
STRENGTHENING STUDENT'S SPIRITUAL ATTITUDE THROUGH REFLECTING LEARNING EXPERIENCES BY TEACHING MATERIALS UTILIZATION

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Abstract

Spiritual and social attitudes are important competencies that must be obtained by students through direct or indirect learning. Among the factors that determine the success of strengthening spiritual and social attitudes in learning are teaching materials that enable students to understand the experiences gained. The focus of this study is to strengthen students' spiritual and social attitudes through teaching materials that can make students give meaning to learning experiences. This research was conducted by observing and open questionnaire filling by students regarding the meaningfulness of teaching materials used in learning Islamic education (PAI) to strengthen the competency of spiritual attitudes and social attitudes of students. The results showed that the use of teaching materials in the student's book to reflect learning experiences and follow-up to improve their spiritual and social behaviour had fulfilled the need to reflect the values of spiritual and social attitudes from their learning experiences.

Keywords: spiritual attitudes; experience reflections; teaching materials

Abstrak

Sikap spiritual dan sosial adalah kompetensi penting yang harus diperoleh oleh siswa melalui pembelajaran langsung atau tidak langsung. Di antara faktor-faktor yang menentukan keberhasilan penguatan sikap spiritual dan sosial dalam belajar adalah bahan ajar yang memungkinkan siswa untuk memahami pengalaman yang diperoleh. Fokus penelitian ini adalah memperkuat sikap spiritual dan sosial siswa melalui bahan ajar yang dapat membuat siswa memberi makna pada pengalaman belajar. Penelitian ini dilakukan dengan mengobservasi dan pengisian quesioner oleh siswa mengenai kebermaknaan bahan ajar yang digunakan dalam belajar PAI untuk menguatkan kompetensi sikap spiritual dan sikap sosial siswa. Hasil penelitian menunjukkan bahwa pemanfaatan bahan ajar yang ada pada buku siswa untuk memaknai pengalaman belajar dan tindak lanjut bagi perbaikan perilaku spiritual dan sosial mereka, belum memenuhi kebutuhan refleksi nilai-nilai sikap spiritual dan sosial dari pengalaman belajar mereka.

Kata kunci: sikap spiritual; refleksi pengalaman; bahan ajar

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Introduction

The use of teaching materials is an important part of developing student competencies. Teaching materials that are made by the learning objectives are supported, so that teaching materials are designed to facilitate student learning experiences. Within the framework of achieving competencies stated in the 2013 curriculum, namely spiritual attitude competencies, social skills, knowledge and skills, student textbooks are designed about scientific learning in which these competencies can be achieved.

Achieving spiritual and social competencies in the 2013 curriculum can be done through scientific learning (Muhamad & Saparahayuningsih, 2016). The implementation can be done through local wisdom (Agung S, 2015), and the most favoured learning model in fostering spiritual and social attitudes is by integrating learning methods, namely problem-based learning and numbers that are put together (Bachtiar et al., n.d.). Demands for developing spiritual and social attitudes in a curriculum that is designed and adequate in implementation (Susilo & Suryawan, 2018).

This study examines the attainment of spiritual and social competencies pursued by utilizing teaching materials contained in student books of religious education (PAI), among others by observing, asking questions, gathering information and communicating manifested in the steps of learning: to contemplation, Islamic dialogue, Islamic proverb, reflection noble character, exemplary story, summary, let's practice, and notes for parents of students. These learning steps are in line with the reflective learning theory framework, which encourages students to reflect on practical experience (Pavlovich, 2007).

This study aims to reveal the meaningfulness of learning steps contained in

teaching materials obtained by students to strengthen spiritual and social attitudes, seen from the steps of reflective thinking that can reflect learning experiences to spiritual and social values.

Method

This study aims to reveal the meaningfulness of learning steps contained in teaching materials obtained by students to strengthen spiritual and social attitudes, seen from the steps of reflective thinking that can reflect learning experiences to spiritual and social values.

This study uses a survey method of 269 respondents from 7th grade Purwakarta Junior High School students. Researchers purposively assigning 6 schools, then assigning 1 classroom randomly from each school selected. To obtain the data, a questionnaire technique was used as data collection through a list of written questions compiled and distributed to obtain information from students. In the questionnaire, students are given a list of written questions. The questionnaire instrument is divided into two, namely closed questioner and open questioner. A closed questionnaire is developed by making a number of negative and positive statements, each statement followed by alternative answers (a) always (b) often (c) sometimes (d) rarely; and (e) never. For positive questions, the "always" response shows the most positive attitude, while the "never" response shows a negative attitude. Likewise, vice versa for negative questions, the "always" response shows a negative attitude, and the "never" response shows the most negative attitude. The questionnaire is used to explore data related to data about the meaning and internalization of students' moral values through reflective thinking.

At the data processing stage, the collected data is identified, criticized and clarified

according to the systematic research and analyzed by content analysis. Finally, the results of the data analysis are contained in a research report.

Three phases of data analysis those are data reduction, data display, and generating conclusions/verification. Data analysis is done by systematically compiling data obtained from questionnaire results, interviews, observation and documentation by organizing data into categories in the form of strategies, patterns and meanings obtained through reflective thinking carried out by students, then describing them into units. units which include the time of implementation, the order of implementation, the place of implementation, and the controlling subject, then synthesize, arrange into patterns, choose which ones are important and which will be studied, and make conclusions.

Results and Discussion

The significance of teaching materials to the strengthening of the competencies of the spiritual and social attitudes obtained by students through reflective thinking from the parts of textbooks can be described in the data on the percentage of respondents. The data is presented in the following table.

Table: Sections of Teaching Materials in PAI Books

PART OF THE PAI BOOK	Living the teachings of Islam		Good Behavior to Others	
	Yes	No	Yes	No
A. Contemplation	160 (95%)	9 (5%)	147 (87%)	22 (13%)
B. Islamic dialogue	135 (80%)	34 (20%)	144 (85%)	25 (15%)
C. Islamic proverb	129 (76%)	40 (24%)	121 (72%)	48 (28%)
D. Reflection on Noble Morals .	135 (80%)	34 (20%)	133 (79%)	36 (21%)
E. exemplary story	162 (96%)	7 (4%)	145 (86%)	24 (14%)
F. Conclusion	150 (89%)	19 (11%)	133 (79%)	36 (21%)
G. Let's practice	144 (85%)	25 (15%)	140 (83%)	29 (17%)
H. Note for Student Parents	82 (49%)	87 (51%)	102 (60%)	67 (40%)

Based on data as presented in the table above, teaching materials presented in textbooks (student books) that contribute to efforts to learn to live the teachings of Islam (optimistic, endeavour and resignation, tolerant, honest, keeping promises, filial and obedient to parents and teachers, filial piety, manners, and shame) are sequential stories (96%), contemplation (95%), summarize (89%), let's practice (85%), Islamic dialogue (80%), reflection noble character (80%), Islamic treasure pearls (75%), notes for parents (49%).

For efforts to learn to behave well towards others (optimistic, endeavour and resignation, tolerant, honest, keep promises, to be devoted and obedient to parents and teachers, to be devoted and obedient to manners, courtesy and shame) are contemplate (87%), exemplary stories (86%), Islamic dialogue (85%), let's practice (83%), reflection on noble character (79%), summary (79%), Islamic proverb (72%), notes for parents (60%).

Based on the data above, it turns out that the parts of teaching materials in the PAI and Budi Pekerti books have important meaning for the development of the spiritual and social attitudes of students.

The contemplation as part of the book presents daily situations related to the theme being studied that begins with careful observation. Data shows that students obtain learning experiences that encourage the appreciation of religious values, which is 95%, but it turns out that social attitudes are only 87%. Contemplation is a thought process that involves the heart to connect a state to the highest being, the Creator of all beings (Salim & Abdullah, 2014); (M.S. et al., 2018). Contemplation is also the initial stage in the method of *tadabbur* Quran (Asyafah, 2014). Presentation of contemplation material in PAI and Budi Pekerti textbooks is important to

inspire and arouse student curiosity which will be dialogue in the section of Islamic dialogue.

Islamic dialogue is a learning step to uncover the questions that students have. In textbooks, Islamic dialogue shows a situation of dialogue, that is related to the state of the student. Data shows that Islamic dialogue is meaningful for students to encourage the strengthening of the spiritual attitude as much as 80% and 85% social attitudes. This indicates that Islamic dialogue reveals more things related to the situation of society but is less connected with religious spiritual aspects. Learning through dialogue enables the growth of critical thinking skills and increases social interaction (Hajhosseiny, 2012)

Islamic proverb should be a step for exploration of students in gathering information relating to answers to problems being dialogue. Islamic proverb not only reveals wise words from Islamic leaders, but the most important are various theories and facts and arguments to answer the problem being dialogue. Data shows from Islamic proverb is meaningful for students in a spiritual attitude of 76% and social attitudes of 72%. This shows the low Islamic proverb towards efforts to encourage the growth of spiritual and social attitudes. Ideally, the proverb is a policy that contributes to character development (Abdullah & Halabi, 2017); (Batyrzhan et al., 2014)

The section on the reflection of noble character in the PAI and Budi Pekerti book describes more about students' self-evaluation efforts regarding values in certain spiritual and social attitudes, for example, students' self-evaluations regarding the belief or uncertainty of *qadla* and *qadar*. With the presentation in the form of descriptions and offerings of several choices regarding certain beliefs based on scale, the students' reflection is not too significant in cultivating spiritual and social attitudes, namely the spiritual attitude of 80% and social attitudes

of 79%. At an advanced level, reflection is an important point in developing indigenous competencies, namely "reflection for learning, learning for reflection (Bennett et al., 2016)

In the exemplary story, students respond to the meaningfulness of an exemplary story that can establish a spiritual attitude, that is equal to 96% and a social attitude of 86%. In the PAI and Budi Pekerti books, the exemplary story presents teaching materials about exemplary figures who have excellence in religious practice, but lack explores the primacy of certain figures on social aspects. Exemplary of a story suggesting that cultural-historical, personal-motivational, and situational contexts play a critical role for wisdom, its development and its application in daily life (Grossmann, 2017).

The summary in the PAI and Budi Pekerti books more summarizes the material relating to knowledge competencies, but it does not encourage students to reflect on that knowledge into spiritual and social attitudes. This is evidenced by data that shows the significance of the summary for the development of a spiritual attitude, that is equal to 89% and a social attitude of 79%. The ability to summarize is needed in a variety of learning, especially those done through the use of reading texts (Özdemir, 2018).

Likewise, in the let's practice section in the PAI book and Budi Pekerti summarizes the material relating to knowledge competencies, which can be practised in various spiritual and social activities. For example, knowledge about worship needs to be realized in prayer activities. How to practice this is consistent with Kolb's experiential learning theory (Kolb, 2014). Nevertheless, the part let's practice on the textbook does not encourage students to reflect on that knowledge into spiritual and social attitudes. This is evidenced by data that shows the significance of the summary for the

development of spiritual attitudes, namely by 85% and social attitudes at 83%.

In the notes section for parents, students in the PAI and Budi Pekerti books do not give parents the opportunity to check the learning progress of students. Likewise, he did not draw on the obligations of students to consult their learning progress to parents. Data shows that parents' student records contribute to learning spiritual attitudes by 49% and social attitudes by 60%. Parental records are important factors that determine the success of education and student achievement (Porumbu & Necşoi, 2013); (Đurišić & Bunijevac, 2017).

Teaching materials in textbooks used by students in the 2013 curriculum, ideally refer to the learning process with a scientific approach, namely the process of observing, asking, gathering information, associating and communicating. For learning Islamic Education and Characteristics, the scientific approach is directed not only to mastery of knowledge and skills competencies but also to spiritual and social attitude competencies. The scientific approach to PAI can be applied by presenting teaching books by referring to experiential learning. Thus the parts of teaching materials contained in the PAI and Pekerti book include: contemplate, Islamic dialogue, pearls of Islamic treasure, reflection on noble character, exemplary stories, summaries, let's practice, notes for parents of students can refer to reflective thinking patterns.

Reflective thinking patterns occupy an important position in experiential learning. The experience will be meaningful for learning if it is followed by efforts to think about and reflect on that experience (reflective thinking). Not all experiences will be meaningful as lessons, the only experience followed by reflective thinking will be a lesson. This is stated in the cycle of

learning from experience according to Kolb (McLeod, 2017) in figure 1.

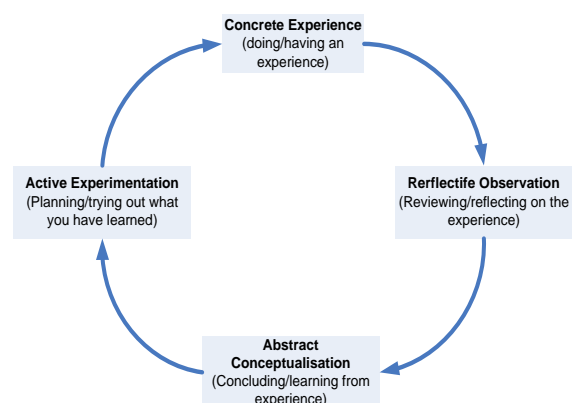


Figure 1. Kolb's Learning Styles and Experiential Learning Cycle

The learning cycle from this experience is reflective thinking that starts with finding problems (concrete experience), seeking solutions (reflective observation), and determining the best solution (abstract conceptualization), and then determining the follow-up (active experimentation). To strengthen the spiritual attitude, students need to find value problems that exist inexperience.

Based on the theory of learning cycles from that experience, the parts learned in the PAI and Pekerti books can be described as learning by involving the following reflective thinking:

In the concrete experience stage, students can learn the "Contemplate" teaching material section. At this stage, students find problems from experiences found in everyday life both real life and stories about certain situations.

In the reflective observation stage, students review and reflect on their experiences by studying the parts of teaching material on Islamic dialogue, pearls of Islam, and reflection on noble character, and exemplary stories.

At the abstract conceptualization stage, students conclude and take lessons from experience by studying the summary material teaching material.

In the stage of active experimentation, students can plan and practice about what they have learned through teaching materials to practice. The whole cycle can be strengthened by communication with parents using notes for parents.

Conclusion

The use of teaching materials by students to reflect learning experiences and follow-up to improve spiritual and social behaviour, using teaching materials in student books meet the needs of reflection on the values of spiritual and social attitudes from their learning experiences. Textbooks have not been utilized by students to write down experiences, reflections, and follow-ups to improve their behaviour. At present students use the tools available in student books. The unwritten reflection does not provide an opportunity for students to organize systematic thinking in written form.

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