



Religious Literacy Model Based on The Student-Centered Learning Approach in Learning Islamic Religious Education Courses

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Abstract. In higher education, this research aims to develop and use a religious literacy model based on the Student-Centered Learning (SCL) method. This goal's primary objective is to assist students in reaching their educational objectives, including social, moral, religious, and independent learning objectives. By aligning the religious literacy model with educational commitments that prioritize student potential development and adhere to the Merdeka Belajar-Kampus Merdeka (MBKM) policy, the research hopes to promote student achievement. Qualitative strategy and a descriptive field research methodology are used in this study. Researchers use this approach to comprehensively understand the attitudes, drives, and behaviors of students who adhere to the SCL-based religious literacy paradigm. With the help of the descriptive technique, researchers may easily and thoroughly explain a wide range of implementation-related topics, including ability needs, actual issues, social interactions, teamwork, self-management, performance expectations, goals, and accomplishments. An extensive knowledge of how students interact with and participate in the SCL-based religious literacy model is the outcome of this study. Using the descriptive approach, this study provides a thorough picture of the research subjects' experiences. The outcomes might include achievements, difficulties, and favorable or unfavorable effects related to the model's application. The implications of this study can help curriculum development and learning strategies in higher education institutions. It is possible to enhance the quality of education by referring to the SCL-based religious literacy model, particularly in the setting of Merdeka Belajar-Kampus Merdeka. The research results can also inform more sensible and long-lasting educational practices prioritising students' autonomy, morality, religion, and social development.

Keywords: Religious Literacy Model, Student-Centered Learning, Islamic Education Learning

1 Introduction

Learning Islamic Religious Education Courses at Universitas Singaperbangsa Karawang (UNSIKA) is very important in providing adequate services to Muslim students to gain correct and moderate religious knowledge and understanding. So that when they

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graduate from college, they have excellent and accurate religious literacy, can take part in building the nation, and have high nationalism integrity following spiritual teachings.

To be able to play its proper role, Islamic Religious Education learning must have clear and directed objectives, including 1) providing the broadest possible opportunity for students to be able to know, understand, and apply Islamic teachings as a means of solving life and life problems, as well as efforts to develop science, technology, culture, accompanied by behaviour following Islamic teachings. 2) foster faith in Allah SWT so that it can be actualized in individual and social life, 3) direct students as servants of Allah who must submit and obey all His rules and will which be straightforward about the truth.

However, based on the results of the research, Islamic Religious Education learning, as intended above, has not yet reached the expected target because 1) Learning Islamic Religious Education Courses still teaches religion as a standard science (textual) that is not understood scientifically (contextual), 2) Learning Islamic Religious Education Courses is repetition and has not been developed towards metacognitive knowledge or knowledge referring to awareness and deep understanding in a person, 3) Learning Islamic Religious Education Courses methods and approaches are still one-way so as not to provide opportunities for students to understand religion critically, In fact, creativity and critical thinking are skills that become their capital to be able to face challenges and be more competitive instead of leading to an exclusive, intolerant, and radical understanding of religion, 4) the attitude of students who tend to be passive or only become listeners because there is a fear of speaking wrong, let alone religious matters.

The fear of students expressing opinions is still apparent, especially for those who lack basic knowledge of Islam. So far, their religion has only followed what their parents or teachers taught without knowing the substance more deeply. It is very reasonable because they are graduates from public schools, so they only learn the religion from learning Islamic Religious Education Courses subjects that are presented 2 hours of lessons per week. In addition, students who enter universities come from various regions with different ethnicities and cultures, which can be one of the problems that interfere with the learning process and give rise to radicalism, hedonism, separatism, and various schools of thought that damage the image of Islam.

Zulvia Trinova's article "Pembelajaran Berbasis Student-Centered Learning pada Materi Pendidikan Agama Islam" was published in the *Al-Ta'lim Journal of UIN Imam Bonjol Padang*, Volume 20, Number 1, 2013." is one of numerous research study subjects that are comparable." [1]. *Journal: Media Kajian Pendidikan Agama Islam*, Volume 6, Number 2, 2016, Zulfatmi's article under the title "Internalisasi Nilai Melalui Student-Centered Learning (SCL) Approach." [2]. The essay by Muqarramah was published by the title "Pendekatan Student-Centered Learning: Design Pembelajaran Aqidah Akhlak" in *Tarbiyah Journal (Jurnal Ilmiah Kependidikan)*, Volume 5, Number 2, 2016. [3]

No study that particularly addresses the model of religious literacy in students based on the Student-Centered Learning approach in learning Islamic Religious Education at PTU, particularly at Singaperbangsa University in Karawang, has been uncovered despite several examinations of earlier studies. Consequently, studies that develop a reli-

gious literacy model based on the SCL method of acquiring Islamic Religious Education are required. For students to be able to freely investigate information and then conduct and execute religious behaviour in every element of their life, they must possess religious literacy, which is knowledge based on religious teachings and may be attained through the SCL method. Additionally, since they may access more knowledge based on their requirements, students using the SCL method as adult learners will have greater freedom to do so.

2 Methods

This research uses a qualitative approach and descriptive field method to understand the phenomenon holistically. This approach was chosen to gain an in-depth understanding without explaining causal relationships, as quantitative research does. The descriptive field method is used to answer the problems of the current phenomenon, both in single variables and correlation and comparison of variables. Data collection techniques involved observation, interviews, documentation, and triangulation of 65 students and 15 lecturers at UNSIKA.

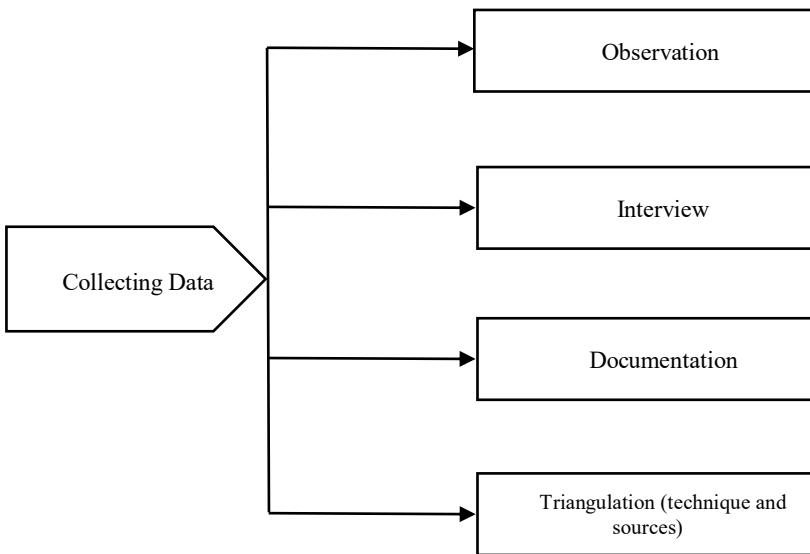


Fig. 1. Collecting data

3 Result and Discussion

3.1 Result

Based on the results of research conducted at UNSIKA, the learning process of Islamic Religion is constrained by the lack of space for students to imagine and create to show their existence. This makes them lose their passion for learning more deeply because

they think that learning Islamic Religion is enough to hear lectures from lecturers. Creativity and critical thinking are skills that become children's capital to face challenges and be more competitive.

Based on these findings, the religious literacy model based on the SCL approach is considered the most appropriate for students at UNSIKA because it is in line with the curriculum of the Indonesian National Qualifications Framework (KKNI) and the concept of outcome-based MBKM, commonly called Outcome Based Education (OBE) as stated in the policy of the Minister of Education and Culture of the Republic of Indonesia (Kemendikbud RI) contained in the MBKM guidebook published by the Director General of Higher Education [4]. In addition, the religious literacy model is a government program on strengthening character education relevant to 21st-century competencies, namely character, citizenship, critical thinking, creativity, collaboration, and communication.

OBE is a technique of planning, delivering, and evaluating learning by focusing attention and efforts on the desired educational outcomes. OBE is not just a change in the learning process. It must be an educational model that emphasizes the achievement of learning outcomes needed today and is oriented to the students themselves (student-centered). The basic principle of OBE is to encourage students to be deeply involved in learning and facilitate extensive learning opportunities to achieve the best results while still focusing on the learning outcomes of graduates needed today.

The religious literacy model based on the SCL approach in PAI learning is a learning innovation that follows current learning needs because, in the context of education, innovation is a tool as well as a process of giving birth to new ideas, ideas related to learning, for example, innovation in approaches, curriculum, methods, media, and time innovations so that the learning process can give birth to learning excellence that is always oriented to the future. Anne Mai Walder [5] describes innovation as adjustment, improvement, development, study/pilot project, experiment, modernization, reform, or renewal. (adjustment, progress, growth, study/pilot project, experiment, modernization, reform, or renewal). Innovation aspires to positive change, innovation engenders performance in a better way of doing, and innovation entails changing intellectual approaches, attitudes, and behaviors. (Innovation aspires to positive change, innovation engenders performance in a better way of doing, and innovation entails changing academic processes, attitudes, and behaviors). At the same time, pedagogical innovation can be equated with any new action to improve student learning. (Pedagogical innovation is correlated with any recent activity to enhance student learning).

The concept of a religious literacy model for students based on the SCL approach to Islamic Religious Education at UNSIKA is predicated on a number of premises, including the following: 1) Changing the learning approach, 2) Development of learning strategies, 3) Utilization of appropriate learning methods, 4) Human resources, 5) Financing, 6) Facilities (Facilities / Infrastructure), and 7) Learning outcomes.

An initial assumption that was the reason for designing a religious literacy model based on the SCL approach in PAI learning at UNSIKA is that almost all lecturers of PAI courses use the Teacher-Centered Learning (TCL) approach as the most appropriate approach. They are worried about misunderstanding the meanings of religious

teachings, so students need to be guided strictly so that their understanding and application are consistent. With such conditions, changing the learning approach from TCL to SCL is not easy; it requires understanding lecturers through continuous socialization and workshops supported by institutions, especially the academic department of UNSIKA.

Because the usual approach is TCL, students cannot be involved in formulating strategies by lecturers about the specification of knowledge, skills, and attitudes. Lecturers always position themselves as experts and focus on transferring their knowledge to students through lectures. Students are only recipients of expertise who can only listen and listen to the lecturer's knowledge. Even if there is interaction, it is only limited to questions and answers that the lecturer limits. On this basis, the SCL approach uses several strategies, namely Expository, inquiry, problem-based, thinking skills improvement, cooperative, contextual, affective, andragogy, and participatory, so that students can be involved and become an essential part of learning. They can determine the needs that must be achieved independently.

In the SCL approach, the learning methods used are active learning, direct instruction, small group discussion, case study, mind mapping, experiment, problem-based, project-based, and simulation to arouse students' motivation and interest to learn more deeply and meaningfully without the lecturer's interference.

Of the many lecturers of PAI courses at UNSIKA, several people are familiar and interactive with computer technology, the internet, and digitalization, so they are easy to apply learning approaches, strategies, and methods that follow current needs but need to be directed to have a common perception so that the goals and learning outcomes of PAI courses at UNSIKA have a more profound impact on religious literacy.

Cost limitations are not an obstacle to implementing this model because it requires little money; it only requires the willingness and ability of the institution's elements, lecturers, and students to implement it. This model only requires the right strategies and methods to achieve the learning objectives of the course, which become knowledge, understanding, and even inherent behavior.

Unlike other Curriculum Obligatory Courses (MKWK) that require practicum and laboratory, PAI courses do not require many facilities and infrastructure. The only learning facilities needed are supporting references in the form of books and reference books, both printed and digital, which can be obtained through offline and online libraries. Meanwhile, the only infrastructure needed is an adequate classroom for learning.

Thus, this model is suitable for applying PAI courses at UNSIKA so that students can seek, know, and understand knowledge independently with existing facilities/infrastructure.

From the various assumptions mentioned above, it is apparent that the application of the religious literacy model based on the SCL approach to learning PAI courses at UNSIKA can be done immediately, given the conditions of the 21st century, which resulted in the emergence of the era of disruption or the phenomenon of the emergence of digital technology that changed people's habits from the real world to the virtual world. While VUCA (Volatility, Uncertainty, Complexity, and Ambiguity) or changes

are so fast and unpredictable, the factors that influence it are so many that it is difficult to control or control, and truth and reality become very subjective.

3.2 Discussion

Planning the SCL Approach-Based Religious Literacy Model at UNSIKA. Planning for a religious literacy model based on the SCL approach at UNSIKA (Fig.2) begins with the preparation of a Semester Learning Plan (RPS), which contains a semester learning plan, student assignment design, learning outcomes assessment sheet through the SCL approach, which refers to KKNI and National Higher Education Standards (SNPT) in determining Graduate Learning Outcomes and Course Learning Outcomes.

The stages of the learning model consist of 1) The stage of orienting students to the problem and 2) The stage of organizing students in learning. 3) The stage of guiding individual and group investigations. 4) Stage of developing and presenting work results.

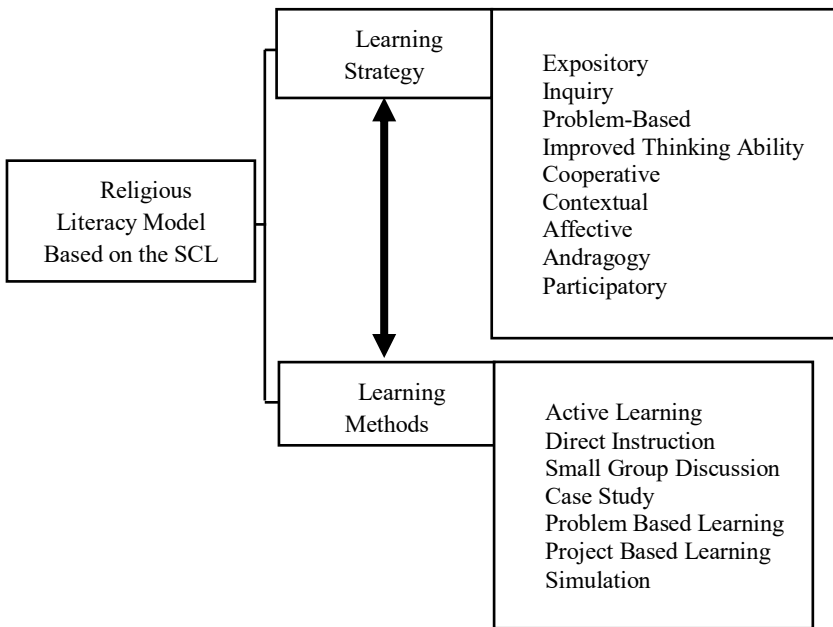


Fig. 2. Schematic of Religious Literacy Model Based on SCL Approach

Implementation of Religious Literacy Model Based on SCL Approach at UNSIKA. To implement the religious literacy model based on the SCL approach in learning Islamic Religious Education courses at UNSIKA, appropriate learning strategies and methods are needed so that learning is more focused on the expected goals and objectives.

Learning Strategy. In UNSIKA's Islamic Religious Education courses, the following strategies are deemed suitable in the model of religious literacy in students based on the SCL approach: 1) Ekspository [6], 2) Inquiry [7], 3) Problem-Based [8], 4) Thinking Ability Improvement [7], 5) Cooperative [9,10], 6) Contextual [11], 7) Affective [7], 8) Andragogy [12], dan 9) Participative Learning [13].

Learning Methods. The religious literacy model implemented at UNSIKA, which adheres to the Student-Centered Learning (SCL) approach, incorporates various educational techniques to enhance the overall effectiveness of the learning process. These methods include Active Learning, which emphasizes student engagement through the active application of knowledge in real-life situations in accordance with the Quranic principle of active learning [14]. Direct Instruction involves clear and concise explanations provided by lecturers, aiming to bring about specific behavioral changes in students, as the hadith encourages [15].

The Holy Qur'an exhorts believers to acquire knowledge through active learning and seek guidance from those who have been blessed with wisdom to avoid straying from the right path in the pursuit of worldly affairs.

"And We did not send before you, except men to whom We gave revelation; so ask those who know if you do not know" (Q.S. An-Nahl [16]: 43).

Small group discussions encourage collaborative problem solving and enhance practical thinking and communication skills [16]. A case Study bridges the gap between theory and practice, fostering a deeper understanding of individuals and the self-evaluation of lecturers. Mind Mapping involves the organized use of both brain hemispheres, promoting easier retention, and enhancing analytical and critical thinking skills [17].

The Experimental method involved students conducting experiments to train scientific thinking and provide hands-on experience [18]. Problem-Based Learning stimulates higher-level thinking skills by orienting problem solving toward authentic issues from students' lives [19]. Project-Based Learning involves structured exploration of authentic and complex questions, fostering creativity, problem-solving, and accountability [20]. The simulation presents lessons by demonstrating specific processes or situations and providing a practical understanding [18].

In the context of religious literacy education, these chosen methods align with the principles of the SCL approach and cater to diverse learning styles, offering a comprehensive and engaging learning experience for UNSIKA students.

There are several ideas of what literacy is. First, literacy is a skill. Second, literacy is a circumstance and a social activity. Thirdly, acquiring literacy is a process. As a result, literacy skills (skills of literacies) encompass more than just the ability to read, write, and count. It also refers to the endeavor to use literacy to meet the demands of modern life in 21st century [21]. The national literacy movement lists the following as 21st century skills that people need to have digital literacy, financial literacy, science literacy, science literacy, reading and writing literacy, and cultural and civic literacy.

Consequently, it is novel to examine Religious Literacy as the primary subject of this study. due to religious literacy, which encompasses knowledge of and adherence to Islamic faith doctrines. This becomes important when dealing with the complex structures of contemporary society, where students must be able to use their religious

knowledge in real-world situations in addition to possessing it. Furthermore, the Merdeka Belajar-Kampus Merdeka (MBKM) Education Policy and other contemporary educational initiatives that prioritize providing students with autonomy and challenges to encourage independence through the SCL approach will benefit greatly from this research.

4 Conclusion

Based on the results of research and in-depth discussion about the Religious Literacy Model based on the Student-Centered Learning Approach in Learning Islamic Religious Education courses at UNSIKA, the researcher can conclude the following:

First, the purpose of the model is to facilitate the maturity of students' thinking by learning actively, creatively, independently, and critically both cognitively, affectively, and psychomotorly relevant to current needs so that they become religious literates with attitudes shown through good morals based on faith and piety as well as being able to answer and have solutions to religious and religious issues that occur in today's society, such as disputes and differences of opinion in a scientific and accountable manner.

Second, The implementation process of the religious literacy model based on the SCL approach at UNSIKA uses expository, inquiry, problem-based, thinking skills improvement, cooperative, contextual, affective, andragogy, and participatory learning strategies supported by active learning methods, direct instruction, small group discussion, case study, mind mapping, experiment, problem-based learning, project-based learning, and simulation so that the learning process is in line with the KKNi curriculum and the concept of Merdeka Belajar-Kampus Merdeka (MBKM).

Third, The evaluation carried out on the model, namely: 1) Evaluation at the beginning of learning to get initial competency parameters, how much students know about lecture materials, 2) Evaluation during the ongoing learning process or discussions or presentations, questions and answers, resumes (reflections) of each material discussed, 3) Evaluation of assignments by making scientific articles that are by the learning material, because with these assignments it can be seen the ability of students to argue scientifically or use clear arguments based on the Qur'an and Hadith. 4) Mid-semester and end-of-semester evaluations in written or oral form with the weight of HOTS (High Order Thinking Skill) questions or questions that require answers with high-level or critical thinking skills so that they can be a constructive part of the learning process, 5) Evaluation based on OBE criteria, consisting of four assessment components, namely task assessment, process assessment, Midterm Examination (UTS) assessment, and Final Semester Examination (UAS) assessment.

Fourth, as an impact of the model, students have a maturity of thinking from active, creative, independent, and critical learning both cognitively (aqliyah), affective (khuluqiyah), and psychomotor (jismiyah). They can innovate scientifically analytically so that it becomes a synthesis and even becomes an antithesis, which becomes new findings/arguments that are relevant to current learning needs. With true religious literacy, they can shape themselves into a character by religious teachings and adapt to

social, cultural, scientific, and technological changes so that their thoughts on religion and religiosity become moderate and tolerant.

Thus, the goal of learning Islamic Religion in college is to create a perfect human being (*insan kamil*) with intelligence and spiritual intelligence to realize a better individual and social life.

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Authors' Contributions and Responsibilities.

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1. Design, conduct, analyse the research.
2. Responsible for drafting the manuscript and ensuring its accuracy and cohesiveness.
3. Communicate with other authors and lead the article's submission to journals or conferences.

Khalid Ramdhani (Second Author)

1. Helped design and execute, and was involved in data analysis.
2. Contribute to the writing and editing of the manuscript.
3. Assist in handling communication with research colleagues and editorial editing.

Kasja Eki Waluyo (Third Author)

1. Contributed to relevant aspects of religious arguments.
2. Involved in drafting and editing the manuscript, and provided input on content and structure.
3. Assisted in the selection and interpretation of research methods.

Oyoh Bariah (Last Author)

1. Serves as a research team leader or supervisor providing direction and support.
2. Has significant contributions in designing the methodology or drafting the research proposal.
3. Involved in drafting and reviewing manuscripts, and handling queries from editors or reviewers.

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