

Understanding the History of Islamic Culture through the *Ibrah*-based Learning Model

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Abstract—The learning process of the History of Islamic Culture (HIC) mostly only reveals historical facts using the conventional learning method. As a result, students do not get the *ibrah* that can shape their characters so that it can be applied in everyday life. The purpose of this study is to develop an *ibrah*-based HIC learning model by focusing on understanding concepts and principles that can be taken from HIC subjects. The method used in this research is a research and development conducted in two state Islamic Senior High Schools (*Madrasah Aliyah Negeri*) in Bandung. The results show that the *ibrah*-based learning model can make students understand the concepts and principles in HIC. The implication of this research is that understanding the historical principles will be achieved when using an *ibrah*-based learning model includes facts, concepts, and values.

Keywords—learning model; History of Islamic Culture (HIC); *ibrah*

I. INTRODUCTION

The subject of the History of Islamic Culture (abbreviated as HIC), is included in the curriculum structure of the compulsory subject group for all students of Islamic Senior High School (Madrasah Aliyah) [1]. Regarding the HIC material, in fact, there are more discussions on the issue of political facts without any *ibrah* behind all these events. Therefore, the learning process does not focus on culture that will affect current social life, but more on uplifting political elements that describe violence/anarchism. The discussion of the material that only reveals the historical facts will make the students bored. As a result, the understanding of the material related to historical principles is blurred. The result is not the positive values that students can understand, but rather negative or arrogant behaviors that arise in their lives.

History education in the 21st century must open its traditional veil which is confined to its past inheritance as something that is finished. The past is the present that continues to develop and be developed to build future lives [2]. Historically, as well as in our current era, Islamic tradition has recognized the centrality of education both as a form of worship and as a means to moral, ethical, and cultural socialization of the *ummah* (Muslim community) [3]. The pathway shows that as students empathize historically they affectively strive to enter into the past. They then cognitively

work with multiple sources of evidence (the record of the past) and finally, they exit from the past and reflect on their learning (both affective and cognitive) about the past in the context of the present [4]. The ideas and beliefs about the world that people in the past held which were often dramatically different from the ideas and beliefs that the students hold, the possible aims, intentions and aspirations of people in the past, and the historical context in which people in the past lived, which is vital in making sense of the different ways in which people in the past viewed their situation and their world in general [5]. There is a circular link between meaning and historical consciousness, because meaning requires that a person experiences the connection between the different time dimensions. At the same time, historical consciousness functions as the reference frame and interpretation model that gives phenomena and events their meaning [6]. That history instruction should 'give the student an idea of the life, which past generations lived and of the significance of that heritage, which they left behind [7].

The purpose of this study is to develop a model of *ibrah*-based learning by focusing on understanding concepts and principles that can be taken from the history of Islamic culture. Historical material that is inseparable from the nature of history includes human beings, space and time, explaining the present, the past and future developments, human consciousness, continuity and relevance [8]. Meanwhile, the *ibrah*-based learning model refers to three historical notions proposed by Murtadha Muthahhari. First: traditional/narrative history, second: scientific history, and third: historical philosophy, that is, the knowledge about the stages and laws that make changes and develop the community [9]. The word *ibrah* (إبراء) comes from 'abara - ya`buru - `abratan wa` ibratan which originally means 'crossing from one bank to the other which is opposite it' [10]. It means a way that can make a person's psychological condition (student), know the essence of a case that affects his feeling which is taken from the experience of others or his own life experiences so that it reaches the stage of contemplation, understanding, and *tafakur* that can foster deeds.

II. METHOD

This research uses Research and Development (R&D) method, which is simplified into three procedures, namely preliminary study; development; and evaluation [11]. The data

sources are obtained from students, History of Islamic Culture teachers, headmasters, the vice of headmasters, and learning documents. The document data obtained from the teachers are in the form of learning design of History of Islamic Culture at State Islamic Senior High School in Bandung. This study uses interview, observation and test techniques to collect the data. The steps in data analysis include the preliminary stage using quantitative and qualitative descriptive analysis. Furthermore, the development stage is obtained from observations both at the limited trial stage and extensive trials. The learning design data are analyzed qualitatively, and the student learning outcomes data are analyzed by t test, to see the differences between pretest and posttest using SPSS. The testing step of the model uses an experimental method. The data obtained from the learning outcomes of the HIC are *Ibrah*-oriented in understanding the principles of History of Islamic Culture from the experimental group and the control group (pretest and posttest). The tests are used to measure the cognitive aspects. Furthermore, the data are processed with t test statistics (SPSS), to obtain the results of the impact of the application of the model on students.

III. RESULTS AND DISCUSSION

This *ibrah*-based learning model is directed at building students' ability to understand the principles in history. The components of the model include focus, syntax, social systems, responses and support [12]. The steps in its implementation are through the following steps:

A. Focus

The most important step in implementing the *ibrah*-based HIC learning model is to focus on the learning objectives. In each meeting, whatever learning material will be discussed, the focus of the final goal is to take *ibrah* from every event that occurs. This is in accordance with the HIC learning objectives listed in the curriculum. This goal must be conveyed or informed from the beginning to the students.

B. Syntax

This is the stage that contains a description of the model in action. The characteristic of the *ibrah*-based HIC learning model in this stage is conducted through the following actions:

1) *Orienting students to study*

- Arranging the concepts that will be presented in accordance with the subject, including the bases.
- Taking inventory, the types of *ibrah* that are adjusted to the subject presented.
- Explaining the learning objectives, subject matter and basic concepts that will be presented.

2) *Identifying material in the form of facts (observing, questioning, collecting information)*: At this stage, through the available resources, the teacher gives flexibility to students to identify facts critically through observing, asking questions, gathering information about statements /facts from the verses

of the Quran or from various historical events that are in accordance with the theme of the material.

3) *Linking the material of historical facts to other facts in the concept of life (associating)*: In this phase, the educators attempt to direct students to the *ibrah* by way of associating/relocating and transferring the past facts /the facts learned with students' daily life experiences in the form of concepts (in accordance with the definition of *ibrah*, which turning an event to their real life).

4) *Linking the concept into a value (associating)*: The educators bring the learners to the appreciation of values contained in every form of *ibrah*, by communicating facts that have been diverted into a concept closer to their life, so they can understand the noble character values of various historical events.

5) *Reflecting on information about facts, concepts, and values (Communicating)*

- The educators lead the students to appreciate the values contained in each form of *ibrah*, by communicating the facts that have been transferred into a concept that is closer to the students' lives, so they can understand the noble character values of various historical events.
- Understanding of these values can be formulated with theory/concept "If you do this ..., that ... and so on, hence, there will appear the noble character values in the form of: honesty ... simple ..., brave ... and others". Or, conversely, "The value of honesty ..., modesty ..., brave ... and others will be embedded in ourselves when doing this ..., that ... and so on".

6) *Evaluation related to facts, concepts, and values*

- At this stage, the students are delivered to thinking satisfaction through strengthening the material from the teacher about the facts, concepts, and values of the material at each meeting.
- In the final stage, the educators provide assignments/evaluations/posttests from the discussion of materials that have been studied.

C. Social System

The syntax characteristics in the implementation of the *ibrah*-based HIC learning model described above can be achieved when supported by the social system. In this case, the characteristics of the social system built in the implementation of the learning model illustrate the relationship between teachers and students in a system. There is a hierarchical relationship or authority relationship, as well as the norms or behavior of good students. The teacher stimulates students to express their curiosity about the learning material and the students respond to the stimulus delivered by the teacher. By the harmonious communication between teachers and students, it is most likely that the learning objectives to achieve *ibrah* can be achieved.

D. Principle of Reaction

Another supporting element in the implementation of this *ibrah*-based HIC learning model is the principle of reaction.

The principal characteristic of this reaction is in the form of teacher responses to all student activities, both in reflecting, paraphrasing and summarizing the materials discussed. The response is not just feeling happy or not happy, but the teacher can give a positive reaction in the form of alternatives that can be done by students for the next learning process, increasing the awareness of students about their views and understanding the historical principles through *ibrah* that can be taken from the materials that have been discussed, or other responses that are constructive and inspiring.

E. Support System

The characteristics of these supporting elements are elements that aim to provide convenience to teachers and students for the successful implementation of the *ibrah*-based HIC learning model. Supporting factors include adequate facilities and infrastructure, including learning resources, media, learning environment and others.

Furthermore, the framework of the above model is used as a characteristic of the framework of the *ibrah*-based HIC learning model in understanding historical principles. Meanwhile, the meaning of understanding is something that is understood and comprehended correctly [13]. By understanding, students are asked to prove that they understand correctly a simple relationship between facts and concept to become a value.

The parameters of understanding historical principles through the *ibrah*-based HIC learning model are limited to only understand, that is the ability to explain, describe and formulate as one of the indicators [14]. Therefore, in learning history, to understand the principles in history begins with understanding *ibrah* from every historical event.

This *ibrah*-based HIC learning model focuses on efforts to build students' ability to understand historical principles. The steps taken are to orient students to learn, identify facts, relate historical facts to other facts in the concept of life, link concepts to a value, reflect information about facts, concepts and values, and finally, evaluation. All these steps can be achieved when supported by social systems, principles/responses, and support systems. Thus, the expected direct output of constructivist-cognitive learning is that students will carry out learning activities (*Instructional Effects*), that is understanding the principles of history, by explaining facts, outlining concepts and formulating values. While the accompanying output (*Nurturant Effects*) of learning is training sincerity, the accuracy of seeking information, ability to form questions to form critical thoughts, the ability to respect others and communication, ability to conclude, the ability to think systematically in understanding facts, critical in understanding concepts, and critical in understanding value.

The development of the learning model of *ibrah*-based History of Islamic Culture developed in this study revealed the expected results. The trial was carried out for 5 (five) times to develop the *ibrah*-based HIC learning model. Before the trial was conducted, a pretest was held to find out the students' initial abilities. Each trial also tests the evaluation of learning outcomes. Thus, learning is more focused on efforts to improve the quality of the process and learning outcomes of students.

The results of the trial on the learning outcomes obtained by students are as in table 1.

TABLE I. THE RESULT OF STUDENTS LEARNING EVALUATION TEST (POSTTEST) IN *IBRAH*-BASED HIC LEARNING MODEL TRIALS

Trial	N	Minimum	Maximum	Mean	Deviation Std
Score Posttest 1	40	57	69	63.60	3.941
Score Posttest 2	40	66	76	70.95	2.764
Score Posttest 3	40	66	81	75.15	3.807
Score Posttest 4	40	71	86	79.73	3.658
Score Posttest 5	40	76	89	84.10	3.565

To see the effectiveness of the application of the *ibrah*-based HIC learning model developed on the understanding of historical principles, a validation test was carried out 3 times.

In accordance with the findings in this study, the understanding of HIC principles can be achieved through an *ibrah*-based learning model. Understanding HIC principles cannot be separated from the scope of history itself, that is, the science of human beings: assessing humans in the sphere of time and space, explaining the present, dialogue between past events and future developments, stories about the development of human consciousness, continuity and relevance.

Understanding the principles of history can be through an *ibrah*-based learning model. This model is inseparable from the three historical notions put forward by Murtadha Mutahhari. First, traditional/narrative history, that is, the knowledge of various human events in the past. Second, scientific history, that is, the knowledge of laws that govern past life obtained through research and analysis. And third, historical philosophy, that is knowledge of the stages and laws that make changes and develop the society. Thus, in understanding the principles of history, this can be achieved through an *ibrah*-based learning model that directs students to learn Facts, Concepts, and Values in their entirety.

The pedagogical purpose of *ibrah* is to make students have the satisfaction of thinking about a case, which is able to move or educate the feelings of *Rabbaniyah* (divinity) as implanting, strengthening, and cultivating *aqidah tauhid*, to Allāh and obeying all His commands. *Ibrah* from the story of the goal is to take *ibrah*s from each event because in each story it contains not only events, but also religious values, divinity and historical value. Therefore, the *ibrah* through this story has the power that can arouse feelings and foster deeds.

IV. CONCLUSION

The framework of this *ibrah*-based HIC learning model is based on a component of the model which includes focus, syntax, social systems, reaction principles, and support systems. The steps taken in the learning process are orienting students to learn, identifying facts, linking historical facts with other facts in the concept of life, linking concepts to values, reflecting on information about facts, concepts, and values, and finally, evaluating. All these steps can be achieved when supported by the social system, reaction principles, and support systems.

The implementation of the *ibrah*-based HIC learning model developed in this study was carried out in 3 stages: *preliminary activities*, including communication of learning objectives, motivation; *entering behavior and scaffolding*; and, *core activities*, including learning activities explaining historical facts, outlining concepts and formulating values/*ibrah*. These steps, in accordance with the approach taken in the 2013 curriculum, are carried out by observing, asking questions, gathering information, associating and communicating. The final activity includes reflection, confirmation of explanation of facts, description of concepts and formulation of values/*ibrah*.

In addition to the three stages of the activity, other developed aspects are social systems, that is, the students' raw input with teacher performance (competence and professionalism), positive responses to students' ability to construct their learning experiences, and support systems including environmental settings learning (environmental input), such as learning planning, learning resources, learning facilities and infrastructure, learning media, teaching aids and others. The accompanying output (Nurturing Effects) of learning is training sincerity, thoroughness, critical, literacy, working hard and systematically.

The results show that the *ibrah*-based learning model is able to provide an understanding of the History of Islamic Culture principles. In terms of the learning process, the implementation of this *ibrah*-based learning model can improve teacher performance, which is more effective, concentrated and more controlled learning time. These findings indicate that the *ibrah*-based learning model is effective in providing an understanding of students about the History of Islamic Culture principles compared to the ongoing learning model.

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