

Islamic Religious Education Model with Knowing-Doing-Meaning-Sensing-Being Approach to Realize Knowledge Integration

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ABSTRACT

The transformative education of pesantren has become an idol among the community because it has advantages from scientific integration. This article aims to describe and find out the model of Islamic Religious Education with the Knowing-Doing-Meaning-Sensing-Being approach to Realize the Integration of Science. This article uses a type of qualitative research with a case study approach. The data collection technique is done by interview, observation, and documentation. At the same time, the data analysis technique uses the method of Miles and Huberman, namely by data reduction, display, and verification. This article shows that education teaches children to understand what must be done in everyday life. The formation of children's character with habituation is carried out in Islamic boarding schools. The education model carried out by MAN Al-Yasini is integrated, namely by strengthening the feeling of transformative education.

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1. INTRODUCTION

As the largest Muslim country globally, Indonesia has a moral crisis starting to worry. Day after day, cases of bullying, sexual harassment, adultery, rape, abortion, murder, drugs, student fights, corruption, collusion, and nepotism, never quietly adorn the news in the mass (Ashaari et al., 2012; Habibi & Supriatno, 2020). Even more worrying, these events occur at all levels of society, bottom to top (Muhaimin, 2009). Even the ministry of religion, as an institution responsible for the nation's moral education through Islamic religious education, has not escaped a moral crisis with the recent revelations of corruption and buying and selling of positions (Hariandi et al., 2020).

This condition indicates the failure to achieve the goals of national education, in realizing the Indonesian people as a whole, namely a society that is not only intelligent but also has faith, piety, and noble character (UUD 45 Article 31 and the National Education System Law 20/2003 article 3). In the end, this failure can lead to a loss in Islamic religious learning. According to (Tafsir, 1999), Islamic

Religious Education is essentially the core of national education, and essential to successful national education. When Islamic religious education fails, national education is also considered a failure (Dorji et al., 2020).

The moral crisis that occurs shows that educational institutions have not been able to produce outcomes for the nation's generation that make religious teachings a part of their lives. It can be assumed that the implementation of Islamic religious education in schools has not succeeded in internalizing religious values in students (Budiarto & Salsabila, 2022; Yordan & Fahyuni, 2021). Spiritual values have not become the basis for students to act, behave and speak. The implication of the loss of these values is immoral behavior displayed by students inside or outside the school (Muhaimin, 2009). So, when they later become part of society, religious teachings are not attached to part of their life policy.

The problem that religious values have not yet been internalized can be caused by the inappropriate model of religious education being used. According to (Muhaimin, 2005), the current model of Islamic education emphasizes the development of three aspects, namely knowing, doing, and being. The process of Islamic religious education can be started by developing parts of learning, namely characteristics of knowledge taught through spiritual wisdom so that the Muslim generation knows and understands religious teachings. Furthermore, the Muslim age is encouraged to carry out religious education to become habits in everyday life, both in a ritual or in *muamalah*. Again, when spiritual teachings have been known and understood and implemented (doing) into practices, it is hoped that the following process will lead to making religious values into policies (being) in life, both in attitude, behavior, or speech. Thus, religion can be an inseparable part of the life of a Muslim (Ma'arif et al., 2022).

The embodiment of the Islamic religious education model through the development of aspects of knowing, and doing, can be found in various educational institutions that teach Islamic religious education, whether in public schools, Islamic schools, or madrasas (Ferine et al., 2021). In the aspect of knowing, schools or madrasas teach various Islamic teachings following the established curriculum levels (Lafrarchi, 2020) (Susilawati, 2021; Zami & Suyanto, 2021).

With the religious education model that emphasizes knowing and doing, it is hoped that graduates can have faith and piety and have good morals and become spiritual as a policy (being) in their lives. However, in reality, various immoral acts that are rife show that the knowledge and practice of religious teachings they get while in education do not (Hadi et al., 2019). Even though one knows and is thoughtful about religion, there is a problem. One does not necessarily make religious teachings the basis for acting, behaving, and speaking as the goals of Islamic religious education. Islamic religious education is still agnostic as secular education in general (Badrus & Arifin, 2021).

This issue indicates less developed aspects in the Islamic religious education model. The Islamic spiritual education model, which only emphasises the elements of knowing and doing, has narrowed religious teachings to only the external or external aspects (Adnan, 2022; Ardiansyah & Erihadiana, 2022). The area of Islamic religious teaching becomes theoretical and meaningless. Islamic religious education learning emphasises the intellectual and spiritual aspects (Hidayat, 2007). There is an inner aspect (heart), which also requires various stimulating activities to activate it. Religion becomes more meaningful with a playful nature and can fully become a part of a Muslim's life. Thus, the aspect of being can be realised.

Schools or madrasas have limited time to internalise Islamic religious values to their students fully. In a limited time, schools or madrasas can only develop aspects of knowing and doing in Islamic religious education (Huda, 2020). This limitation was captured by several schools, especially madrasas, to create integrated schools, namely, combining traditional schools with Islamic boarding schools. With this integration, institutions can implement a more comprehensive model of Islamic religious education. Emphasis on religious education can be directed to the development of intellectual aspects and spiritual aspects (Dayal & Tiko, 2020; Fr et al., 2021).

The fact that education process does require the integration of science, namely religion and knowledge (Fuadi & Suyatno, 2020). Previous research by (Saihu & Rohman, 2019) on the transformation education model resulted in the integration of values to respect each other's environment. The internalisation carried out only reaches the moral feeling and has not yet reached the sense of conscience. Meanwhile (Miftakhuddin, 2020) explained that the IRE (Islamic Religious Education) learning model to shape student character is the inquiry approach. Meanwhile (Fauzi, 2018), the IRE Education model must have a multicultural and non-liberal perspective in his research. The religious aspect is particularly concerned because the students' character is also a significant concern. Religious education must also be integrated into inclusive education (Toker, 2021).

The description of the research above shows that this study aims to describe education starting from knowing, doing, and being. Meanwhile, scientific integration between formal and Islamic boarding schools or Islam with knowledge is essential. This article describes the integration of religious scholarship and expertise to feel and do more.

One of the integrated educational institutions that seek to develop a more comprehensive model of Islamic religious education is the integrated *Madrasah Aliyah Negeri* (MAN) in Pasuruan, East Java, Indonesia. The preliminary observations show that the integration between traditional schools (MAN) and Islamic boarding schools makes the institution have a variety of religious activities that encourage the implementation of Islamic religious education. Not only developing aspects of knowing and doing, which only touches on intellectual elements and other elements. This research was carried out through a case study at the institution to see the model of Islamic education developed in the integrated madrasa. The aspects created by the institution in its efforts to form a complete Indonesian human being are known.

2. METHODS

The purpose of this article is to find out the model of Islamic Religious Education and analyse aspects of Islamic religious education developed in schools at the Al-Yasini Integrated State Madrasah (MAN) Pasuruan. This study uses a qualitative approach. Through this qualitative approach (Bogdan & Biklen, 2007), researchers can obtain data naturally from informants who have long developed Islamic religious education in the madrasa. This type of research is a case study (Yin, 2003), which aims to find the interwoven Islamic religious education model system in an integrated madrasa.

Data was collected through in-depth interviews, observation, and documentation. In-depth interviews with madrasa principals, curriculum, teachers, and students were conducted with several key sources. Observations are carried out through participatory observation because the researcher is also part of the madrasa development staff. Documentation is done to collect notes or pictures that support the results of interviews and observations. Data analysis uses three steps (Miles & Huberman, 1994) reduction, display, and verification. The credibility of the data, a triangulation technique of sources, strategies, and time was used (Lincoln & Denzin, 2005).

3. FINDINGS AND DISCUSSION

The Process of Islamic Religious Education at MAN Terpadu Al-Yasini

Madrasah Aliyah Negeri Terpadu Pasuruan is an Islamic educational institution that has a vision of "religious, intelligent, has good character and is competitive, environmentally cultured". With this vision, the institution develops various programs of religious activities for 24 hours. Started *mujahadah* activities filled with *tahajjud* prayers, dhikr, congregational dawn prayers, recitations, learning in class, to *takhassus* or book reading guidance until 21.00 WIB.

One of the exciting program activities is holding community service activities called *khidmah arbain*. The interviews with school principals revealed that the movement aimed to build students' awareness of the importance of religious values in human life. Based on the BK teacher's explanation, the program significantly impacts students' understanding of interpreting and living religious values.

It is not uncommon for students who have completed their service, their behaviour to change by 1800. This *Khidmah* is because they interact directly with the community in socio-religious terms. Students' socio-religious sensitivity is tested during the service period through various religious activities in the community.

The teachers are also very supportive of these activities. The interviews with the deputy head of the curriculum showed that the event made students more aware of practising religious teachings. This activity is because he is a figure from a religious institution who has the noble task of serving the community in various religious activities such as being a mosque imam, gathering with the community in religious ritual activities, filling out Islamic studies, and several other activities. In this *khidmah arbain* program, students are equipped with competence and a solid mentality to match the community's expectations while on duty. Students will not pass this *khidmah arbain* program if they do not have sufficient provisions during service. Therefore, there is a special committee that manages this program. The main task of this committee is to prepare students with various religious, social, and leadership provisions.

Religious programs are developed through education in madrasas, whether formal, informal, or non-formal. Madrasas and Islamic boarding schools work together to build student competencies in the religious field. Madrasas emphasise more on the knowledge aspect, while pesantren on the practical part. Students gain spiritual knowledge in formal madrasas, including moral aqidah, al-Qur'an Hadith, Fiqh and SKI, and acquire religious knowledge through madrasah *diniyah takmiliyyah* education specifically develops religious sciences. In *pesantren*, students also receive religious education through recitation from caregivers. To strengthen students' spiritual knowledge, *murabby* at the *pesantren* also provides exceptional guidance on deeper religious understanding. Thus, students have obtained more than enough due to the problem of religious knowledge.

The synergy between formal madrasas and Islamic boarding schools also limits religious education knowledge. The *pesantren* environment supports students to take spiritual knowledge into practice. In Islamic boarding schools, students must pray *dhuha*, *tahajjud* prayer, and pray five times in congregation. In addition, the administrator constantly monitors student behaviour, be it words, actions, or attitudes, so that all student behaviour is controlled in their daily activities. Madrasas develop students' religious extracurricular activities such as giving speeches, praying, *qiro'ah*, etc. Thus, the problem of time in the madrasa will be covered by cooperation with the *pesantren*. Through religious extracurricular, students have been equipped with various spiritual skills.

After the aspects of religious knowledge and religious skills have been fulfilled, students must attend various seminar activities that the committee has determined as part of the debriefing process. Therefore, students in class XII must follow a series of seminars held once a month until departure. This seminar will teach students how to behave, behave, and speak during society. This seminar also taught about leadership. Through this seminar, students will gain a side of religious knowledge that is not found in madrasah benches. For spiritual understanding to be meaningful, students are also empowered to become their junior supervisors in the dormitory. Through this empowerment, students will know how to speak or do good.

To perfect students in religion, the development of spiritual aspects is also given to students. Students are required to take part in *riyadloh* and *mujahadah* activities. *Mujahadah* is spiritual training through *munajah* and *taqorrub* to Allah on a third of the night. This activity is guided directly by caregivers in turn. The movement was filled with dhikr, *istighosah*, *shalawat*, and other *thoyyibah* sentence readings. *Riyadloh* is the spiritual practice of students through fasting, ngalap barakah, and several different rituals. Thus, all elements of the potential in students regarding religious aspects can be fulfilled.

From various activities carried out by the institution, it was revealed that to achieve the vision of forming graduates who are not only intelligent but also have faith and good character; the institution carries out various activities that seek to develop not only the cognitive-psychomotor aspects but also the spiritual (affective) aspects of students. Institutions develop cognitive-psychomotor aspects of

students through learning by both madrasa teachers, *Kiai* and *murabbis*. Furthermore, encouraging them to practice these religious rituals through habits (such as prayer practices and Tawadhu culture). Meanwhile, the spiritual aspect of students is developed through student empowerment activities so that students feel meaningful in religion. Also, through heart exercises to feel the presence of God, such as *riyadhloh*, *mujahadah*, *ngalap barakah*, *dhikr*, *istighosah*, and *sholawat*. From these activities, it can be concluded that this integrated madrasa can develop aspects of knowing and doing and other elements, as summarised in table 1.

Tabel. 1 Aspects of Islamic Religious Education Development at MAN Terpadu Al-Yasini

Domain	Sub-domain	Internalisation
Cognitive- psychomotor	<i>Knowing</i>	a. Religious learning by teachers at Formal Madrasah b. Religious-learning by a teacher at Madrasah Diniyah (education that only focuses on deepening religious materials) c. Religious learning in Islamic boarding schools with <i>Kiai</i> d. Religious learning in dormitories with <i>murabbi</i> (teachers who live in dormitories with students) provides complete education to students.
	<i>Doing</i>	a. Dhuha prayer b. Tahajjud prayer c. Prayer five-times d. <i>Tawadhu'</i>
Spiritual (affective)	<i>Meaning</i>	a. Student empowerment b. Motivational seminars c. boarding school culture d. Community dedication e. The habit of positive behaviour
	<i>Sensing</i>	a. <i>Riyadhloh</i> b. <i>Mujahadah</i> (training <i>munajah</i> and <i>taqorrub</i> to Allah in a third of the night) c. <i>Ngalap barakah</i> (student sincerity to a <i>kiai</i> to hope for more goodness) d. <i>Dzikir</i> e. <i>Istighosah</i> f. <i>Shalawat</i>

Table 1 shows that Islamic religious education activities in integrated MAN are carried out comprehensively by developing cognitive-psychomotor and spiritual (affective) aspects. The development of cognitive-psychomotor elements is carried out by creating the sub-aspects of knowing and doing through learning and practical activities. While the product of the spirituality aspect is intended to develop students' affection, it is carried out by creating the meaning sub-aspect to develop students' meaningfulness in religion and the sensing sub-aspect to teach students to feel the presence of God. Thus, comprehensively students have knowledge of religion practice religious rituals, but can also feel the meaning of religion and feel the presence or closeness to God. Therefore, all students' attitudes, actions, and words can be genuinely based on religion.

Islamic Religious Education Model Knowing-Doing-Meaning-Sensing-Being

Based on the findings in the field, it is known that integrated madrasah has a more incredible opportunity as an effort to form a complete human being who is not only intellectually intelligent but also emotionally and spiritually intelligent. Islamic religious education develops cognitive aspects and affective and psychomotor aspects. This opportunity is reflected in implementing many activities that develop aspects of student spirituality (Musfah, 2012, 2018).

Islamic religious education is not just knowing and implementing and making religion the basis of living together. However, there is an educational process where students have confidence that students who live in Islamic boarding schools prioritise service rather than increasing knowledge (Assa'idi, 2021; Fuadi & Suyatno, 2020).

In addition, the success factor of students or students is not solely from the learning process in the classroom. Still, they gain more knowledge because they are empowered to guide and foster students in Islamic boarding schools. The responsibility factor makes students have to maintain the trust or trust that students must possess (Haidir et al., 2021; Zami & Suyanto, 2021). Therefore, based on this case, it shows that Islamic religious education must touch aspects of meaning (meaning) and parts of sense (sense) where students or *santri* (students in Islamic Boarding School) are delighted to carry out spiritual teachings even without any reward. However, they are still enthusiastic about implementing it (Aisyah et al., 2022).

Based on this case, there are four pillars in implementing Islamic religious education in formal madrasah affiliated with the *pesantren* (Islamic Boarding School), namely (1) knowing aspects, such as prayer, students must understand the conditions for prayer, the pillars of prayer, and some things that cancel prayers (2) doing aspects, meaning after students understand about the terms, pillars and some things that cancel, students must pray (3) the meaning aspect, which means that the religious knowledge gained does not stop just religious knowledge. In the context of prayer, students must understand the benefits of prayer for their lives (4) the sensing aspect. Knowledge and understanding of prayer related to the meaning of prayer related to the benefits of prayer will not have the primary value in religion. In prayer, students can feel the pleasure of the presence of Allah in their hearts. Aspects of meaning and sense are the essential aspects of Islamic religious education. Students will become fully human (beings) (Ma'arif & Rusydi, 2020; Nurish, 2010; Raihani, 2012).

This finding explains the importance of a comprehensive model of Islamic religious education to answer the challenges of the moral crisis. This finding also develops the previous theory in which Islamic religious education must touch on three aspects: knowing, doing, and being (Muhaimin, 2005) or in the language of UNESCO (United Nations Educational, Scientific and Cultural Organization), known as the 'four pillars of education and learning: Learning to understand, Learning to do, learning to be; learning to live together Suyono & Hariyanto in (Munjiat, 2020) More than just developing aspects of knowing and doing, Islamic education models must comprehensively develop aspects of meaning and sense. This model is summarized as shown in Figure 1.

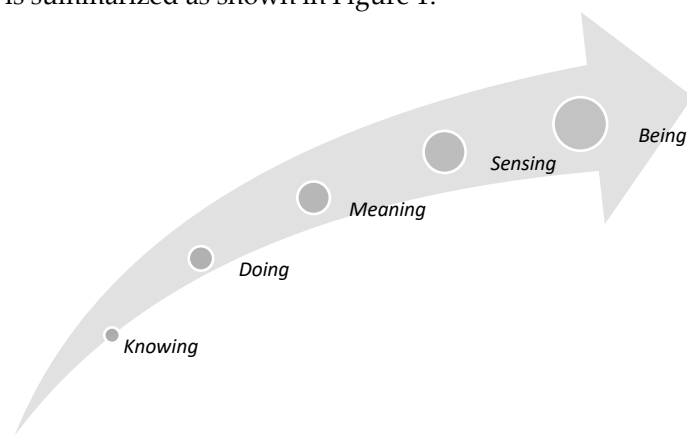


Figure 1: Islamic Religious Education Model Knowing-Doing-Meaning-Sensing-Being

Learn to know in Transformative Education

Learning to know is the most accessible dimension in education, primarily Islamic religious education. Education is measured in formal madrasas, Islamic boarding schools, *diniyah* madrasas, and *Talim (learning)* assemblies. Learning to know is the lowest level in Islamic religious education. Allah taught Prophet Adam related to al-Asma'. It was through the *ta'lim* process that Prophet Adam was. It was knowing previously unknown information" (Surah Al-Baqarah: 31).

This transfer of knowledge process certainly involves the role of the teacher and teaching materials and students as the object of teaching. Teaching Islamic religious education in madrasas affiliated with Islamic boarding schools has more variations than general education. *Kyai (Founder)*, *ustadz (teacher)*, and *murabby* educators provide religious knowledge. Education in Islamic boarding schools certainly has a larger portion than formal education (Aisyah et al., 2022; Ramdani & Ihsan, 2021).

Efforts to streamline Islamic religious education in the transfer of knowledge are certainly different from profane lessons. Islamic religious education is not just knowledge that is only known and then practiced or experimented with. Islamic religious education is closely related to the transfer of value (Phookan & Sharma, 2021). Teaching Islamic religious values certainly has a different capacity for difficulties from other subjects. Therefore, the lecture method is the most effective way to transfer religious values. However, other methods must also be used to develop the lecture method. According to an-Nahlawi, several methods are most important and prominent in the Qur'an, namely the method of Hiwar (Conversation) Qur'aniyy and Nabawiyy, Method of Story of Qur'aniyy and Nabawiyy, Method of Amsal (parables), Method of Example, Training and Security Methods, 'Ibrah and Mau'izah Methods, and Targhib and Tarhib Methods (Nahlawi, 1989).

These methods are more relevant than the cooperative learning model developed in the modern era. This method is because Islamic religious education is closer to the issue of values. The effectiveness of value learning is also closely related to the teacher's presence. Therefore, any media will not replace the role of teachers in Islamic religious education (Ma'arif & Rusydi, 2020).

Learning to Practice (Doing) in Islamic Boarding School

The sign of useful knowledge is when it is practiced in everyday life, whether it is knowledge related to *ta'abbudiyah* such as prayer, fasting, zakat, and hajj, or knowledge related to social relations (*mu'amalah*) such as honesty, patience, trustworthiness, responsibilities and so on (Nata, 2016). Because Umar bin Khattab is very worried about hypocrites among intellectuals, who have a myriad of knowledge, still, he is stupid regarding *qalb* (heart) and deeds Al-Ghazali in (Fadhil & Sebgag, 2021).

This condition means that they are intellectuals, good at speaking, but their knowledge has not yet reached their hearts, so they are lazy to practice it. So that students are accustomed to carrying out religious activities. Students are familiar with religious programs such as congregational prayers, *tadarus* al-Qur'an (reading Koran), social services, and other worship practices. Thus, when students are familiar with various religious activities, they will easily continue them when they graduate. Human behavior depends on habits. In the educational process, good habits must be accustomed to daily activities so that it is easy to carry out religious activities.

Learn to Make Meaning of Life

Humans are given a very extraordinary gift from Allah SWT. Namely reason. Even according to the words of the Prophet Muhammad. Intellect is the best human creation compared to other creations of Allah. The best worship of intellectuals is to use their minds, namely by thinking about God's creations that lie in this world Al-Ghazali in (Fadhil & Sebgag, 2021).

Aspects of rationality in Islamic religious education must also be taken into account. Although Islamic religious education is a normative education sourced from the Qur'an, Allah has also created reason so that what is in the Qur'an becomes a fact of life that can be accepted by reason (Farida et al., 2021; Hasanah, 2021). Islamic religious education is not only a celestial value that humans cannot accept. Many scientists have discovered the truth about religious values to make their faith. The

command to "read" in the revelation that Allah first revealed to Muhammad is also a command to use human common sense to think about all-natural phenomena and life (Shihab, 2006).

Meaningful learning will occur if students always relate new phenomena into their knowledge structure that occurs in their environment with religious learning (Fathurrochman, 2017; Fathurrohman, 2017). This concept of meaningfulness is called recitation. This concept means that recitation is a medium for students to develop their mindset to respond to social changes and find something best for themselves. Therefore, in the word recitation, the emphasis is more on direct experience. Thus the word recitation demands a good social system. This direct experience is what the Qur'an means by "*yatlu 'alaihimi ayatih*" (Shihab, 1997).

The meaning will emerge from the contextual education above, namely learning that contains elements relating to direct life that occurs in society, (2) elaborating *qauliyyah* and *kauniyyah* verses, (3) using other disciplines to explain *Kauniyyah* verses, (4) based on research. However, the meaning aspect will be strong if students are empowered in daily management. Through this empowerment, students will understand the meaning of religious values directly. Of course, this will strengthen the meaning of religious values in his life.

Learn to Feel (sens)

Learning to feel (sensing) is the highest aspect of religion. The study of how to feel the joy of diversity has been studied by many Sufism sciences. People who undergo the practice of Sufism are called Sufis, namely one's efforts in seeking the sanctity of the soul to arrive at Allah SWT. This last goal is perfect love for Allah SWT (Rakhmat, 2008). Humans who feel pleasure in worship indicate their love for Allah SWT.

Love is what will lead people to see God. Seeing God does not mean seeing with the naked eye. Seeing God feels God's presence in each human heart (Tafsir: 2012). *Kashf* knowledge or *laduni* knowledge comes from this clean heart. Therefore, the heart must always be kept clean.

This process of purification of the heart is often called the *tazkiyyah* method. The *tazkiyyah* method is not based on the teaching and learning process, but rather on the direct implementation aspects such as reading the sentence *at-tayyibah*, *istighasah*, reading blessings on the Prophet, prayer *nawafil* such as *tahajud*, *dhuha*, and other sunnah prayers, *riyadah*, *mujahadah* and a series of human processes to purify yourself. Therefore, the *tazkiyyah* method purifies the human heart to feel God's presence in their hearts (Nazihah & Maulana, 2020).

In Islamic religious education, it is not enough to learn in class or habit in the environment. Still, a spiritual program must capture a sense of diversity through *mujahadah*, *riyadah*, *dhikr*, and how the student feels that God always sees them. That is the essence of religious teachings, commonly referred to as the concept of *Ihsan*.

Feelings of community increase information flow, cooperation, support, and a sense of commitment toward group goals. Many studies have explored the significance of community and collaborative learning activities in online learning environments. Using a correlational study, the relationship between students' sense of community and their attitude toward online collaborative learning was examined in this study (Chatterjee & Correia, 2020).

4. CONCLUSION

The Islamic Religious Education model that develops the aspect of knowing-doing is not enough. Many phenomena show that although individuals are bright, they understand and practice religious rituals, and religion is not necessarily a policy (being) in their lives. Religion has not been a guide in doing, acting, and speaking. The results of the case study research at MAN Terpadu Al-Yasini show that the implementation of Islamic religious education is not enough to develop aspects of spiritual knowledge as education in general. For Islamic religious education to have a positive impact on the lives of students so that students can animate and appreciate religious teachings and become their life guidelines in every speech, behavior, and speech, four aspects must be developed, namely (1) aspects

of knowledge (knowing), (2) aspects of practice (doing), (3) aspects of meaning, and (4) aspects of soul or feeling (sensing). The four aspects of the Islamic religious education model will be practical if Islamic religious education is developed informal institutions affiliated with Islamic boarding schools. The integration between formal institutions and Islamic boarding schools will enable the implementation of these four aspects. Islamic boarding schools allow the execution of aspects of knowledge, practice, and inspiration or a sense of religiosity, while formal institutions develop knowledge, practice, and meaning. When legal institutions and *pesantren* are combined, they complement each other's shortcomings. Thus, the development of knowledge, practice, meaning, and inspiration or a sense of religiosity will only occur when using the concept of integration.

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