APPLICATION OF BEHAVIORISTIC LEARNING THEORY IN THE DEVELOPMENT OF ISLAMIC RELIGIOUS EDUCATION CURRICULUM (PAI)

Achmad Hafidz[1], Mohamad Erihadiana[2], Hariman Surya Siregar[3]

[1,2,3] UIN Sunan Gunung Djati, Bandung

E-mail: [1] achmadhafidz1996@gmail.com, [2] erihadiana@uinsgd.ac.id,
[3] harimansuryasiregar@uinsgd.ac.id

Abstract

Behavioristic theory, which focuses on the role of stimulus, response, and reinforcement, has long been a cornerstone for learning approaches in various disciplines. In the context of PAI, the application of behavioristic theory can influence the way students understand and internalize religious values and religious practices. This article outlines the basic concepts of behavioristic theory and explains the main principles on which this approach is based. In addition, this article also describes the main components in the PAI curriculum, which include learning objectives, teaching materials, learning methods, and assessment of learning outcomes. In the main part of this article, we consider the application of behavioristic theory in the development of the PAI curriculum. It includes steps such as identification of learning objectives, development of teaching materials that conform to behavioristic principles, selection of behavioristic-oriented learning methods, and methods of assessing learning outcomes consistent with this approach. In addition to discussing the benefits and advantages of applying behavioristic theory, this article also identifies challenges and limitations in applying this approach in the context of PAI. Efforts to overcome these obstacles were also discussed, providing guidance for PAI curriculum developers. This research has significant implications for the development of Islamic religious education, especially in the context of the PAI curriculum.

Keywords: *Behavioristic Learning Theory, Curriculum Development, PAI.*

1. INTRODUCTION

Islamic Religious Education (PAI) is one of the important aspects of the education system, especially in countries with a majority Muslim population. PAI not only aims to convey knowledge about Islamic teachings, but also to form strong religious character and values in the younger generation. To achieve these goals, the development of an effective and relevant curriculum is needed.

The PAI curriculum must be able to combine aspects of knowledge, attitudes, and skills in Islamic religious learning. In an effort to achieve this, learning theories have a key role to play in shaping teaching approaches and curriculum development. One learning theory that has long been the basis for the learning approach is the behavioristic learning theory.

Behavioristic learning theory focuses on the role of stimulus, response, and reinforcement in the learning process. This theory emphasizes the importance of measurable observation of behavior as a learning outcome. This concept has been applied in various disciplines and educational sectors. However, the use of behavioristic theory in the context of PAI has not been fully explored or utilized optimally.

This article aims to investigate the application of behavioristic learning theory in PAI curriculum development. We will review the basic concepts of behavioristic theory, the main principles, and how this theory can be integrated into the main components of the PAI curriculum, including learning objectives, teaching materials, learning methods, and assessment of learning outcomes. We will also present examples of real implementation of the PAI curriculum based on behavioristic theory.

Through a deep understanding of the application of behavioristic theory in PAI curriculum development, we can improve the effectiveness of Islamic religious learning and help students better internalize religious values. In an ever-changing world, relevant and adaptive Islamic religious education is essential to prepare future generations.

This research was conducted at MTs Al-Falah Cicalengka Kab. Bandung because of the ease of access the author has and the development of the PAI curriculum in the school according to the title of the article written. MTs Al-Falah is located on jln. Captain Sangun no. 6, Tenjolaya village, Cicalengka district, Bandung district, West Java. This school is located in the complex of the Qur'an Islamic boarding school Al-Falah Cicalengka.

2. IMPLEMENTATION METHOD

The research method used by the author is qualitative research method. Qualitative research methods are methods based on the philosophy of positivism, just as the philosophy of positivism is carried out on research that is natural. Qualitative research methods are useful for obtaining in-depth data and contain meaning and intent in accordance with what happens in the field. The main step in research can be seen from the data collection techniques carried out. Data collection carried out by the author is observation, interview, and documentation.

The brief explanation is that observation is a technique carried out in research by making observations on the object of research. Interview is a research technique carried out by giving questions to resource persons with the intention of obtaining information in accordance with the research topic. Documentation is a data collection technique by analyzing documents related to the research topic, both written, image, and electronic documents.

3. RESULTS AND DISCUSSION

3.1. Behavioristic Learning Theory

Behavioristic learning theory is a theory that emphasizes behavior change towards students. Behavioristic learning theory according to Desmita quoted by Made Adi Nugraha Tristaningrat is a learning theory used to understand the pattern of changes in human behavior using several approaches, namely objective, mechanistic, and materialistic, so that there is a change in behavior in individuals by paying attention to existing conditions. In other words, the behavior seen in a person needs to be strengthened by testing and observation. This theory is more encouraging to make an

observation because observation is considered an important thing to know whether or not there is a change in human behavior. (Tristaningrat, 2019)

Learning is the result of the interaction between stimuli and responses. An individual is considered to have learned if he can show changes in his behavior. This theory considers that the important thing in the learning process is input in the form of stimuli (stimulus) and results in the form of responses (responses). Stimulus is a stimulus carried out by the teacher while response is a response to the stimulus that has been given by the teacher himself. The process that occurs between stimulus and response does not need to be observed because it cannot be measured, but it is the structure and response that can be observed. Therefore, the stimulus given by the teacher and the response received by students can be measured and observed. (Putrayasa, 2013)

In the discussion of behavioristic, many educational experts have explained the theory of behavirostic learning. The opinions of some experts about behaviorism are as follows:

1. John B. Watson

    Behavioristic learning theory is a theory that focuses on the role of the learning process and explains human behavior. The opinion about behavior referred to in this theory is behavior that is completely determined by predicted and controlled rules. Waston believed that human behavior could be caused by congenital gynetics, environmental influences and conditions. Behavior is often controlled by irrational forces. It is considered as the realization of environmental influences that can manipulate human behavior. (Nahar, 2016)

2. Ivan P. Pavlo

    Ivan P. Pavlo is a scientist from Russia who is famous for his classical theory of conditional pradigma. This theory was carried out through trials of dogs and their saliva. Based on this, Ivan P. Palvo found the actual stimuli that usually occur when often repeated which is then connected with the reinforcing element to produce a reaction. According to Ivan P. Pavlo with his theory, the reaction of dogs salivating is not caused by food stimulation, but is caused by repeated exercise stimuli. It happened when Pavlo showed eating as a stimulus with the intention of salivating, then ringing the bell repeatedly without showing food, so that when he heard the sound, the dog salivated. (Susilaningsih, 2018)

3. B. F. Skinner

    Skinner is a Harvard psychologist who has contributed a lot of ideas to the development of Watson's theory. His view of the theory of behaviorism was an emphasis on the scientific study of how behavior responds to observability and the determination of the environment. In principle, Skinner said that development is a behavior. According to Skinner, the relevance between stimuli and assumptions occurs because of interactions with their environment, resulting in changes in behavior. (Zaini, 2014)

Based on the various explanations above, it can be understood that in the learning process using Behavioristic theory, humans are led to be more likely to be responsive to the stimuli given and then produce good behavior. In the academic sphere there are several general principles that must be known, namely: (Mukinan, 1997)

1. This theory argues that what is said to be learning is a change in behavior. It is said to have learned when it can show changes that occur in its behavior patterns.

2. This theory argues that the urgency of learning is the occurrence of stimuli (stimuli) and responses (responses) because these can be observed. While what happened between him was considered unobservable.

3. Reinforcement, anything that can be a reinforcement of responsive support, the more reinforcement, the stronger the relsposive.

If behavioristic theory emphasizes the development of behavior patterns in learning, then the determining element of success is the teacher himself. Therefore, if the teacher must pay attention to the following:

1. Teachers should understand their role, which is to provide the right stimulus for students.
2. Teachers should understand the response or responses that will arise from students.
3. To find out the response shown by students, the teacher must be able to determine the response, whether it can be observed or not, be able to measure the response shown by students and the response shown by students is able to analyze the clarity of its meaning.
4. In order for the response to be considered memorable, it is necessary to have an appreciation from the teacher for the achievements of students.

3.2. PAI Curriculum Development

The word "curriculum" comes from Greek which was originally used in the field of sports, namely currere which means running distance, which is the distance traveled in running activities from start to finish. This understanding is then applied in the field of education. In Arabic, the term "curriculum" is defined as manhaj, which is the bright path, or the bright path traveled by humans in the field of their lives.in the context of education, curriculum means the bright path traveled by educators / teachers with students to develop knowledge and attitudes and values. Al-Khauly in Muhaimin explains that al-Manhaj as a set of plans and mendia to deliver educational institutions in realizing the desired educational goals. (Muhaimin, 2012)

Curriculum According to Omar Hamalik, is an educational program provided by educational institutions (schools) for students. The understanding of the curriculum put forward by experts seems to be very pariasi, but from the various definitions a common thread can be drawn, that on the one hand there are those who emphasize the content of learning or courses, and on the other hand more emphasis on the learning process or experience. (Hamalik, 2005)

The old understanding of curriculum emphasizes more on the content of the subject or course, in the sense of a number of subjects or courses in school or college, which must be taken to achieve a diploma or level; also the overall lessons presented by an educational institution. (Muhaimin, 2012)

Understanding the Islamic religious education curriculum is actually not much different from the curriculum in general, the difference only lies in the source of the lesson. As stated by Abdul Majid in his book Competency-Based Islamic Religious Learning, said that the Islamic Religious Education curriculum is a formulation of the objectives, materials, methods and evaluations of education and evaluation of education derived from Islamic religious teachings. (Majid, 2004)

Islamic Religious Education is a conscious and planned effort in preparing students to believe, understand, internalize, and believe in Islamic teachings, accompanied by guidance to respect adherents of other religions in relation to inter-religious harmony to realize national unity and unity. Islamic religious education is an effort to nurture and nurture students so that they can always understand the teachings of Islam as a whole. (Majid, 2004)

Subandijah, said that there are five components of the curriculum, namely: (Subandijah, 1993)

1. Components of Purpose

Goals are things to be achieved by the school as a whole which includes three dimensions, namely cognitive, affective, and psychomotor dimensions. Hierarchically, the educational objectives from the highest to the lowest can be sorted as follows: (1) National education level, (2) Institutional level, institutional goals, (3) Curricular objectives (subject or field of study objectives), (4) Instructional objectives (learning objectives) consisting of (a) General learning objectives (TPU), (b) Specific learning objectives (TPK).

Meanwhile, in Law of the Republic of Indonesia no. 20 of 2003 article 3 concerning the national education system the objectives of national education are: "National education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens".

The purpose of education above is basically to form students to become whole people (insan kamil) who have science and technology and have faith and piety or in the term of the new order, namely pancasilais. The goal has a comprehensive purpose. This has a physical similarity with the purpose of Islamic education. The human beings in question are humans who are characterized: First a balanced human being, having a two-dimensional integration of personality, Second, a balanced human being who has a balance in intellectual, spiritual and actual qualities. (Ahmadi, 1992)

2. Curriculum Content Components

Fuaduddin put forward several criteria used to compile curriculum materials, as follows: (1) Continuity (continuity), (2) *Sequences* (order), (3) *Intergration* (integrated), (4) *Flexibility* (flexibility or flexibility). Which is programmed to achieve the educational goals that have been set. Arranged in such a way as to *Scope* and *Scuece*-his. The content or material is usually in the form of subject matter, such as Islamic religious education, which includes the Qur'an, Hadith, Fiqh, Tarikh, and so on. (Fuaduddin, 1992)

3. Media Components or Infrastructure Facilities

Media is an intermediary to explain what curriculum content is younger understood by students, whether the media is designed or used all, is expected to facilitate the learning process. Therefore, the use and use of media in learning appropriately on the subject matter presented to students to respond, understand the content of teacher presentations in teaching and learning activities. In other words, the accuracy of choosing the media used by the teacher will help smooth the delivery of teaching intent.

4. Strategy Components

Strategies lead to teaching approaches, methods and tools used in teaching. In essence, teaching strategies are not only limited to that, but involve various kinds of things that are sought by teachers in learning these students. In other words, it regulates all components, both main and supporting in the teaching system. Subandija incorporated the evaluation component into the strategy component. This is also different from the opinions of other experts who say that the evaluation component is a stand-alone component.

5. Components of the Teaching and Learning Process

What is meant by the component of the teaching and learning process is as material taught by teachers and learned by students. This curriculum plan usually uses expert consideration. This component is very important in the teaching system, because it is expected through the teaching and learning process which is an indicator of the success of curriculum implementation. Therefore, in the teaching and learning process teachers are required to create a conducive learning atmosphere, so as to enable and encourage students to maturely develop creativity through teacher assistance.

3.3. Relationship of PAI Curriculum with Behavioristic Theory

Islamic Religious Education (PAI) is a compulsory subject in schools, madrassahs, and pesantren. The presence of PAI subjects is expected to be able to carry out its role in forming capable and responsible Muslim individuals (students) both in behavioral, moral and technological aspects. Islamic Education is basically entrusted to teachers of Islamic Religious Education (PAI) then processed in the teaching and learning process. Learning in general is a process of changing student behavior in a positive direction and settling as an achievement of an environment that includes cognitive processes. The cognitive processes in question include, observation or supposition, responsiveness or shadowing, memory and intelligence. (Zulhammi, 2015)

In Islamic Education (PAI), behavioristic learning theory is very suitable to be realized because with this theory it can be used to facilitate educators (teachers) and students (students) in the learning process, especially Islamic Religious Education (PAI) learning. According to behavioristic theory, in the learning process there are stimuli (stimulus) and responses (responses) that have elements such as encouragement or pressure, stimuli or stimulus, responses or responses, and reinforcement or reinforcement. (Winataputra, 2011) In behavioristic theory there are aspects of reinforcement or reinforcement that are very suitable to be realized on the development of children's behavior, however, when reinforcement is not done then the good habits that have been formed will disappear slowly.

According to Hergenhahn and Matthew, behavioristic theory consists of several laws, namely: the Law of Readiness, the Law of Exercise, the Law of Effect, and the Law of Attitude. With the existence of these laws are considered related to Islamic Religious Education (PAI). The description is as follows: (Primary, 2019)

1. *Law of Readiness*

    This law of readiness explains that in the learning process it is very possible to succeed if there is readiness by the individual himself. Therefore, usually before doing learning first do the intention and pray. This indicates a readiness to start learning.

2. *Law of Exercise*

    This law of practice explains that in the learning process it is very possible to succeed if the individual often does exercises and always repeats them. This law of practice is considered good by Islam because in Islam it is very appreciative of an action that is done repeatedly and continues to manage, for example help in kindness and repeated and continuous recitation of the holy verses of the Qur'an.

3. *Law of Effect*

    The point of the law of effect here is that the motivation of the individual in doing learning will be awakened if he knows the effect that will be produced after learning. For

example: A child who is promised a reward to parents if the child has good grades. The effect referred to here is a reward, therefore the reward (Effect) will further build individual motivation to do learning. This is viewed favorably by Islam, as explained in QS. Al-Imran verse 148.

4. *Law of Attitude*

This law of attitude explains that this law can occur in the form of behavior after learning. Based on this, the attitude of the individual is influenced by what he gets in the learning process. Islamic education views that learning is a process of formation and creation of humans who have noble morals, fear and worship God. The formation of noble morals and good behavior cannot be separated from the learning process itself.

3.4. Application of Behavioristic Theory in PAI Curriculum Development

The results of this study, as explained in the previous discussion that behavioristic learning theory is a theory that emphasizes changing the behavior of students for the better. In connection with this, the author has conducted research at MTs Al-Falah Cicalengka related to behavioristic learning theory in the development of the Islamic Religious Education curriculum. The curriculum used is the revised curriculum in 2019 and the KMA madrasah curriculum in 2019. Curriculum development carried out at MTs Al-Falah Cicalengka is to develop students to have values contained in national education goals, and students are also required to develop religious values contained in the madrasah curriculum. So that students are not only intelligent in general knowledge, but also intelligent in religious knowledge.

As stated in the purpose of Islamic religious education, one of the goals is to change the behavior of students for the better. This is in line with behavioristic learning theory. Students are instilled with moral lessons that are not only theoretical, but implemented in the daily lives of students. One example only, in this school is applied a culture of smiles, greetings, greetings both among students and between students and teachers.

The flagship program of this school is *the Qur'an tahfizhul* program. Students are required to memorize the Qur'an at least juz 30 and selected surahs or verses. This is in line with one of the laws in behavioristic theory, namely the *Law of Exercise*. Where in memorizing the Qur'an learners repeat the recitation of the Qur'an until they actually memorize the verses. This program is a manifestation of the purpose of this school, namely students excel in science and technology and IMTAQ through mastery of the Qur'anic sciences and then internalize the values of the verses of the Qur'an into students manifested by the words and actions of students every day.

Islamic religious education material at MTs Al-Falah is divided into four subjects, namely the Qur'an and Hadith, Aqidah Akhlak, Fiqh and Islamic Cultural History. In these four subjects, in each chapter discussion, there are verses of the Qur'an as postulates that must be memorized by students. The program of memorizing the Qur'an at least juz 30 is outside of the verses they memorize from each PAI subject. In addition, students are also required to memorize elements from each chapter discussion. One example is in the subject of Fiqh in the prayer chapter, in addition to memorizing verses as postulates, they also memorize the pillars of prayer, the legal requirements of prayer and other important elements related to prayer.

The Islamic religious education learning method applied by teachers at MTs Al-Falah also refers to behavioristic learning theory. Every teacher when entering the classroom, before entering a

new chapter or discussion, the teacher repeats the lesson that has been taught in the previous week as an effort to reinforcement, stimulate students to remember the previous lesson so as not to forget, and prepare the minds of students to be ready to receive new lessons. This form of reinforcement can be by asking students the points that have been learned. In the question and answer process, teachers also use *reward* and *punishment* measures, for example all students are asked to stand at the beginning of class time, for those who can answer questions from the teacher are allowed to sit, while students who cannot answer, are allowed to remain standing as *punishment*. Then in the middle of the explanation, the teacher asked again about the lesson just delivered by the teacher, those who could answer were allowed to sit down. It can stimulate the concentration of learners, and motivate them to learn and memorize lessons.

The method that teachers use in Qur'an memorization programs is the method of memorization deposit. Especially for verses related to the discussion or chapter being studied, students listen to memorize the verses to the teacher before class time ends. For students who have not deposited the memorization of the verse, it will be homework in the coming week. As for the memorization of juz 30 and so on, students are deposited to the teachers of the Qur'an and their respective memorization after lessons at school. *The reward* for those who deposit their memorization first, can go home to their respective dormitories early.

The assessment carried out from the application of the PAI curriculum based on Behavioristic learning theory is one of them is an oral test. Students are given questions in the form of fragments of Qur'anic verses, then they must continue the pieces of verse. The assessment criteria of the oral test are correct recitation of the Qur'an according to the law of tajweed and fluency of memorization. This assessment is conducted in each middle and end of the semester. Students who have the most memorization and obtain the greatest scores in oral tests will get special awards from the school. This is to motivate learners to compete in kindness. In addition, it is hoped that students will be motivated to continue memorizing the Qur'an and maintain its memorization. If students always maintain their memorization, then they will maintain their behavior and distance themselves from things that will cause them to lose their memorization.

In addition to rote assessment, there are also the moral values of everyday students. This value is taken from the presence and observation of homeroom teachers and subject teachers while interacting with students at school. This good moral habit is instilled by teachers in order to change the behavior of students for the better. In this school, there is a jargon that reads "adab and morals are their position above science", so that smart students are not a reference for themselves to become good individuals, but civilization and morals are the main reference for someone to become a human being.

3.5. Benefits and Challenges of Application of Behavioristic Theory in MTs Al-Falah

From the application of behavioristic theory in MTs Al-Falah Cicalengka there are benefits and challenges, which are as follows:

1. Benefits: Learning as a process of behavior change, with this behavioristic theory, students can internalize the values of Islamic teachings in themselves which are manifested in the morals of everyday students. In addition, good habituation that is repeated has a great influence on the development of students, for example, by habitually memorizing verses of the Qur'an, making it easier for students to learn because they are used to memorizing verses of the Qur'an.

2. Challenge: Differences in the background, motivation and psychological condition of students become obstacles to the running of PAI learning based on behavioristic theory. This affects the learning process and learning outcomes of students. In addition, the handling of each student will be different by referring to these three things.

4. CONCLUSION

The application of behavioristic learning theory in PAI curriculum development at MTs Al-Falah Cicalengka provides a solid foundation for designing measurable learning experiences, focusing on changing student behavior as learning outcomes. The development of learning objectives based on behavioristic theory allows PAI teachers at MTs Al-Falah Cicalengka to formulate goals that are specific, measurable, and in accordance with the existing curriculum. It helps students to understand what is expected of them in Islamic religious learning and internalize the values of Islamic religious teachings in learners. PAI learning materials at MTs Al-Falah Cicalengka are based on memorization of verses of the Qur'an as superior, because by memorizing the Qur'an students are accustomed to memorizing and maintaining memorization which has the impact of changing their behavior and having noble morals. The assessment of PAI subjects is based on the daily behavior of students by prioritizing morals and civility above knowledge. The benefits of applying behavioristic theory, learners can internalize the values of Islamic religious teachings in themselves, while the challenge is the difference in background, motivation and psychological condition of students.

REFERENCES

Ahmadi. (1992). *Islamic Paradigm of Educational Science.* Yogyakarta: Aditya Medya.

Fuaduddin. (1992). *Curriculum Development and Innovation.* Jakarta: Ministry of Education and Culture Education Development Project.

Hamalik, O. (2005). *Teaching and Learning Process.* Jakarta: Bumi Aksara.

Majid, A. (2004). *Competency-Based Islamic Religious Education.* Bandung: Remaja Rosdakarya.

Muhaimin. (2012). *Development of Islamic Religious Education Curriculum.* Jakarta: King Grafindo.

Possible. (1997). *Theory of Learning and Learning.* Yogyakarta: P3G IKIP.

Nahar, N. I. (2016). Application of behavioristic learning theory in the learning process. *Journal of Social Sciences Vol. 1*, 72.

Primary, Y. A. (2019). The Relevance of Behaviorism Learning Theory to Islamic Religious Education. *Journal of Ath-Thariqah Vol. 4 No. 1*, 34.

Putrayasa. (2013). *Foundations of Learning.* Denpasar: Undiksha Press.

Subandijah. (1993). *Curriculum Development and Innovation.* Jakarta: King Grafindo.

Susilaningsih. (2018). Case Study of Application of Behavioristic Learning Theory in Developing Environmental Care Behavior of Students at SMKN 6 Malang. *JKTP Vol. 1 No. 2*, 20.

Tristaningrat, M. A. (2019). The Relevance of Behavioristic Learning Theory to the Values of Yoga Teachings. *Maha Widya Buana Vol. 2 No. 2*, 22.

Winataputra. (2011). *Theory of Learning and Learning.* Jakarta: Open University.

Zaini, R. (2014). A study of B. F. Skinner's thoughts on learning. *Journal of Basic Education and Learning Vol. 1 No. 1*, 14.

Zulhammi. (2015). Behavioristic and Humanistic Learning Theory in Islamic Perspective. *Darul Ilmi Vol. 3 No. 1*, 25.