

Internalization of The Scientific Ulul Model in Learning Morals and its Implications on Student Character

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Abstract

This article aims to analyze the internalization process of the Ulul Ilmi model in moral learning as a moral aspect of Islamic teachings. The world of education is now restless in the face of increasingly severe moral degradation. The key to education's success lies in innovative educators' hands in developing appropriate learning models to achieve the expected learning goals. This research design uses an R & D (Research and development) approach. The results of this study indicate that the process of internalizing the Ulul Ilmi model, which is carried out in the moral learning process, can have an impact on changing the character of Ulul Ilmi in students. The pre-test results using the Ulul Ilmi model only obtained a 20-50% range. In contrast, the post-test results showed a presentation with a range of 50-70% of the answers to each item presented in the question instrument. That means there is a significant change that is felt by students when the lecturer applies the Ulul Ilmi model in the classroom. Likewise, with the Ulul Ilmi character in students, the results of the pre-test show a range of 20-50% only. Meanwhile, the post-test results show a percentage ranging from 30-60% of the answers to each item presented in the question instrument. That means there are quite good changes obtained from the results of the internalization process in the classroom. However, the percentage obtained does not indicate the optimal presentation because the internalization process that is carried out takes a long time and is continuous. It is better to try again to get the maximum change results in realizing the Ulul Ilmi character in UPI students.

Keywords

Internalization; Ulul Ilmi Model; Moral Learning

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1. INTRODUCTION

Akhlak, as a moral aspect of Islamic teachings as a material contained in Islamic Religious Education needs to be adequately taught in an educational environment. Because in truth, education is a conscious and planned effort to create an atmosphere and learning process so that students actively develop their potential to have spiritual strength, religion, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state. (Budiyanti, Aziz, and Hasanah 2021); (Ambiya 2020); (Ainiyah 2013).

The learning presented in Morals material tends to be cognitive. As is the reality that occurs in the field, religious values fail to be applied to three aspects of education: cognitive, affective, and psychomotor (Parhan & Sutedja 2019); (Suyanto 2016). This failure is because education has not been able to realize critical, creative, and innovative human resources and ethical and moral nobility (Nasution 2013). So far, the learning process has only been able to touch cognitive and affective aspects and far to the achievement of the psychomotor domain (Efendi, Lubis, and Nasution 2018).

There needs to be robust internalization in the moral learning process by applying specific models that can be carried out easily by educators and can be followed well by students (Karim 2016). For that, an educator needs adequate competence. As stated in the Regulation of the Minister of National Education No. 16 of 2007, which stipulates the competency standards of educators contain at least four main competencies, namely: (1) Pedagogical Competence, which is the expertise of teachers concerning theoretical abilities and their application process in education. (2) Professional competence is the skills, abilities, and basic skills of teaching staff that must be understood in their duties as educators. (3) Personality Competence is a dynamic organizational unit of the psychophysical system of people that ensures their unique adaptation skills to the environment. (4) Social Competence, this competence is related to the expertise of educators in dealing with students and the people around them (Budiyanti et al, 2020);(Aziz et al. 2020).

After exploring, besides the competencies that educators must possess, the implementation of Islamic religious education in schools faces various obstacles, including the time provided is only two hours of lessons a week with material that is so dense, the lack of participation in other subjects educators in motivating participants students to practice the values of religious education in everyday life, the lack of educator resources in developing more varied approaches and methods, the lack of various training and development facilities, and the low participation of parents of students (Efendi, Lubis, and Nasution 2018); (Hartati 2015). So it needs comprehensive attention to realize quality education (Irsyad 2018).

The Islamic education approach takes place through an operational process toward the desired goal, which must be prepared carefully and in stages (Herdiana 2013). In this case, it requires a model based on it, as was first developed by the Prophet as an exemplary figure for Muslims throughout his lifetime (Koller 2004). These values can be actualized based on the needs of human development combined with the influence of the existing cultural environment so that goals and objectives can be achieved to improve the quality of human life in various aspects. (Rifa'i 2018).

Setting a good example will affect the inculcation of religious values (Suhartini et al., 2018). Religious value is an essential value for Muslims because this is related to the sensitivity of humans who bear the status of servants of Allah who function as caliphs on earth in actualizing their responsibilities in social life. (Budiyanti et al. 2020)(Quddus 2017). Internalizing religious values in the learning process certainly requires new innovation. One of the innovations that can be developed is to internalize the Ulul Ilmi model in moral learning to increase religious values in the educational environment. The Ulul Ilmi model in PAI learning was taken from the Ulul Ilmi concept in previous research. In the Quran, the word "Ulul Ilmi" is only found once in

شَهَدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِأَقْسَطِ لَأ إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝١٨ Qs. Ali-Imran [3]:18.

"Allah declares that there is no God but Him; (as well as) the angels and the learned who uphold justice, there is no God but Him, the Mighty, the Wise" (Qs. *Ali-Imran* [3]: 18).

This verse does not stand alone. It needs the support of other verses to form a complete concept concerning the Ulul Ilmi concept, which has educative implications for the development of Islamic education theory. Other supporting verses are found in Qs. Al-Mujadallah verse 11, Qs. Fathir verse 28, and Qs. Al-Maidah verse 8. Based on this study, the meaning of "Ulul Ilmi" has its characteristics and can be an indicator of the success of the learning process. If you look at the meaning of Ulul Ilmi, to become a knowledgeable person, one needs to activate his cognitive domain properly. The Ulul Ilmi model departs from constructivism theory, which emphasizes increasing learners' logical and conceptual development. The learning approach uses a spiritual pedagogical approach. Shihabuddin, Asyafah, and Abdussalam are the initiators of spiritual pedagogic theory within the UPI environment. As his research stated that one of the essential components that an educator must consider is spiritual pedagogical competence. Spiritual pedagogy is a concept coined by Syihabudin and Abdussalam, who says that educational practice should come from the guidance of the Qur'an. (Syihabuddin 2016)(Dianita and Abdussalam 2020).

Although departing from constructivism theory based on cognitive theory, empty spaces were found in the learning syntax. Therefore, theoretically the learning steps used in the Ulul Ilmi model use the learning steps in the ta'lim concept, which has been expressed by Abdussalam (2016) which collects ten steps as follows: 1) presenting intentions, 2) explaining objectives, 3) determining material, 4) empowering learning resources, 5) planning educational actions, 6) carrying out learning activities, 7) actively guiding students and independently, 8) guiding students to construct knowledge, 9) guiding students to actualize material, 10) evaluating processes and results in order to facilitate the application of the Ulul Ilmi model in the process of moral learning that has been obtained from the results of previous research, which has educational implications for several components of Islamic education.

The formulation of the Ulul Ilmi model that the author has developed is a unitary component that complements one another. The approach used is student center. The strategy uses a pedagogic spiritual approach contained in the five points described in the previous discussion, with a combination of methods adapted to the material. The method used is (1) the uswah hasanah method: which is a method that must be applied to an educator. The primary key in implementing this method, an educator must have a religious attitude to be passed on to students. (2) The ibrah mauidzah method: is a required method to be conveyed in class to convey lessons and advice contained in Islamic teachings. (3) The targhib-tarhib method: is a strengthening method for instilling character by studying the punishments and rewards that Allah conveys in the Qur'an.

The technique is a way that someone does in implements a method specifically. While a person's style tactic in conveying his method or technique. In the design of the Ulul Ilmi model, the techniques and tactics used to emphasize aspects of emphasis (in conveying the ibrah-mauidzah method), affirmation (in conveying the targhib-tarhib method), and appreciation (in conveying the uswah hasanah method). The tactics used are related to the appearance of educators in the classroom, both verbally and non-verbally. Thus, this pattern is then referred to as an Ulul Ilmi model. The Ulul Ilmi model can be applied in the PAI learning process because it has a solid Divine value, as shown in the picture. The Ulul Ilmi model's design can be applied to shape student character so that they have Ulul Ilmi personality.

2. METHODS

This study aims to internalize the Ulul Ilmi model in the moral learning process as a moral aspect of Islamic teachings in the Indonesian University of Education campus environment. The research

design uses an R & D (Research and Development) approach. Researchers carried out three stages of research. The first stage: researchers analyzed the factual conditions of learning that occurred at UPI. In the second stage, the researcher developed a learning model tailored to the needs and goals expected in forming Ulul Ilmi's character. In the third stage, the researcher tested the model in the form of learning syntax that had been compiled in a discussion forum of educational experts, which then the model formulation researcher tested in two classes, namely the control class and the experimental class using the t-test during pre-tests and post-tests obtained from the treatment process given in class, then provide a final interpretation of the internalization process of the Ulul Ilmi model in moral learning as a moral aspect of Islamic teachings, as part of Islamic Religious Education material in the Indonesian University of Education campus environment.

3. FINDING AND DISCUSSION

The researcher provides students with an understanding of the importance of the character of Ulul Ilmi in the subject of Islamic Religious Education in Chapter 12 on the material Morals: Moral Aspects of Islamic Teachings, which an educator in the classroom then exemplifies, and a particular instrument is made to see the improvement of the existing character of Ulul Ilmi UPI students. The learning steps used are using learning steps in the ta'lim concept, which Aam Abdussalam put forward (2017) in his book *Learning in Islam*, which contains the following learning steps: (1) Presenting intentions. (2) Determine learning objectives. (3) Determine learning materials. (4) Empowering learning resources. (5) Planning educative actions. (6) Doing learning activities. (7) Guiding students actively and independently. (8) Guiding students to construct knowledge. (9) Guiding students to actualize the material. (9) Evaluating the process and learning outcomes.

The learning steps developed are then implemented in PAI learning activities in class. Learning activities are carried out 3 (three) times following the lesson plan that has been developed with an allocation of 2 credits in PAI courses only, especially on morals as a moral aspect of Islamic teachings. While the learning activities are taking place, online observation and monitoring are carried out. Every time learning is finished, feedback can be given to educators to develop the next lesson plan.

In each learning activity, the learning steps are adjusted to the procedures that have been developed. The preliminary activities include educator activities in presenting intentions, determining learning materials, and conveying learning objectives. Meanwhile, the core activities include educators' activities in empowering learning resources, educators planning educational actions, educators guiding learning activities, educators guiding students to learn actively and independently, educators guiding students to reconstruct knowledge, and educators guiding students to actualize material. Then closing activities include educator activities in conducting evaluations related to processes and results. The Ulul Ilmi model instrument and the Ulul Ilmi character were then tested on several students in the UPI campus environment in the even semester of the 2020-2021 academic year. Researchers distributed research questionnaires this was intended to map the results of the pre-test related to the Ulul Ilmi model and Ulul Ilmi characters before treatment was carried out in PAI learning at UPI in discussing morals to know how far the implementation steps within the framework of the Ulul Ilmi model had been applied before or whether Not yet. While the instrument for Ulul Ilmi's character at the pre-test stage aims to map the extent to which Ulul Ilmi's character is attached to students. The instrument uses a Likert scale of 1 = always, 2 = often, 3 = sometimes, 4 = rarely, and 5 = never. This pre-test was carried out as a reference when internalizing the Ulul Ilmi model and whether there was a significant change.

Based on the results of the percentage distribution of research instruments, it was found that the Ulul Ilmi model framework applied in the PAI learning process at the pre-test stage could have been better; many steps tend to have not been practiced by an educator in the learning process. This can be seen from the range of 20-50%. It is necessary to internalize the Ulul Ilmi model following the learning syntax that has been formulated so that it has the maximum impact on changing students' character.

The pre-test results show that the steps of the Ulul Ilmi model still need to be fully implemented properly.

The results of distributing a questionnaire addressed to UPI students regarding Ulul Ilmi's character, including cognitive, affective, psychomotor, social, and spiritual components. Initial results show Ulul Ilmi's character is vulnerable at 20-50% of each item presented on each question in each component of each Ulul Ilmi character. This indicates that the Ulul Ilmi character is not optimal for each student, so a treatment is needed that offers a Qur'anic-based learning model as a solution to improve Ulul Ilmi's character in students in PAI learning at UPI, which includes cognitive, affective, psychomotor, social, ethical and spiritual.

After the pre-test, the researcher carried out the Ulul Ilmi treatment model process. The Semester Learning Plan (RPS) developed is then implemented in PAI learning activities in class. Learning activities are carried out 3 (three) times following the lesson plan that has been developed with an allocation of 2 credits in the PAI subject with Morals as an aspect of moral teachings only. While the learning activities are taking place, online observation and monitoring are carried out so that every time learning is finished, messages and lessons can be given about the necessity for humans to have the character of Ulul Ilmi.

In each learning activity, the learning steps are adapted to the procedures that have been developed. The preliminary activities include educators requiring students to present intentions, make apperceptions, determine learning objectives and materials, and conduct pre-tests. The core activities include educators requiring students to empower learning resources, plan educative actions, guide learning activities, guide students actively and independently, guide students and construct knowledge and guide students in actualizing material. Meanwhile, closing activities include giving conclusions, carrying out the evaluation process, giving messages and wisdom, explaining different material, and giving affirmation to students. Hence, they are committed to having the character of Ulul Ilmi and demanding prayers at the end of learning. The Ulul Ilmi model instrument and the Ulul Ilmi character were then tested on several students in the UPI campus environment in the even semester of the 2020-2021 academic year. Researchers distributed research questionnaires. This was intended to map post-test results related to the Ulul Ilmi model and Ulul Ilmi characters after treatment was carried out in PAI learning, following the learning syntax designed to develop the Ulul Ilmi model. The instrument still uses a Likert scale with a range of 1 = always, 2 = often, 3 = sometimes, 4 =, and 5 = never. The post-test results are as follows

Based on the percentage results above, it was found that the Ulul Ilmi model applied in the PAI learning process at the post-test stage showed an increase, which initially started from the 20-50% range, but now it has increased to the 50-70% range. It takes a longer time to apply the Ulul Ilmi model following the learning syntax formulated to provide maximum internalization impact on changes in student character.

As for the post-test distribution of the Ulul Ilmi character instrument given to students before being given the Ulul Ilmi model learning treatment, the results showed that the Ulul Ilmi character in students had increased. Judging from the percentage results, which initially ranged from 20-50% of each item presented in each question in each component of each Ulul Ilmi character, it has increased to 30-60%. However, it is necessary to internalize the Ulul Ilmi model with sufficient time so that changes in the character of Ulul Ilmi students continue to increase to achieve the expected goals.

The results of distributing a questionnaire addressed to UPI students regarding Ulul Ilmi's character, including cognitive, affective, psychomotor, social, and spiritual components. The final results show that Ulul Ilmi's character is vulnerable 30-60% of each item presented on each question in each component of each Ulul Ilmi character. This indicates that Ulul Ilmi could be more optimal for each student, so a long internalization process is needed to improve the character of Ulul Ilmi in PAI learning at UPI, including cognitive, affective, psychomotor, social, ethical, and spiritual.

Meanwhile, the stages in the internalization process associated with character building of students can be carried out through three stages, namely: The process of internalizing the value of moral information (Moral information level), Moral belief level (Moral belief level), Moral attitude level (Moral Attitude level), Moral value (Moral value level), Moral character/personality level (Moral character/personality level), and Moral dignity level (Umami, Gani, and Waskito 2019) (Farihah and Nurani 2017).

Such stages can be seen below:

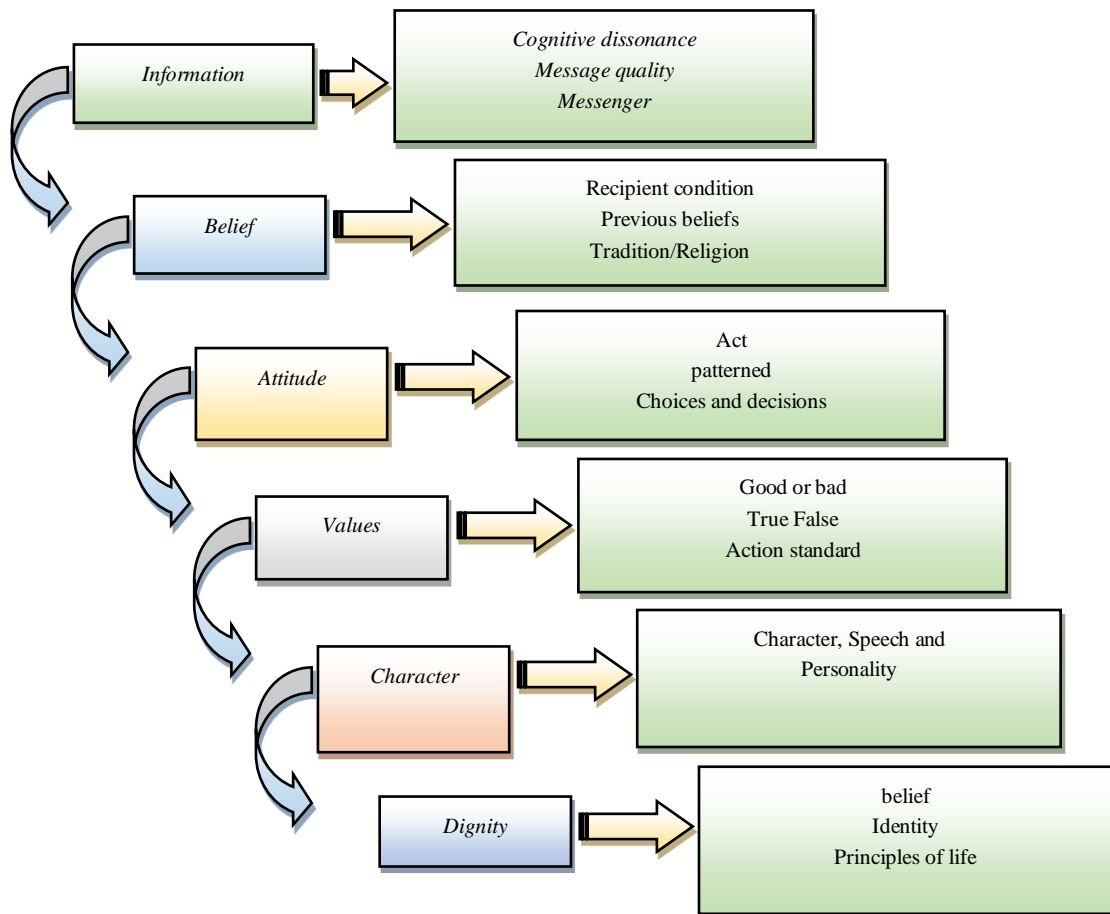


Figure 1. Picture of Value Internalization Process

Thus, in internalizing the learning model, it takes quite a long time to teach Islamic values, from starting to provide information, turning into beliefs, and then being able to distinguish between right and wrong to form a personality rooted in the identity of a Muslim. Of course, the personality of a Muslim can be formed through an educational process whose educational practices come from the guidance of the Koran so that the Islamic spirit is strong and creates a high awareness to behave in an Islamic way.

4. CONCLUSION

The conclusion of this research shows that the process of internalizing the Ulul Ilmi model, which is carried out in the moral learning process as a moral aspect of Islamic teachings that is part of Islamic religious education material on campus, can have an impact on changing the character of Ulul Ilmi in students. The pre-test results using the Ulul Ilmi model obtained a range of only 20-50%. At the same time, the post-test results show a presentation with a range of 50-70% of the answers to each item presented in the question instrument. Students feel significant changes when lecturers apply the Ulul

Ilmi model in class. Likewise, with the Ulul Ilmi character in students, the pre-test results show only a 20-50% range. At the same time, the post-test results show a percentage with a range of 30-60% of the answers to each item presented in the question instrument. That means, there are quite good changes that are obtained from the results of the internalization process in the classroom. However, the percentages obtained do not lead to optimal presentations because the internalization process takes quite a long time and is prolonged. So, it is better to try it again to get the maximum change results in realizing the character of Ulul Ilmi in UPI students.

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