Islamic Religious Education Strategies for Strengthening Students' Skills in Facing Moral, Social, and Educational Challenges

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Abstract

The background that prompted writing this article was to find out learning strategies for Islamic Religious Education because learning strategies are important in achieving learning goals. This strategy is ideally chosen according to the nature or character of the subject matter itself. Islamic Religious Education is one of the mandatory subjects in school. The main aim of this subject is to equip students with the values of Islamic teachings so that students have Islamic character and are skilled in facing challenges. Religious education has its own strategies apart from the strategies commonly used in learning other subjects. Apart from that, Islamic religious studies also have a special aim in forming attitudes besides educating the mind. Meanwhile, in evaluating the success of Islamic religious learning, it is not only about assessing cognitive and psychological abilities, but also assessing attitudes is more important. This writing uses qualitative research methods and data collection techniques using library research methods.

Keywords: Islamic Religious Education, Strategy, Challenges

Abstract

The motivation for writing this article is to understand the learning strategies of Islamic Religious Education (ISE), as they are crucial for achieving learning objectives. Ideally, these strategies should be chosen in accordance with the nature or character of the subject matter. Islamic Religious Education is a compulsory subject in schools. The primary objective of this subject is to equip students with Islamic values, enabling them to develop Islamic character and skills in facing challenges. Islamic Religious Education has its own unique strategies, in addition to those commonly used in other subjects. Furthermore, Islamic Religious Education also has specific goals in developing attitudes and developing intellectual intelligence. In evaluating the success of Islamic Religious Education, character and morality are not only assessed through cognitive and psychomotor abilities, but also through a greater emphasis on assessment. This paper utilizes qualitative research methods and library research as data collection techniques.

Keywords: Islamic Religious Education, Strategies, Challenges

A. Introduction

Islamic Religious Education plays a crucial role in shaping students' character and moral values to face challenges. Facing the challenges of the modern era, where

information is readily accessible and the influence of global culture is increasingly strong, Islamic Religious Education faces several complex challenges. One of the main challenges is how to maintain the sustainability and relevance of the material taught to current developments. In this digital era, children are frequently exposed to a wide variety of information from various sources, including social media and the internet. Therefore, Islamic religious education strategies in elementary schools must be able to teach strong religious values that are relevant to the realities of everyday life, so that children can apply Islamic teachings in a modern context.[1]

Furthermore, another challenge is how to overcome the lack of understanding and stereotypical tendencies toward Islam. Sometimes, the general public has a narrow understanding of Islam, which can create negative perceptions and prejudice against Muslims. Therefore, Islamic religious education strategies must be able to introduce and explain Islamic values in an inclusive and tolerant manner, so that children can develop a sound understanding of Islam and appreciate differences.[2]

Furthermore, another challenge faced is how to deliver Islamic religious material in an engaging and interactive manner to stimulate students' interest and active participation. In a world filled with distractions and fast-paced entertainment, it is crucial for Islamic religious education strategies to adopt creative learning methods, such as the use of technology, educational games, stories, and group discussions. In this way, Islamic religious learning will be a valuable and engaging experience for children, thus increasing their engagement and enthusiasm in the learning process. To address these challenges and implement effective strategies in Islamic religious education, the role of teachers is crucial. Teachers must possess a deep understanding of Islamic teachings and be able to integrate traditional approaches with the modern contexts faced by students. Furthermore, close collaboration between teachers, parents, and the community is key to success in creating an educational environment that supports and enriches students' Islamic religious experiences.[3]

Education Strategy A Islam is an important topic to study and understand in today's educational context. Islamic religious education plays a significant role in shaping the moral foundation, ethical values, and religious understanding of the younger generation. However, facing the challenges of the modern era and the complexities of life today, appropriate strategies are needed to address and overcome

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[1]Robiatul Awwaliyah and Hasan Baharun, 'Islamic Education In The National Education System (Epistemological Review Of Islamic Education Problems), Scientific Journal Of Didaktika: Scientific Media for Education and Teaching, 19.1 (2019), 34-49

[2]Evi Susilowati, Postgraduate of Uin, and Sts Jambi, 'Implementation of Independent Learning Curriculum in Islamic Religious Education Subjects', Al-Miskawaih: Journal of Science Education, 1.1 (2022), 115–32.

[3]Ali Rahman Taraju, Nurdin Nurdin, and Adawiyah Pettalongi, "Challenges and Strategies for Teachers Facing the Industrial Revolution 4.0 Era," Proceedings of the Islamic Studies and Integration of Science in the Era of Society (KIIIES) 5.0, 1.1 (2022), 311–16

these challenges.[4]One of the challenges faced is the influence of modern culture and technology. Children today are exposed to various global cultural influences that can influence their understanding and practice of religion. The influence of technology can also affect how students acquire religious information and create distractions that impact the learning process. Therefore, Islamic religious education strategies in elementary schools need to recognize and respond to these influences of modern culture and technology in a relevant and effective manner.

Curriculum design that is not relevant to students' daily lives can make Islamic religious learning feel uninteresting or less relevant. Monotonous or less interactive teaching methods can also reduce student engagement in Islamic religious learning. Therefore, creative and innovative strategies are needed in curriculum design and the implementation of engaging teaching methods to increase student engagement and gain a deeper understanding of Islamic teachings.

Furthermore, the quality of teachers in teaching Islamic religion is also a challenge that must be addressed. Islamic religious teachers need to have a deep understanding of Islamic teachings and the skills to deliver material effectively. Continuous training and professional development for Islamic religious teachers are needed to improve their teaching competency and address existing challenges. It is hoped that Islamic religious education can make a positive contribution to shaping students' character, morals, and religious understanding, as well as creating a young generation with morals, ethics, and commitment to Islamic values.[5]

B. Literature Review

In general, strategy is defined as a set of guidelines for action in an effort to achieve predetermined goals. In relation to teaching and learning, strategy can be defined as the general patterns of teacher and student activities in the implementation of teaching and learning activities to achieve predetermined goals.[6]

According to Nana Sudjana, teaching and learning strategies are "a teacher's actions in implementing a learning plan by using several teaching variables such as objectives, materials, methods, tools and evaluation to influence students to achieve the goals that have been set."[7]

Meanwhile, Dick and Carey explain that learning strategies consist of "all components of learning materials and procedures or stages of learning activities used by teachers in order to help students achieve certain learning objectives."

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[4]M. Nur Lukman Irawan and others, "Strategies of Islamic Educational Institutions in Responding to Contemporary Educational Challenges," Journal of Education and Counseling (JPDK), 4.6 (2022), 4273–80

[5]Hasifah, "Strategies and Challenges in Improving Islamic Religious Education at Canggung Lampung State Elementary School", Journal of Islamic Religious Teacher Professional Education, no. 2 (2023)

[6]Abudin Nata, Islamic Perspectives on Learning Strategies (Jakarta: Kencana, 2009), p. 206.

[7]Remiswel, Rizki Amalia, Paikem Strategy Development Format in Islamic Religious Learning (Yogyakarta: Graha Ilmu, 2013), 31.

Learning is an instructional system that refers to a set of interdependent components to achieve goals. As a system, learning encompasses components such as goals, materials, students, teachers, methods, situations, and evaluation.[8]

When discussing the components of a learning strategy, to ensure learning activities achieve their goals, a teacher must establish the relevant elements: objectives, methods, and desired success criteria. To achieve these goals, all components must be organized so they can work together and produce continuity.[9]

So, from the description above, the task of a teacher or educator is not easy, but to be a teacher you must prepare as much as possible so that teaching and learning activities run well according to the plans and learning objectives that have been set, so in the teaching and learning process there must be components of the learning strategy, including in Islamic religious learning, an educator must prepare effective and efficient strategy components to achieve the learning of Islamic religion.

Regarding the importance of teaching religious values, an educator must possess a religious personality before teaching Islamic values. Therefore, Islamic religious education teachers must possess teaching competencies. According to Abdul Mujib, there are three competencies for Islamic religious education teachers:

a. Personal-religious competence

The first basic ability (competency) for educators concerns religious personality, meaning they possess inherent values that they wish to internalize to their students, such as honesty, trustworthiness, justice, responsibility, deliberation, and so on. These values need to be possessed by educators so that trans internalization (the transfer of appreciation of values) between educators and students can occur, either directly or indirectly, or at least indirectly.

b. Socio-religious components

The second basic skill for educators is their concern for social issues, in line with the teachings of Islamic da'wah. Muslim educators also need to cultivate attitudes of mutual cooperation, mutual assistance, egalitarianism (equality between people), tolerance, and so on, in order to foster social trans internationalization and social transactions between educators and students.

c. Professional-religious competence

This third basic ability concerns the ability to carry out teaching duties professionally, in the sense of being able to make expert decisions on a variety of cases and being able to account for them based on theory and expert insight from an Islamic perspective.[10]From the description above, it can be seen that in Islamic religious learning, before the teacher delivers the material and educates the students, the educator must have Islamic religious teaching competency or the teacher must have a personality and be social towards religious students and colleagues as well as professionalism in teaching Islamic religion.

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[8]Anisatul Mufarokah, Teaching and Learning Strategies (Yogyakarta: Teras, 2009), p. 43.

[9]Nata, Islamic Perspective on Strategy, p. 215

[10]Abdul Mujib, Islamic Education (Jakarta: Kencana, 2006), p. 96.

According to Abudin Nata, Islamic educational strategy essentially consists of three main elements: educators, students, and educational objectives. These three elements form a triangle. The absence of these three components means the essence of Islamic education is lost.

According to Zuhairini, the strategy of Islamic education in efforts to form Muslim personality, namely:

a. Education of Faith in Allah

The first and foremost education to be carried out is the formation of belief in Allah which is expected to underlie the attitudes, behavior and personality of students.

b. Education of Noble Morals

Along with efforts to build a foundation of faith or belief, efforts to develop noble morals are also necessary. Noble morals are the foundation for every person in interacting with others.[11]

So, in learning Islamic religious education, it is not only about conveying material as knowledge, but in conveying Islamic religious material, it must be oriented towards education in faith, sharia, and good morals as a guide to life that is in accordance with the Islamic religion as well as the aim of learning Islamic religion.

C. Method

This research is a qualitative study using library research methods. The author used incidental resources as the primary instrument and analyzed scientific literature in the form of books, articles in scientific journals, and other relevant publications to guide the discussion on the proposed topic.[12]Library research is the collection of theories and information from library data with research as a basis for topics in solving research problems, in this study, the researcher used a preliminary data collection technique, collecting data sources that were relevant to the research variables. The author selected research data that were relevant and related to Islamic Religious Education Strategies to Improve Students' Skills in Facing Challenges.

The next step in the research process, after the data was collected, was data analysis. The data analysis technique used by the researcher involved several phases: data collection, data display, data condensation, conclusion drawing, and verification.[13]

D. Results and Discussion

The teaching and learning process is not simply about memorization and recall, nor is it simply about mastering the knowledge of what is taught. Rather, it emphasizes internalization so that it becomes embedded and functions as a moral imperative, internalized and practiced by students. To achieve this, teachers are required to be

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[11]Zuhairini, Philosophy of Islamic Education (Jakarta: Bumi Aksara, 2009), 156.

[12]Suharsimi Arikunto. (2019). Research procedures: a practical approach. PT. Rineka Cipta.

[13]Sugiyono. (2018). Evaluation Research Methods (Quantitative, Qualitative, and Combination Approaches) (1st ed.). Alfabeta, CV.

able to manage the teaching and learning process in a way that stimulates students to learn, which is the primary subject of the teaching and learning process.[14]

Ki Hajar Dewantara, also known as the Father of Indonesian National Education, expressed his opinion regarding the interpretation of learning, namely that it is a requirement in the life of growing children. Some also interpret it as guiding all or all of the natural forces within the child (student) themselves, so that they as humans and as members of society can achieve safety and can achieve the highest happiness. Learning provides a path to ensure a better life than before. In other words, learning can change a person's social status, making someone seen as better than those who do not have education.[15]

According to Ahmad D. Marimba "The definition of education is guidance that is carried out or done consciously by educators, there is physical and spiritual development of the educated towards the formation of the main personality. Education occurs in interaction between educators and students. educators sometimes participate in shaping the personality of students. Meanwhile, according to Stella Van Petten Henderson, it is a combination of growth, self-development and social heritage"[16]

According to Ahmad D. Marimba, Islamic religious education is "the conscious guidance by educators of the physical and spiritual development of students towards the formation of their ultimate personality (insan kamil). Ahmad Tafsir defines Islamic education as guidance provided by a person so that he or she develops optimally in accordance with Islamic teachings."[17]

Therefore, Islamic education emphasizes the importance of a balance between physical and spiritual aspects, aiming to develop moral and spiritual qualities in line with Islamic teachings. Therefore, the educational process must be supported by appropriate strategies to achieve the goal of developing students' personalities and skills in facing challenges. Islamic religious learning aims to enhance and improve faith through the cultivation of students' knowledge, understanding, and experiences about Islam, so that they become Muslims who continue to grow in terms of faith, piety, and nationalism as a provision for the next level of learning. Islamic religious learning,

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[14]Abnisa, A. P., & Zubairi, Z. (2022). Personality Competence Educator and Student Interest in Learning. Scaffolding: Journal of Islamic Education and Multiculturalism, 4(1),

[15]Abdul Kadir, et al., "Fundamentals of Education" (Surabaya: IAIN Sunan Ampel Press), p. 8.

[16]Abdul Kadir, et al., "Fundamentals of Education" (Surabaya: IAIN Sunan Ampel Press), p. 9.

[17]Ahmad Munjin Nasih, Methods and Techniques of Islamic Religious Learning (Bandung: PT. Refika Aditama), p. 8.

which aims to develop Muslim character, is a character whose aspects are imbued with Islamic teachings.[18]

Based on the quote above, it can be concluded that educational strategy is the steps taken by teachers to utilize existing learning resources to achieve educational goals efficiently and effectively. What needs to be considered when teaching is the strategy or strategy so that the presentation of education becomes systematic by paying attention to the stages or sequence. "Based on Law No. 20 of 2003, it is a conscious and planned effort to be able to create a learning atmosphere and learning process so that students actively develop or explore their potential to be able or able to have the power of self-control, spiritual religion, intelligence, noble morals, personality and also the skills needed for themselves, for society, for the nation, and for the state."[19]

In the learning process strategy implemented in schools and madrasas, it is closely related to the role of a teacher, so the role and function of teachers must be maximized, including; As educators, teachers must meet several specific requirements. To teach, they are equipped with various teaching knowledge as a basis, accompanied by a set of teaching skills training. All of this is united in a teacher so that he or she is a person with a special personality, namely a mixture of knowledge, attitudes and teaching skills and mastery of several sciences that he or she will pass on to his students.[20]

Educational strategies have interrelated components, each with a specific purpose. Therefore, if one component fails to function properly or is omitted, educational goals will not be fully achieved. There are five components of an educational strategy:

a. Introductory activities, as part of any comprehensive educational system, play a significant role. This section aims to draw students' attention to the module being taught.

b. Data delivery: In this activity, teachers must master the atmosphere and circumstances they are facing. This ensures that the data presented can be absorbed and understood by students. For example, conducting introductory activities that capture attention can motivate students to explore the lesson.

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[18]Irpan Abdul Gafar and Muhammad Jamil, "Reformulation of Islamic Education Learning Design" (Jakarta: Raja Grafindo,), p. 33.

[19]Ministry of National Education, "Law of the Republic of Indonesia Number 20 of 2003 Concerning the National Education System" (Jakarta: Center for Education Data and Information, Balitabang-Depdiknas).

[20]Zubairi, Z., Nurdin, N., & Solihin, R. (2022). Islamic Education in the Industrial Revolution 4.0. Scaffolding: Journal of Islamic Education and Multiculturalism, 4(3), Art. 3.

c. Student participants, based on the student-centered principle, are the center of learning activities. The educational process will be successful if students actively carry out exercises relevant to the established educational objectives.

d. Implementation testing, conducted at the end of educational activities after students have gone through various educational processes, delivering data in the form of learning materials. Implementation testing is also carried out after students have completed the education.

e. Follow-up activities, also known as follow-up activities, are often poorly implemented by teachers. In reality, after each test, some students still score below average. Therefore, these students should receive different follow-up actions as a consequence of these varied student evaluations.

Based on the five components mentioned above, it can be concluded that a successful educational process will occur if all components within the educational strategy are interconnected, ensuring that educational goals are optimally achieved. Therefore, a teacher's strategy can be defined as a plan or series of activities designed by the teacher to achieve learning objectives.

Meanwhile, to maximize the role of a teacher in the learning process, there are several requirements to become an educator:

1. As an educator, you must have a mature attitude.

2. Educators must be able to be role models

Being a role model doesn't mean having to be special. "Don't think of yourself as superhuman, someone who can't and shouldn't make mistakes. Therefore, educators must act as usual, but avoid, as far as possible, any actions that are reprehensible according to the norms and customs of everyday life."

3. Educators are able to appreciate children's lives, and are willing to help them

Understanding the person entrusted to you is absolutely essential. Without it, it is difficult to guide someone. Therefore, educators need to study several types of psychology. Equally important is a willingness to help children develop. These two things are knowledge about children and a willingness to foster development in a teacher's attitude and style as an educator. Therefore, the ability to perform what is called identification is crucial.[21]

4. Educators must follow the child's mental state and development.

Parents often overly believe that teachers must be patient. They may be right, but what they mean by the word "patience" is the question. Patience doesn't mean passive silence; rather, it means being careful, precise, and not forcing a skill or

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[21]Muzakki, Z. (2018). The Urgency of Moral Education at an Early Age. Asy-Syukriyyah Journal, 19(1), 50–79.

attitude they deem desirable if the child isn't yet mature enough to possess it. Patience also means working gradually toward a specific goal.[22]

5. Get to know your students

Every child develops at their own pace. Some children are gifted more or less than their peers in certain areas. Every human being is an individual, a person who understands each child as a potential individual, as best as possible. Their greatest work is to help that child develop to their full potential.[23]

The following are the main elements that need to be considered in the learning process, including:

1) Enthusiasm and willingness to learn:

An experienced teacher doesn't try to push students to learn beyond their capabilities. They won't force their brains with knowledge that doesn't align with their maturity or their past experiences. They won't use methods that aren't appropriate for them. Furthermore, they won't ignore their mental state. In short, in the teaching process, teachers must pay attention to their students' circumstances, developmental levels, and individual differences.

2) Arousing students' interest:

Teachers must maintain classroom discipline and inspire students to be enthusiastic about learning. They must also direct their behavior toward the desired good, working and acting voluntarily and of their own accord. The way to do this is by arousing students' interest by striving to meet their needs, nurturing their talents, and guiding them in the right direction.[24]

3) Organize the teaching and learning process and organize learning experiences and activities

The activities associated with it are a major factor in the success of the learning process, as they facilitate students' acquisition of these experiences and their utilization. This arrangement occurs by connecting the elements of the lesson with the students' needs and making them into a cohesive whole, centered around issues of concern to them, thus making the lesson meaningful.

4. Transfer of learning influence and its implementation into real life: In order for learning to be successful and useful in life outside of school, teachers must understand the basics that enable the transfer of learning influence into life outside of school.

From the perspective of improving students' attitudes, morals, and personalities, a strategy can utilize methods and values from a specific discipline. According to M. Nasir Budiman, there are seven general approaches that can be used

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[22]Muzakki, Z., & Dahari, D. (2021b). THE EFFECT OF PARENTAL ATTENTION AND STUDENT LEARNING OUTCOMES IN THE GRAHA MAS HOUSING SCHOOL, NORTH SERPONG. Jurnal Asy-Syukriyyah, 22(2), Art. 2.

[23]Muzakki, Z., Solihin, R., & Zubaidi, Z. (2022a). PEDAGOGICAL ELEMENTS IN THE QURAN: (A Descriptive Study of Lukman Verses 12-19). JIQTA: Journal of Quranic Studies and Interpretation, 1(1), Art. 1.

[24]Muzakki, Z., & Nurdin, N. (2022). Formation of Student Character in Islamic Religious Education. EDUKASIA: Journal of Education and Learning, 3(3), Art. 3.

in learning within the Islamic education system, both for fardhu ain (obligatory) and fardhu kifayah (obligatory) subjects, namely:[25]

a. Rational approach.

Learning according to this approach must follow the child's level of intellectual development, starting with the concrete and then moving on to the abstract. Proof of truth begins with simple concepts and progresses to the complex. The good and bad aspects of a behavior need to be explained. The Quran contains numerous verses that instruct humans to use their reason, such as the words 'ibrah', 'aqlun', 'fikrun', 'zikrun', 'nadharun', 'tara', and others. For example, this is found in Surah al-Nazi'at, verse 26.

b. Emotional approach.

In everyday life, people are sometimes emotionally moved. To generate this emotional response, appropriate stimuli are needed. These stimuli can be verbal, such as stories, sarcasm, praise, teasing, news, dialogue, suggestions, commands, prohibitions, and so on. Nonverbal stimuli include teacher behavior and attitudes that children can imitate.

The Quran presents several stories or situations that can stir the human soul, such as stories about the Prophets and also stories about the state of humans who have received Allah's punishment for their disobedience, such as stories about the chaos of the Day of Judgment, the Day of Judgment, heaven and hell. These stories can stir the souls of those who believe in the unseen.

c. Functional approach.

This approach emphasizes the function or usefulness of a discipline. Children can experience the benefits of knowledge, both directly received in the form of material benefits and non-material ones, such as spiritual satisfaction resulting from practicing or refraining from certain actions. In Surah Al-Jatsiyah, the Quran emphasizes that humans, with their knowledge, can utilize nature for their well-being.

d. Experiential approach.

Experience is the best teacher. This expression is also appropriate for certain materials, skills, or behaviors in Islamic Religious Education (PAI) learning. Verbal explanations fail to create a lasting impression on children, leaving them feeling this way. To implement this approach, children can be instructed to do something or be in a place so they can experience the situation. This approach argues that learning is a reality demonstrated by physical activity. This is stated in the Quran in Surah Al-Kahf, verses 70 to 82.

Meanwhile, experiences that are in the form of inner thoughts are like children being invited to meditate, reflect, pray to Allah SWT, etc. Activities like this can provide spiritual peace only to the person who carries them out.

e. Process skills approach.

The process skills approach is a teaching approach that provides students with the opportunity to participate in the process of discovering or developing a concept as a process skill. This learning emphasizes student activity and comprehensive understanding. Teachers must create procedural learning activities, meaning they

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[25]M. Nasir Budiman. Education from the Perspective of the Qur'an. Jakarta, Madani Press, First Edition, 2001. p. 132.

follow each step and vary the learning process so that students are involved in various processes. Students are asked to plan, implement, and evaluate an activity, behavior, or attitude. When linked to morals, attitudes, or character, the truth obtained through the stages of the learning process in school will be something that benefits other communities continuously, across groups or generations without interruption. In the Quran, Allah illustrates this approach in Surah Al-Nur, verse 35.

This verse illustrates that to be able to produce a misykat (lantern) requires a long process that is interconnected. Likewise, to produce a student who is faithful, knowledgeable, and has certain skills requires certain stages and at each stage has its own process so that it produces someone who can provide great benefits to others, as Allah mentioned like a lamp that can illuminate the path of human life.

In this approach, students learn not only from the teacher but also from each other and from people outside the school. In Islamic Religious Education (PAI) learning, the activities that students can undertake through the process skills approach are:[26]

1). Observing the symptoms that arise in the class or society regarding human character, such as the tendency of teenagers to like to show off their private parts or body shape by wearing tight and transparent clothing.

2). Classifying similar traits that appear in a class or society such as not being afraid to tell lies, not being afraid to do things that lead to approaching adultery, lack of shame, etc.,

3). Look for relationships between existing concepts,

4). Recognizing that there is a problem and formulating the problem, such as students no longer respecting their teachers, parents, people older than them, etc.

5). Estimating the cause of a symptom and formulating a hypothesis about the occurrence of something, for example "the moral decadence of today's youth is caused by the process of learning Islamic religious education which is not in accordance with the strategy of learning Islamic religious education", 6). Estimating the attitudes or behavior of a group of people that will arise in the future if the current situation is like this,

7). Practice carrying out or practicing things such as being a preacher at Friday prayers, giving lectures, performing congregational and shortened prayers, taking care of corpses and so on.

8). Collecting, analyzing and interpreting data related to the willingness or unwillingness to carry out religious commands or prohibitions.

f. Habitual approach.

This approach is implemented by telling and getting children used to doing something good with people who always do it (consistently), such as praying, fasting, paying zakat and others. In Surah Al Baqarah verse 43, explaining the command to bow down with people who always bow down to Allah shows that students must always be in an environment of righteous people, so that they are not affected by bad traits. And the

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[26]Syaful Sagala, Concept and Meaning of Learning: to Help Solve Learning and Teaching Problems, Bandung, Alfabeta, 2003, p. 74.

naqib or mentor system in a small group is needed in learning to form morals or learning PAI.

g. Faith approach and value clarification

Value clarification is an approach that can help students choose the values they will embrace. What must be understood here is the method of determining the values themselves, not their position as good or bad. Because if a value is good or true, then it is methodologically correct or good. This is crucial to understand, as anyone can say whether a value is good or bad. Therefore, it is crucial to understand how values or laws are determined. The ultimate truth (true) exists only with Allah and His Messenger.

Specifically, there are five influential approaches to instilling moral education in students, namely:[27]

a. Education by example.

Modeling is a highly influential approach in shaping students' moral, spiritual, and social development. This is because educators are the best role models in the eyes of students, whom they will emulate in their lives. Therefore, teachers must display good character traits everywhere and at all times. If teachers fail to practice good morals everywhere and at all times, students will be surprised by teachers who behave contrary to what they have been taught.

b. Education with customs

As mentioned previously, humans are naturally inclined toward good morals. However, this must be cultivated or conditioned. Otherwise, this inherent potential will stagnate or even die, leading to the development of other traits not permitted by religion. This habituation is the strongest element in education, helping to maintain faith and shape morals.

c. Education with advice

Another crucial approach to moral development is providing advice. Advice can motivate and bring students closer to those who consistently advise them. The Quran contains so much advice that there is a hadith that states that religion is advice.

d. Education by giving attention

What is meant by education by giving attention is devoting, paying attention and always following the development of students in the context of moral development, besides always monitoring the situation experienced by students.

e. Education by giving punishment

In essence, Islamic Sharia laws, which are straightforward and just, have universal principles. Sharia has established various punishments to prevent actions that are inconsistent with Islamic values. However, it must be remembered that these punishments are not intended to hate or harm students, but rather to educate them. Hitting in the face should never be an option, as the Prophet forbade it.

In the context of learning strategies and focusing on the general condition of Islamic education in Indonesia, Abudin Nata views education today as being in a very

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[27]Mukhtar, Islamic Religious Education Learning Design, Jakarta, Misaka Galiza, 2003, p. 134.

concerning state. Therefore, he proposes that the necessary action is to reformulate the Islamic education curriculum into a more integral and universal format. Abudin Nata outlines the aspects included in the basic principles of Islamic education, namely:

a. Divinity (Sumuliyah)

Islamic education must be holistic, meaning it addresses all aspects of the human being: body, soul, mind, and spirit. Education, as found in the Quran, addresses students with all its elements. The Quran does not separate the physical from the spiritual, but rather combines the development of the soul and the development of the mind, while not neglecting the physical. Therefore, its explanations are often presented with logical arguments and touches on the heart.

b. Integration

The Islamic education curriculum should be integrated between one component and another (integrality) by paying attention to the following: 1) Islamic education must treat individuals by taking into account their personality characteristics: body, soul, mind, and spirit which are organically related, blending with each other so that if there is a change in one of the components, changes will occur in the other components. 2) Islamic education must start from the integration between Islamic countries. It educates these individuals to have a spirit of loyalty and cooperation while basing their activities on the spirit and teachings of Islam. The various types and stages of education are seen as integrated between their various components and aspects.

c. Continuity / Balance

Islamic education must be continuous and inseparable, taking into account the following aspects: 1) The education system must provide learning opportunities at every age, school level, and every situation. In Islam, there should be no barriers in terms of age, occupation, position, and so on. 2) The Islamic education system must always renew itself or be dynamic with the changes that occur. Sayyidina Ali r.a. once advised: Teach your children knowledge other than what you learn, because they were created for a time not yours.

d. Authenticity

Islamic education must be original based on Islamic teachings as summarized below:

1) Islamic education must take the components, goals, materials and methods in its curriculum from the legacy of Islam itself before perfecting it with elements from other civilizations.

2) Must give priority to spiritual education taught by Islam.

3) True Islamic spiritual education requires us to master Arabic, the language of the Quran and Sunnah.

4) This authenticity also requires the teaching of modern science and art in a developmental atmosphere where the guiding principle is Islamic aqidah.

e. Scientific in nature

Islamic education must view science and technology as the most important components of modern civilization, and studying science and technology is an urgent necessity for the Islamic world if it does not want to be left behind. Furthermore, it

pays special attention to various modern sciences and techniques in the curriculum and various educational activities, only it must be in line with the spirit of Islam.

f. Practical in nature

An Islamic education curriculum cannot be merely theoretical; it must be practical. Knowledge is meaningless without practical application or reality. Islamic education should recognize that work is a crucial component of daily life. Work is considered an act of worship. Therefore, Islamic education should shape individuals who believe in Islamic teachings, practice and defend them, and develop into productive workers in the economic sector and active individuals in society.

g. Solidarity

Among the most important teachings of Islam are cooperation, brotherhood, and unity among Muslims. Therefore, Islamic education must foster and strengthen a spirit of camaraderie among individuals and groups.

h. Openness

Education must open the human soul to the universe and its Creator, to life and living things, and to other nations and cultures. Islam does not recognize fanaticism, racial or social differences, for in Islam there is no racism, and there are no differences between people except those based on piety and faith.

Islamic Religious Education (PAI) educational strategies, as previously described, represent the totality of methods and procedures used by teachers to improve student learning outcomes in Islamic Religious Education (PAI) subjects. Educational strategies require a variety of approaches and are tailored to the competencies and learning outcomes to be achieved. Here are some strategies that can be used in teaching and learning activities:

a. Expository Learning Strategy

An expository educational strategy focuses on the process of conveying general guidance from educators to students, with the intention of ensuring students fully understand the learning module. Expository instruction is a form of advocacy that focuses on educators, as the expository method is unique to children's education. An expository educational strategy focuses on teachers as the holders of a strong position through the methods used in teaching.

b. Inquiry Learning Strategy

The Inquiry Education Method is a strategy that can develop students' thinking skills.21 The Inquiry Education Strategy is a series of educational activities that emphasize critical and analytical thinking processes to obtain and create their own answers to a questioned problem. Inquiry education, the educational module is not simply informed to students, but students are guided to create their own concepts that must be dialogical by using students' experiences.

c. Problem-Based Learning Strategy

A problem-based learning strategy provides students with the opportunity to formulate and select problem topics to be addressed within a specific educational module. Problem-based learning is defined as a series of educational activities that emphasize the scientific process of problem-solving. Problem-based learning prioritizes

the educational process, where the teacher's role is to focus on helping students achieve self-focus skills.

d. Cooperative Learning Strategies

Group learning strategies are a series of learning activities undertaken by students in specific groups to achieve pre-planned educational goals. Cooperative learning strategies are also called interactive learning because they emphasize dialogue and sharing among students. Interactive learning includes classroom dialogue, small group dialogue, or group assignments, as well as student collaboration in pairs.

e. Contextual Learning Strategy

Contextual education is an educational strategy that emphasizes full student involvement, ensuring students understand the modules they learn and relate them to real-life situations, encouraging them to apply them in their lives. The concept of contextual education helps teachers connect the modules taught to students' real-world situations, encouraging students to make connections between their knowledge and its application in everyday life.

f. Direct Learning Strategy

Direct instruction is a learning strategy often demonstrated by teachers. Direct instruction is generally deductive in nature. This strategy is effective for ascertaining data or building skills session by session. The advantage of this strategy is its ease of planning and implementation, but its main disadvantage is its difficulty in developing the skills, processes, and behaviors needed for critical thinking, interpersonal relationships, and group learning.

g. Indirect Learning Strategies

Indirect educational strategies are often referred to as inquiry, inductive, problem-solving, decision-making, and discovery. In these strategies, the learner's role is very dominant, and the teacher acts merely as a facilitator in classroom management.

The advantages of this strategy include stimulating students' interest and curiosity, generating alternatives and solving problems, encouraging creativity and skill development. However, the disadvantages are that it takes a long time and makes the outcome difficult to predict. This strategy is also not suitable if students need to memorize the module quickly.[28]

h. Blended learning learning strategy

Blended learning is an English word derived from two words: "blended" and "learning." Blended means "a good mix or combination." Blended learning, in principle, combines the advantages of face-to-face and online learning. According to Moebs and Weilbelzahi, as agreed by Husana, "Blended learning is a combination of online and face-to-face meetings in one integrated learning activity."[29]Blended learning is "the collaboration of two or more educational strategies or methods to achieve the desired learning outcomes. This implementation in education involves three tools combined

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[28]Wina Sanjaya, Learning Strategy Oriented to Educational Process Standards, (Jakarta: Kencana), p.127

[29]Husamah, "Blended Learning", (Jakarta; PrestasiPustakarya.)

into one educational format." These tools consist of: online learning, face-to-face learning, and independent learning. Blended learning is suitable for use in education for the future, given the sufficient growth of data and communication technology in Indonesia. Furthermore, online learning within the blended learning strategy is commonly used in education using the internet.[30]. usually has limitations or distances, because it uses various media for different purposes and for different learners. However, today, educational elements no longer have distances in the learning process. Face-to-face education requires media to support the learning process and achieve its learning objectives.

However, if it is related to education in general, there are three strategies that can be used in learning, namely:

a. An individualistic approach is based on the assumption that students have potential that may differ from one another. This assumption leads teachers to believe that learning is about developing individual potential. The strategies and methods used must take into account these individual differences. The teacher's function is merely that of a midwife helping a baby emerge from its mother's womb, or merely as a facilitator and motivator. This approach is student-centric, rooted in the psychological schools of nativism, humanism, and liberalism. It serves or places humans as they are, humane and free to act and choose. This approach is not entirely compatible with the concept of Islamic education. This is because in Islamic education, certain materials or practices, such as the ability to read the Quran and memorize the du'a's for prayer, fasting, and the Hajj, are obligatory for every individual and must be carried out accordingly. Meanwhile, a democratic approach can only be implemented in the learning process, not in the practice of worship.

b. A social or group approach is based on the idea that, despite their differences, humans also share many similarities and interdependence. This assumption will guide teachers in understanding that learning is about developing individual potential to meet shared needs. The learning process will utilize general psychological laws of learning. This approach is teacher-centric, as the teacher determines and regulates learning. In Islamic Religious Education (PAI) learning, this approach can be used for some materials. Students must consider their teachers as role models. They must follow their teachers' commands and prohibitions. This approach plays a significant role in character formation, as some behaviors are favored but not permitted in religious education. For example, students' tendencies toward deviant behaviors such as promiscuity and drug use, or a dislike of prayer and fasting, among others.

c. Mixed approach.

This approach attempts to synergize the advantages of individual and social or group approaches. However, in practice, this approach will face many problems compared to each of the approaches above, because in this mixed approach, teachers will face the problems of both previous approaches simultaneously. The disadvantage of the

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[30]Istiningsih Siti, Hasbullah. "Blended Learning, Trends in Future Learning Strategies", Jurnal Elemen. Vol. 1 No. 1, pp. 49-56.

individual approach is that teachers must approach each child individually. This will certainly take a long time in the learning process, because each child has a different character.

E. Conclusion

The learning or teaching process emphasizes more on internalization so that it is embedded and functions as a content of conscience and is internalized and practiced by students. To fulfill this, teachers are required to be able to manage the teaching and learning process that provides stimulation to students so that they want to learn, which is the main subject in the teaching and learning process, in the learning process strategy implemented in schools and madrasas, it is closely related to the role of a teacher, so the role and function of teachers must be maximized, including as educators who have a mature attitude, being role models, understanding and helping student development, and managing the learning process well.

Effective learning strategies must involve approaches such as rational, emotional, experiential, process skills, habituation and value clarification to shape students' character and morals. Islamic education in particular must be holistic, integrated, continuous, authentic, scientific, practical and support solidarity and openness. This approach is expected to shape individuals who are not only knowledgeable, but also have character and skills that are useful in life to face challenges, Islamic Religious Education (PAI) education strategies are the totality of procedures and methods used by teachers in improving student learning achievement for Islamic Religious Education (PAI) subjects. Educational strategies vary with the competencies and learning outcomes to be achieved in teaching and learning activities, there are some strategies that can be used, namely Expository Learning Strategies, Inquiry, Problem-Based Learning Strategies, Cooperative Learning Strategies, Contextual, Direct Learning Strategies, Indirect Learning Strategies and Blended Learning.

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