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Superior-based Islamic Education Learning through the Implementation of Mastery Learning

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ARTICLE INFO	ABSTRAK
  KEYWORDS Superior-based Education & Implementation of Mastery Learning	Many studies on superior-based Islamic religious education have been carried out, but they always raise new questions that need to be asked. One of the questions is how to maintain superior-based Islamic religious education in the midst of an increasingly globalized life. It depends on the learning method implemented by the teacher, which can create a conducive educational environment, motivate students to learn and have a definite tool to measure learning outcomes. Because from the material aspect, Islamic religious education which essentially comes from Allah SWT is something that is brought in to shape the character of students who are productive and able to stand in all situations. In general, Islamic religious education learning in Indonesia is still considered weak. The Islamic religious learning process that has been held so far has focused on only one aspect, namely the intellectual aspect, while the spiritual, social and skill aspects have not received much attention. This illustrates that Islamic religious education learning is not yet strong and has not been considered a strategic scientific activity.

1. Introduction

Superior-based Islamic religious education is learning that focuses its attention on achieving all aspects of learning objectives to foster productive characteristics in students who excel in intellectual, spiritual attitudes, social, and skills.

Many studies on superior-based Islamic religious education have been carried out, but they always raise new questions that need to be asked. One of the questions is how to maintain superior-based Islamic religious education in the midst of an increasingly globalized life. It depends on the learning method implemented by the teacher, which can create a conducive educational environment, motivate students to learn and have a definite tool to measure learning outcomes. Because from the material aspect, Islamic religious education which essentially comes from Allah SWT is something that is brought in to shape the character of students who are productive and able to stand in all situations. In general, Islamic religious education learning in Indonesia is still considered weak. The Islamic religious learning process that has been held so far has focused on only one aspect, namely the intellectual aspect, while the spiritual, social and skill aspects have not received much attention. This illustrates that Islamic religious education learning is not yet strong and has not been considered a strategic scientific activity.

The assumption built in this paper is to rely on superior-based Islamic religious education learning to foster students' productive characters influenced by the methods implemented by the teacher and the active participation of students which

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build interactive relationships in learning oriented to the productivity of students stated in the form of definite, measurable and clear learning outcomes.

Thus, the question formulated is what learning method can be implemented in Islamic religious education that is oriented towards students' productivity?

2. Discussion

2.1. Assumptions of Education Experts

Some education experts in Indonesia state that Islamic religious education learning that has been carried out has only succeeded in realizing one aspect of the four learning objectives, namely the cognitive or intellectual aspect. While the other three aspects, spiritual, attitudes and skills aspects are still left untouched. Even if there is, the portion is still small so it does not cover the whole aspects (Mustajab, 2015). This means that Islamic religious education learning to this point only focuses on fostering and developing intellectual aspect, while the spiritual, social and skill development of students has not become a priority (Syam. M, 2015).

The failure to achieve the goals of Islamic religious learning is mainly due to the learning process implemented by educators in the classroom. So far, Islamic religious education teachers still focus on pursuing the target of achieving the predetermined curriculum, not yet at the level of creating a religious atmosphere (Mustajab, 2015). Muhardjo views that the weakness lies in the learning activities because the educator still places himself as an important source of information and students are not invited to reflect on themselves and demonstrate the results of their understanding of the material presented (Hasmiati, 2017). This kind of learning is only concerned with the development of intellectual aspect while the development of attitudes and skills still tends to be neglected (Hasmiati, 2017).

Islamic religious education learning by prioritizing the development of reason alone when associated with the current situation, the golden age of science and technology based on skills, is considered irrelevant (Januarti. K. N, 2016). When it is associated with the aspect of practicing the teachings of Islam itself, both in the field of *ubudiyah* and the field of *muamalah*, these teachings can only be implemented properly and perfectly if one has the knowledge, attitudes and skills according to Allah's guidance and instructions from the Prophet Muhammad SAW. for instance, prayers, both obligatory (fardh) and *sunnah*, can only be performed perfectly according to the commands of Allah and his Messenger if the science of fiqh is mastered, istiqomah and able to distinguish the conditions and the pillars.

For this purpose, the achievement of the learning objectives of Islamic religious education needs to be addressed by implementing learning methods that can realize the achievement of the whole aspects of learning objectives, namely aspects of spiritual attitudes, social, intellectual and skills.

2.2. The Implementation of Mastery Learning Method

The learning method that can achieve the four kinds of learning objectives of Islamic religious education is the mastery learning method. As the name implies, in its implementation the mastery learning method requires all students who take part in the class to master all the competencies of the subject matter presented by the educator at that time. If in certain learning activities on certain subjects there are students who do not or have not demonstrated their mastery of the material being studied, then these students are required to take part in remedial learning programs or re-learning on the same subject matter with methods and techniques that are easier than the presentation of the previous material.

Mastery learning is one of the student-centered learning methods. In learning activities, the role of educators is only to facilitate, guide and encourage students. It is students who are more involved in studying activities and looking for other learning resources to foster a deep understanding and mastery of the material being studied or presented by the educator at that time. The accentuation of this mastery learning method is to promote, grow and maximize students' abilities in terms of learning on their own efforts while still being supervised by educators. Based on the effort and hard work shown by students

in answering and solving problems given, the learning is expected to be able to leave strong impressions and experiences that last in the memories, attitudes and behavior of students in the future. Therefore, at the level of implementation, the mastery learning method applies multiple learning methods to foster student mastery on the minimum competencies of subjects that have been determined for each classroom meeting.

In the mastery learning method, students are seen as having the ability to capture, understand and develop subject matter according to their understanding of the material learned. Therefore, students' mastery becomes the main learning goal.

It is believed that students' mastery of the material will be able to be developed into new forms according to their own understanding. According to mastery learning theory, students have the capacity to find new things starting from mastery of a certain theory. This mastery will lead to a new perspective and will certainly give birth to a new form of understanding. The specifics of this mastery learning include the presentation of the subject matter. Educators present subject matter by implementing stimulation learning or providing stimulation. This stimulus is aimed at the willingness of students to raise their enthusiasm for learning continuously. In practice, when educators explain the concepts contained in textbooks, students are directed to read the text with full understanding. To attract students' interest in reading texts, educators provide explanations about the benefits of the material studied in the future, for the development of science and technology and especially for the development of Islamic teachings and the progress of their people in the future. This means that educators motivate students so that the will to learn continues to rise and it take place continuously.

To convince students, at the beginning of the presentation of the material, students are asked to look at the text in question and then observe it in detail. After that, they read other references as a comparison, collect information and conclude what is seen and read, then all the data are collected. At this level, students experience directly everything that is read and practiced so it is hoped that new meanings will grow as a result of the experience they have just gone through.

This learning situation is very different from the teacher-centered learning approach. In a teacher-centered learning approach, students are only as the objects of learning. Lecturing and memorizing methods become the most dominant teaching methods. In the implementation of learning, the teacher does not provide guidance, motivate and facilitate students to develop their abilities based on the material they are learning.

So far, teachers of Islamic religious education subjects in delivering the material are still employing the teacher-centered approach by implementing the lecture method as a tool to explain the subject matter by not involving students to actively participate in it (Tholhah. I, 2010).

The implementation of such learning approaches and methods will of course result in a reduction in the ability of students to master the minimum basic competencies of the subject matter, especially the spiritual, social and skill aspects.

It can be understood that when teaching in the Islamic religious education, the teachers have not been able to apply learning methods that can make students able to master the four basic competencies of the subject matter completely. As a result, many of them do not fully master the basic competencies of Islamic religious education subject matter even though they have graduated from certain levels of education.

In addition to the weaknesses that exist in the teacher-centered approach as mentioned above, it is also irrelevant to the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System. The law legally and formally provides an understanding of learning in Article 1 point 20 in which learning is defined as "... the process of interaction between students and educators and learning resources in a learning environment". (Santyasa. W. I, 2007). It means that in the learning process and situation, an educative communication must be built by activating three-way interaction, interaction between educators and students, interaction among students and educators, and interaction between students and learning resources.

Still concerning the failure in the implementation of learning activities in the classroom, Omar Hamalik said that the cause of learning failure lies not only in the approaches and methods used by educators when teaching, but also due to five important factors, they are (Hamalik. O, 2003) :
1. The way educators explain the subject matter
2. Lack of reference support
3. Lack of learning media

4. The subject matter presented is less attractive to students
5. Implementation of Learning is too crowded.

This condition is very unfavorable for students because the essence of learning is actually "a process that a person or group of people goes through to acquire various knowledge, skills and attitudes" (Ketut. A, 2013). Therefore, in a learning effort, its success is highly dependent on the support of various learning factors, including the basis on which to base learning, infrastructure and facilities, educators, education staff, students, evaluation, environment and the advantages of renewable technology (Sani. A. R, 2013).

Based on the problem encountered in the Islamic religious learning, it can be understood that the learning process are still limited to the achievement of one of three kinds of learning objectives, so the purpose of this paper is to explain that in theory and practice mastery learning can realize all the learning objectives of Islamic religious education implemented in public schools from elementary to high school.

Finding practical evidence about the effectiveness of the mastery learning method in realizing all learning objectives of Islamic religious education is very important which can foster confidence that the method is a solution to overcome the failure of Islamic religious learning so far and this method can be considered to be applied in the learning subjects in general.

The importance of making this effort is based on a practical pragmatic consideration regarding the need for Islamic religious education by students. So far there has been no contradiction among Muslims that the role of Islamic religious education in regulating and directing the lives of students (humans in general) in all dimensions of life is very substantial. This is because the teachings of Islam not only command and forbid its people to do something, both in the field of mahdhah and ghairu mahdhah worship, but more than that Islam gives great hope by removing all differences made by humans themselves such as the creation of social and cultural castes. All of which are not basis for the assessment of obedient and disobedient servants but the awareness of students when committing immorality then immediately returns to Allah SWT. and if he has not sinned, he tries with all his might to fortify himself not to fall into the valley of humiliation.

Based on this understanding, the efforts of educators to form a spiritual understanding that can be carried out through social attitudes are embodied through the thinking skills as well as scientific and technological skills of students through Islamic religious education learning activities in schools is a very basic and urgent factor.

3. Conclusion

It has been mentioned above that in principle Islamic religious education is not only able to regulate and direct the lives of students (humans in general) to be better and more meaningful and give new hope that is better than previous life conditions, but Islamic religious education also appears as a means of controlling, maintaining and guarding social and cultural norms that have been and are developing in the life of privacy and society.

The role of Islamic religious education at this level is as a filter for individual and community behavior so that everything that is planned, done and has been done remains in the corridor of divine rules. At this level, there will certainly be many people to put their faith that Islamic religious education actually has a strong enough ability to encourage students both individually and in groups to be able to grow and develop in a better direction than the previous condition. This must be a common concern and one of them is to improve the learning methods to realize this very noble goal.

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