursi entitled: "Eğitimde Bediuzzaman Model." In this Turkish work, Ertuğrul concludes that Said Nursi has his model in Islamic education, namely the emphasis on the aspect of aqidah, using the method of repetition, deepening, and understanding. The virtue of Said Nursi's educational model lies in his ability to use rational argumentation to show the nature of truth.

Adem Tatli (1992) in a paper entitled: "Bediuzzaman Education Method." This paper was presented at the second symposium seminar on Bediuzzaman Said Nursi on 27-29 September 1992 in Istanbul. An important note from this paper is that Said Nursi's 13 offers to be used as the epistemological basis for enforcing the teaching system.

Although these two works are significant enough to complete the data for this research, their weakness may lie in the formulation of the approach used by Said Nursi, both in informal and formal activities. Ertuğrul and Tatli are still at the general level studying the model or pattern

of education associated with the basis for enforcing the teaching system, including philosophical foundations, curriculum, teachers, methods, students, classroom management, and student movement activities..

In the search results of Said Nursi's works, there are at least seven themes raised from Said Nursi, namely Said Nursi's struggle to liberate religion from dogmatism and secularism, the history of his struggles and thoughts; the educational model and the *Risale-i Nur* method.

The research results above have not explicitly discussed the educational approach used by Said Nursi, particularly the approach to Islamic education carried out by Said Nursi while interacting with the community directly, described in his book *Risale-i Nur*. Thus, the main problem discussed in this paper is how to approach Islamic education from the perspective of Badiuzzaman Said Nursi.

METHODS

The type of data in this research is qualitative data with a content analysis approach. Furthermore, Said Nursi used historical and philosophical approaches to analyze the manuscripts. A historical approach is a scientific approach that deals with history. This approach is compared with facts that occur and develop in particular times and places to discover the similarities and differences in a problem (Arifin 1991). A philosophical approach is a scientific approach that deals with the study of the nature, methodology, and reality of life, which became the social setting in Said Nursi's lifetime and has seen its relevance today (Ali 1989), (Creswell 1994).

The data were obtained from related literature sources. The primary source is the work of Master Pisece Said Nursi's work, a collection of writings in *Risale-i Nur*. Among the collections of *Risale-i Nur* by Said Nursi, which were used as objects of study in this study, were specially selected that contain an educational approach.

First, *Menjawab yang Tak Terjawab, Menjelaskan yang Tak Terjelaskan*. This book contains the level of life, grace in death and misfortune, and Asma Allah SWT. The miracles of the Prophet Muhammad, the meaning of dreams, the wisdom of the creation of Satan, and why there must be miracles. The presentation of this book answers and explains questions with *naqli* arguments and arguments and similar approaches that are actual and relevant.

Secondly, *Sinar Yang Mengungkap Sang Cahaya: Epitomes Of Light*. This book contains the interpretation of the sentence *Laa Ilaha Illallah* which makes everything in this universe like a series of meaningful pieces that reflect the Oneness of Allah Rabb *al-'Alamin*.

Thirdly, *Menikmati Takdir Langit: Lama'at*. This book contains 33 Lights, discusses the events that befell the Prophets of Allah SWT, the miracles of the Prophet, the virtues of munajat (prayer), the unseen news from the verses of the Koran, *Minhaj as-Sunnah*, *Ma'rifat* towards Allah and the Messenger of Allah, discussion of morals, and others.

Fourth, *Alegori Kebenaran Ilahi*. This book contains the existence and oneness of God, the Day of Judgment, the holy book, the apostleship of divine destiny and justice in human life, and the

position and obligations of humans, among other creatures.

Fifth, *Dari Balik Lembaran Suci*. This book contains the wisdom of revelation and human thought, the Quran: eloquence and knowledge, and the unique Quran.

Sixth, *Episode Mistis Kehidupan Rasulullah*. This book contains a discussion of the Koran as a miracle of the Prophet Muhammad and several other types of miracles.

Seventh, *Mi'raj Menembus Konstelasi Langit*. This book describes the nature and wisdom of Mi'raj experienced by Rasulullah SAW.

Eighth, *Al-Ahad: Menikmati Ekstase Spiritual Cinta Ilahi*. This book discusses aspects of the oneness of God and faith in relation to happiness and suffering.

Ninth, *Dimensi Abadi Kehidupan*. This book is quite broad about the day of resurrection and the hereafter.

Tenth, *Dari Cermin Keesaan Allah*. This book reviews more about the manifestation of the oneness of Allah SWT in the universe and humans.

Some of Said Nursi's books above were chosen as sources of study with the criteria that these works contain several educational approaches that are the object of this research.

The data collection in this study was carried out through library research, namely by collecting, recording, and clarifying, as well as studying the methods and approaches of Said Nursi's Islamic education. A literature review is used to collect data, namely analyzing data sources to produce representative data.

To make it easier to analyze the data, the researcher used two techniques,

namely: Analytical Descriptive and Content Analysis. Descriptive Analysis analyzes and concludes data from confirmed opinions (Margono 1997). Description analysis in this study was used to observe phenomena related to the educational approach Said Nursi carried out. This technique is also used to see the relationship between the educational efforts of Said Nursi, who implicitly uses several particular educational approaches to show the impact of the success for the enlightenment of the people. Content Analysis analyzes the meaning of assumptions, ideas, or statements to get an understanding and conclusions (Suryabrata 1997). Content analysis in this study was used to describe the characteristics of Said Nursi's educational approach by tracing his writings in the book *Risale-i Nur* and books written by other authors about Saidi's messages and educational approach..

RESULT

Said Nursi's Approach to Islamic Education

From several discussions in *Risale-i Nur*, Said Nursi used many educational approaches to facilitate his efforts to enlighten the people through his writings. The approach is as follows:

Psychological Approach

The psychological approach can be translated into a psychological approach. That is, seeking education through a psychological approach (discussion of the human psyche) as the object and subject of research.

This psychological approach is enshrined in Said Nursi's writings in the first Maqam about the oneness of Allah

SWT. Said Nursi's wise words: "Every word contained in the sentences of monotheism announces good news and a beautiful hope. From that beautiful hope gives an antidote, and from every antidote radiates peace of mind" (Nursi 2000). Here the author mentions it as a psychological approach because Said Nursi's explanation in the sentences below is aimed at awakening the soul, and it seems that it can be understood through psychological exercises.

Said Nursi's explanation of this psychological approach can be read in his book entitled *Tauhid*, as summarized below:

The first sentence: *La ilaha illallah* (there is no god but Allah). This passage is an inexhaustible source of help for the human soul, which requires many things and is the target of many attacks because this sentence opens for man every door of treasures of grace that can guarantee all his needs. In these five, the human soul finds the value of help that shows and makes it know about its Lord and Owner, its Creator and the One who must be worshiped, who has absolute power that will save the soul from the evil of all its enemies.

Second sentence: *Huwa* (He). This passage describes the human spirit, which is in contact with most of the creatures in this universe. He drowned in pain and confusion because of that relationship. He finds in this phrase a refuge and savior that will free him from all pain and fear.

The third sentence: *Wahdahu laa Syarikalah* (single and not allied). Allah is One so He has no partners in His deity. In all His actions and creation, He also has no fellowship in His Lordship and His Kingdom/Power. In principle, a king in the

world may not have allies in his power, but in the implementation, his ministers act as assistants and intermediaries between him and his people. Whereas Allah SWT, the King of all ages, does not need allies or assistants in exercising His power, in principle, Allah SWT does not need partners in running His Kingdom.

The fourth sentence, *Lahuu al-Mulk* (to Him belongs the kingdom of the heavens and the earth). This sentence means that He has the kingdom of heaven and earth, including you and that you work in His kingdom. This sentence also implies: do not imagine that you own yourself because you cannot even care for your problems. You cannot defend your soul and body from calamity. You cannot avoid fatigue and aging because you have no power over time or other destructive factors.

Fifth sentence: *Wa lahu al-hamd* (Praise be to Allah). This means that only Allah is worthy of worship and praise, and to Him is all thanksgiving. To Him belongs all the gifts, and all of them from His treasury, His riches. As wealth, wealth is limitless and will never run out..

The sixth sentence is *Yuhyi* (He [himself] brings life to life). It means that He releases you from the duties of life, moves your abode from this mortal world to the eternal world, and frees you from the burden of devotion. That is, He brought you from mortal life to eternal life.

The eighth sentence is *Hayyu la yamuut* (He lives and does not die). It means that the Most Eternal, the Most Worshiped, and the Most Beloved, who has the beauty, perfection, and generosity that exists in all mind-generating beings, has eternal life forever. His eternal life is

free from any trace of cessation or short-lived, and He has no mistakes.

The ninth sentence, *Biyadihi al-Khair* (In His hands all goodness). It means that only he has all goodness, and only He has power over all. Since nothing is difficult for him, He can create all springs as easily as a flower, and He creates heaven as easily as He creates spring. The innumerable creatures that He continually brings to life every day, every year and every century bear unspoken testimony to His infinite power.

Tenth sentence: *Wailaihi al-Mashir* (and to Him is the return). This means all humans are sent to this world of trials and tribulations with specific tasks. After completing these tasks, they returned to the presence of the Most Gracious God, their Creator, who had sent them. This means that they are cut off from the cycle of cause and effect and the blurred intermediate barrier by leaving this mortal realm. After that, they will be honored in the eternal house before God the Most Merciful and meet Him directly in His eternal kingdom (Nursi 2003a).

From this psychological approach, Said Nursi looks concerned about the needs of the spirit (soul), which contains educational teachings. This approach is closely related to the implementation of prayer, especially in the practice of *tasbihat* after performing obligatory prayers.

Social-Cultural Approach

Said Nursi carries out this sociological approach by placing the interlocutor as a community of people surrounded by a frame of brotherhood; *Risale-i Nur* worldwide; speaks from a public perspective. One example of this

approach is found in the discussion of the Second Question in his book *Lama'at* (Nursi 2003c), as summarized below:

While there should have been efforts and efforts to deal with the turbulent political conditions in these two months, which these efforts were likely to make me free and also to please my brothers and sisters, I did not care about the existing conditions. I did the opposite. Instead, I thought about how to fix the authorities who had made my life difficult. Because of that, some people became very confused by my actions. They asked, "The politics of heretics and hypocrites is opposite to yours. But why don't you attack him?"

Said Nursi's answer: the greatest danger currently afflicting Muslims is the damage to the heart and the fragility of faith due to the error that comes from philosophy and science. The only solution to mend the heart and keep the faith is the existence, the light, and how to show the light. If violence is used, I succeed in getting a victory. Then it will only bring the disbelievers closer to the level of *nifaaq* as we know that *nifaaq* is more corrupt and dangerous than *kufr*. Therefore, at present, violence will not be able to repair people's hearts. Instead, he will bury the deep *kufr* in his heart, hide there, and turn it into *nifaaq*.

In this case, Said Nursi wants the socio-cultural life of Muslims to be strengthened by building a solid faith, not just politics. Furthermore, as a large community, Muslims have succeeded in becoming the driving force for the country's development, not being defeated by the influence of other people with different ideologies from ours. Besides,

fighting is impossible, let alone acting decisively and hard.

With this socio-cultural approach, Said Nursi wants to awaken Muslims who influence social and cultural life -whether personal, group, or several leaders- so that Muslims gain great power as the fruit of faith. All forms of charity will bring great benefits by maintaining the spirit of brotherhood among fellow Muslims, both worldly and hereafter benefits. On the other hand, the position of an *ummah* educator will be in a small power in socio-cultural life, ostracized and hostile as a result of opposing Muslims who violate a small number of religious orders- because they are considered to be very extreme and rigid in their association and creativity. The path of education taken by Said Nursi with *Risale-i Nur*, in addition to referring to the state of society, also refers to the development of knowledge and culture of a dynamic society that tends to accept new things rather than old patterns.

Religious Approach

The religious approach brings belief (*aqidah*) and faith in students' personalities, which tends to be comprehensive, intensive, and extensive (deep and widespread). Such a view emanates from the attitude that all knowledge essentially contains the divine value.

Said Nursi applied this religious approach to explaining the nature of *Tauhid*. As quoted in Farid Al-Anshari, (2004), Said Nursi explained about six kinds of *Tauhid* that humans must learn to strengthen their beliefs, namely:

1. True *Tauhid* is a testimony based on belief in God's Self and His similarity, as well as everything He has created.

2. *Tauhid uluhiyah*, namely believing that the only God to be worshiped is Allah SWT; there is no god but Him.
3. *Tauhid khalish*, purifying Allah SWT, means that Allah, in the belief in the One and Only God, is free from the influence of other beliefs, even if it is small.
4. *Tauhid rububiyah* is a testimony that Allah SWT does not need partners in carrying out his duties.
5. *Tauhid 'am*, the same as true monotheism, is an acknowledgment of one's mind not to associate anything with Allah SWT.
6. *Tauhid ma'budiyah*, the same as *Tauhid uluhiyah*, is an acknowledgment of one's mind to worship only Allah SWT.

Another example is written in the Sixth Treatise on the "seeds" contained in the "Garden of the Koran." You know, my friend! If you look at the universe as a big book, you will see Muhammad. As the ink of the pen that wrote the book. When you look at the universe in the form of a tree, you will see its light first as its seed and then as its fruit. When you look at the universe in the form of a living being. You will see his light as his soul (Nursi 2003d).

As mentioned and proven in the First Sentence, every object says 'Bismillah.' So the particles, like all other beings, say 'Bismillah' in a silent language, in addition to moving according to specific instructions, as Said Nursi said:

"Yes! Every particle with its silent language or organ expresses 'Bismillahirrahma nirrahiim' at the beginning of its movement' meaning: "I am moving, with the name, power, and permission of Allah SWT, and in His way." Then he and each group

said, after finishing his movement as the creatures had said in their respective language or organ language while whispering: *Alhamdulillah rabbil'alamiin* " (Nursi 2003b).

From the very argumentative sentence above, Said Nursi asked humans to plant the apostolic wisdom of Muhammad SAW because, with this apostolic mission, he was able to teach human consciousness that they are the fruit of the tree of creation or creation. The fruit is the perfect part of the tree farthest from the root.

Historical Approach

A *historical approach* is an approach that emphasizes efforts to develop knowledge, attitudes, and religious values through historical processes. In this connection, the presentation and the time factor chronologically become the starting point to be considered. The example factor is the identification process to encourage the appreciation and practice of religion.

Said raised a story that contains a historical approach, as in the 'Second Light' about the illness of the Prophet Ayub AS:

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ﴾

﴿وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

"Furthermore, (remember the story of) Ayub, when he called out to his Lord: "(O my Lord), Verily I have been afflicted with disease, and You are the Most Merciful of all the merciful". [QS. Al-Anbiyah: 83] (Departemen Agama 2005)

By discussing the topic of the verse above; First, Said Nursi wants to understand the glory of *munajat* (prayer) with patience and gentleness:

“The gentle munajat spoken by the ruler of the patient people, the prophet Ayub AS above, has been tested and has a very touching influence. Therefore, it is appropriate to take a lesson from this noble verse of the Qur'an by saying: "O my Lord, I have been afflicted with the disease while you are the Most Merciful God of all the merciful in our prayer” (Nursi 2003a).

Second, the glory of patience in times of illness and trying to enjoy it as love from Allah SWT:

“Even when the boils and wounds spread throughout his body, he remained patient while hoping for a great reward from Allah SWT. Nevertheless, when the worms that come from the wound begin to attack your mind and mouth as a place for remembrance and *makrifah*, he immediately prays to Allah with a very gentle munajat, "O Lord, I have been afflicted with the disease while You are the Most Merciful God of all that caring” (Nursi 2003c)

Third, Said Nursi wants to understand *istiqamah* in worship, even though the physical condition is seriously ill until danger threatens the heart:

“He did this munajat solely because he worried his worship would be disrupted, not because he wanted to have space. So Allah the Almighty immediately granted the sincere and holy munajat notably. Immediately, Allah lifted Ayub's disease, gave him perfect health, and the gift of the gentleness of His grace.” (Nursi 2003c).

Said Nursi stated five lessons from the incident, including the First, apart from the physical injuries suffered by Prophet Ayub AS. We are also attacked by mental, spiritual, and heart diseases:

Second, related to the problem of destiny, humans do not have the right not to complain about their calamities and illnesses. This is based on three reasons, namely: as if Allah SWT designed us as clothes, whatever shape it is, it is up to Him, then He cleanses humans from that disease and commands worship.

Third, When humans reflect on their past, two possibilities are spoken by their heart and mouth: "Oh, how bad" or "*Alhamdulillah*," but with our past illnesses, we better be grateful so that it is worth worship.

Up to here, it can be understood that we humans should not scatter the power of patience that Allah SWT has given us and not squander it in the face of waves of anxiety and fear. The power of patience is enough to make us strong in facing disasters. Second, the calamity that is genuinely catastrophic and truly dangerous is the calamity that befell religion. If a disaster occurs, humans must immediately take refuge in Allah SWT, kneel before Him and continue to humble themselves to Him.

Comparative Approach

The comparative approach in this context is an approach that is carried out by comparing a socio-religious phenomenon with religious law that is set following the situation and time. This approach is often realized in comparative studies, for example, in religious law and other existing laws, such as customary law, civil law, and criminal law.

Said Nursi presents a comparative approach through our logical considerations. For example, it is contained in the 'Fourth Word,' which discusses the value of obligatory prayers. To properly understand the importance of the value of obligatory prayer, Said Nursi suggests reflecting on this comparison:

A master gave his two servants 24 gold coins each and ordered them to go to a beautiful field two months away. The master said to his servant: "Use this money to buy your tickets, your supplies, and what you will need once you are there. After traveling for a day, you will arrive at the station where you change vehicles. Choose a means of transportation that you can afford" (Nursi 2003b).

The two servants left. One of the servants spent only a small amount of money before reaching the station and spent his money so wisely that his master increased his money a thousandfold. The other servant gambled, and in that gamble, he lost 23 of his 24 coins before reaching the station. The first servant advised the second servant: "Use this coin to buy your ticket so that you do not have to walk and suffer from hunger. Our Lord is very generous. Maybe he will forgive you. Maybe you can get on an airplane so that we can reach the fields in one day. Otherwise, you will have to walk and suffer from hunger for two months while crossing the desert." If he ignores his friend's advice, who knows what will happen next" (Nursi 2003b).

Now listen to his explanation, O you who do not perform the obligatory prayers, and also you, my soul who does not like the obligatory prayers. God is our creator. The first servant depicts pious people who pray with enthusiasm. The

other servant represents people who do not like to pray. Twenty-four coins are 24 hours a day. The field is heaven, and the changing station is the grave, the door to eternal life. Humans complete the journey at different times. Some truly pious people traverse the distance of a thousand years in a day like lightning. Moreover, several others traversed a distance of 50 thousand years in one day at the speed of thought. The Quran alludes to this truth in verses 22:27 and 70:47 (Nursi 2003b).

If you do not use at least one coin to gain endless treasures, then something is wrong with you. Prayer calms the soul and mind and is suitable for the body. Furthermore, right intention turns our deeds and actions into worship. So, our short lifetime is spent for eternal happiness in the afterlife, and our mortal life gains an eternity. This is the logic that Said Nursi displayed to explain the nature of the lesson above.

Philosophical Approach

The philosophical approach used by Said Nursi includes the criteria for deep thinking (meditation) and the use of symbolic language that contains deep meaning. In this approach, Said Nursi uses his scientific capacity and logic to explain the nature he believes in.

The following is a summary of the "Seven Heavens" explained by Said Nursi with a philosophical approach. Allah SWT said:

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ^٢ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ^٣

وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ

حَلِيمًا غَفُورًا ﴿٤٤﴾

“The seven heavens, the earth, and all that is in it glorify Allah.” [Q.S. al-Isra: 44] (Departemen Agama 2005)

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ

جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ

سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

“Then He willed (created) the heavens and made seven heavens. And he knows all things.” [Q.S. al-Baqarah: 29] (Departemen Agama 2005).

The two verses of the Qur'an above, along with other similar verses of the Qur'an, explain that there are seven heavens. This problem is closely related to the brief explanation in the interpretation of the Signs of al-I'jaz written by Said Nursi on the battlefield in the first year of World War One. In this interpretation, the "Seven Heavens" is explained by Said Nursi, briefly considering the war conditions at that time. (Nursi 2003c).

As for Said Nursi's argument, ancient philosophy asserts that there are seven heavens. Then its existence is added by the throne and al-Kursy (the God Throne) as contained in the explanation of religion. This is, of course, an exciting picture. For a long time, humankind has believed in this philosophical expression. Many commentators hold the external meaning of the verse to make the miracles of the Koran, to a certain extent, be covered.

Meanwhile, a new philosophy called modern philosophy asserts the

opposite. It denies the existence of several layers of heaven which are impenetrable and unified, as ancient philosophy claims (Nursi 2003c). So, both are extreme, unable to explain the true nature clearly and thoroughly.

The holy Qur'an does not justify the two extreme attitudes above. He took the middle path and moderation and said: "Verily Allah the Almighty Creator created the seven heavens in stages. At the same time, the planets swim and glorify in the sky like fish in the sea. In a hadith of the Prophet SAW. It is said, "The sky is a stacked wave." That is like an ocean whose waves are constant. This essence is reinforced by seven rules and seven aspects of understanding which will be explained very briefly as follows: The first rule, scientifically and philosophically, states that this vast space is filled with an element called ether. It is not at all empty and vacant.

The second rule scientifically proves that the bonds of various laws of celestial bodies - such as attraction (gravity) and repulsion - and spreaders and conductors of forces - such as light, heat, and electricity - are matter found in space and fill the sky.

The third rule experimentally has proven that etheric matter even though it remains ether has various forms and forms like other materials. The three kinds of matter, gas, liquid, and solid, are produced from the same matter as steam, water, and ice. So it is very logical and undeniable that the seven layers are derived from etheric matter.

The fourth rule is that if you look closely at the layers of the celestial bodies, the different layers containing galaxies look like clouds. It is not the same as a

permanent layer of stars. It was as if the star was a fruit that had ripened like the fruits of summer. Meanwhile, the stars in the galaxy that look like clouds are merging and perfecting each other. Also, the permanent stellar layers are not expected to resemble existing solar systems. Thus, by guessing and experimenting, it can be seen that there is a difference between the seven orders and the seven layers above.

The fifth rule, through conjecture, feeling, research, and experimentation has been proven that when a material is formed and composed, several other products with different shapes and layers are born from it. For example, when a diamond is formed, it produces ash, charcoal, and diamonds. Also, when a fire is formed, it produces embers, flames, and smoke. Water, ice, and smoke are formed when water-producing elements mix with acid-producing elements. From this, it can be seen that the formation of a particular material is divided into several levels. Therefore, when Allah Almighty was about to form etheric matter, seven types of heavens were born from it with different levels, and layers as the word of Allah SWT says, "...then He made them seven heavens" [Q.S. al-Baqarah: 29] (Departemen Agama 2005).

In the sixth rule, all of the above instructions clearly indicate the existence of the sky. It is clear that the number of heavens is many. Because in the Qur'an, Allah Almighty states there are seven in number, so there are seven.

The seventh rule in Arabic, the use of the words seven, seventy, and so on, shows a large number. That is, it could be that the seven layers of the sky in question are very many (Nursi 2003c).

In essence, Said Nursi concluded that Allah, the Almighty and the Great, created the seven heavens in succession from the ether. Then Allah arranged them in a very fantastic arrangement. That is where God sowed the stars. Because the noble Qur'an is addressed to all jinn and humans at all levels, every human can understand the contents of the holy book according to their level. The understanding of each of them can also accept each verse. Each verse has very diverse meanings, both implicit and symbolic.

DISCUSSION

From the perspective of Islamic intellectual history, the role of Said Nursi's thought in *Risale'i Nur*, as well as the educational approach he uses, have made a positive contribution to the treasures of Islamic education methodologies in the present and the future, especially in passing down Islamic scientific and cultural traditions in the form of dialectical development.

Kuntowijoyo expressed his view that the history of Islamic intellectuals in Indonesia had reached the beginning of a new tradition. The history can be described as a chronological sequence of ideological thought spanning through the 1960s, followed by the anti-ideological secularism of the 1970s, and continuing with the scientific tradition of the 1980s. Then, the emergence of this new tradition is expected to give meaning to the wider development of Islam and provide wisdom to the people, not only to a limited group of intellectuals who play a role in educating the people (Kuntowijoyo 1991).

In the intellectual process of the intellectuals at that time, the order of faith, knowledge, and charity became relevant in

the formation of Islamic society. If the social sciences have received the radiance of faith, then science must ultimately be tested by charity. Moeslim Abdurrahman, (1995) suggests that Islamic social sciences become transformative sciences that reconstruct society. Islamic social science is also a prophetic science, meaning the science that carries out prophetic tasks.

Based on Kuntowijaya's notes above, the construction of Said Nursi's methodology is indeed a demand for progress for a new scientific tradition in order to balance efforts to develop Islamic teachings through education and preaching, especially in the context of responding to contemporary challenges behind the influence of socio-political and socio-cultural settings. It is just that Kuntowijoyo does not offer concretely how the methodology of the social sciences in question - for example, in Islamic education - can speak more in responding to the demands of the needs of Muslims so that they can have relevant faith and knowledge and charity as a process of transformation of Islamic social sciences, as he continued. What can be felt now is that Muslims are still not educated through the existing methodologies. Until when? What is clear, which is now being pioneered by educational figures, is a process in that direction, including the *Risale'i Nur* methodology inherited by Said Nursi.

From the aspect of goals, Said Nursi's educational idea seems to be in line with Fazlur Rahman (1984) in Ta'dib, (2000), emphasizing the importance of traditional Islamic knowledge being strived to be free from weaknesses, with four utilities, namely the unity of Allah,

the unity of creation, the unity of truth, science, and life Al-Faruqi in Sirozi, (2001). The similarity of objectives in question is in the form of a defense methodology for the quality of Islamic education as a realization of their religious teachings.

As someone who carried out educational tasks, did Said Nursi have sufficient scientific capacity to map out the general components of education at that time and look for solutions? In essence, Tibawi (1979) argues that scientific capacity covers all abilities, starting from what is known (knowledge) and what thoughts are owned (thoughts), from internal components to external problems.

Viewed from the other side, Said Nursi's approach in *Risale-i Nur* is representative enough to be a reference for the Islamic science curriculum, especially with a holistic argumentative pattern in explaining faith (normatively, rationally, empirically, and Sufistically). Therefore, Islamic education provides the most comprehensive opportunity for scientists to develop and practice their expertise as a religious experience in PBM. According to Mastuhu, strong Islamic scientists have figures and works that cover theological studies [science]; human sciences, such as philosophy, psychology, sociology, and economics (Tafsir, et.al 1995).

Listening to the study of Said Nursi's approaches above, the stated learning objectives are implicitly contained in Said Nursi's educational ideal, which is to realize the integrality of the scientific system and the implementation of education. In addition to the ideal and institutional goals, said Nursi's curricular (learning) goals can also be formulated, namely: first, in general, he wants to instill

strong faith in students (whom Said Nursi talked to, Muslims and non-Muslims). Second, Said Nursi hopes that the learning objectives can provide students with knowledge, attitudes, experience, and abilities to be *istiqamah* in obedience to people who are taqwa and improve the quality of *aqidah* and worship.

According to Muaz, the integrative education reform effort initiated by Said Nursi focused on three main issues in understanding the concept of educational reform brought by Said Nursi, namely: in the school system (elementary and high school levels), the idea of creating or establishing a university with its field, and mapping the syllabus or subjects (Basyar 2019).

Said Nursi applies his approach accumulatively. He uses many sub-discussions with a combination of two or three methods and approaches. This applies directly to the Old Said period and the 'collection of Treatises' in the New Said era. As one example is taken; when he delivered lectures, asked questions, gave explanations, and debated; following also in dealing with the audience. He uses a psychological approach to recognize the state of the people's turbulent soul; a sociological to arouse a sense of concern and social solidarity; and a philosophical to instill Islamic values.

Besides that, educators should ideally understand the approaches, namely the individual approach (approach based on individual differences of students), the group approach (approach by fostering or paying attention to the social attitudes of children in a group), the variation approach (a combined approach of various methods and approaches because it is based on the various problems experienced

by students), and the educative approach (an approach that aims to educate, not just teach) (Djamarah 1996). Meanwhile, the approach to Islamic education applied by Said Nursi based on its nature only uses two approaches: First, a varied approach, namely a combined approach of various approaches because it is based on various problems experienced by students. Second is the educative approach, which is an approach that aims to educate, not just teach. Said Nursi does not use an individual and group approach because he is more responsible with the community teacher, not like a teacher at school.

Concerning teaching, Said Nursi's approach to Islamic education – especially in *Risale-i Nur* has its characteristics. These advantages can be seen when Said Nursi's language of explanation is so systematic according to nature, effortless and phenomenal, based on the world's happiness. The hereafter unites the heart and mind and includes a social dimension. While the weakness is that it only raises about Allah SWT, humans are mentioned in a bit of discussion. Deep in imagination, lacking demonstrations, and using imagery that is very difficult for ordinary people to understand (Jaidal 2004). It is also different from the author's point of view of the many educational materials of Said Nursi, which mostly describe these symbols. The writer sees this as an advantage in the teaching process, and the symbols used to seem more relevant and exciting.

Said Nursi suggested that teaching students be based on their interests and talents. It is not only aspects of interests and talents but the 'student learning conditions' need to be mapped again according to the teacher's needs. Gagne

(1962) in Nasution (2000) offers the development of student learning conditions with prerequisites for supporting learning methods in the form of capabilities that facilitate the process, such as self-confidence. Essential prerequisites are remarkable capabilities possessed by students, which include four phases: apprehending, acquisition, storage, and retrieval (Gredler 1991).

Gredler, with his learning condition theory, warns that educational activities (religious sciences? social sciences? or other sciences) should be complex and professional. The integration in looking at this implies that a difficult task for educators is even though they already know and understand the subject matter that will be given. A teacher must always be prepared to understand his students' level of knowledge, master the material, complete educational tools or media, adjust lessons to students' abilities and interests, and prepare question strategies to check student readiness (Engkoswara, et al 1986).

Suppose we examine the experience of Said Nursi studying with several people in the field of modern sciences. After mastering modern sciences such as history, geography, mathematics, physics, chemistry, astronomy, Modern Philosophy, Life Sciences, and earth sciences, he wrote books in related fields, such as algebra (Zaidin Mat 2001). Naturally, the general view of the approach is very integralist, in the sense of a combination of scientific approaches that have implications for the use of the educational approach.

CONCLUSIONS

From the previous study, it can be concluded that the educational approach taken by Said Nursi has six approaches, namely: psychological, sociocultural, religious, historical, comparative, and philosophical approaches.

The six approaches remain oriented towards 'seeking the truth' and 'appreciating differences,' not 'looking for victory' and 'hating differences and claiming to be correct. This approach will broaden the horizons between teachers, students, teachers, and students teachers-students-community as a lively educative interaction.

Education now really needs such a healthy (climate) situation. The approach to Islamic education that we create must function effectively in achieving the goals of Islamic education. The comprehensiveness of the educational goals must be parallel with the diversity of educational approaches..

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Institutional affiliation

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Email: (*Primary Author only*)

Abstract: The abstract must be written in English and Indonesian paragraphs. Abstract length must be short (between 150-250 words). In this abstract you must write your research goals /objectives, your research methods (design, participants, data collection, and data analysis). After that you must describe the main findings of your study.

Keywords: word; another word; lower case except names (require alphabetically order of 5 keywords)

Abstrak: Abstrak harus ditulis dalam paragraf bahasa Inggris dan bahasa Indonesia. Panjang abstrak harus pendek (antara 150-250 kata). Dalam abstrak ini, Anda harus menulis tujuan/sasaran penelitian, metode penelitian Anda (desain, peserta, pengumpulan data, dan analisis data). Setelah itu, Anda harus menggambarkan temuan utama studi Anda.

Kata kunci: kata; kata lain; huruf kecil kecuali untuk nama (memerlukan urutan 5 kata kunci menurut abjad)

INTRODUCTION

The introduction, you have to describe clearly the reasons why you are interested in conducting your research study. Describe the citation from the literatures (previous related studies from reputable journals) that support your

research study. You also have to describe the gap that you found in the literature between what has happened and the differences to your research that shows the novelty of your research study. At the end, you have to describe the research problems/ research questions of your study. (References should be cited both in text and in the references list and should conform to the most recent APA style guide. <https://owl.english.purdue.edu/owl/resource/560/02/>)

METHODS

The research design (qualitative, quantitative or mixed method) is clearly described and appropriate for the purpose of the study. The purpose, content and usage of data collection tools are explained and justified.

Setting and participants (for qualitative study) and Setting, population and sample (for quantitative study)

If the research design is qualitative then you have to describe the research setting (the place where you conduct your research study), the participants that become your data sources in terms of their characteristics and their selection methods are described in detail and justified

If the research design is quantitative, then you have to describe the

research setting (the place where you conduct your research study), the population of the study in terms of the number of people in the population, the characteristics. After that you describe the sample of your study in terms of sampling technique that you use to draw the sample from the population of your study.

Data collection

If the design is qualitative, then, the data are usually collected by using interview and observation. If you use interview as one of your research instruments, you have to describe in detail the purpose of conducting the interview, the questions that you give to your respondents, how many times that you conduct the interview, how many hours for one person that you interview. If you conduct the observation, you have to describe who you observe, how many times you conduct the observation, what aspects that you observe, and how you conduct the observation. You also have to describe the way you conduct the observation

If the design is quantitative then you also have to describe the instruments that you use for your research study. If you use test, you have to describe what kind of test that you use, describe the test items briefly. Then describe the way you ensure that your instruments are valid and reliable. If you use closed response questionnaire items, you have to describe how you administer your participants to give response to your questionnaire and you also have to describe the way you ensure that your questionnaire is valid and reliable.

Data analysis

If your data is qualitative, you have to mention the procedures of thematic analysis to analyze your qualitative data into themes and codes.

If your data is quantitative data, you have to describe the steps of inferential statistical analysis tool that you use to analyze your quantitative data.

FINDINGS

Findings respond to the purpose of the study, and are presented systematically based on the numbers of research questions.

If your research method is qualitative, the finding describe the themes and codes gained from data analysis.

If your research method is quantitative, then the findings describes the results of statistical analysis.

For example

The example of Findings for quantitative data

The Influence of Students' Anxiety towards Students' Final Performance

Regression analysis of the data of students' anxiety level and students' performance was done in order to find out whether students' anxiety affected students' performance or not. The results of regression analysis can be seen in table 1:

Table 1
Regression analysis of the data students' anxiety and students' performance

Model	Coefficients ^a				T	Sig.
	Unstandardized Coefficients		Standardized Coefficients			
	B	Std. Error	Beta			
(Constant)	104,228	5,843			17,837	,000
Questionnaire	-,259	,062	-,677		4,213	,000

Based on the data listed in table 1, it can be seen that the significance value was .000 which was lower than .05 and the t-value was (4.213) which was higher than t-table (1.724). Therefore, it can be inferred that students' anxiety significantly influenced students' performance.

In addition, R-square was obtained to know the percentage of how students' anxiety influenced students' performance. The results can be seen in table 2:

Table 2
Model summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,677 ^a	,458	,432	3,724

a. Predictors: (Constant), questionnaire

From table 2, it can be seen that the R-Square value was .458, it means that students' anxiety could influence their performance for about 45.8%.

The example of Findings for qualitative data

The Factors caused Students' Anxiety

After analyzing the data from observation and interview, we found that there were some factors that caused students with high and moderate anxiety level felt anxious during the learning activity. The themes and code gained from thematic analysis were described in table 3:

Table 3
Theme and codes for students' factors of anxiety

	Theme	Code
1.	Mood	A. One of the students with high anxiety level was easy to get anxious in learning when she had personal problems.
2.	Health Condition	A. Some of the students with moderate anxiety level were easy to get anxious in learning when they felt sick or hungry. B. One of the students with moderate anxiety level was easy to feel anxious because she had hearing disorder.
3.	Classroom Condition	A. Some students with high and moderate anxiety level would easy to feel anxious in learning when there was noise in or outside the classroom. B. One of the students with high

anxiety level felt anxious when the room was hot.

The themes and codes described in table 8 were explained as follows:

Health Condition

Based on the data from observation and interview, I found that health condition could affect a student's performance in learning process. In this case, I found that the students who felt sick, hungry, and had hearing disorder could not follow the class well.

Based on the interview data, I found that some students with moderate anxiety level were easy to get anxious when they were in unhealthy condition. For instance, one of student named ART said that, "*I usually felt anxious when I was sick because it was hard for me to focus on that condition*" (personal communication, December, 3, 2018). Similarly, one of the students also felt anxious when she felt sick and hungry. For example, student named IDL confirmed that, "*I felt anxious because of personal factor such as, when I felt hungry and sick, those usually hampered me to listen the material from my teacher*" (personal communication, December, 3, 2018).

In the same way, after I analyzed the data from observation, I found that the lecturer never arranged the student's seating position such as, placing students who had hearing problems in the front seat. She never asked whether the students had the hearing problem or not, so the lecturer did not know that there was a student who had the hearing problem in her class.

DISCUSSION

Findings are discussed with a reference to relevant and recent literature. Discussion or description and analysis consist of reasoning process of the article's main argumentation based on research findings which is compared to other research findings and supporting theories

CONCLUSIONS

Conclusion should be consisting of answering research problem, based on the main research findings, theoretical significance/conceptual construction.

REFERENCES

References must be written properly. In writing the citation, it would be better and suggested to use software of citation manager, like Mendeley and Zotero, with following standard of APA Style 6th Edition

For example

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3. Articles must be typed using word processing software (Microsoft Word). The font used on all papers is Times New Roman. A4 paper size, one point fifteen (1.15) spaces, justified. The page number must be entered in the text located in the footer section of each page.
4. Articles must be in the range between 4000-10,000 words, excluding titles, abstracts, keywords, and references.
5. Articles from the basis of research consisting of various parts: namely title, author's name, relationship, e-mail address, abstract (150-250 words), keywords (maximum 5 words), introduction, research methods, discussion, research findings, discussions, conclusions, and references.
6. Title cannot be more than 15 words. This is your chance to attract the reader's attention. Remember that readers are potential writers who will quote your article. Identify the main problems of this paper. Start with the subject of the paper. The title must be accurate, not ambiguous, specific and complete. Don't use abbreviations that are rarely used. The title of the writing must be typed in bold 14 pt Times New Roman.
7. The author's name must be 12 pt Times New Roman. Author affiliation must be 12 pt Times New Roman.
8. The author's name must be written in full language without an academic degree (degree), and equipped with security membership according to the appropriate address (email address).
9. Abstract consists of research objectives; research methods; main research findings, brief discussion; and approved for study disciplines. Abstracts must be written in English and Indonesian.
10. Introduction consists of library conclusions (it would be better if the research findings from other studies are not more than five years), the contribution between theory and research is the novelty of the article; the discussion room and the limitations of the issues discussed; and the main argument of the article.
11. The Research Method consists of a description of research design, data collection techniques and data analysis techniques.
12. The research findings consisted of the results of data analysis for each research question.
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15. References must be written correctly. In writing a quote, it would be better and inviting to use quote manager software, such as Mendeley and Zotero, by following the APA Style 6th Edition standard.
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ISSN 1412-2545



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