

Islamic Religious Education Holistic-Integrative Learning in Elementary School



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ABSTRACT: This study aims to produce a holistic-integrative PAI learning model in the cognitive, affective, and psychomotor domains in an integrated manner (PHIKAP) using Capra's theory which has the principles of connectedness, wholeness, and being. This research uses a Research and Development (R & D) approach based on the theory from Borg & Gall, which is simplified into four stages: a preliminary study, designing a model draft, validating the model draft; and testing the model in the field using a quasi-experimental Pretest and Posttest Non-equivalent Control Group Design. Collecting data using questionnaires, interviews, trials, and tests. Data analysis used quantitative and qualitative methods (mixed method). For quantitative data using the Mann-Whitney U test statistic and qualitative data using descriptive qualitative. Research results: (1) PAI learning in elementary schools, which is currently taking place, is more dominant in the cognitive domain than affective and psychomotor, even though these three domains should ideally be carried out in a holistic, integrative manner according to juridical, psychological, and religious provisions; (2) The product of this research is the PHIKAP PAI Model in Elementary Schools, which is a learning design that is structured starting from planning, implementing, and evaluating connectedness, wholeness and being in the cognitive, affective and psychomotor domains. The model developed includes rationale, goals, principles, planning, implementation, and evaluation strategies, as well as criteria and assumptions for the success of Islamic education learning in elementary schools; (3) The effect of the PHIKAP model is proven to be effective in improving the quality of the learning process by 75.75% through strengthening the functions of the cognitive, affective, and psychomotor domains in a comprehensive and balanced manner. This value is higher than the group that does not use the PHIKAP model with a quality value of 58,63..%; (4) The effect of the PHIKAP model is proven to be effective in improving the quality of PAI learning outcomes in the cognitive domain by 85.97%, 91.43% in the affective domain, and by 89.18% in the psychomotor domain. This value is higher than the group that does not use the PHIKAP model.

KEYWORDS: PAI Learning, Holistic- Integrative, Elementary School

I. INTRODUCTION

Learning Islamic Religious Education (PAI) in schools is not only a necessity but an important one for building the character and spirit of dignified Indonesian human resources (Ma`arif, 2022; Nakissa, 2022). It generally only emphasizes the cognitive domain, not yet paying attention to the affective and psychomotor domains, including in the city of Cirebon. Whereas the Islamic view of humans and life is formed on harmony and a combination of the senses (psychomotor), reason (cognitive), and heart that is faithful and pious (affective) (Maemonah, 2022; Zonne-Gätjens, 2022). The harmony of the three is the most fundamental epistemological base in Islamic philosophy, namely a reflection of critical thinking under the auspices of religious ethics in meaningfulness. Human freedom of thought is aimed at building a better life on earth in accordance with the will of Allah SWT, especially in dispelling western cultural secularism from the perspective of a rational dichotomy (Eka Safitri & Ihsan Sa`dudin, 2019; Zainuri, 2022). The rationalism paradigm in the modernization era often excludes the function and role of religion from human life. Therefore, all human potential which includes: rationality, empiricism, and spirituality, must be developed in harmony with a balanced (holistic) portion (Sukiman, 2022; Wakhidah, 2022). Islamic Religious Education has a responsibility to produce good people who have a balance between ratios, sensory experience, and spiritual.

The problems of modern society, which tend to be individualistic and rational, often ignore religiosity in life. Islamic Religious Education in the era of globalization is increasingly needed by modern society, considering that science and technology cannot completely solve the problems of modern society (Naim, 2022; Naseh, 2022). As a religious nation, it requires a balance of all aspects of life in harmony and complements between knowledge, attitudes, personality, and skills of students in practicing religious teachings.

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Basically, humans as caliphs have a perfection that has been bestowed by Allah SWT. This becomes the basic capital for humans in acquiring knowledge through rational work, sensory work, mental and spiritual work, and emotional intelligence (Cuciniello, 2022). In Surah An-Nahl verse 78, Allah SWT. Said, which means: "And Allah brought you out of the wombs of your mothers in a state of not knowing anything, and He gave you hearing, sight and hearts, so that you may be grateful." The God has bestowed the three potentials inherent in human beings to live life as caliphs. To develop all potential, doors and guides are needed. Islamic Religious Education, hereinafter abbreviated as PAI has a strategic role in opening doors, directing, and developing the potential of these students optimally so that they become perfect human beings in spiritual, emotional, social, intellectual, and kinesthetics intelligence.

Some of the results of studies and opinions of academics and education practitioners in general express criticism of PAI learning in schools which tend to emphasize mastery of religious knowledge only (cognitive) and ignore the process of forming attitudes and personality (affective) of students to practice (psychomotor) in daily life, so it becomes less meaningful. It does not match the nature of learning as a process humanizing human in relation to society, environment and spiritual values. Wina Sanjaya states that the weak learning process is one of the problems of education in Indonesia (Fuess, 2007; Ulum & Syafi'i, 2022). Children are less encouraged to develop thinking skills, tend to memorize lessons, and also not directed at understanding and meaning in everyday life (C. Anwar et al., 2018). The impact is that Indonesian students are smart theoretically but poor in implementation. Students are not able to develop attitudes that are in line with religious norms.

PAI learning cannot be meaningful if the internalization of values has not been built in students. PAI in practice should not just be memorization, but become a life guide for students in social and religious life (Amrin et al., 2022; Hashim & Langgung, 2008; Lundeto, 2021). The reality is not in line with the expectations of the PAI curriculum which includes efforts to create a harmonious life, conformity, and balance the relationship between humans and God, humans and themselves, humans and fellow humans, humans and other creatures and the natural environment (S. Anwar, 2016; Husna & Thohir, 2020). The issue of learning effectiveness is the main study that needs to get important attention in determining the success of learning PAI in schools. Because learning is the core of education, solving the problem of low quality education needs to be more focused on the quality of learning. Good quality learning requires all components in learning to be good and integrated in a system.

One of the efforts that can be made by teachers in the implementation of learning is to prepare an effective strategy so that the learning process is of high quality. Quality learning requires the development of appropriate learning models, so that learning is more effective and efficient. The ability to develop learning models for PAI teachers needs to be improved. Results of the 2020 Academic Supervision and Teacher Performance Assessment (PKG) carried out by the Cirebon City Ministry of Religion (Kemenag) Islamic Education Supervisors for Islamic Education teachers at elementary schools in Cirebon City (Nurhayati et al., 2019) and from a sample of 25 Islamic Elementary School teachers, only 8 teachers (32%) could use ICT learning models and media in teaching and learning activities (KBM), the remaining 17 teachers (68%) only used traditional methods.

In 2021, the author conducted a survey for a sample of 12 Islamic Elementary School teachers in Cirebon City, the following field data were obtained: Authentic assessment includes the affective and psychomotor domains, only 42% answered "fulfilled" and 58% answered "Not fulfilled" while those who carried out the cognitive mostly (75%) answered "fulfilled", Most of the affective and psychomotor aspects assessment documents (75%) were not complete and a small proportion (25%) answered "complete", learning PAI based on affective, cognitive domains shows most (62.5%) have not implemented it, a small number (33,4%) answered that they had implemented it, and the rest (4.1%) did not give an answer (Muspiroh et al., 2022). The description of the results of the survey in the city of Cirebon above shows that the condition of the current implementation of Islamic Elementary School learning in the field is not fully in accordance with the 2013 curriculum even though it has been implemented since 2014.

II. METHOD

This study uses the design of "Research and Development" or R&D of Borg and Gall. In preparing the design using survey techniques, evaluation, and experimentation (Hoogeveen & Pape, 2020). The survey was carried out to obtain data about the description of the current learning objective conditions related to the implementation of learning and information on the problems of PAI learning in elementary schools. Data from the survey results were collected using a questionnaire from Islamic Religious Education teachers who were spread from a sample of elementary schools in each sub-district, literature study, supported by interviews with other stakeholders, namely religious leaders/academicians, parents of students, and education staff (PAI supervisors and school principals). The determination of respondents in the trial involved two groups of respondents, namely the experimental group and the control group taken from each district. Adapted to the quasi-experimental design, namely the pre-test and post-test non-equivalent control group design as described above.

The collected data were analysed quantitatively and qualitatively / mixed methods (Denord et al., 2020). The results of the descriptive qualitative analysis were in the form of theoretical studies and initial drafts of the holistic-integrative PAI learning model for further validation and testing in this study. To prepare a model that is ready to be tested, data analysis and validation of the holistic-integrative learning model are carried out. The pre-test and post-test data were analysed quantitatively using the paired sample t-test or Wilcoxon statistical formula. The research instrument was compiled based on the conception of learning adapted to

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the holistic-integrative theory of Fridtjof Capra which explains that epistemology holistic-integrative views the reality of the world as a whole (wholeness), connectedness and being . The research instruments consisted of questionnaires, interview instruments, pre-test and post-test questions, as well as attitude and performance assessment as covered by Bloom's taxonomy theory.

III.RESULT AND DISCUSSION

A. The condition of the current objective of PAI learning

The implementation of Islamic religious education in elementary schools has strong legal force both from a formal juridical and religious aspect, as well as technical operations (Husna & Thohir, 2020; Kasinu & Rokhmawanto, 2016). The formal basis as stated in Pancasila paragraph 1, UUD 45 in chapter XI article 29 paragraphs 1 and 2, Republic of Indonesia Law No. 20 of 2003 Article 30 paragraph 3, article 12 paragraph 1 point a that students in each education unit have the right to receive religious education in accordance with the religion they adhere to and are taught by educators of the same religion. Next is the psychological basis: namely the basis related to the psychological aspects of individual or community life. Every human being in the world needs a guide to life which is called religion. In their soul there is a feeling that recognizes the existence of a substance that is Almighty, where they take refuge and where they ask for His help. While the religious basis, among others, as stated in the Al-Qur'an and hadith. In the Qur'an, including QS. Al-Nahl: 125, QS. Ali Imran: 104, and the 3202 hadiths in sahih Bukhari hadiths.

For the technical implementation of religious education in schools, it has been regulated through guidelines or operational provisions, especially from the ministry of education and ministry of religion, so that educational activities can run smoothly as expected. With the support of these four foundations, basically there is no doubt in learning PAI in elementary schools, meaning that learning PAI in schools already has a strong legal, religious and psychological basis, including its operational basis. And this shows the form of the government's commitment to realizing national education goals, namely developing the potential of students to become human beings who believe and fear God Almighty and have noble character.

B. PAI Curriculum in Elementary Schools

The PAI curriculum follows the development of the national curriculum which has undergone several changes and recently the 2013 curriculum which was revised in 2017. The 2013 curriculum emphasizes goal-oriented learning. The 2013 curriculum is a guideline for teachers in carrying out the learning process in schools, especially in PAI subjects in elementary schools (Hashim & Langgung, 2008; Lafrarchi, 2020). The 2013 curriculum provides flexibility to schools packaged in a local content curriculum in the school-based management (SBM) paradigm. The latest curriculum development when this research was carried out , the Ministry of Education and Culture was carrying out a process of changing towards an "independent curriculum" which further simplified the previous curriculum by providing flexibility in developing the potential of students according to local conditions and having a mission to develop a Pancasila student profile, including in assessment (Djubaedi et al., 2022; Taufik, 2020). Related to "Independence Curriculum" is specifically discussed in a separate study in more detail so that it is effective and efficient in its implementation.

The formulation of PAI learning objectives in elementary schools refers to core competencies and basic competencies. Core Competencies (KI) namely Spiritual Attitudes (KI-), Social Attitudes (KI-2), Knowledge (KI-3), and Skills (KI-4) which are described in basic competencies. The four competencies in the 2013 curriculum (revised in 2017) essentially reflect the cognitive, affective and psychomotor dimensions as in Bloom's taxonomy theory. PAI subject matter in elementary schools must refer to the basic competencies that have been formulated in the PAI curriculum . The development of teaching materials is the teacher's task in learning according to local conditions and potential.

The number of hours of face-to-face lessons for elementary school level is 4 hours of lessons or 35 minutes per week. In addition to face-to-face (intracurricular) hours, teachers can take advantage of co-curricular and extracurricular activities to overcome the limited number of study hours. Several local governments have established policies for implementing Islamic education learning through extracurricular activities in the form of Regional Regulations or Regent/Mayor Regulations. Cirebon City Government with Cirebon Regional Regulation Cirebon City Regional Regulation No. 10/2013 concerning Diniyah Takmilyah Education and Cirebon Mayor Regulation No. 36/2015 concerning Guidelines for Implementing Regional Regulation No. 10/2013. There are also areas that require all elementary school students to take part in the Diniyah education program, including the District Governments of Indramayu and Cirebon District.

Learning activities include three main components, namely preliminary activities, core activities, and closing activities. In general, teachers have carried out these three components, but still need development in their implementation (Rashed, 2015; Sofanudin, 2019). The results of the preliminary study, both from theoretical and empirical studies, illustrate that there is a problem in the weakness of the learning strategy carried out by the teachers. PAI learning that is currently happening tends to be more concerned with the cognitive domain and ignores the affective and psychomotor domains. For this reason, it is necessary to deal with it through a quality learning process.

Empirical data from the results of processing questionnaires related to PAI learning in the preliminary study in the context of the cognitive, affective and psychomotor bases of 12 elementary school teachers in Cirebon City. The results describe the condition of

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the majority (62.5%) tend to be more dominant in the cognitive domain and have not fully implemented learning models based on the cognitive, affective and psychomotor domains in an integrated manner (Alawiyah, 2020; Maryati et al., 2021; Syathori & Sibaweh, 2022). This further reinforces the opinion so far that PAI places more emphasis on the aspects of knowing and doing, not yet leading to the aspect of being, namely how students live their lives in accordance with known religious teachings and values (knowing). Even though the PAI teacher must be able to understand, manage, and carry out the learning process well through the development of effective and meaningful learning models. This shows that Islamic education learning is currently considered to be less able to convert cognitive religious knowledge into "meaning" and "values" or less to encourage the inspiration of religious values that need to be internalized in students.

The current implementation of PAI learning in elementary schools has not been optimally implemented by PAI teachers. Some need development, especially in learning methods, use of learning media and learning evaluation. In general, PAI teachers are still limited to lecture and question and answer methods even though development in a variety of methods is needed in accordance with the objectives, materials, characteristics and learning environment. The availability of media used by PAI teachers for the PAI learning process can be considered sufficiently supportive, in addition to PAI textbooks, there are also other supporting books related to PAI material. In terms of the use of media such as LCD / OHP has not been carried out properly as contained in RPP. The results of the 2020 academic supervision and Teacher Performance Assessment (PKG) by the PAI Supervisor of the Ministry of Religion which were strengthened by the Chair of the PAI KKG for PAI teachers at elementary schools in Cirebon City. The result is that from a sample of 25 Islamic Elementary School teachers, only 8 teachers (32%) use ICT learning models and media in teaching and learning activities (KBM), the remaining 17 teachers (68%) use conventional media (Aida, 2022; Ulfa et al., 2021).

Based on the 2013 Curriculum, assessment is carried out through authentic assessment in accordance with Permendikbud number 23 of 2016. Based on the results of distributing the questionnaire on the implementation of authentic assessments both cognitive, affective and psychomotor, from a sample of 12 elementary schools in Cirebon City, the results obtained were 49.9% had carried out a comprehensive assessment based on cognitive, affective and psychomotor domains (Sofanudin, 2019). The data shows that the authentic assessment of Elementary School PAI subjects covering the three domains has not been fully implemented or only partially implemented. Even though the implementation of the 2013 Curriculum has been running since 2014, including in Cirebon City.

Evaluation or assessment of PAI learning outcomes is carried out through summative tests and formative tests up to 3 meetings. However, based on the survey results in the preliminary study by means of a questionnaire, on the assessment aspect, the results illustrate the condition that most (72.30%) do not have authentic assessment documents. This has the impact that the assessment of PAI learning outcomes in elementary schools cannot be evaluated and followed up on a regular and continual basis, because authentic assessment documents have not been well documented by PAI teachers. The assessment documents that must be prepared by the teacher include content outline, a rubric of questions, key questions and the results of the analysis of the questions. The reason they think is too complicated to implement, even though this is an important part of implementing the 2013 Curriculum. Therefore, the assessment aspect in PAI learning needs to be evaluated so that this problem is not prolonged and can be implemented without becoming a burden on the teachers in the technical implementation. However, PAI teachers also need to be more focused and serious in carrying out learning.

C. Holistic-Integrative PAI Learning Model in Elementary Schools

The Integrative Holistic PAI Learning Model is a learning model that involves strengthening all intelligence functions in the cognitive, affective and psychomotor domains in learning starting from planning, implementation and evaluation or abbreviated "PHIKAP Model" Learning. The general design of the PHIKAP learning model describes PAI learning patterns that are functionally interrelated between intelligence in the cognitive, affective and psychomotor domains in a holistic-integrative paradigm from the planning, implementation and evaluation stages to produce meaningful learning.

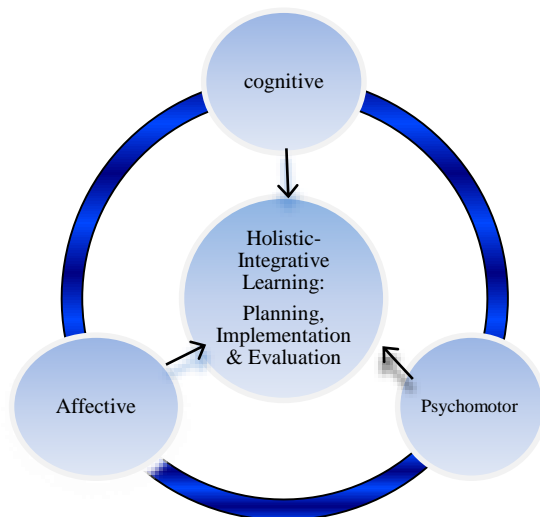


Figure 1. General Design of PHIKAP Model Learning

In planning a lesson, all stages of planning are formulated inseparable from holistic integrative principles which include connectedness, wholeness, and being which are directed at achieving the results of the cognitive, affective and psychomotor domains as a whole and meaningfully starting from (1) formulating learning objectives; (2) formulate an assessment grid; (3) preparing a learning implementation plan (RPP); (4) preparing teaching materials; (5) preparing learning media; (6) determine the learning strategy; (7) preparing an evaluation plan and follow up learning.

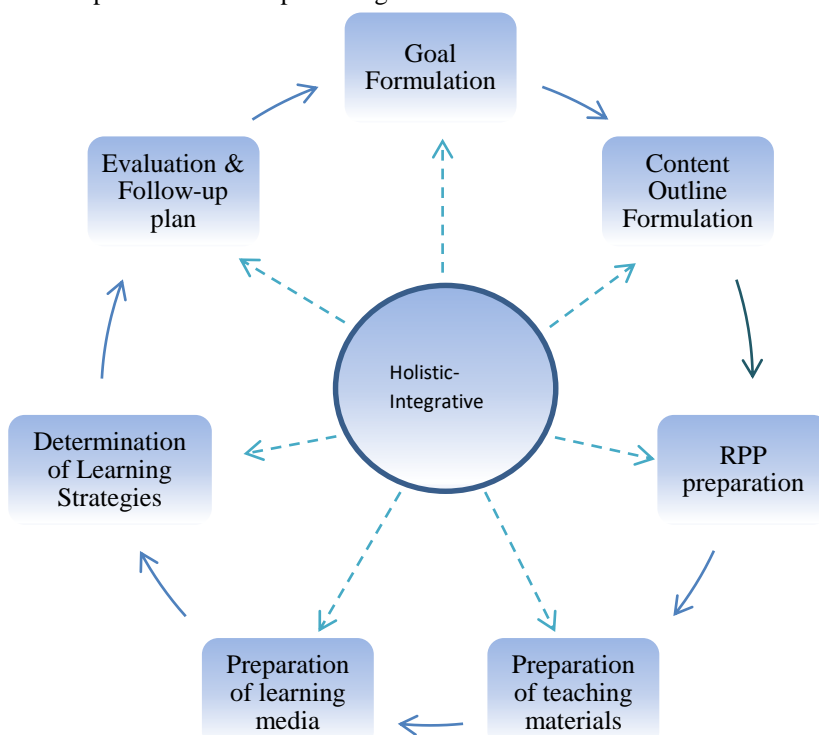


Figure 2. PHIKAP Model Learning Planning Design

In carrying out learning to achieve process effectiveness, it is carried out by preparing learning syntax in the design of learning strategies which include 6 stages, namely (1) stimulation , namely the stage of presenting students physically, mentally and spiritually at the start and during learning; (2) identification of problems, namely accommodating problems that are felt by students about the learning themes to be studied; (3) information visualization, namely conveying lesson material in a variety of relevant methods; (4) Value internalization, namely expressing the meaning of a material being studied in the context of the students' life values; (5) Demonstration, namely implementing subject matter to train students' psychomotor intelligence according to the theme being studied; (6) The conclusion is to reveal a resume of all material that has been studied in spoken or written language at the end of the learning activity.

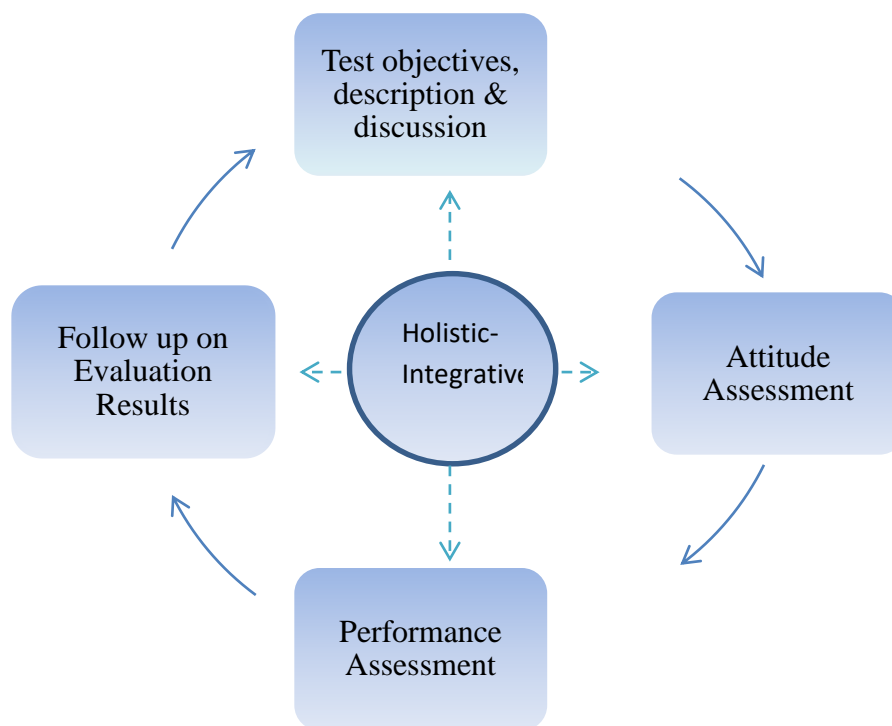


Figure 3. Design of PHIKAP Model Learning Outcomes Evaluation

The final activity of a learning is an evaluation. Evaluation is intended to determine the level of achievement of a lesson in all domains of intelligence both cognitive, affective and psychomotor according to the goals set. Therefore, in formulating assessment instruments in the PHIKAP learning model, the following are carried out: (1) To assess the achievement of intelligence in the cognitive domain, it is carried out using objective tests, description questions and observations in discussions/questions and answers; (2) to assess the achievement of intelligence in the affective domain using assessments of good attitudes between friends, self-assessment and teacher observation; (3) For the assessment of intelligence in the motor domain using performance assessment using the five senses of students in accordance with the material to be evaluated.

The purpose of Holistic-Integrative Learning is to assist PAI teachers in improving the quality of learning processes and outcomes to make them more effective and meaningful, as well as developing the insights and creativity of Islamic Religious Education teachers in developing Islamic Islamic Education learning models through a holistic-integrative paradigm framework. The Holistic-Integrative Cognitive, Affective and Psychomotor PAI Learning Model or abbreviated PHIKAP is a learning model design that uses the basic holistic-integrative concept according to the principles of connectedness, wholeness and being. Connectedness namely the concept of interconnection that comes from the holism philosophy of Capra. In learning, one teaching material with other teaching material are still related. Epistemologically, the source of religion is a sense of connectedness. This sense of connectedness encourages a sense of oneness. If everyone feels they belong together in this great cosmic unity, then this is what is called "they have taken part in it and already have cosmic knowledge and awareness". Wholeness: The whole in question is not partial, not just the sum of each part. The process of learning PAI should not separate the parts that cover all domains, both affective, cognitive and psychomotor which in the field of religion includes the dimensions of the mind, heart and behavior which are very noble.

Being in PAI learning is the development of the potential that exists within students. This potential development is influenced by the social environment and the growth of all forms of traits in students. Basically an individual can find identity, meaning and purpose in life through his relationship with society, the natural environment, and spiritual values. Holistic learning (holistic learning) focuses on understanding information contextually so that a knowledge framework is built. In principle, students will learn more effectively if all aspects of his personality (mind, body and spirit) are present and involved in the learning experience. Likewise, the presence of the teacher with his mind, soul and senses functioning in a linear learning process balances the delivery of teaching materials that are manifested in integrative holistic learning activities.

D. The Influence of the Holistic-Integrative PAI Learning Model on the Effectiveness of the Learning Process in Elementary Schools

The results of statistical testing regarding the effectiveness of the holistic-integrative learning model for the learning process of PAI teachers in elementary schools are shown in table 4.1 below:

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Table 1. Learning Process Calculation Results

Variable	Group	Means	Sig	Conclusion
Learning process	Control	58,63	0,001*	Ha Accepted
	Experiment	75,75		

* *Mann Whitney U test*

Based on the table above, testing the effectiveness of the holistic-integrative learning model in the learning process of PAI teachers in elementary schools uses the Mann Whitney U test technique, because based on the normality test (results attached) the data is not normally distributed. Testing the effectiveness of the holistic-integrative learning model in the learning process of PAI teachers in elementary schools obtained a Sig value of $0,001 < 0,05$, then H_0 was rejected, and H_a was accepted. Thus it can be concluded, that the holistic-integrative based learning model in the cognitive, affective and psychomotor domains can increase the effectiveness of the learning process of PAI teachers in elementary schools. This is proven through the quasi-experimental design "The pretest and posttest non-equivalent control group design" obtained the results of processing the teacher's questionnaire in the learning process, the mean of the experimental group using a holistic-integrative based learning model with a score of 75,75, higher than the mean control group that does not use a holistic-integrative based learning model score 58,63. The results of the statistical test show that the use of the holistic-integrative-based PAI learning model has a positive effect on the effectiveness of the learning process. Based on the results of the statistical analysis above, supported by testimonials from interviews with teachers who apply the PHIKAP Model, it can be concluded that the holistic-integrative PAI learning model has a positive effect on increasing the effectiveness of the learning process. This proves that the holistic-integrative principles namely connectedness, wholeness and being have been able to increase effectiveness in the learning process of the PHIKAP model.

The results of statistical tests on the effectiveness of the holistic-integrative learning model on student learning outcomes using the *Mann Whitney U test* technique are as follows:

Table 2. Learning outcomes

Learning outcomes	Group	Means	Sig	Conclusion
Cognitive	Control	65,77	0.000*	Ha Accepted
	Experiment	85,97		
Affective	Control	86,50	0.000*	Ha Accepted
	Experiment	91,43		
Psychomotor	Control	79,67	0.000*	Ha Accepted
	Experiment	89,18		

*Mann Whitney U test

Thus it can be concluded that the holistic -integrative based learning model can increase the effectiveness of student learning outcomes in the cognitive, affective and psychomotor domains.

- 1) On the cognitive aspect, the average (mean) of the experimental group uses the holistic-integrative learning model got a score of 85,97 higher than the mean (mean) of the control group that did not use the holistic-integrative learning model with a score of 65,77.
- 2) On the affective aspect, the average (mean) of the experimental group that uses a holistic-integrative based learning model with a score of 91,43 which is higher than the average of the control group that does not use a holistic-integrative based learning model with a score of 86,50.
- 3) On the psychomotor aspect, the average experimental group uses a holistic-integrative based learning model with a score of 89,18 higher than the average control group that does not use a holistic-integrative based learning model with a score of 79,67.

Thus the PHIKAP model can improve student learning outcomes higher than the learning model they have been doing so far. The pre-test and post-test results in the experimental group using the PHIKAP model are as follows:

Table 3. Pre-Post Test of Experimental Group Learning Outcomes

	Means	Sig	Conclusion
Pre-test	55,83	0.000*	Ha Accepted
Post-test	85,97		

* Wilcoxon test

Based on table 4.3 above, it can be seen that the pre-test and post-test of the experimental group students used the Wilcoxon test technique because based on the normality test the data were not normally distributed. It was concluded that the holistic-integrative

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based learning model: cognitive, affective and psychomotor can increase the effectiveness of student learning outcomes in the experimental group, this is evidenced by the post-test average 85,97 higher than the pre-test average 55, 83 with a difference in points of 30,14.

Table 4. Pre-Post Test of Control Group Learning Outcomes

	Means	Sig	Conclusion
Pre-test	56,41	0.000*	Ha Accepted
Post-test	65,77		

* Wilcoxon test

It can be concluded that the usual learning model (scientific) can increase the effectiveness of student learning outcomes in the control group, this is evidenced by the post-test average 65,77 higher than the pre-test average 56,77 with a difference of 9,36. Based on the comparison of the results of statistical analysis in above, the holistic-integrative PAI learning model has a higher positive effect in increasing the effectiveness of student learning outcomes compared to the usual (scientific) learning model. This proves that the principles of *connectedness*, *wholeness* and *being* in the holistic-integrative paradigm have succeeded in increasing the effectiveness of the learning process and student learning outcomes, both in the domains of cognitive, affective and psychomotor intelligence. This also proves that the effectiveness of research results is in line with the holistic-integrative theory which states that in principle, students will learn more effectively if all aspects of their personality (mind, body and spirit) are involved in the learning experience. The PHIKAP learning model has been able to develop a learning approach that has been carried out by previous researchers, although it tends to only develop certain aspects of their research. As the results of Prayogo's research (2016) more on aspects of audio-visual media, Lailial Muhtifah and Halimatus Sa'adah in strengthening affective learning outcomes, Asrori and Moch Charis Hidayat (2020) more on students' thinking abilities in acquiring knowledge (cognitive) assessing students' attitudes during prayer (affective) exercises, and assess students' skills in using equipment (psychomotor). And the results of this study have been able to prove the assumption or hypothesis that a holistic-integrative learning approach can improve the quality of learning. These assumptions or hypodissertations have been tested empirically through this research activity. As formulated in the conclusions of the following research results.

CONCLUSIONS

PAI learning in elementary school which is currently taking place is dominantly emphasizes learning in the cognitive domain, still pays little attention to the affective and psychomotor domains, even though based on Bloom's taxonomy theory learning includes these three domains and according to Capra's holistic-integrative theory it is carried out thoroughly and integrated so that it becomes meaningful for the lives of students. Meanwhile, from a formal, religious, and psychological perspective, PAI learning that is currently taking place in elementary schools has a solid foundation. The holistic-integrative PAI learning model in elementary school or called the PHIKAP model that is produced includes the general design of learning and the design of planning, implementing, and evaluating learning. Learning is done through strengthening the functions of intelligence in the cognitive, affective and psychomotor domains in connectedness, wholeness, and being. The compiled model includes design, rationale, goals, principles, strategies, criteria and assumptions for successful learning. The effect of the PHIKAP model is proven to be effective in improving the quality of the learning process by 75,75% through strengthening the functions of the cognitive, affective and psychomotor domains in a comprehensive and balanced manner. This value is higher than the group that does not use the PHIKAP model of 58,63..%. The effect of the PHIKAP model has proven to be effective in improving the quality of PAI learning outcomes in the cognitive domain of 85,97%, 91,43% affective, and 89,18% psychomotor. This value was higher compared to the group that did not use the PHIKAP model, only 65,77 % in the cognitive domain, 86,50 % in the affective domain, and 79,67% in the psychomotor domain.

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