

Learning Strategies for Islamic Religious Education at Public Universities in Jember

Strategi Pembelajaran Pendidikan Agama Islam pada Perguruan Tinggi Umum di Jember

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Abstract

The problems of learning Islamic Religious Education (PAI) at public universities, such as implementing learning with a shared/extensive class system to the growth of radicalism among students that it is an obligation for university policymakers, especially Islamic Religious Education lecturers, to continue to improve the quality of learning. To overcome this, it is necessary to establish a learning strategy in Islamic Religious Education courses. The purpose of this study is to describe comparatively the learning conditions and learning strategies of Islamic Religious Education at the University of Jember (Unej) and the Jember State Polytechnic (Polije).

This research uses a qualitative approach, with the type of research being a multi-case study. The subjects of this study used purposive sampling, namely lecturers of Islamic Religious Education and students. Data was collected using semi-structured interviews, direct observation, and documentation. The data analysis used is single and cross-case analysis. The validity of the data is carried out with credibility and dependability.

The results of this study are: first, Islamic Religious Education learning conditions at Unej and Polije both have Semester Learning Plans (RPS); it's just that there are differences in learning objectives. The characteristics of the courses both include concepts, principles, and facts, which differ in the amount of material taught. The learning constraints were related to personnel, time, learning resources, the absence of an Islamic Religious Education laboratory, students' ability to read the Koran, different levels of previous education, and the presence of students exposed to radicalism. Second, learning strategies: a) the organizational strategy uses a macro strategy with an elaboration model. The material is prepared by a team of Islamic Religious Education lecturers. b) Delivery Strategy: Islamic Religious Education learning media in both institutions are quite adequate. The interaction of students with learning media equally occurs during lectures. The form/structure of teaching and learning of the two institutions is different; at Unej with a small class structure and learning outside the classroom. In Polije large class structure. c) Management Strategy: Scheduling learning strategies such as lectures, discussions, questions and answers, group presentations, and assignments. Assessment instruments include attendance, activity, assignments, midterm exam, and final exams. The motivational management of both institutions uses verbal means. Control of learning in both institutions is not only carried out in the classroom but also outside the classroom.

Keywords: *Project Based Learning, Creativity, Thematic Learning*

Abstrak

Problematika pembelajaran Pendidikan Agama Islam (PAI) pada perguruan tinggi umum seperti pelaksanaan pembelajaran dengan sistem kelas bersama/besar sampai tumbuh suburnya radikalisme di kalangan mahasiswa sehingga menjadi kewajiban bagi pemangku kebijakan perguruan tinggi khususnya dosen PAI untuk terus memperbaiki kualitas pembelajaran. Untuk mengatasinya, perlu ditetapkan sebuah strategi pembelajaran pada mata kuliah PAI. Tujuan penelitian ini adalah untuk mengungkap secara komparatif kondisi pembelajaran dan strategi pembelajaran PAI di Universitas Jember (Unej) dan Politeknik Negeri Jember (Polije).

Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian studi multikasus. Subjek penelitian ini menggunakan *purposive sampling* yaitu dosen PAI, mahasiswa. Pengumpulan data dilakukan dengan wawancara semi terstruktur, observasi langsung, dokumentasi. Analisis data yang digunakan adalah analisis tunggal dan lintas kasus. Keabsahan data dilakukan dengan kredibilitas dan dependabilitas.

Hasil penelitian ini yaitu: *pertama*, Kondisi pembelajaran PAI di Unej dan Polije sama-sama memiliki Rencana Pembelajaran Semester (RPS), hanya saja ada perbedaan pada tujuan pembelajaran. Karakteristik mata kuliah sama-sama meliputi konsep, prinsip dan fakta, yang membedakan pada bagian jumlah materi yang diajarkan. Kendala pembelajaran yang dihadapi terkait personalia, waktu, sumber belajar dan tidak ada laboratorium PAI, kemampuan membaca al-Quran mahasiswa, jenjang pendidikan sebelumnya yang berbeda, dan adanya mahasiswa yang terpapar radikalisme. *Kedua*, Strategi pembelajaran: a) strategi pengorganisasian sama-sama menggunakan strategi makro dengan model elaborasi, materi disusun oleh tim dosen PAI. b) Strategi Penyampaian: Media pembelajaran PAI di kedua lembaga cukup memadai. Interaksi mahasiswa dengan media pembelajaran sama-sama terjadi saat perkuliahan berlangsung. Bentuk/struktur belajar mengajar kedua lembaga berbeda, di Unej dengan struktur kelas kecil dan pembelajaran di luar kelas. Di Polije struktur kelas besar. c) Strategi Pengelolaan: Penjadwalan penggunaan strategi pembelajaran seperti ceramah, diskusi, tanya jawab, presentasi kelompok, penugasan. Instrumen penilaian meliputi kehadiran, keaktifan, penugasan, UTS, UAS. Pengelolaan motivasional kedua lembaga sama-sama menggunakan cara verbal. Kontrol belajar di kedua lembaga tidak hanya dilakukan di dalam kelas juga di luar kelas.

Kata Kunci: *Learning strategies; Islamic education; Public College*

Introduction

The system of administering Islamic education in Indonesia, when viewed from the aspect of its educational program and practice, is divided into four, namely: 1) Islamic boarding school education, 2) madrasa education, 3) general education with an Islamic spirit, 4) Islamic religious lessons held (Sarkowi, 2011). Islamic Religious Education courses at public universities fall into the fourth category. In line with the above, Mohammad Abduhzen views that there are two different areas related to Islamic education in Islamic schools and public schools (Abduhzen, 2015). Requires the availability of quality human resources, adequate learning time, and proven learning strategies so that the vision and mission of Islamic Religious Education in public universities can be achieved. So it has become an obligation for public university policymakers, especially Islamic Religious Education lecturers, to continue to improve the quality of Islamic Religious Education learning in-class lectures. Using the proper learning method, it is hoped that Islamic

Religious Education material can be conveyed to students so that learning objectives can be achieved effectively and efficiently.

The current state of Islamic Religious Education in public universities is not much different from the state of Islamic Religious Education subjects in public schools, such as the problem of the lack of lecture hours. In general, this course only weighs three credits; of course, it becomes a limitation to equip students with knowledge of Islamic teachings, so for this reason, students are encouraged to participate in religious activities outside of lecture hours. In addition, conventional learning is also a problem in learning Islamic Religious Education in public universities. It is an obligation for higher education policymakers, especially Islamic Religious Education lecturers, to continue to improve the quality of Islamic Religious Education learning in-class lectures. Using the right learning method, it is hoped that Islamic Religious Education material can be conveyed to students and leave conventional methods and models so that learning objectives can be achieved effectively and efficiently.

Based on the above, the authors deem it necessary to conduct research on the learning strategy of Islamic Religious Education in General Universities, with research locations at the University of Jember (hereinafter the author will call Unej) and the Jember State Polytechnic (hereinafter the author will call Polije) with the background of several considerations: the two institutions are educational institutions under the auspices of the Ministry of Research, Technology and Higher Education. Islamic Religious Education learning at Unej is carried out with a joint lecture system in which one class consists of students from various faculties. The learning system carried out by several lecturers already uses e-learning. To inculcate deradicalization, there are additional learning materials for Islamic Religious Education "Islam Nusantara". There is a collaboration with non-Muslim (Catholic) lecturers in the learning process with the theme of religious harmony, which was held in the hall of the Parish Church of St. Yusup Jember with non-Muslim students in order to establish an attitude of tolerance between religious communities. The second location is the Jember State Polytechnic. Here the implementation of Islamic Religious Education learning is integrated with the student study program considering that in one class, students are homogeneous (one study program). The material is given to students also followed the guidelines from the Ministry of Research, Technology and Higher Education through the Islamic Religious Education guidebook for General Universities in 2016. To prevent the growth of radicalism, the Campus Da'wah Institute (LDK) on campus was also removed, and there was continuous learning control, such as the use of the hijab for Muslim students until they graduate from campus by one of the Islamic Religious Education lecturers.

Theoretical Framework

1. Learning Strategies

Reigeluth in Degeng classifies learning variables into three namely learning conditions, learning methods and learning outcomes (Degeng, 2008).

a. Learning condition

The system *Learning conditions* are a condition that can affect the process and student learning outcomes. Learning conditions can also be interpreted as a condition that students must experience in learning activities. Suardi said that there are two learning conditions, internal and external (Suardi, 2015). *Learning conditions* are defined as factors that influence the effect of using specific methods to improve learning outcomes.

1) Study objectives

The formulation of curricular operational objectives and subject (instructional) objectives must be carefully formulated so as not to deviate from the goals (in this case, the vision and mission) of the school itself (Tim Pengembang FIP-UPI, 2007). The purpose of the Islamic Religious Education course, based on the above theory, aims to increase understanding, appreciation, and comprehensive practice of Islamic teachings in scientific development, profession, and social life.

2) Study Characteristics

The characteristics of the study influence the choice of learning delivery strategies because this is often overlooked in designing or designing learning. Teachers need to adjust their learning models according to the characteristics of each field of science or profession. There are four types of subject matter content:

- a) Facts, a cooperative association between objects, events, or symbols that exist or may exist in a real or imaginary environment, for example, Jakarta, the capital city of Indonesia.
- b) Concept, a group of event objects or symbols that have the same general characteristics and are identified by the same name. For example, the concept of animals.
- c) Principles, causal relationships between concepts such as the principle of supply and demand in economics.
- d) Procedure, a sequence of steps to solve a particular problem or make something, for example, Research Procedure.

3) Obstacles

Two variables influence the selection of learning delivery strategies: the characteristics of the field of study and learning constraints. In general, the obstacles in learning include limited learning media, limited personnel, limited learning time, and limited learning costs. The limitations of learning media are closely related to the selection of learning delivery strategies. It does not make sense if the selection of a learning delivery strategy is not supported by the availability of learning resources such as learning media (Nai, 2017). One of the obstacles related to the limitations of personnel in learning is the ability to develop materials and teaching materials.

4) Student characteristics

Each student is different from the other because of: the inner nature of students that affects the delivery of material, such as reading ability, education level, age, or social background. As well as the essential abilities that must be possessed before students will learn new abilities if they lack initial abilities, this is a link in the mastery of content or material and becomes an obstacle for the learning process (Prawiradilaga, 2009).

Students are subjects and actors in learning activities. Learning is directed so that students learn. This learning activity develops students' potential, skills and characteristics. Student ability is a very complex matter, in addition to being related to the types and variations of the level of ability possessed by students and the stage of development, status, learning experience, and various factors behind it.

b. Learning strategi

1) Structural Strategy

The strategy of organizing learning content refers to the way to sequence (sequencing) and synthesize (synthesizing) related facts, concepts, procedures, and principles. Sequencing refers to making a sequence of presentations of the content of the field of study, and synthesizing refers to efforts to show students the relationship between facts, concepts, procedures, or principles in a field of study.

Organizing strategy is a method for organizing the content of the chosen field of study for learning. "Organizing" refers to actions such as content selection, content structuring, diagramming, formatting, and other equivalents. Learning organizing strategies can be divided into two types: (a) Micro strategies, referring to methods for organizing learning content that revolve around one concept, procedure, or principle. (b) Macro strategy is a method for organizing learning content that involves more than one concept, procedure, or principle (to organize the entire content of the field of study).

a) Micro Learning Organizing Strategy

Learning capabilities are essential in designing micro-learning organizations. These include verbal information, intellectual skills, cognitive strategies, attitudes, and motor skills. Learning should pay attention to the learning capabilities of each individual as confirmed in verbal information and intellectual skills.

In addition to learning capabilities, learning events are also crucial in designing micro-learning organizations. The learning events' components include attracting students' attention, informing learning objectives, stimulating memory, presenting memory stimulant materials, providing learning guidance, encouraging performance, providing informative feedback, assessing performance, and increasing retention and transfer of learning.

b) Macro Learning Organizing Strategy

The macro learning organizing strategy deals with how to choose to organize the sequence to make a synthesis and summary of learning content. Whether a concept of a procedure or a principle that is interrelated, this selection based on the learning objectives to be achieved refers to the determination of the concepts or procedures, or principles being taught. Macro learning can be in the form of learning structures or hierarchies, task analysis, subsumptive sequences, spiral curriculum, schema theory, web teaching and elaboration theory.

2) Delivery Strategy

Learning content delivery strategy is the variable component method to implement the learning process. The function of learning delivery strategy are: (1) deliver learning content to learners, and (2) provide information or materials that required learners to display performance (Reigeluth, 1983). Ada tiga komponen dalam mendeskripsikan strategi penyampaian yaitu: media pembelajaran, interaksi peserta didik dengan media, dan bentuk/struktur belajar-mengajar.

a) Learning media

Several kinds of categories can be devised for the classification of media. Categories of frequency employed include audio, print, still visual and motion visual, and natural object (Gagne, 1983). Learning media is a combination of materials and tools or software and hardware. How to choose learning media that is relevant to Islamic Religious Education are: the selection of media must be relevant to the objectives to be achieved, based on objectivity, meaning that the selection of learning media is not based on the teacher's pleasure or just a distraction or entertainment, adapted to the characteristics of students, according to student learning styles and the ability of teachers according to environmental conditions.

b) Interaction of students with the media

This component is essential because the description of the delivery strategy is incomplete without providing an overview of what influence media can have on student learning activities. That is why this component pays more attention to the study of what students carry out learning activities and how the role of the media is to stimulate these activities. The way to convey learning refers to the number of students and the creativity in using media. However, the delivery of learning in large classes determines the use of media types from small classes as well as for individual learning and independent learning

c) Form/structure of teaching and learning

The form of teaching and learning is a component of a learning delivery strategy that refers to whether learning is in large groups, small groups, individually, or independently. Instruction designed for effective

learning may be delivered in several ways and may use various media (Gagne, 1985).

3. Management Strategy

The third important kind of instructional strategy is management strategies, alternative methods for such activities as scheduling instructional resources, motivating students (and teachers), and keeping records of student progress (Merril, 1994).

a) Scheduling the use of learning strategies

Scheduling learning strategies refers to when and how often a strategy is used in a learning situation. Scheduling the use of learning organizing strategies usually includes the question 'when and how long do students use each component of the organizing strategy.' While scheduling, delivery strategies involve decisions such as 'when and for how long a student uses a type of media'.

b) Making notes on student learning progress

Making records of student learning progress refers to when and how often the assessment of learning outcomes is carried out and how the assessment procedure is. Keeping records of student learning progress is very important for making decisions related to management strategies. Any decisions taken must be based on complete information about student learning progress. Usually, it can also be used to assess the effectiveness of a learning strategy. Notes about student learning progress can be used to decide whether there is a need for improvement in Top of Form learning strategies.

c) Motivational management

Motivational management refers to the methods used to increase students' learning motivation. Motivation is the process that puts the organism into physiological action and by which physiological man can fulfill his needs and desires (Kumari, 2004). Sources of motivation for students are different. There is intrinsic motivation (push from within) and extrinsic (push from outside).

d) keeping records of student progress

Learning control refers to students' freedom in making choices of learning actions.

2. Islamic Religious Education in Public Universities

Religious education is described in the Government Regulation of the Republic of Indonesia Number 55 of 2007 concerning religious education and religious education in Indonesia; in Chapter I of the general provisions of Article 1, it is stated that: "Religious education is education that provides knowledge and shapes the attitudes, personality, and skills of students in carrying out teachings religion, which is carried out at least through subjects or lectures at all lines, levels and types of education.

Islamic Religious Education is a conscious effort made by educators to prepare students to believe, understand and practice Islam through specified guidance, teaching, or training activities to achieve predetermined goals (Majid & Andayani, 2005).

Based on its history, implementing religious education courses in universities has had its ups and downs. In the early 1960s, religious education was a general subject that was not binding because it was only a 'recommended' course. Then during the New Order era, religious education was 'strengthened' when religious subjects became compulsory subjects given to every student and managed by a Bureau of Religious Education Courses as other compulsory subjects, for example, Pancasila Education, Entrepreneurship Education, and Citizenship Education. , Indonesian Language Education and others. Under the message of the 1983 curriculum, the management of these compulsory subjects changed from a bureau to a General Basic Course Department (MKDU) under the faculty closest to their scientific field. The naming of MKDU has a clear philosophical basis because the courses incorporated in MKDU are the foundations that provide a spiritual basis for religion, morals, nationality, nationalism, and socio-culture in developing their respective fields of knowledge and expertise.

In 1990 the name MKDU changed to MKU (General Course), and in 2000 it changed again to MPK (Personality Development Course). Changes followed the name of this compulsory subject group in its institutional and management. Initially, the MKD institution was located at the department level (Department of MKDU) and was under certain faculties closest to their scientific fields. Then, MKDU turned into a General Course Technical Implementation Unit (UPT-MKU) under the direct coordination of Vice-Chancellor 1 in the academic field.

The change of name from MKDU to MKU and MPK shows that the existence and institutionalization of the compulsory subject group, which has experienced ups and downs, seems that its implementation is merely fulfilling the demands of laws and regulations. Thus, it is natural that some students, lecturers, study programs, and higher education leaders perceive these compulsory subjects as only 'complementary' to the curriculum (Dirjen Dikti, 2016).

Referring to Law Number 12 of 2012 concerning Higher Education, MPK changed again to MKWU (General Compulsory Course). This name change is expected to restore the function and role of MKWU as a group of subjects that become spirits and provide a foundation for developing students' personalities and their respective fields of knowledge.

Research Methods

The approach used in this research is a qualitative approach with the type of field research using a multi-case study design, with the object being studied by public universities in Jember, namely Jember University and Jember State Polytechnic. This study's selection of research subjects (informants) was carried out by purposive sampling. Data collection techniques used are semi-structured interviews, direct observation, and documentation.

Data analysis in multi-case studies can be carried out in two stages: individual case and cross-case (Yin, 2006). Individual cases were carried out on each object, namely Unej

and Polije, in interpreting the data in the form of words so that meaning was obtained; therefore, the analysis was carried out together with the data collection process and after the data was collected, in this case using a qualitative analysis interactive model Miles and Huberman. Cross case analyzes were conducted through researchers comparing and combining conceptual findings from each case both at Unej and Polije related to Islamic religious education learning conditions and strategies. The results of this comparison were used as the basis for compiling a multi-case conceptual statement.

They were testing the validity of the data using credibility and dependability. The credibility test includes increasing research persistence, triangulation (techniques, sources), and discussions with colleagues. The dependability test is used to guard against possible errors in concluding and interpreting the data so that the data can be justified scientifically. The possibility of these errors is mostly caused by humans, especially researchers as a key instrument so that auditors are used in this study.

Result and Discussion

1. Islamic religious education learning conditions

a. Learning objectives

Learning conditions are defined as factors that influence the effect of using specific methods to improve learning outcomes, and learning objectives essentially refer to the expected learning outcomes. Learning objectives are classified into two types, namely general goals and specific goals. The objectives of the Islamic religious education field of study/courses at both institutions are listed in the Semester Learning Plan (RPS) or outline. The learning objectives of Islamic religious education courses at Unej are only described in general terms. This is as stated in the RPS for Islamic religious education courses. The learning objectives of Islamic religious education courses at Polije have been divided into two, namely, general and specific instructional objectives. This is as stated in the outline of Islamic religious education courses.

These two objectives are appropriate or in other words contain the objective points contained in the learning guide for Islamic Religious Education in tertiary institutions issued by the Director General of Higher Education that "to improve understanding of the appreciation and practice of comprehensive Islamic teachings (kaffah) in scientific development, profession and social life".

The two goals of Islamic religious education courses at the two institutions also do not deviate from the goals. This is relevant to the theory put forward by the Educational Science Development Team, Faculty of Education, Universitas Pendidikan Indonesia, that the formulation of curricular operational objectives and subject (instructional) objectives must be formulated carefully so as not to deviate from the objectives (in this case the vision and mission) the school itself (Tim Pengembang, 2007).

b. Study characteristic

The characteristics of the field of study affect the choice of learning delivery strategies because this is often overlooked in designing or designing learning. This variable must be considered because it relates to the selection of learning media that will be used in delivering learning. Characteristics of the content of the field of study in Islamic religious education at Unej as described in the data above, there are additional chapters such as Islam Nusantara (this is an initiative of several lecturers), besides that there are also two further divided themes (Islamic law, human rights and Islamic cultural systems, Islamic politics). The themes were broken down again because the lecture hours were insufficient if they were used to explain that one theme. In Polije there is no chapter on Islam Nusantara, but there is an additional chapter on Islamic youth association and *muamalah*.

Based on the previous analysis, the materials provided in both institutions include facts, concepts, and principles. These are the types of content in the field of study according to Reigeluth and Merrill:

- a) Facts, a cooperative association between objects, events, or symbols that exist or may exist in the real world or imagination, for example, Jakarta, the capital city of Indonesia.
- b) Concept, a group of event objects or symbols that have the same general characteristics and are identified by the same name. For example, the concept of animals.
- c) Principles, causal relationships between concepts such as the principle of supply and demand in economics.
- d) Procedure, a sequence of steps to solve a particular problem or make something, for example, Research Procedure (Reigeluth & Merrill, 2011).

Two variables influence the selection of learning delivery strategies: the characteristics of the field of study and learning constraints. In general, the obstacles in learning include limited learning media, limited personnel, limited learning time, and limited learning costs.

c. Learning obstacle

The learning obstacles faced in both institutions were the lack of personnel, time, and learning resources (book references) and the absence of an Islamic religious education laboratory. Based on the results of interviews in the previous chapter that the learning constraints at Unej are personnel constraints: lecturers have not maximized the available multimedia-based media (e-learning), the material is not integrated with the study program because of the joint lecture system, the location of the class and the lecturer's office which are not in one building. In addition, environmental constraints are one of the factors that become obstacles for one of the lecturers of Islamic religious education at Unej because the environment at Unej has different characteristics compared to Islamic universities. Of course, this is also a distinct difference because Unej is a public university. It is

true what Wina Sanjaya said in her book that the environment is one of the factors for the success of learning. There are two types of environment, class organizational environment, and socio-psychological climate.

Meanwhile, the learning obstacle at Polije is the personnel problem: only five lecturers of Islamic religious education are teaching. Time constraints: there is no substitute time if the day is a holiday.

Firmina's explanation is that it makes no sense if the selection of a learning delivery strategy is not supported by the availability of learning resources, including learning media (Nai, 2017).

Learning media plays a very significant role in improving the quality and quality of teaching. The contribution of learning media includes making learning activities more interactive and exciting, improving the quality of learning, motivation, and positive attitudes of students. The variety of learning media is almost unlimited, both in type and sophistication, so that it can be adjusted to the time, conditions, or school funds.

The two institutions also do not have an Islamic religious education laboratory, which is not relevant to the guidelines provided by the Higher Education that to support the achievement of the objectives of Islamic religious education lectures, it is necessary to be supported by adequate facilities and infrastructure. Every tertiary institution that organizes Islamic religious education lectures must provide infrastructure facilities such as adequate lecture rooms, Islamic religious education laboratories, campus mosques and/or prayer rooms, libraries/reading rooms, learning media (whiteboards, LCDs, etc.), conditions of each university), RPKPS (Semester Learning Activity Program Plan) (Dirjen Dikti, 2016)

d. Student characteristic

The last variable included in the learning conditions is the learner's characteristics (student). These variables are defined as aspects or individual qualities of students. Based on the research findings that have been disclosed above about the characteristics of students at Unej and at Polije who have different backgrounds, especially regarding the ability to read the Koran. In addition, it is seen from the educational level background (some are from public schools (SMA/SMK equivalent) and religious-based schools (MA equivalent)). In addition, at Unej some students follow 'radical' sects. However, at Polije, Islamic religious education lecturers can guarantee that their students are not 'radical', because the campus da'wah institution has been abolished as an organization on campus.

These aspects can be in the form of talent, learning motivation, or initial abilities they already have. These student characteristics will influence the selection of management strategies related to organizing learning, especially the components of learning strategies to suit the individual characteristics of learning (Degeng, 2008).

This is stated by Smaldino in Prawiradilaga that each student is different from the other because the internal nature of students affects the delivery of material, such as reading ability, education level, age or social background. As well as the essential abilities that must be possessed before students will learn new abilities if they lack this initial ability, this is a link in the mastery of content or material and becomes an obstacle for the learning process (Salma, 2009). In line with Smaldino, Wina Sanjaya mentions in her book that, as with teachers, the factors that can affect the learning process seen from the aspect of students include pupil formative experience (aspects of student background) and pupil properties Pupil formative experience (Prawiradilaga, 2009).

The structure of the field of the study refers to the relationships between the parts of the field of study, the structure of the field of study is essential for selecting and developing an optimal learning organization strategy, which is related to the selection of the arrangement of the order of making summaries and synthesizing the parts of the related field of study.

2. Islamic religious education learning strategies

a. Islamic religious education learning organizing strategy

Based on the research results obtained by researchers from interviews and documentation regarding learning organizing strategies, it is that the lecturer in the initial step composes the material according to the guidelines from the 2002 Higher Education then the material that has been compiled is agreed upon by the team through basic pedagogic training which is approved by the chairman of LP3 Unej and then delivered to students in the lecture class for one semester. In addition, two themes/materials are further divided/divided into four because the material is still too broad. There is also a lecturer who adds one more material, such as material on 'Islam Nusantara'. There are no manuals used simultaneously by Islamic religious education lecturers and students because the 2016 Dikti guidebook, which uses the latest 2013 curriculum, only arrived on campus last January, so it still cannot be used in learning this semester.

Meanwhile, at Polije, the preparation of PAI learning materials has followed the guidelines provided by the Higher Education (2013 curriculum). This arrangement was carried out by four lecturers who support Islamic religious education courses from a total of 5 lecturers. However, one lecturer still uses the old manual, which is 2009.

This is as Degeng said that the organizing strategy is a method for organizing the content of the chosen field of study for learning. "Organizing" refers to actions such as content selection, content structuring, diagramming, formatting, and other equivalents (Degeng, 2008).

The preparation of materials in both institutions uses a macro organizing strategy with an elaboration model because of the preparation of materials from complex to more explicit material. This is similar to the theory mentioned by

Degeng that the elaboration theory describes how to organize learning by following a general to detailed sequence like the previous theories. This sequence starts by showing the epitome and then elaborates on the parts in the epitome in more detail. Context is always shown by showing the synthesis step by step. Each component of the strategy integrated into the elaboration model can be traced from the learning theories developed previously (Degeng, 2008).

b. Islamic religious education learning delivery strategies

There are three components in describing learning delivery strategies, namely: (1) learning media, (2) student interaction with the media, and (3) teaching-learning forms/structures (Degeng, 2008).

1) Learning media

Based on the research results related to Islamic religious education learning media at the two institutions, each class has a viewer/LCD, and speaker. It is true what Wina Sanjaya said that the completeness of facilities and infrastructure is an essential component that can affect the learning process (Sanjaya, 2010).

Concerning learning media in the form of loudspeakers, Gagne states in his book that: "Instruction designed for effective learning may be delivered in several ways and may use a variety of media" (Gagne, 1985). Delivery of learning through lectures, for example, requires the use of loudspeakers and viewers in large classes so that the message to be conveyed can reach students. Even though the media functions as a tool, they have an equally important role. Today's technological advancements allow students to learn anywhere and anytime by utilizing the results of technology. Lecturers are not only the primary source of learning, but students can take advantage of this increasingly advanced technology. The advantages found at Unej are the availability of e-learning-based Islamic religious education learning media included in SISTER (integrated information system) and also activating discussions in class social media (WhatsApp) groups. Meanwhile, Polije has no e-learning-based Islamic religious education learning media.

This e-learning has an understanding, as expressed by Sadiman that learning media is a combination of materials and tools or a combination of software and hardware (Warsita, 2008). Software in the form of SISTER, in which there is an e-learning platform, can be accessed by students and lecturers in Islamic religious education lectures via gadgets or laptops. Nana Sudjana and Ahmad Rivai also mention that the types of learning media are: (1) visual media, such as pictures, photos, graphics, charts or diagrams, posters, cartoons, comics, and others, and (2) three-dimensional media, namely in the form of models such as solid models, stacking models, work models, and others, (3) projection media, such as slides, film strips, films, and others, (4) use of the environment as a medium learning (Sudjana, 2015).

Electronic-based learning (e-learning) at Unej has provided institutions for student learning, one of which is Islamic religious education lectures. However, it is constrained by lecturers who are not proficient in using this media. This is as expressed by Wina Sanjaya that the selection of PAI learning media can at least consider several things, namely ease of access, cost, an interactive level that can be generated, organizational support, and the level of motivation that can be generated, and the level of costs required (Sanjaya, 2009).

Degeng explained that interaction between students and the media is the second important component of implementing the delivery strategy. This component is essential because the description of the delivery strategy is incomplete without providing an overview of what influence media can have on student learning activities. That is why this component pays more attention to the study of what students carry out learning activities and how the role of the media is to stimulate these activities (Degeng, 2008).

2) Student interaction with learning media

The interaction of students with the learning media in both institutions equally occurs during the lecture process in the classroom. The interaction of students with the media means the role of learning media in stimulating student learning activities. Each planned Islamic religious education learning media should be selected, defined, and developed to lead to student interaction with the messages brought by the learning media. At Unej also occurs outside of lecture hours (using e-learning or WhatsApp social media). While in Polije, Islamic religious education lecturers do not receive consultations outside of lectures. As stated by Gagne, the ways to convey learning are more based on the number of students and the creativity in using media. However, learning delivery in large classes determines the use of media types from small classes, individual learning, and independent learning.

3) Teaching-learning forms/structures

Based on the research findings that have been disclosed in the previous chapter above regarding the form/structure of teaching and learning at Unej, namely in the form of small classes consisting of 20-25 students. In addition, there is also learning outside the classroom (in the church hall) with Catholic students. This is different from at Polije; the form/structure of teaching and learning is in the form of large classes consisting of approximately 70 to 100 students and even more than 100 students.

This is as expressed by Degeng that the form of teaching and learning is a component of a learning delivery strategy that refers to whether learning is in large groups, small groups, individually, or independently (Degeng, 2008).

c. Islamic religious education learning management strategy

There are three crucial classifications of management strategy variables according to Reigeluth in Degeng, namely (1) scheduling the use of learning strategies, (2) making notes on student learning progress, and (3) motivational

management. In addition to the three things above, Degeng adds one more classification, namely learning control, (4) scheduling the use of learning strategies (Degeng, 2008).

Based on the research findings regarding the scheduling of Islamic religious education learning strategies at Unej and Polije, it has been made and listed in the RPS/outlines for the two institutions' courses, including lectures, discussions, questions and answers, group presentations, assignments.

This is as explained by Degeng that scheduling the use of learning strategies refers to when and how many times a strategy is used in a learning situation. That is, scheduling the use of learning strategies or components of a strategy for learning organizing strategies and learning delivery strategies is an essential part of learning management.

Abuddin Nata explains in his book that learning activities are marked by a planned and systematic effort to realize changes in students, both in terms of insight, understanding, skills, attitudes, and so on. These various changes must be specified, planned, and directed in formulating learning strategies. This is important so that learning activities can be directed and have definite goals (Degeng, 2008).

1) Making notes on student learning progress

The assessment procedure at the two institutions studied showed affective and cognitive aspects used as a reference for assessment. Assessment of reading the Koran which is carried out "face to face" between lecturers and students, assignments both independent and group assignments, followed by midterm exam (written or verbal) and a final exam which is carried out in writing which is carried out according to the given schedule.

As stated by Degeng, making notes on student learning progress refers to when and how often the assessment of learning outcomes is carried out and how the assessment procedure is.

Discussing making notes on student learning progress every week (every lecture meeting), the Islamic religious education lecturers at both institutions did not do it or did not make it regularly every week. Only the assessment as mentioned above only.

2) Motivational management

Motivational management refers to the methods used to increase students' learning motivation. Based on the results and research findings above, motivational management in both institutions uses the same method: advice is given on teaching opportunities in the classroom. At Unej and Polije, Islamic religious education lecturers motivate their students with advice during Islamic religious education lectures/learning in the classroom.

This is based on Kumari's opinion, which defines *motivation* as "The process that puts the organism into physiological or physiological action, and

by which man can fulfill his needs and desires" (Kumari, 2004). the direction of action towards the goal to be achieved.

Sources of motivation for students are different. There is intrinsic motivation (push from within) and extrinsic (push from outside).

3) Learning control

Learning control variables are an essential part of describing learning management strategies. Its purpose is to determine that learning is suitable for students' characteristics.

Based on the research findings that have been disclosed above, the control of learning at Unej is only carried out in the classroom during the learning process. Lecturers do not control learning outside of lecture hours. Unlike in Polije, apart from inside the classroom, it is also done outside the classroom, namely a way to keep in touch with the class coordinator about the control of the use of the hijab for female students. Do female students who previously did not wear the hijab continue to wear the hijab in their daily lives after attending Islamic religious education lectures? So it can be said that at Unej, lecturers already consider their students to be free to think and act so that there is no longer any form of control over learning. Meanwhile, in Polije, lecturers still have an important role, especially in controlling the use of headscarves for female students.

This is as stated by Suardi explaining in his book that the constructivist theory views that the determinant of learning success is freedom. The learner is a subject who must be able to use the freedom to make self-regulation in learning. Learning control is held by the learner. In contrast to the behavioristic theory, where obedience to the rules is seen as a determinant of learning success. A learner is an object that must behave according to the rules. Thus, learning control is held by a system outside the learner.

Conclusion

1. Conditions of Islamic Religious Education Learning

Learning conditions include course objectives, course characteristics, learning constraints, and student characteristics: The objectives of PAI courses at Unej and Polije are listed in the Semester Learning Plan (RPS) or outline. The thing that distinguishes Unej is that the learning objectives of PAI courses are still general. Meanwhile, in Polije, it is divided into two, namely general and specific instructional objectives. The characteristics of the fields of study at Unej and Polije include concepts, principles, and facts. The difference at Unej is that there is an additional chapter on 'Islam Nusantara,' and two chapters of Dikti material are divided into four chapters. In Polije there is no chapter on Islam Nusantara, only a chapter on sharia, Islamic youth associations, and *muamalah*. The learning constraints faced at Unej and Polije are both related to the lack of personnel, time, and learning resources (book references) and the absence of an Islamic Religious Education Learning laboratory. The thing that distinguishes it at Unej is personnel constraints:

lecturers have not maximized the available e-learning-based media, materials are not integrated with study programs because of the joint lecture system, the location of the class and lecturer's offices are not in one building, obstacles related to the presence of students who follow the flow radical. Meanwhile, in Polije, there are personnel and time constraints (only five lecturers teach Islamic Religious Education Learning, and there is no substitute time if the lecture day is off).

The characteristics of students at Unej and Polije are equally seen in the ability to read the Koran and previous education level. The difference is that at Unej many students follow 'radical' schools. In Polije, more students have previous education levels than general education (SMA/SMK), and there are no students who follow radical schools, considering that the LDK at this institution has been abolished.

2. Islamic Religious Education Learning Strategy

- a. The strategy for organizing Islamic Religious Education Learning learning content at Unej and Polije is that the learning materials are listed in the RPS/outline compiled by a team of lecturers who support Islamic Religious Education Learning courses. The learning materials that are arranged consist of facts, concepts, and principles. So that in compiling using a macro organizing strategy with elaboration theory. What makes the difference is the composition of the material; at Unej only lecturers who have attended basic pedagogical training. Meanwhile, at Polije, four lecturers teach Islamic Religious Education Learning courses, and only one person whose outline is still using the 2009 guidelines.
- b. Islamic Religious Education Learning learning delivery strategies at Unej and Polije both have adequate learning media. Student interactions with learning media at Unej and Polije occur during class lectures. The difference is that at Unej there are an e-learning-based Islamic Religious Education Learning learning media and discussions in class social media (WhatsApp) groups. In addition, interactions also occur outside of lecture hours (campus mosques, church halls, e-learning media, and Whatsapp social media). Form/structure of teaching and learning: small class (20-25 students). Meanwhile, in Polije there is no e-learning media available. Form/structure of teaching and learning: large class (70-100 students or more).
- c. The Islamic Religious Education Learning learning management strategy includes scheduling the use of learning strategies, both at Unej and Polije are listed in the RPS/outline, namely lectures, discussions, questions and answers, group presentations, and assignments. Making notes on learning progress at Unej and Polije is not made by Islamic Religious Education Learning lecturers regularly every week. The motivational management at Unej and Polije both use verbal methods, namely advising on teaching opportunities in the classroom. Control of learning at Unej and Polije is only carried out in the classroom during the learning process. What makes the difference is that in Polije, apart from the form of control when the lecture is in progress, there is also a form of control over learning outside the classroom, where one of the Islamic Religious Education Learning lecturers keeps

in touch with the class coordinator, especially the form of control over female students regarding the use of headscarves.

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