THE ANALYSIS OF NEED ISLAMIC LEARNING MODEL TO IMPROVE THE EFFECTIVENESS AND QUALITY OF ISLAMIC RELIGIOUS EDUCATION IN STKIP PGRI WEST SUMATERA

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Abstract. The development of various diseases of societies such as alcohol, gambling, and promiscuity, a challenge for the world of education, especially religious investigations that play a role in developing the personality of learners who knowledgeable, faithful and devout and noble. Religious education is asked to create a good curriculum is also required to have a clear learning model and measurable again directed. In the learning model, there has been a clear conceptual framework that describes a systematic procedure in organizing learning experiences to achieve the objectives of learning. Thus lecturers and students will more easily recognize and understand and undergo the process of religious learning because it has been prepared in such a way by religious lecturers. The success of applying the model of learning by religious lecturers can be measured the integration between science, faith and taqwa, and noble character in learners themselves so that they become human beings who maintained in *ahsanu taqwim*. Once the strategic role of religious education, it has become an urgent thing done the development of learning models of religious education in public colleges.
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Currently, Islamic Religious Education in universities is one of the areas of study that gets a lot of attention from various circles. In addition to the role is very strategic in order to improve human resources as a course of personality development, as well as in Islamic Religious Education can be used as the main shaper for students who have a balance between the mastery of science and technology with the development of faith and piety and moral inauguration your Honour. When a campus or school atmosphere comfortable, clean environment, people who are polite and rebuked the same with friends and smile, then one who can compliment is a teacher or lecturer. Conversely, if a school or campus often occur *tauran*, circulating drugs and promiscuity, then the negative spotlight one of the teachers or lecturers of religion.

Among the efforts for religious education can be a fertile ground for the formation of the main character is to pay attention to the process of learning Islamic religious education taught to teachers or lecturers to students or students. The proverb states: "if the lecturer piss stands then the pupil will pee run". Meaning. The success of a student charter education is highly dependent on the teacher's character and depends on how

the character is taught. Thus the teacher or lecturer must have a clear conceptual framework for starting the learning process.

If seen specifically, from the various expectations of religious learning at PGRI High School of Education and Education (STIKIP) PGRI West Sumatra, Religious Courses are given only once in one class with weights only 3 credits with 16 times face-to-face. This means that during college students get a lesson of Islamic Religion only once until they graduate. Thus, the lecturers of Islamic religious education are required to work hard to earnestly find the proper method of how religious education can be taught as an object of scientific study and lecturer as well as required to help students develop into scholars of noble, religious and understand the basic teachings of Islam. Therefore, the breadth of the teaching content of Religious Education becomes its own obstacle. For that, we need to formulate the material - the material in a very limited container and find the right format and effective to be taught. The search for the appropriate and effective format in the religious learning process at STKIP PGRI West Sumatera is called learning model, which can be called as a conceptual framework in noble learning from the beginning to the end

of religious learning. Because required a strategic and systematic effort in searching for an effective model of Islamic education learning in building student religious behavior.

For that one of the basic problems that must be answered in between is the extent to which the learning model is needed by lecturers or students in the learning process of Islamic Education conducted by lecturers of Islamic Religious Education in STKIP PGRI West Sumatra.

The purpose of this study is to analyze the various views and opinions about the needs of learning models of religious education so that learning religious education that will be applied later in STKIP PGRI West Sumatra can run effectively and efficiency in providing religious knowledge to students as well as to develop the character of students who believe and pious and noble. Thus the students who have finished studying the eyes of religion and successfully pass the good grades also have a good character ready to face various diseases of society such as drug rampant, prostitution gambling and other moral density.

METHODS

Research on the needs analysis of religious learning model is the first step of research and development research method (Reseach and Developmental / R & D) consisting of several stages as described by Gall, Borg, & Gall (1996), namely; (1) Requirements analysis process, (2) planning and setting objectives to be achieved, (3) designing material to achieve goals, (4) designing and (5) revising. Furthermore, the stages of this research will be described in the research procedure.

Through the analysis of the needs of the model of learning of religious education in STKIP PGRI West Sumatra in particular will form a joint commitment of various elements involved in accordance with the motto STKIP PGRI West Sumatra: "enlighten and inspire the nation," starting with enlightenment in the needs of Islamic learning model as Personality development courses. In the analysis phase of the needs of religious learning, the model will be conducted research on the needs analysis process in the form of a literature study and comparative study.

RESULTS AND DISCUSSION

Existence of Islamic Religious Education In STKIP PGRI West Sumatra

Education is a conscious effort to form a personal figure through a long and systematic process with unknowable results in quick time. In this case, the Religious Education should be able to instill or shape the attitude of life that is imbued with the values of the Qur'an and Sunnah. Islam which aims to prosper the life of the world and the hereafter can have a functional and actual meaning when developed through a systematic education process. Arifin (2003) states that the scope of Islamic education includes all areas of human life in the world, therefore the formation of attitudes of Islamic values in each new person is effective when done through the process of education that runs on the rules of science Education. Islamic education today is more oriented to learn about the science of religion, so it is not strange if in the middle of society many people who know the values of religion, but his behavior does not reflect the values of religious teachings that he knows.

Hypothesis theories and assumptions of Islamic education derived from the teachings of Islam until now has not been compiled scientifically despite the raw materials very much. Therefore, it is necessary to prepare scientifically with the support of extensive research results. Researchers agree with Nata (2000) that research on the science of Islamic education that is empirical is considered not done much by Muslim researchers. While the study or research pertaining to this is the capital of the development of Islamic education. From the research science of Islamic education (empirical science) it will emerge a theory which is further adapted to the teachings of Islam.

Another problem that is also a challenge can be an indication of the ineffectiveness of Islamic Education in Public Universities is the unavailability of the strategy of compilation and selection of materials of Islamic religious education so often not found the principal things that should be studied early but missed. The chaos of religious education material is seen more clearly in the selection of certain disciplines that are regarded as the top or core of the

Islamic religion to the exclusion of other Islamic disciplines.

The success of Islamic education learning in Public Higher Education is inseparable from the three main elements; The first institution that serves as a forum for learning. Secondly, lecturers as people who teach Islamic religious education have diverse backgrounds, both in terms of education (science), methods of learning and unequal understanding between one lecturer and other lecturers and thirdly, the students as the person receiving the teaching with the background which is different.

Public Higher Education Institutions are different from Religious Higher Education institutions, especially in the weight of SKS and religious materials taught. The teaching of religious materials in Public Higher Education generally weighs 3 credits which are only given in one semester, while in Religious High School religious education material takes place during the education process until the student completes his education. There will be difficulties in Public College to arrange 3 credits in teaching a lot of Islamic material.

The material of Islam is not as simple as its expression. Islam is the teachings revealed by Allah SWT to the Prophet Muhammad through Malaikan Jibril consisting of the rules of the Shari'a in the scope of all life activities are very broad, many and in the study. In comparison, one major in the State College of Religious Affairs, studying Islamic religion at least 80 credits for four years or 8-10 credits per semester. In this case can be estimated limitations of Islamic Religious Education lessons in Public Higher Education such as STKIP PGRI West Sumatra only 3 SKS for 1 semester only. In addition, based on the experience of lecturers who teach PAI at PTU, PAI's material in PTU emphasizes on the teaching of the theoretical Islam which is very superficial and ignores the practical aspects for habituation that is not less important.

Muslim students who are required to take Islamic religious education courses in PTU such as STKIP PGRI West Sumatra come from the different educational background. When most Muslim students come from high school or equivalent, it is certain that they only get two hours of religious lessons a week. Based on this, questions will arise about the effectiveness of two hours of religious instruction in shaping the character of Muslim students. If they are already in public college, they will get only a religious education 3 credits per week. On the other hand, there are students who come from Madrasah Aliyah or even pesantren who have dominantly studied Islam from various aspects. On this basis, it will be quite easy for them to understand, accept and apply Islamic learning in their daily life. In addition, the education and habituation of religious teachings received in the family at home will also influence the acceptance, understanding, and implementation of Islamic religious education in the environment in which they have learned.

In relation to the logging of this study, many studies and writings have been presented on character education. The condition and condition of people who are experiencing personality crisis become a big enough cause factor to encourage many people/parties to do this study. In essence, the problem of character building (character building) is no longer a new issue in the education of Indonesia. In the past, Indonesian educational leaders Ki Hajar Dewantara once said that education is an effort to promote the character (inner strength, character), mind (intellectual), and physics students. It's just that this issue again highlighted when the people of Indonesia from all walks of life are experiencing moral symptoms are very alarming, so it is necessary to look back and look for various factors that can overcome them. Among the factors that can shape the character of Indonesian society is to understand the teachings of Islam held by almost all the people of Indonesia.

Mulyasa (2011) writes on Character Education Management. This paper presents the nature, purpose, and implementation of character education, the key of character education in schools, character education strategies, character education planning in schools, building the character of learners and model of learning characters such as exemplary, habituation, discipline coaching, and others. Characters coherently radiate from the results of thought, if the heart, taste and *karsa*, and sports that contain values, abilities, moral capacity, and strength to face difficulties and challenges. Psychologically, the individual character is interpreted as a result of the integration of four parts, namely the heart, thought, exercise, and the mixture of taste and *karsa*. Exercise with regard to feelings of

attitude and belief or faith produce an honest and responsible character. Thinking about the process of reasoning to seek and use knowledge critically, creatively, and innovatively produces a smart person. Sports with respect to the process of perception, preparedness, imitation, manipulation, and the creation of new activities along with sportsmanship produce a formidable character. The decline of morality and morality of the nation's generation is caused by the curriculum of education that is too dense in material, and the material put forward the aspect of thinking rather than building religious awareness intact. Therefore, to form students into human beings who believe and be cautious to God Almighty and morality required the development of three moral dimensions in an integrated way of moral knowing, moral feeling, and moral action (Lickona, 1996).

Urgency of PAI Learning Model at STKIP PGRI West Sumatera

The formation of the religious behavior of students who follow Islamic religious courses, especially in STKIP PGRI West Sumatra is strongly supported by the model of Islamic religious learning conducted by lecturers and students. A good learning model, in addition to having a theoretical reasoning ground, having a purpose, and the results to be achieved has five key elements: (1). Syntax, the operational steps of learning, (2) social system, is the prevailing atmosphere and norms in learning, (3) principle of reaction, describes how teachers should view, enforce and respond to students, (4) support system, materials, tools, or learning environments that support learning, and (5) instructional and nurturant effects, learning outcomes derived directly from the intended intentional (intructional effects) and nurturant effects (Joyce & Weil, 1980).

The model of learning required mainly is to be able to help clarify procedures, relationships and the overall state of what the lecturers are designed to do. According to (Joyce & Weil, 1980) again there are several uses of learning models, including:

a. Clarify the functional relationship between various components, elements or elements of a particular system.

b. The procedures to be followed in carrying out the activities can be accurately identified.

c. With the model then the various activities that include it can be controlled.

d. It will make it easier for administrators to identify components, elements that are constrained if the activities are ineffective and unproductive.

e. Identify appropriately the ways to make changes if there is a discrepancy between what has been formulated.

f. By using the model, the lecturer can arrange student tasks into something as a whole that is integrated.

Development of PAI learning model at STKIP PGRI West Sumatera

Learning models that have been developed effectively, on the other hand, will guide the lecturer playing a strategic role in learning. The role is meant as a lecturer as an individual expert learners, as manager and mediator. Then, what kind of learning model needs religious education to succeed in developing the above three moral dimensions. One answer is that the Contextual Teaching and Learning Model (CTL) is considered effective in learning Islamic Religious Education in universities.

The choice of CTL model is considered effective in PAI learning at PTU because it encourages lecturers to connect between material taught to real-world students. It also encourages students to make connections between their knowledge and application in their daily lives.

Romlah (2010) also agreed that the model that will be developed in the learning of Islamic Education is the Contextual Teaching And Learning (CTL) learning model, with the impact felt by the students is making the learning process PAI more interesting and not Saturation, It can be practiced in the day-to-day life of the learner.

Thus the learning model needed for STKIP PGRI West Sumatera students is the development of Contextual Learning Teaching And Learning (CTL) model, in towards the efficiency and effectiveness of learning PAI in STKIP PGRI West Sumatra. The development of CTL learning model is a learning model that helps lecturers to relate between the material they are teaching and the real world situation

of the students, and encourage students to make connections between their knowledge and application in their life as individuals, family members, and society. The learning models of CTL are as follows: 1) Small Group Discussion, 2) Role-Play & simulation, 3) Discovery learning, 4) Self Directed Learning, 5) Cooperative Learning, 6) Collaborative Learning, 7) Contextual Instruction, 8) Project Based Learning, 9) Problem Based Learning and Inquiry (Muhaimin, 2005).

Through the development of CTL learning model, STKIP PGRI students can relate the material to the real world and encourage students to implement in their daily life. Some examples of shariah material that explores the description of *thaharah*. When students learn about *thaharah* knowledge with TCL approach they understand how important it is to maintain cleanliness and purity of body, clothing, equipment, and environment. In the next stage, they internalize the value so that the students formed into a clean and healthy individual was born inner. Hygiene and health are the greatest capital for the survival of individual human and social life.

Another parable of the use of CTL learning model is the learning of morality material. The learning of noble character is exemplified directly to the person of the Messenger of Allah (PBUH), abbreviated as STAF (*Sidik*, *Amanah*, *Tabligh*, and *Fathanah*). When students have understood STAF well and correctly, students are expected to internalize it within them. Then the STAF becomes a habit wherever they are and in whatever situation they face.

STKIP PGRI Sumbar majority students have a very shallow religious understanding because they are generally from high school who study religion only once a week. Furthermore, the expertise of lecturers to make variations of learning models in addition to developing a model of learning CTL. Like the learning model; Lectures vary and formation of Small Group discussions, Model Reasoning, and Problem Solving, Problem Based Learning and Inquiry (PBL), Discovery Learning and Collaborative Learning (CBL), Role-play and Simulation Model.

Lecture model varies and Small group Discussion is more effectively taught in Islamic learning at STKIP PGRI West Sumatera in the introduction of PAI material ie Islamic Religion Education in Public University (PTU) and Religion and Humanity, it is for enlightenment and refreshment of thought while building communication.

The Model Reasoning and Problem Solving more effective and efficient according to the authors developed in understanding the source of Islamic teachings (SAI) of the *Qur'an*, *Sunnah*, and *Ijtihad*. With the students' ability to observe and explore the above three sources of Islamic teachings, both express and implied, the students will be able to solve the problems encountered in their daily lives referring to the *Qur'an*, *Sunnah,* and *ijtihad*.

Then the Learning Based Learning and Inquiry (PBL) model can be developed effectively in the PAI material on the discussion of the tips of integrating the three sources of Islamic teachings of the Qur'an, Sunnah, and ijtihad. Thus contemporary problem that exists in the community will be solved soon and found a solution.

Examples of drug outbreaks and terrorism can be solved quickly and meticulously. Meanwhile, learning model of learning Discovery Learning and Collaborative Learning (CBL) can be developed in the need of learning model of Islamic teaching materials in various aspects of daily life. Examples of economic problems of Islam as a solution of the destruction of the order of economic life of society due to rampant economic practices of capitalism. At the same time the economic idea that conforms to common sense and human nature universally.

While the Role-play and Simulation Model, it can be effectively applied in PAI learning on the synergy material between the material of Akidah, Shari'ah and Akhlak (ASA) in its application as an integral part in daily life as a moral form of a spiritual scholar. Thus a brief description of the analysis of the need for Islamic learning model for students STKIP PGRI West Sumatra. As it is known that through effective and efficient learning model will be run well the learning process and the results in accordance with the expected by the wider community.

CONCLUSION

A successful learning will be well supported by an effective and efficient learning model. Because in a contained a variety of frameworks that become learning concepts ranging from learning objectives, a

learning process to the results of learning. Similarly, PAI learning in STKIP PGRI West Sumatra will be successful in accordance with the existing expectations in the curriculum and vision of STKIP PGRI West Sumatera mission: "enlighten and inspire the nation's children", if supported by effective learning model.

The need of Islamic Religious Education Course in STKIP PGRI West Sumatra to the learning model is very important because with effective PAI learning model will have an impact on the success of PAI courses to form students who have religious or religious moral character. From the analysis of Islamic education experts, the most appropriate model of religious education learning is the learning model of CTL (Contextual Teaching And Learning). Because with this model PAI learning materials can be effectively brought into the real world of life students and students can easily find the material essence of religious learning and correlate it in real life.

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