

Implementation and Evaluation of A Community-Based Learning Model in Islamic Education

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ABSTRACT

Formal Islamic education is mostly accomplished with a cognitive verbalistic approach, focused on mastering fragmental conceptual knowledge with the context of its practical application. This phenomenon occurs because many students are not involved in community activities, even though religious education needs inherent guidance and supervision from family and adults in their surrounding environment. Therefore, this study aims to analyze the impact of community-based religious learning in improving student learning outcomes. Data were collected by observing learning practices at schools, mosques/musholla, and majlis ta'lim (recitation) around students' residences. Interviews were conducted with Islamic Education teachers, while documentation studies were carried out on the assessment of test and non-test results. The results showed that community involvement specifically aims to provide awareness to parents and the wider community to actively participate in the learning process within the limits of their respective powers. Community involvement in these activities is welcomed and seen as a valuable acknowledgment of their participation. Community empowerment has become a complementary solution, hence, learning outcomes tend to increase. Further studies should be carried out with a contextual and comprehensive approach.

Keywords: Community-based learning model, Islamic Education, Learning Outcomes

A. INTRODUCTION

Learning practices, including students' involvement in the community, necessary for social regeneration are often ignored irrespective of the fact that it is one of the bases that determine educational success (Harjanto et al., 2018; Sulistyawati et al., 2019). Besides, it develops their social sensitivity and enables them to adapt to their surrounding environment (Petrie & Moss, 2019). These students tend to respond to changing social dynamics, and this is in line with the main goal of education to produce individuals that understand the complexities and wider implications of related issues by developing real solutions, namely fighting for society to ensure it is free from racism, intolerance, discrimination, and xenophobia (Bagir, 2012). Education designed, implemented, assessed, and developed by the community leads in responding to challenges and opportunities in a specific community environment with future-oriented. Therefore, a community-based learning model must be developed following the ongoing social context. Community-based education operates on the assumption that a given community, whether urban or rural, has the potential to solve many of its problems by relying on its resources and by mobilizing community action for problem resolution.

The community-based education model has long been known in Indonesia and even existed before the independence period. The education that developed at that time was in the form of a pesantren. Islamic educational institutions managed by the clergy as a form of community resistance to education implemented by the Dutch colonial government which colonized Indonesia for more than three hundred years (Steenbrink, 2006). Several preliminary studies have been carried out on community-based education. The existing ones tend to analyse 3 aspects, including its implementation (Simonova et al., 2019; Westoby & Shevellar, 2016), basic concept (Baldrige, et al., 2017; Sharkey et al., 2016), and socialization and evaluation (Tisdell et al., 2013; Tyrer & Fazel, 2014). Subsequently, the educational sector needs to collaborate with various community elements (Blank, et al., 2003; Melaville, et al., 2006; White & Wehlage, 1995). The existing studies failed to examine the application of community-based education to improve students' learning outcomes.

This research aims to respond to the shortcomings of previous studies by developing a community-based learning model for Islamic Education and Morals, regardless of the limited time and facilities. It is considered to be able to improve the student's learning outcomes. Specifically, this study aims to explain the implementation of community-based Islamic religious education and examine the impact of the implementation of community-based Islamic religious education. Apart from these discussions, it also allows mapping of community-based learning potentials, specifically Islamic Education.

This study is based on an argument that the community-based learning process is needed in educational activities. By obliging Islamic Education in the primary and secondary curriculum, it is hoped that it will be able to provide solutions to improve the morals of the people facing three global crises, namely economic, political and social crises. The implementation of community-based Islamic religious education is accommodated through verse 55 (1) of the National Education System Laws 20/2003, which states that the community has the right to organize community-based education in formal and non-formal education in accordance with the characteristics, social environment, and culture from and for the benefit of the community. The community and parents' involvement in learning Islamic Education are complementary. Therefore, this covers each other's drawbacks. For students, this learning program is meaningful in regenerating and preparing them to live in a society full of religious and cultural values. It also enables them to contribute to the improvement of their welfare.

B. METHODS

The research method used is phenomenology with a structural description design. Formal object, the issue of Islamic Education and Character is considered important considering several factors a) Schools have several limitations in terms of timing and religious learning facilities, while the teaching materials include the Qur'an Hadith, Faith, Morals, Fiqh, and Islamic Cultural History. These need the development or application of students learning outcomes in practical form or refraction in daily activities related to the community. Simultaneously, this serves as a medium and source of academics associated with Indonesia's Islamic Religion and Morals Learning.

This qualitative study employed data acquired from observations, interviews, performance tests, and evaluation analysis using non-test tools. a) Observations were used to collect information regarding learning activities involving Islamic Education subjects, specifically teaching (Qur'an Hadith, Faith, Morals, and Fiqh) and purification materials, as well as forms of worship such as compulsory recitation of *sunnah* prayers and fasting. These are applied in society. b) Interviews were carried out to obtain information from predetermined sources or informants such as Islamic education teachers, imams of mosques or *musholla*, and the Qur'an teachers. c) Performance tests are used to collect data on students' abilities in reading the Qur'an, as well as purification and worship or prayer practice. d) Evaluation using non-test tools is used to obtain data on students' habituation awareness in reading the Qur'an, reciting

obligatory and *sunnah* prayers, as well as developing noble character. The non-test tools used are Self and Peer Assessment.

This study was carried out randomly in elementary schools in Indonesia using the following resources. a) Teachers of Islamic Education and Character subjects at the basic level, because they directly deal with students, and are the main actors in community involvement, parents, the Qur'an tutor, the mosque or *musholla* imam where the Elementary and Junior High School students reside. b) These individuals were selected because they are perceived as volunteers. c) Students were deliberately selected based on self and peer assessments performance tests. Data collection process observational information was acquired by directly visiting the school location and the mosque or *musholla* to ascertain, listen, and decipher how the learning process occurs while interviewing related parties who have been appointed as informants, namely Islamic Education and Qur'an teachers, as well as the mosque or *musholla* imams.

The data was analyzed using phenomenological tests, and the information acquired from observations and interviews was described, interpreted, and reviewed according to the purposes of this study. Knowledge was instilled from the process of interaction and interpretation of phenomena. The data validity tests in qualitative research are: (1) credibility (internal validity), (2) transferability (external validity), (3) dependability, and (4) confirmability (Hayashi Jr et al., 2019). The data is presented in the form of a description.

C. RESULT

1. The Need to Develop Community-Based Islamic Education and Character Learning Models

The poor educative condition promotes careful activities to improve student learning outcomes in Islamic education. Moreover, the basis for developing alternative models in accordance with boosting students' competence in Islamic education, due to 4 reasons. This includes limited learning facilities and time for both teachers and students, characteristics of subjects, and school culture, however, these are further explained as follows.

First, limited learning facilities for Islamic Education and Character in the school environment, such as Elementary, Junior, and Senior/Vocational High School using textbooks as a guide for teachers and students. All of which have been supplied by the government at every academic level. Islamic Education and character are taught with the following teaching materials: Qur'an-Hadith, Aqidah/Faith, Noble Morals, Fiqh, and History of Islamic Culture.

Therefore, it is also necessary to support other learning facilities besides textbooks, namely availability of a mosque or musholla, complete with a place for ablution, provision of the Holy Qur'an, adequate prayer equipment, as well as cultural, social settings. Learning in schools is more likely to employ a cognitive verbalistic method that focuses on mastering theoretical concepts rather than a practical approach.

Second, limited time for teachers and students. Minister of Education and Culture Regulation concerning the Syllabus of Islamic Education and Character Subjects 2016 Revision 2020 stipulated that the learning load for each course is 3 hours per week, with details stated as follows.

Table. The Learning Load on Islamic Education in Indonesia

Level of Education	Learning Load Duration
Elementary School	35 minutes/Lesson Hours X 3 Total Meeting/ Week
Junior High School	40 minutes/Lesson Hours X 3 Total Meeting/ Week
Senior/ Vocational High School	45 minutes/Lesson Hours X 3 Total Meeting/ Week

Observing the learning or teaching materials used for Islamic Education and Character subjects concentrated on the Qur'an Hadith, Aqidah/faith, Morals, Fiqh, and History of Islamic culture/SKI. It also demands implementation within the scope of schooling, thereby making it necessary to find alternative models to overcome the limitations of the facilities and time. One of the strategies used to achieve this is by ensuring the community is involved in the mosque, musholla or tajug, and majlis ta'lim activities, as well as social and cultural settings for the application and habituation of learning outcomes, both in the context of worship, social interaction, and noble character. Another fact that need not be ruled out is that Islamic education teachers have families and are part of the community, therefore, they have other responsibilities. Their duties are diverse, and it covers the professional, humanitarian, and social fields. So that efforts are needed to increase which includes: a) creating a conducive learning atmosphere, b) fostering the curriculum, c) coaching students (personality, character, and body), and d) participating in the development of the society and nation with all the characteristics culture that can accommodate the level of implementation and evaluation external the scope of schooling.

Third, characteristics of Islamic Education and Character as well as humanities subjects, such as social studies, are more developmental in nature, not terminal (Hamid et al., 2015). Students are taught to read the Qur'an and are expected always to get used to its

recitation. This is because it is believed to be a form of Worship demands (Core Competency-1) with concerns to the development of Spiritual Attitudes and produce students who always respect and carry out religious teachings. Likewise, the ability to understand the requirements and pillars of ablution, tayammum, and the practice of performing obligatory and sunnah prayers, including fasting. It is necessary to get familiar with the learning outcomes as a form of habituation which is practiced daily, including reading the Qur'an, belief in God, exhibiting noble character, as well as worship forms performed at certain times. Teachers (September 2020) further explained that the 4 dimensions (Core Competence-1 Core Competence-2) are designed to integrate learning content, subjects, or programs to achieve Graduate Competency Standards. Meanwhile, competencies related to religious and social attitudes were developed indirectly through teaching (indirect teaching), namely when students acquire knowledge (competency group 3/ Core Competence-3) and skills (core competence group 4/ Core Competence-4).

Fourth, school culture is formed by diverse groups, such as teachers, students, academic staff, parents, and various written and unwritten rules implemented in certain institutions. This tradition emanates from conscious and unconscious perspectives, values, interactions, and practices, heavily shaped by a particular institutional history. Students, parents, teachers, administrators, and other staff members all contribute to their school's culture, as do other influences such as the community in which it is located, the governing policies, or the principles upon which the institution was founded.

"School culture tends to be positive or negative, therefore, its existence supports or inhibits Islamic education learning. Since implementing the Competency-Based Curriculum (KBK), Islamic Education as a subject has often been used as an "A Sacrifice for Class Promotion or student graduation" (Evaluation Report-Islamic education learning, 2021).

As a comprehensive part of society, schools that influence each other are interdependent and unable to shut themselves off from the community. Moreover, this basic thought inspires the need for students' involvement. So that the design of the model is depicted in the Figure 2.

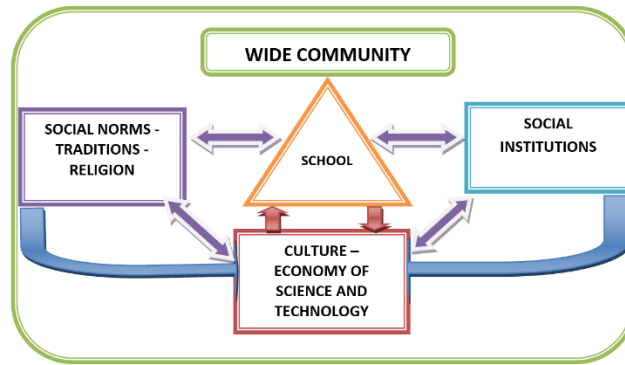


Figure 1. The Conceptual Framework of Reciprocal School and Community Relations

2. Application of Community-Based Islamic Education Learning Model

The implemented community-based Islamic Education and Character model are based on teachers, religious leaders, and parents. It comprises 3 stages, namely:

First, Activity planning mainly explains the designed or implemented character education learning program. Besides, it needs to be carried out to ascertain the validity of the implemented program, specifically in internal and external schools. Internal schooling involves the principals, vice-principals, curriculum, students, social affairs, fellow teachers, administrative staff. Externally, it includes committees involving parents and community leaders, specifically mosque/musholla imams and majlis ta'lim administrators concerned with communicating the rationale and implemented program.

Program socialization meetings were held to acknowledge legitimate School Committees involving the community and students' parents. Besides, it is deemed necessary before engaging them in Islamic education.

Second, Implementation Community involvement in Islamic Education and Character is controlled using a community-based activity control card. This is used as a means of controlling students' learning activities, including the routine obligatory prayers and recitation of the Qur'an in mosques, tajug, and or majlis ta'lim around their residence. The Learning Control Cards serve as a tool for the learning process, which is filled out by the mosque or musholla Imam every day or night. Students visit these rooms to perform obligatory prayers, recite the Qur'an or learn other religious sciences. The format of the Learning Activity Control Card is as follows.

Students are also controlled by certain activities carried out at the places of worship. The Islamic Education teachers periodically visit mosques, prayer rooms, and majlis ta'lim around their residences. This activity has a double benefit, namely as shilatur-Rahim aimed to establish closeness between the school and the community and parents as benefactors of educational services. Otherwise, the visit is also a form of evaluatory process in the context of implementing community-based learning models. This aims to convince students that this program is truly a part of the Islamic Education and Character subjects. Its evaluation in the school environment is periodically carried out by the Islamic Education and Qur'an teachers or imams every lesson during each class.

Third, The effectiveness of the community-based learning models is evident in students' noble attitudes, and character exhibited during social communication such as family gatherings and society in general. It is suspected that the increased display of this attitude is because they are continuously monitored during social interactions and a comprehensive part of the community-based Islamic Education and Character model.

3. The Effectiveness of the Community-Based Islamic Education Learning Models

The application of the community-based learning model has a impact on students, and this is measured with 2 indicators. it instilled the habit of worship and increased their ability to read the Qur'an. This is evident at the basic educational level (Elementary and Junior High School), which lasts for a duration of 1 to 2 years. At the beginning of grade 7 A – B – C – D – E, of the 25 to 35 students, only 2 to 4 of them were anxious to read the Qur'an. Several improvements were witnessed every semester after experiencing the mandatory activities related to the recitation of the obligatory prayers at the mosque or musholla using the PAI Control Card. Furthermore, when grade 9 was evaluated, approximately 2 to 4 of the children were unable to recite the Qur'an though they were not yet fluent (Results of interviews and observations 2021, Islamic Religious Education Teacher, SMPN 1 Sindangwangi, Majalengka).

Religious learning emphasizes more on practical approaches and the application of learning outcomes in schools rather than mastery of theoretical concepts. The results of observations and interviews with teachers of Cipinang 1, 2, and 3 Public Elementary Schools and information from the Education Supervisor at Elementary School that the number of students in Rajagaluh Indonesia Sub-district is less evenly distributed in grades 1 to 6, and each class was within the range of 15 to 25 people. This was greatly influenced by the quality of the

process and learning outcomes at each institute. On the contrary, the ability to recite the Qur'an and the routine obligatory prayers performed shows adequate abilities. Grades 1 and 2 are able to compose the *hija'iyah* words or letters, while 5 and 6 tend to read the Qur'an fluently by applying the laws of *tajwid* and *makhorijul* letters, which are quite good. However, even after 2 or 3 students in grade 6 graduated from elementary school, they were not yet fluent in reading the Qur'an. This is strongly influenced by inadequate parental support or family culture. Some factors that need to be noted from the results of observations and interviews with Qur'an teachers and mosque or *musholla* imams are:

First, there is a significant relevance between the students' ability to read the Qur'an and their routine participation in the mosque or *musholla* every afternoon (generally between maghrib and isya' prayers). This indicates the more often they visit these prayer rooms, the faster their abilities are developed. **Second**, there is a significant relevance between parental support, family culture, and the routine obligatory prayers in terms of triggering students' ability to read the Qur'an. **Third**, there is also a significant relevance between the routine recitations at the mosque or *musholla* performed by students with noble character, specifically in terms of avoiding the exhibition of disgraceful behavior both individually or in groups. **Fourth**, there is a difference between the performance of obligatory prayers and the ability to read the Qur'an by male and female students. This is because females are more easily managed and directed than males.

Applying the community-based learning model in the Islamic Education and Character subject is necessary to overcome the various limitations of the academic system in the school environment. Using the Learning Control Cards, communicating with the school committee, community, and students' parents is important to ensure its legitimate implementation. Evaluation of these activities needs to be carried out jointly by the school community and the limited authority of each party. The focus is directed at 2 aspects, namely a) review of the learning outcomes, including the ability to recite the Qur'an and habituation of obligatory prayers, as well as the advantages and disadvantages of the implemented academic program taken into consideration for reflection and further improvements.

D. DISCUSSION

The availability of textbooks as guides for both teachers and students, are limited learning facilities and time in schools. A large number of elementary or junior institutions have adequate internet networks. However, learning outcomes in respect to the routine obligatory

prayers, the reading of the Qur'an, as well as the exhibition of noble character in dealing with God and fellow human beings in the society are beyond the capabilities of these institutions. Teachers and students are not always in the school environment, and they have other duties and obligations such as taking care of the family, contributing to society and helping their parents at work (for students). All of these require innovative or improvised learning models, which are able to bridge time constraints and simultaneously ensure that the community is perceived as an academic source.

The religious education processes carried out in the school environment are more cognitive and verbalistic. Meanwhile, other important competencies in the Islamic Education curriculum (Core Competence-1, Spiritual Attitudes, and Core Competence-2, Social Attitudes) have been neglected (Suharto, 2018). Education is more than transferring knowledge because the target is not only cleverness but also involves a broader dimension such as attitudes, character, behavior, and skills (Pabbajah et al., 2020). The learning of obligatory and sunnah prayers, including reading the Qur'an, need not stop at the level of rational analysis (Asy'ari, 2019). There is a need to familiarize the learning outcomes of Islamic Education and Character. The effectiveness of this program and its results need support from the harmonious school culture. Minor et al. (2002) stated several important characteristics of an effective institution, including a. A Common Mission: there is a vision and mission shared by the school community, which is further broken down into a. shared values and beliefs, b. clear goals, c. instructional leadership, and d. conducive learning climate such as 1) students' involvement and responsibilities, 2) physical environment, 3) positive behavior, and 4) parental and community involvement and support.

The community-based learning model is carried out as a form of empowering families and societies with all their potentials for the benefit of learning Islamic Education and Character in schools. According to Ongon et al. (2021), it is defined as an educational process by which individuals become more competent in their skills, attitudes, and concepts to gain more control over the local communities through democratic participation. As an extension, teachers are expected to take control and dynamic tools in the form of "Community-Based Islamic Education Learning Control Cards" for students to participate in the program actively. This is carried out in schools, and it involves parents, and the community, concerning the routine implementation of learning outcomes such as the implementation of obligatory prayers and the habit of reading the Qur'an in which the success needs to be evaluated (Alwasilah, 2013; Mahalingappa, et al., 2017). It is necessary to determine the limits of each authority as

well as various assessment norms for mutual agreement. Evaluation of the implemented learning model was carried out by the teachers periodically during every lesson, by checking whether the imams were present in each of the mosque or musholla, however, this involves the community. It mainly focuses on the advantages and disadvantages of community-based Islamic Education learning as a reflective material in improving academic programs at the planning level and its implementation at the end of each semester or school year.

This activity was carried out mainly to communicate the basic thoughts that underlie the Development of Learning Models to related parties. Meanwhile, those deemed necessary to gain legitimacy are the principal and the deputy head of the curriculum, student affairs and social sector, the school committee and students' parents or guardians, teachers, and all students. By communicating basic ideas relating to the need for community-based learning, this program is expected to become the shared responsibility of school residents. During its implementation, a periodical visit was made by the Islamic Education teacher to mosques or musholla, and majlis ta'lim around students' residences. It offered a double benefit, namely as a *shilatur-Rahim* aimed to establish a close relationship between the school and the community, including students' parents as users of their educational services (Morrish, 2019). Second, the visits also meant evaluating the process and results of community-based learning. Liriwati et al. (2020) stated at the same time, it challenges them to develop a range of intellectual and academic skills to understand and take necessary actions on the issues encountered every day. By intentionally linking academic standards to certain realities, the community and schools narrow the gap between knowledge and action and students' contributions (Melaville, et al., 2006).

Increasing the ability to read the Qur'an and the habit of performing obligatory prayers is only accomplished in mosques or musholla and majlis ta'lim, which are held independently in the community (Hafidz, 2020). Generally, it was reported that no student was able to recite the Qur'an and are accustomed to performing obligatory prayers because these abilities are only obtained in mosques or musholla, and majlis ta'lim. Another capability that was initially not given much attention in the application of this model was boosting the forms of social communication for students in the family and society. It is suspected that students' noble character was because they were being monitored continuously in their social interactions, which became a comprehensive part of the Islamic Education and Character learning model. (Melaville, et al., 2006) stated that community-based learning helps build an academic standard with the real world, narrows the gap between the school and society, and at the same time,

enables them to learn how to make certain contributions to the community (Blank et al., 2006; Klipsch, 2011).

E. CONCLUSIONS

The community, as one of the educational bases, has only received a few shares in the learning process. This study shows that there is a need for an empowerment program as an effort to support the success of education. The limited-time and facilities for religious learning in schools are the reasons for the development of a community-based model. The involvement of students in the community is considered quite effective in improving learning outcomes. This tends to be practiced through worship activities in mosques or musholla and by participating in recitation tasks. This success needs to be legitimately supported by the schools, teachers, and the community, thereby ensuring the learning process runs effectively. Furthermore, community-based education narrows the gap between the school and the surrounding areas. In other words, these 2 elements are interconnected and need each other.

This study is a step in developing a community-based learning model that can be used as a reference for community-based education. Its concept is considered capable of providing an objective explanation of the potential for community involvement in education. Student involvement is important in order to realize social sensitivity earlier. The limitation lies in the relatively small data coverage, therefore, further analysis need to be conducted using a wider data coverage. A qualitative approach was also used to obtain data from a few schools through observation. However, the results are not universal, because the conditions of the schools and communities greatly affect the educational model developed. Adopting a contextual and comprehensive approach is needed for academic mapping problems developed in line with social changes.

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