DEVELOPMENT OF ISLAMIC EDUCATION LEARNING MATERIALS: ITS IMPLICATIONS FOR ISLAMIC EDUCATION

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ABSTRACT

Abstrak: Berkembangnya pendidikan agama Islam secara pesat, baik dalam kurikulum maupun dalam pembelajaran mendorong lembaga pendidikan, pendidik, (guru atau dosen) mampu berinovasi dalam pembelajaran PAI. Peneliti menemukan selama ini pembelajaran PAI di mata peserta didik atau mahasiswa sebagai pembelajaran yang stagnan belum adanya progress perkembangan menjadikan pembelajaran monoton dan membosankan. Tujuan penelitian ini untuk menemukan model pembelajaran yang inovasinya dalam pengembangan materi pembelajaran Pendidikan agama Islam. Sebagai model pembelajaran yang mengarah di dibidang pembelajaran PAI berbasis Neurosain dan Quipper School. Data penelitian ini bersumber melalui pengamtan literatur terkait deskripsi jurnal ilmiah maupun pencarmatan terhadap referensi karya penelitian, baik secara manual maupun digital yang focus mengangkat topik Pendidikan agama Islam. Penelitian ini merupakan studi kepustakaan dengan metode kualitatif. Hasil penelitian ini menemukan bahwa model pengembangan materi pembelajaran PAI berbasis Neurosains dan Quipper School mampu memudahkan pelajar (peserta didik, dan mahasiswa) dalam belajar PAI.

Kata Kunci: Pengembangan materi Pendidikan agama Islam, Pendidik, Neurosaiins, Quipper School

Abstract: The rapid development of Islamic religious education, both in curriculum and in learning, encourages educational institutions, educators, (teachers or lecturers) to be able to innovate in Islamic Education learning. Researchers found that during this time, PAI learning in the eyes of students as stagnant learning, no progress in development made learning monotonous and boring. The purpose of this research is to find a learning model whose innovation is in the development of Islamic religious education learning materials. As a learning model that leads in the field of PAI learning based on Neuroscience and Quipper School. The research data was sourced through literature collections related to descriptions of scientific journals and taking notes on references to research works. both manually and digitally which focuses on the topic of Islamic religious education. This research is a literature study using qualitative methods. The results of this study found that the Neuroscience and Quipper School-based PAI learning material development model was able to facilitate students (students and students) in learning Islamic Education

Keywords: Development Theory Islamic religious education, Educators, Neuroscience, Quipper School

A. INTRODUCTION

Teaching methods, especially those used in Islamic Religious Education, are closely related to the level of success that can be achieved in educational efforts. The word "method" comes from the Latin word

"methodos" which can be translated as "way" or "method". According to Robert Ulich, the word "method" comes from the Greek phrase "meta ton odon" which may be translated as "to proceed in accordance with the right way." Method is defined as "a systematic way of working to facilitate implementation in order to achieve what has been determined" in the Great Dictionary of the Indonesian Language. In other words, it is a methodical approach to achieving certain goals (Hamalik, 2006).

Method can be understood as "the path taken by someone to reach a certain goal, either in terms of the environment or trade or in terms of science and others" when viewed from the terminology (term). Method is a way or path taken that is appropriate and harmonious to offer something so that effective and efficient learning goals will be achieved as expected. In learning, it can be emphasized that the learning method is a way or path taken that is appropriate and harmonious to present something so that effective and efficient learning goals will be achieved as expected. According to Biggs, the definition of learning techniques is ways to provide learning materials to students so that they achieve predetermined goals. This is what Biggs considers to be the definition of a learning method (Alpian et al., 2019).

According to Adrian, learning methods are the science that studies how to carry out activities systematically from an environment consisting of educators and students to interact with each other in carrying out an activity so that the learning process runs well in the sense that teaching objectives are achieved so that it is based on some understanding of the subject matter (Ayu Ketut Manik Loka Andari et al., 2019). In other words, learning methods are the science that studies how to carry out activities systematically from an environment consisting of educators and students. According to the experts above, it can be concluded that learning techniques are a method, model, or set of types of learning activities used by teachers and their students to increase the learning motivation of students in order to achieve certain teaching objectives (Isrofil, 2010).

B. METHOD

This research uses the technique used by the researcher is library research with a qualitative approach, namely a strategy for processing data without using calculations (statistics), but rather through the presentation of ideas, expert opinions, or information related to the problem.

Data were collected through (search) on the database on google cendikia with the keywords: 1. Development of Islamic Religious Education learning materials, 2. Islamic Religious Education learning materials based on Neuroscience and 3. Text-based Quipper School learning model. Based on (search) the keywords. 60 scientific articles appeared, from the 60 articles by the researcher in the clarification that were in accordance with this study. With that, it can be determined to be 20 articles that meet the criteria according to the theme of this study. Taking data from National journals,

International journals, reference books, and scientific works (thesis, and dissertation).

Researchers also innovate with case studies in the field, and are proven through interview information and observations with the younger generation and the community around the Pamekasan community. Direct interviews with teachers, lecturers, academics, students, students regarding the experiences and conditions experienced by students and academics (students) who focus on learning or academic systems applied in schools or campuses. Researchers interviewed the younger generation, and the local community, both in local community leaders and respondents of information related to information about Islamic Education today. The tools used are interview and observation instruments through communication tools (handponds) with interview guidelines, meaning that this study utilizes holistically and universally from primary and secondary data sources as well as observation information from interview reviews in the form of evidence of research findings related to the lack of Islamic religious learning in formal education.

C. RESULTS AND DISCUSSION
1. Understanding Islamic Religious Education

Understanding Islamic Religious Education Education comes from the word "educate" which includes behavior, objects, and methods. In English, religious education is called religious education and is characterized as an effort to foster pious individuals. The purpose of religious education is not limited to conveying religious knowledge, but also places great importance on emotions, views, individual aspirations, and religious practices (PITA, 2018).

Educating oneself is referred to as ta'lim (which literally translates to "teaching"), ta'dib (which literally translates to "to educate"), and tarbiyah (which literally translates to "to educate"). However, according to al-Attas in Hasan Langgulung, the word ta'dib is more acceptable for use in Islamic religious education because it is not too limited to just education and is not too broad. This is because the word terbiyah is also used for animals and plants with the meaning of nurturing. Ta'dib, on the other hand, does not have either of these connotations. The term "literature" is referred to as "adab" in following progress, while "tarbiyah" is used in the realm of "specialization of knowledge" (Character Education on Student Learning Motivation et al., 2021).

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the goal of Islamic Religious Education in schools is to foster greater belief, appreciation, knowledge, and practice of Islamic religious principles. According to what Nazarudin Rahman indicated, there are several aspects of Islamic Religious Education learning that need to be considered, including the following (K. Pendidikan et al, 2009)

Islamic Religious Education (PAI) as a conscious effort, namely an activity of guiding, teaching or training that is carried out in a planned and conscious manner for the goals to be achieved. 2. Students must be prepared to achieve the goals of Islamic Religious Education. 3. Educators or Islamic Religious Teachers (GPAI) must be prepared to be able to carry out their duties, namely planning guidance, teaching and training. 4. PAI learning activities are directed to increase belief, understanding, appreciation, and practice of Islamic teachings. As one of the components of Islamic education, the Islamic Religious Education learning method must contain potential that is directed to the subject matter to the goals of Islamic religious education that the learning process wants to achieve (J. Education & Counseling, 2022).

In the context of the objectives of Islamic Religious Education in public schools, the Ministry of National Education formulates it as follows: 1. Cultivating faith through the provision, fertilization, and development of knowledge, appreciation, practice, habituation, and experience of students about Islam so that they become Muslims who continue to develop their faith and piety to Allah SWT. 2. Realizing Indonesian people who are religious and have noble morals, namely knowledgeable people, diligent in worship, intelligent, productive, honest, fair, disciplined, tolerant (tasamuh), maintaining personal and social harmony and developing religious culture in the school community. Furthermore, according to Arifin, there are three parts of the values contained in the objectives of Islamic education that are to be achieved through techniques, and these aspects are as follows: first, developing students into devoted servants of Allah. only him. Second, it is instructive and touches on the teachings contained in the Qur'an and Hadith. This contributes to its educational significance. Third, related to encouragement and self-control in accordance with the commands contained in the Qur'an, which are called rewards and punishments (Al Ghozali Education and Development of Religious Culture Muhammad Fat Hurroziqy & Rodiah, 2023).

Based on several explanations above, we come to the conclusion that Islamic Religious Education is a serious effort, especially guidance, teaching, and/or training activities carried out by Islamic religious education teachers in a planned and conscious manner with the aim that students can develop their faith through providing, fostering, and developing knowledge, appreciation, practice, habituation, and experience of students about Islam so that they become Muslims who obey the teachings and practices of religion. Islamic religious education teachers are needed to be able to improve their talents in studying Islamic religious education; this is where it is important

to study Islamic religious education learning techniques. To achieve the goals outlined above, Islamic religious education teachers are required to be able to study Islamic religious education

According to Arifin, there are three main values contained in the objectives of Islamic Education that will be actualized through methods, namely first, forming students to become the best servants of Allah SWT. Second, educational values that lead to the guidance of the Qur'an and hadith, third, related to motivation and discipline in accordance with the teachings of the Qur'an which are called rewards and punishments. According to (Rusdiana, 2020) Islamic Religious Education is a conscious and planned effort in preparing students to know, understand, appreciate, believe in, be pious to Allah SWT, and have noble morals in practicing Islamic religious learning from the guidance of the Qur'an and hadith, with an approach to teaching guidance activities, training, and student experience. Meanwhile, Majid believes that learning is an effort to teach a person or group of people through various efforts and various strategies, methods, and approaches towards achieving previously planned goals, the process of making a person, learning activities must have a very mature plan to determine how the learning can achieve goals effectively and efficiently (Miftakhuddin, 2020).

Understanding the explanation above, the researcher concluded that Islamic religious education learning materials are systematic activities that are well planned in advance with Islamic religious education teaching materials, such as the Koran, Hadith, etc., to be delivered to students in class.

A. Islamic Religious Education Learning Methods

Omar Muhammad Althoumy Al-Syaibani is of the opinion that the usefulness of Islamic religious education methodology is as follows

1. Helping students develop their knowledge, experience, skills, especially scientific thinking and attitudes in one unit.
2. Accustoming students to think healthily, be diligent, patient and thorough in pursuing knowledge.
3. Facilitate the achievement of conducive goals.

While the method of learning Islamic religious education is a way, model, or series of forms of learning activities applied by educators to students to increase learning motivation in order to achieve learning goals. The method of learning Islamic religious education must contain potential that is directed to the learning material of Islamic religious education must contain potential that is directed to learning to the goals of Islamic religious education.

B. Objectives of Islamic Religious Education Material

In principle, the ultimate goal and Islamic religious education that is appropriate and almost the same as the goal of Muslim human life is to get happiness in the world and the hereafter. The goal of Islamic religious education is to foster religious people, meaning people who are able to carry out the teachings of Islam well and perfectly, so that it is reflected in attitudes

and actions throughout their lives, in order to achieve happiness and glory in the world and the hereafter, which can be fostered through intensive and effective religious teaching (Hair, 2020).

## C. Evaluation of Islamic Religious Education materials

Evaluation of Islamic Religious Education is an evaluation of the Islamic religious learning process and its results. It is carried out to determine the effectiveness and achievement of Islamic religious education learning that is carried out, the benefits of evaluating Islamic religious education are to understand the capacity of educators and students, so that it is optimal in the learning process, because in essence teachers are teachers who function to plan and apply the Islamic religious education learning process, assess the results of PAI learning, provide guidance and participate in training, and conduct research and service in the community, especially for lecturers and academics (Maskuri, 2020).

2. Development of Islamic Religious Education Learning Materials.

Researchers describe descriptively the various developments of teaching materials that have developed since now in Indonesia. Applied in Islamic religious education learning both at school and college levels. Every decade and period automatically follows the curriculum or progress of Islamic religious education science and the latest technology.

A. Development of Creed and Moral Material Based on the Quiper School Application.

In the development of Islamic Religious Education teaching materials, it is very broad and varied, researchers take one of the studies studied by Wadan, 2017 in the journal article, namely providing one of the developments of teaching materials for Islamic religious education based on quipper school, effective quipper school-based learning for learning Islamic religious education subjects, the materials developed have the following characteristics: online, and include various media components, namely text, images, sound and video, which are inputted through the quipper school application, reviewed from the aspects of learning, materials, and media, and the number of student presentations who achieve learning completeness after using learning media (Maskuri, 2020).
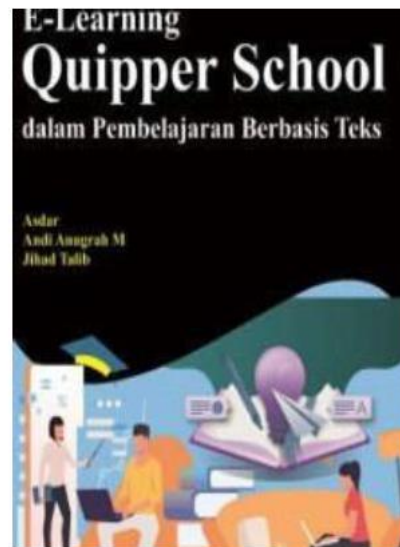
The image above is one of the developments of Quipper School text-based materials according to relevant research. The material developed is carried out through five stages, namely analysis, design, production, testing, and distribution. The analysis stage includes analysis of the purpose of making the form of making the product. The design stage includes procedures for inputting PDF/PowerPoint text materials, video-based learning materials, exam questions, homework. The production stage includes entering all existing materials, synchronizing and testing the program. The trial stage consists of a limited feasibility test by material experts and media experts, and field tests include: preliminary field testing, main field testing, and operational field testing. The distribution stage is to disseminate the revised product to users. Data is collected using observation sheets, questionnaires and tests, and analyzed using descriptive statistics (Abdullah, 2019). The results of the trial are used to improve the Quipper School-based learning materials developed (Sholeh, 2019).

One of the contributions of the development of PAI materials based on Quipper School can collaborate with information and communication technology in learning is a challenge for the world of Islamic Education, especially online-based learning. One of the functions of Quipper School online learning is that students learn regardless of time and place. Just an example is if students are unable to come to school, the school simply sends a message in the form of an assignment to students via the Quipper School application. An example of evidence in the literature study of this development has been applied by Madrasah Aliyah Negeri 1 Bitung City in the scope of the 2020 Wadan article, stating that Madrasah Aliyah Negeri 1 Bitung City is one of the madrasas that develops Quipper School learning media in PAI learning. In terms of developing the quality of Islamic religious education and PAI learning efficiently and ethically.

B. **Development of Islamic Religious Learning Materials Based on Neuroscience in Pamekasan Madura**

In this case, Islamic religious learning that is known by the community and students in general, Islamic religious learning subjects will be developed and socialized with aspects of Neuroscience. Where Neuroscience and Islamic education cannot be separated, consisting of Neuroscience as a trace of thought in Islamic education, as a trace of neurobiologist *A'ql* and the brain in the Qur'an, and as a hybridization model in the following Islamic education:

Jejak neurosains dalam islam	Era teologi	Era astronomi
Filsafat	Akal dan wahyu	Emansi (akal bertingkat)
Tasawuf	Insan kamil	Asmaul husna
Ushul fiqih	Khifdzul 'aqal	Khifdzul 'aqal

Based on the tracing of the traces of neuroscience in Islamic thought as tabulated above, it can be concluded that conceptually, the study of Neuroscience has a track record in Islamic religious education thought.

D. CONCLUSION

Based on the results of the discussion, it turns out that the development of Islamic Religious Education learning materials is able to color the learning life of students or students at the college level, by providing optimism and creativity in learning. Especially in the aspect of developing the Islamic Religious Education curriculum and as a PAI learning strategy in producing the targets expected by the curriculum or learning planning. The importance of developing Islamic Education learning materials is because it is an authentic PAI learning model that is relevant today (industrial revolution 5.0), along with the development of the growth of student education (students and students). As a prototype research model for previous research that is able to provide solutions to PAI learning problems, both teaching and learning in schools, campuses, the development of this learning material is a development model that focuses on the development of Islamic Religious Education learning based on Neuroscience and the development of Islamic Religious Education learning based on Quipper School.

The development of Islamic religious education learning materials based on Neuroscience plays a role in the learning of students and students with a Neuroscience approach, namely with a brain approach, students are influenced by their brains in order to provide stimulus and interest in learning so that students will be motivated and concentrate on learning, the end result is that students are able to understand Islamic religious education learning. Just an example, researchers provide a sample of Islamic religious education learning research based on Neuroscience in Pamekasan Madura. While the development of learning materials based on Quipper School, the development of this material is able to provide creative learning for students,

especially for students in schools, including students being able to be creative with Aqidah Akhlak learning, researchers provide an example with the Aqidah Akhlak subject with the chapter of Asmaul Husna (obligatory nature) being able to innovate in the material.

The development of this material can also be utilized in learning media, for example audio visual, text during online learning which has implications for Islamic Religious Education learning today, especially in the online era. This study has limitations, namely in the content and substance of research that has been studied in Islamic Religious Education, especially those related to the focus of developing Islamic Religious Education learning materials. Thus, the study recommends that further research be conducted in order to find a comprehensive study, for example, the development of Islamic Religious Education learning with Ibn Sina's multilevel reason approach from a Neuroscience perspective, the development of Islamic Religious Education learning with a Gistal Psychology approach

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