

## Research Article

# Implementation of the *Ulul Ilmi* Model in PAI Learning to Improve Student Character

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## ARTICLE INFO

## ABSTRACT

**Keywords**

Character, PAI Learning, Ulul Ilmi Model

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**Article History**

Received 30 March 2022

Accepted 03 November 2022

Published online 27 March 2023

The decline in the quality of education in Indonesia is inseparable from the decline in quality possessed by educators, especially the shift in the educational paradigm often appears as one of the consequences of the mixing of Western paradigms that enter the world of education, so that the learning process is directed to the success of the logical and empirical thought process. While in the Islamic paradigm, the learning process is directed to think logically, empirically and theologically. This is related to the way the development of quranic learning models carried out by an educator in the classroom. The *Ulul Ilmi* model has an *output* to produce student characters that have *the character of Ulul Ilmi*. This paper aims to implement the *Ulul Ilmi* model in PAI learning to improve the character of students, which can certainly help realize national education goals. The research methodology used by the author uses a qualitative approach. Research data is taken from the learning process carried out by UPI students through observation, *interview*, and documentation. The data was then analyzed using Miles and Huberman's theory. Based on the results of the study, *the Ulul Ilmi* model in PAI learning is implemented following ten learning syntactic using a scientific approach contained in the initial, core and final activities. This model has an impact on improving the quality of educator performance and the quality of the learning process that is more valuable to deliver to the *output* of the learning process so that the character of *Ulul Ilmi* is formed. In addition, in its implementation the learning process needs careful readiness that needs to be considered by educators and learners, be it physical readiness, psychic, adequate equipment and learning facilities in order to minimize various inhibitory factors that occur during the implementation of *the Ulul Ilmi* model in the PAI learning process, because with careful preparedness, the learning process runs in accordance with the learning syntapositions that have been formulated in order to achieving the expected results, in forming the character of students in order to have the character of *Ulul Ilmi*.

## 1. INTRODUCTION

The Islamic Religious Education (PAI) learning model in public universities currently still uses the conventional model, so that educational practices are not optimal in achieving the goals of Islamic education (Mariyana, 2016);(Abdussalam, 2011);(Bahtiar, 2017). It is necessary to formulate the right model concept that comes from the guidance of the Koran, so that the success of Islamic education goals is able to achieve optimal results (Syihabuddin, 2016); (Othman, 2015). The phenomenon found in the field, there are still many educators who do not use a typical learning model in building character as knowledgeable people (Rohana, 2019). This indicates that the PAI learning model at PTU really needs a renewal or innovation.

This is because to further improve the quality of PAI learning which is currently often criticized that PAI learning is considered less successful in delivering students to become individuals who believe and are pious (Ibrohim et al., 2020);(Budiyaniti et al., 2020);(Sabiq, 2021);(Francisca & Ajisuksmo, 2016). Islamic education basically occupies a

strategic position in realizing the goals of national education, especially in forming faith and piety and developing the character of students in a more positive direction (Ainiyah, 2013);(Sauri, Nursyamsiah, & Nurbayan, 2018). This is because PAI is ultimately intended to form quality human beings who have the strength of faith and knowledge (Purwanto, 2015);(Mansur, 2016);(Al-Attas, 1980). It's just that many people give an assessment that PAI learning with the model that has been developing so far has no relevance to the expected social transformation, so that the competencies displayed by students turn out to be contradictory to the educational goals that have been determined.

Sanusi (2013) stated that PAI has a goal to increase spiritual potential and shape students to become human beings who believe and are devoted to God Almighty and have noble character. Noble morals include ethics, character, and morals as the embodiment of religious education (Wartini, 2016). Not only that, students also need to have good skills in creative thinking, critical thinking, communication and problem solving (Kembara, Rozak, & Hadian 2019). Of course this starts with the knowledge possessed by students as a result that has been obtained in the learning process, so that it can lead to qualified skills (Fogarty, Strimling, & Laland 2011). In this regard, *Ulul Ilmi* has the same goal to support the achievement of the goals of Islamic education, *Ulul Ilmi* as a generation of knowledgeable people has a goal which is to reveal the oneness of God by fostering the soul, mind and heart towards a person who is able to demonstrate appropriate behaviors. with *Ulul Ilmi* and the main thing is to have a deep *khasyah* towards God, because the heart is monotheistic with sincerity and consistency (Budiyantri, Rizal, & Sumarna, 2016).

This can be given to students in the PAI learning process. Ramayulis (2012) said that PAI learning is a two-way communication process to establish educative interactions that occur between educators and students in order to develop the potential that Allah has entrusted, which of course has several components that need to be considered, such as objectives, materials, methods, media, evaluation, educators, students and the educational environment to be able to improve learning outcomes both cognitively, affectively and psychomotorically (Laub, 1999);(Tallent-Runnels et al., 2006);(Wenning, 2011). The author provides a new breakthrough by emphasizing the character of *Ulul Ilmi* as a reference character that must be possessed by every student. The researcher tries to instill the Quranic spirit at the level of the world of education through spiritual pedagogy. As stated by Syihabudin and Abdussalam that educational practice should come from the guidance of the Qur'an (Ma'zumi, Syihabudin, & Najmudin, 2019); (Dianita & Abdussalam, 2020). Educators who are responsible for providing Islamic values in PAI courses in the face of the era of disruption, where at this time there are many paradigm shifts, lifestyles and ways to overcome a problem.

Based on the facts on the ground, there are still many violations committed by students in the world of education. As Umayah and Ningsih noted in their research that among the moral crises in the world of education are the increase in promiscuity, the prevalence of violence against children and adolescents, crimes against friends, the habit of cheating, abusing drugs, pornography, brawls, children's attitudes that are less respect for parents, teachers and others, poor language etiquette, cases of insulting, blaming, molestation and even murder (Ningsih et al., 2016); (Firmansyah, 2017). These various phenomena are big problems that must be addressed by educators, because educators are the main figures who have an important role in character building (Nursyamsi, 2014). Thus, it is necessary to reformulate the learning model carried out by educators in the classroom.

Character improvement can be maximized in the learning process, one of which is by using the right learning model (Rogoff, Matusov, & White 2008). Many previous researchers have developed various learning models, but no specific learning model has been found to deliver the *Ulul Ilmi* character to students. The *Ulul Ilmi* model is a learning model that can lead students to achieve the *Ulul Ilmi* character, and can improve various aspects that exist in students, such as not only cognitive, affective, psychomotor aspects, but also aspects of ethical, social and spiritual arrangement. This character is the output of the implementation of an *Ulul Ilmi* model in the PAI learning process. Researchers are interested in implementing this model at one of the PTUs in Bandung, namely the Indonesian Education University. This university has a vision to create a scientific, religious and educational campus. In order to create a religious campus, it is important to implement the *Ulul Ilmi* model as one of the solutions to various problems that occur to improve the character of students in facing the challenges of the end times which are increasingly distant from the spirit of Islam.

## 2. RESEARCH METHODS

This study aims to obtain an overview of the implementation of the *Ulul Ilmi* model in the PAI learning process to improve the character of UPI students. This research design uses a qualitative approach. The research data was taken from the learning process carried out by UPI students through observation, interviews, and documentation. The source of the data in this study was obtained from primary data, which refers to direct data from interviews with lecturers and students. While secondary data was obtained through books, journals, scientific articles, discussions of

experts related to research discussions. The data is then analyzed following the steps described by Miles and Huberman (Sugiyono, 2008). Researchers collect, identify, analyze, and synthesize data, and then provide an interpretation of the implementation of the *Ulul Ilmi* model in PAI learning to improve the character of students so that they have *Ulul Ilmi* characters, which contain six domains, namely the cognitive, affective, psychomotor, ethical, social domains and spiritual.

### 3. RESULTS AND DISCUSSIONS

#### 3.1. *Ulul Ilmi* Model as an Alternative Quranic Learning Model

The *Ulul Ilmi* model is a learning model that can lead students to achieve the *Ulul Ilmi* character, and can improve various aspects that exist in students such as cognitive, affective, psychomotor, ethical, social and spiritual aspects. *Ulul Ilmi's* model is considered suitable to follow cognitive learning theory. Cognitive learning theory is a theory that is more concerned with the learning process than the learning outcomes themselves (Syah, 2010). Learning does not only involve the relationship between stimulus and response, more than that, learning involves a very complex thought process (Eggen & Kauchak 2012). According to psychologists, a person's behavior is always based on cognitive, namely the act of knowing or thinking about the situation in which the behavior occurs. This theory argues that learning is an internal process that includes memory, retention, information processing, emotion and other psychological aspects (Al-Mahiroh & Suyadi, 2020);(Wardani, 2003);(Eldin 2014). This indicates that the approach used is student-oriented (students center approach). This approach is suitable for growing independence in learning (Çeliköz, Erişen, & Şahin 2016).

In addition, learning can use an inquiry approach. The inquiry approach is aimed at learning methods that use methods of studying or searching for an object critically and analytically, so that it can form a meaningful learning experience (Ahmatika, 2017); (Wenning 2011). Students are required to be able to express a number of questions systematically to the object they are studying, so that students are able to reconstruct the knowledge gained through memory which leads to action. The *Ulul Ilmi* model is considered suitable for use in the PAI learning process at the tertiary level, taking into account the characteristics of the learning to be carried out through the following stages (Table 1).

Table 1. Learning Stages

| Learning conditions | ➡ | Objective            | Obstacle                       | Student Character           |
|---------------------|---|----------------------|--------------------------------|-----------------------------|
| Learning model      | ➡ | Organizing materials | teaching Approach and Strategy | Step by step learning model |
| Learning outcomes   | ➡ | Effectiveness        | Efficiency                     | Learning Attraction         |

The picture suggests that the use of the right learning model should look at the initial conditions of the learning process first and get to know the characteristics of students well, in order to map the condition of the character of UPI students. The use of the right model will be able to deliver the maximum achievement of learning outcomes (Palmer, 2005). Educator skills are the main key in applying a model in the learning process as experts say that an educator must have 4 competencies that must be trained properly, namely pedagogic competence, social competence, personality competence and professional competence. (Tabi'in, 2017);(Andina, 2018). For this reason, in implementing a learning model, an educator should carry out various strategies that can help achieve learning objectives.

Based on the learning approach used, the *Ulul Ilmi* model has several strategies, namely: (1) Establishing specifications and qualifications for learning objectives so that the *Ulul Ilmi* character is developed for UPI students. (2) Consider and choose a learning approach system that is considered effective and efficient with the character of the students. (3) Applying the principles of Quran learning which includes the principles of *Rahmaniyyah*, *Takamuliyyah*, *Syumuliyyah*, *Tawazuniyyah*, and *Rabbaniyyah*. (4) Determine the steps, procedures, methods and learning techniques. (5) Establish norms and minimum limits of success measures or criteria for the success of the learning process. To facilitate the application of the *Ulul Ilmi* model in the PAI learning process that has been obtained from the results of previous studies which have educational implications for several components of Islamic education, the authors design several things that need to be considered by an educator, the authors visualize the design drawings of the *Ulul Ilmi* model as tabulated in Table 2.

Table 2. Ulul Ilmi Model in PAI Learning

|         |                                                                                                                                                                                       |                                                                                                                                                                                                                                                                                                    |                                                                                                                                                                              |
|---------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Input   | <b>Approach</b> : Student Center<br><b>Strategy</b> : pedagogic spiritual<br><b>Learning principles</b> :<br><i>Rahmaniyyah, Takamuliyyah, Syumuliyyah, Tawazuniyyah, Rabbaniyyah</i> | <b>Theory</b> : Contains Islamic values<br><b>Media</b> :<br>The senses, reason and the universe<br><b>Method</b> :<br><i>Uswah Hasanah, Ibrah Maudzah, Targhib-Tarhib</i>                                                                                                                         | <b>Techniques and tactics</b> :<br>Emphasis, affirmation and appreciation verbally and non-verbally                                                                          |
| Process | <b>Initial activity</b> :<br>(1) Presenting intentions<br>(2) Determining learning objectives<br>(3) Determining learning materials                                                   | <b>Core activities</b> :<br>(4) Empowering learning resources<br>(5) Planning educational actions<br>(6) Carrying out learning activities<br>(7) Guiding students actively and independently<br>(8) Guiding students in constructing knowledge<br>(9) Guiding students in actualizing the material | <b>End activities</b> :<br>(10) Evaluating the learning process and results as well as providing educational messages so that the <i>Ulul ilmi</i> character can be realized |
| Output  | Faithful, pious, noble, knowledgeable, fair, wise, optimistic, open, open-minded, polite, humble, sincere, <i>zuhud</i> and trust in Allah.                                           | Improved cognitive, affective, psychomotor, ethical, social and spiritual aspects                                                                                                                                                                                                                  | <i>Ulul ilmi</i> character                                                                                                                                                   |

In accordance with the picture, in essence the formulation of the *Ulul Ilmi* model that the author developed is a unitary component that complements each other. The approach used is student center. The strategy uses a pedagogic spiritual approach that is contained in the five things described in the previous discussion, with a combination of methods that are adapted to the material. The method used is (1) the *uswah hasanah* method: which is a method that must be applied for an educator, the main key in applying this method, an educator must have a religious attitude to be passed down to students. (2) The *ibrah mauidzah* method: is a method that must be delivered in class, in order to convey lessons and advice contained in Islamic teachings. (3) The *targhib-tarhib* method: is a strengthening method for character cultivation, by examining the punishments and rewards that Allah conveys in the Qur'an.

The technique is the way someone does in implementing a specific method. While the tactics of someone's style in conveying a method or technique. In the design of the *Ulul Ilmi* model, the techniques and tactics used emphasize aspects of emphasis (in conveying the *ibrah-mauidzah* method), affirmation (in conveying the *targhib-tarhib* method), and appreciation (in conveying the *uswah hasanah* method). The tactics used relate to the appearance of educators in the classroom both verbally and non-verbally. Thus, this pattern is then referred to as an *Ulul Ilmi* model. The *Ulul Ilmi* model is very possible to be applied in the PAI learning process, because it has a very strong divine value, as shown in the picture, the *Ulul Ilmi* model design can be applied with the aim of shaping the character of students to have an *Ulul Ilmi* personality.

These characteristics of *Ulul Ilmi* have a significant role in instilling the spirit of Islam into the development of educational models, as the *Ulul Ilmi* generation in facing the challenges of the end of time, to bring back spiritual values. As Sodiman (2014) said that these spiritual values will be present with the existence of Divine consciousness, which of course this awareness needs to be grown in education (Wu, Tseng & Liao 2016). Because actually education must be in line with the guidance of Islamic law (Harahap & Siregar, 2017). With this guidance, humans can synergize knowledge and faith into righteous deeds, so that they are able to become superior individuals (Nurrahman, 2015), which can bring problems to the people in creating a stronger Islamic civilization again (Nurmadiyah, 2016), so that character is at the core of a major achievement of educational goals (Chowdhury, 2016).

### 3.2. PAI Learning that Leads to Logical-Empiric-Theological Thinking

Learning is a process carried out by individuals to obtain a change in behavior, as a result of individual experiences in interacting with their environment (Salim, 2014);(Eggen & Kauchak 2012). Mulyasa (2013) revealed that learning is the actualization of the curriculum that demands the activeness of educators in creating and growing student activities according to the plans that have been programmed. In the PAI learning process, educators need careful preparation, this preparation of course departs from the paradigm of the learning process itself. In the paradigm of

the PAI learning process, it is directed to think logically, empirically and theologically. So that in the Islamic paradigm, the learning process should be directed to internalize Islamic values.

As in the *Ulul Ilmi* model that has been developed, in the stages of implementing the learning process, the *Ulul Ilmi* model follows the learning steps in the *talim* concept that has been proposed by Abdussalam (2017) in his book *Learning in Islam*. (1) The first step is to present the intention. Intention is the arrangement of the psychological situation so that it is consistently dependent and fully directed to the Lord, so that the arrangement and development of all communications and interactions is always imbued with hope only in Allah. Presenting intentions is part of the application of *Rabbaniyyah* principles in the learning process. Presenting such an intention is a necessity of human limitations to influence humans for the better. One's negligence of this intention will shift dependence to something else that is lower and will result in the development of educative communication and interaction. In line with that, the *Ulul Ilmi* model is directed so that the student's thought process is able to deliver his closeness to the Almighty Creator.

(2) The second step is to determine the learning objectives, these objectives are designed in stages from the start. In behavioristic, cognitive, and humanistic learning, this step is the first step because in these learning theories there is no room to fill it in the first step as in the intention of the *talim* learning concept. Even though these four learning concepts formulate the same steps, determine learning objectives, their elaboration and realization are different. *Talim* has a substantial difference from the others. Learning objectives are directed at formulating goals operationally while still paying attention to the realms of the learning experience, namely the empirical, logical and theological domains. This realm, is the realization of the *Takamuliyyah* principle, the learning process needs to be related to complement each other. In line with that, the *Ulul Ilmi* model has the aim of delivering students to think critically about phenomena that can be observed empirically, logically and theologically so that they are able to lead students' personalities to have *Ulul Ilmi* characters.

(3) The third step is to select and determine learning materials. The selection and determination of learning materials is only a follow-up action from the determination and disclosure of the previous learning objectives. The selection of the material should be a realization of the *Syumuliyyah* principle which emphasizes learning covering all entities and dimensions of life. The *syumuliyyah* principle stipulates everything, both visible and abstract, as legitimate objects of knowledge and learning. In the *Ulul Ilmi* model, the selection and determination of learning materials is directed to moral material as the moral aspect of Islamic teachings. Morals are the results obtained by someone in understanding, studying and applying Islamic teachings, so that the morals in question can lead students to have Islamic characters that are contained in the *Ulul Ilmi* character. However, the *Ulul Ilmi* model can also be applied to other materials in the PAI learning process, because in essence PAI learning has the same goal as the *Ulul Ilmi* model, which is to give birth to students who are knowledgeable, faithful, and pious and do good deeds.

(4) The fourth step is to determine and empower learning resources. This step brings the resource-based learning process closer. The most important thing in this step is to make learning resources interesting for students to study, to motivate and direct students' learning activities. In this case, educators are expected to have adequate competence in developing learning resources or media, so that learning is able to create independent learning activities. Independent learning is the main interest of empowering learning resources. Therefore, these learning resources should be accompanied by guidelines developed in accordance with the learning objectives that have been set. Judging from other theoretical learning steps, this step intersects with breaking down the subject matter into small parts (topics, sub-topics) in behavioristic theory, determining topics that students can learn inductively from examples to generalizations in cognitive learning, and identify learning topics for students so that they can experience or be actively involved in learning on humanistic theory. Even though they are expressed in different editorials, all four of them lead to the same thing, namely the elaboration of subject matter and the direction of learning activities. The difference is the form of decomposition and development of learning activities.

(5) Planning painstaking learning actions. This step requires students to be able to develop educational interactions and communication based on affection, sincerity and sincerity, as stated in the *Rahmaniyyah* principle. *Talim* wants the sincere affection and sincerity of educators to be read and appreciated by students through all their communication and educational interactions. Therefore, there should be educational plans and actions that need to be shown specifically. If education and learning only serve to transfer information and skills, then mechanistic educative communication is sufficient. However, if education and learning have a deeper responsibility than just the transfer of information and skills, namely personality development, then it is clear that educative communication and interaction must occur more intensely. Personality development requires a process that allows the internalization of values and self-identification by educators to students. Love, sincerity and sincerity are the most fertile seeds for this

internalization and self-identification to occur. Love, sincerity and sincerity is what makes it easier for educators to appear as role models for students.

(6) The sixth step is to explain and give examples of the learning process. In order for the learning resources that have been given the guide to really function to teach students independently, the guide needs to be demonstrated with clear examples. However, this demonstration is not just an example, but must also serve to increase motivation to learn, with curiosity and a spirit of competence. Thus, it does not release students to learn before it is clear the steps, urgency and benefits that will be obtained. Thus, at this stage the *Ulul Ilmi* model directs educators to carry out learning activities with students.

(7) The seventh step is to guide students to learn actively and independently. The essence of learning in *talim* lies in independent learning activities by students. The guidance provided by educators is directed so that independent learning activities occur properly and learning objectives are achieved in accordance with expectations. The touch of affection, sincerity and sincerity through communication and learning interactions will be very meaningful, so that interactive educational communication is established between educators and students. At this stage in the *Ulul Ilmi* model, students are directed to be actively involved in discussing, and solving problems that are discussed together.

(8) The eighth step is to guide students in constructing knowledge and meaning. *Talim* learning includes three main points, namely observation, meaning and application. Observation includes observation and classification, meaning includes reflection and conceptualization, while application includes contextualization and actualization. Constructing knowledge and connecting academic material with the context of meaning is a very important learning activity in the learning process. The emphasis on independent learning is at the heart of this process. Therefore, guidance that provides more encouragement, enthusiasm and responsibility is very important in this process. Judging from the learning steps developed by other theories, this step gets more reinforcement. Thus, at this stage in the *Ulul Ilmi* model, educators provide reinforcement to students using the methods contained in the *Ulul Ilmi* concept, namely the *ibrah-mauidzah*, *uswah hasanah*, and *targhib-tarhib* methods.

(9) The ninth step, guiding students to actualize the subject matter in real life. This step is an accumulation of the *talim* learning process. After finding the concept or knowledge and the relationship between that knowledge and the reality of the context, students are able to actualize it well in real life. In the *Ulul Ilmi* model, known as the principle of *Tawazuniyyah*, this principle needs to be built in order to foster a deep awareness for students to have a balance of life, so that the life activities they live are not only pursuing worldly interests, but also the interests of the Hereafter as the cause of the knowledge gained in the memory that they live in. culminate in action.

(10) Step ten, evaluation of learning and learning. Evaluation of learning and learning does not only evaluate results and processes. Learning evaluation concerns learning activities carried out by students, including their learning outcomes. The independence of learning activities is an important part to be evaluated in this study. Learning evaluation concerns the activities of educators regarding their various actions in teaching students, so that the results of the evaluation obtain significant improvements both in the learning process and in the learning process. In the *Ulul Ilmi* model, process evaluation is highly emphasized, because the output to be produced in this model is the formation of the *Ulul Ilmi* character. It takes a long and continuous time to evaluate student changes in each learning process. Meanwhile, the evaluation of the results is evidenced by test tools that support and can be measured in mapping the success of the expected learning objectives.

The learning steps are adapted to procedures that have been developed using a scientific approach. Learning through a scientific approach is a learning process designed in such a way that students actively construct concepts, laws or principles through the stages of observing (to identify or find problems), formulate problems, propose or formulate hypotheses, collect data with various techniques, analyze data, draw conclusions and communicate concepts, laws or principles found (Machin, 2014);(Sudirman, Fatimah, & Jupri, 2017). This is in line with the principles of cognitive theory which emphasizes students to think deeply, construct knowledge through memory into action.

Learning objectives with a scientific approach have advantages, namely: (1) increasing intellectual abilities, especially higher-order thinking skills, (2) to shape the ability of students to solve a problem systematically, (3) creating learning conditions where students feel that learning is a necessity, (4) obtaining high learning outcomes, (5) to train students in communicating ideas, and (6) to develop the character of students (Machin, 2014). So that the expected end in the PAI learning process, students have an Islamic way of thinking, which emphasizes logical, empirical, and theological aspects. From the results of this thinking, it leads to a full awareness in him that every knowledge he has is a gift that God has given, and the knowledge gained is used to glorify God again.

### 3.3. Implementation of the *Ulul Ilmi* Model in PAI Learning for Character Improvement

The *Ulul Ilmi* model was implemented in the PAI learning process at UPI which was carried out for three meetings, following the learning syntax that had been formulated. At the first meeting, the learning process went well, but not all students took an active role in the discussion and the availability of time was limited, because the time was cut short to conduct a pre-test, questionnaire, mapping the *Ulul Ilmi* character, and subjective questions regarding morality as a moral aspect of Islamic teachings. Although it looks like students are concentrating on listening to the learning process, several obstacles and obstacles were found, such as (1) learning that is still rigid, because the learning process must follow the learning syntax that has been developed. (2) Textbooks that are still not owned by all students, make students not have the same information related to learning materials. (3) The unstable internet connection felt by 4 students made it difficult for lecturers to assess the learning activities carried out by these students. (4) Students do not understand the values contained in the character of *Ulul Ilmi*, this requires patience and the attention of the lecturers in informing them back to the stage of internalizing them in everyday life. (5) Student motivation does not look optimal, because students do not really understand and recognize the character of *Ulul Ilmi* as part of commendable behavior that must be possessed by every student. (6) In the stage of giving educative messages that should use the *targhib-tarhib* method, the lecturer does not deliver it because of the limited time they have in the zoom room that has been provided.

Seeing some of the obstacles and obstacles that occurred at the first meeting, there needs to be a more optimal readiness so that learning does not look stiff. Lecturers must have readiness in applying the learning syntax that has been developed, so that no learning syntax is missed again. Not only that, it requires student motivation to play an active and critical role in discussions, so that they are able to answer and provide solutions to any problems that occur. And lecturers need to direct students to become knowledgeable people by conveying information about the importance of being knowledgeable people as part of the commendable character that every student must have. So that students are well aware that the end of their knowledge is able to bring their closeness to Allah.

At the second meeting, the learning process went well, students discussed actively, many students asked questions and expressed their opinions in discussions. And the lecturer evaluates the process of filling out the *Yaumiyyah* practice form and provides spiritual guidance by including the obstacles experienced by students in doing good deeds and providing solutions. However, there were still obstacles and obstacles that were felt during the learning process, such as: (1) in the 2nd trial, the learning process ran smoothly, did not look stiff, but still missed learning syntax. (2) The syntax of learning in the preliminary stage which instructs students to read the surah related to the discussion theme is missed. (3) The learning syntax in the preliminary stage in determining the material is not conveyed again, because after conveying the apperception, the lecturer immediately conveys the learning objectives and plays the learning video. (4) There are obstacles when playing learning videos, due to unstable internet conditions. (5) And there are 5 students who do not turn on their cameras because they are sick.

Seeing some of the obstacles and obstacles that occurred at the second meeting, the online learning process needed more mature preparation. Not only that, the discussion material related to *Ulul Ilmi's* character needs to be sharpened again, so that student discussions are more lively. Lecturers need to have readiness in applying the learning syntax that has been developed, so that no learning syntax is missed. In addition, students need to be given reinforcement about the character of *Ulul Ilmi* so that they can apply it in life and have an improvement in filling out the *Yaumiyyah* practice form for the character of *Ulul Ilmi*.

At the third meeting, the learning process went well, students discussed actively, many students asked questions and expressed their opinions in discussions. In addition, the lecturer evaluates the learning process and results by instructing students to fill out post-test *Ulul Ilmi* character questionnaires, cognitive test questions about moral material as a moral aspect of Islamic teachings, as well as providing student response questionnaires to the developed learning model and collecting *Yaumiyyah* practice forms. *Ulul Ilmi* character to be studied by lecturers in describing the success of the learning process. However, there were found obstacles and obstacles that were felt during the learning process, such as: (1) the learning process ran smoothly, it did not look stiff, it was just that there were network problems when one of the students asked questions in the learning process. (2) As well as in the implementation plan of learning to read the Al-Quran first before explaining the learning objectives, but the realization of explaining the learning objectives is explained before instructing students to read the Al-Quran.

Seeing the diminishing constraints and obstacles, this indicates that the learning process is getting better, the learning syntax can be realized properly, because the lecturers have readiness and experience in previous meetings. So that the discussion material related to the character of *Ulul Ilmi* in the study of morals and Sufism began to be understood by students, and students have started to get used to active discussions. Thus, student development can

begin to be mapped with the post-test results that have been given by the lecturer to all students in the learning process. In addition, students need to be given continuous reinforcement by all parties to apply the *Ulul Ilmi* character in everyday life, both parties involved in the family, school and community environment.

Seeing the results of the implementation notes, the *Ulul Ilmi* model in PAI learning that was developed has undergone good changes, educators have begun to adapt to the learning syntax developed which will lead to strengthening the competence of educators, and students have understood the character of *Ulul Ilmi* which is the final output of the PAI learning process. . Thus, for the implementation of the learning process, it is necessary to have mature readiness that needs to be considered by educators and students, be it physical, psychological, equipment and adequate learning facilities in order to minimize various inhibiting factors that occur during the implementation of the *Ulul Ilmi* model in the learning process. PAI, because with mature readiness, the learning process runs according to the learning syntax that has been formulated in order to achieve the expected results, in shaping the character of students to have *Ulul Ilmi* characters.

#### 4. CONCLUSION

The conclusions of the results of this study illustrate that the *Ulul Ilmi* model is a learning model that can lead students to achieve *Ulul Ilmi* character, and can improve various aspects that exist in students such as cognitive, affective, psychomotor, ethical, social and spiritual aspects. The learning steps used in this model contain 10 steps, namely: (1) Presenting intentions (2) Determining learning objectives (3) Determining learning materials (4) Empowering learning resources (5) Planning educational actions (6) Carrying out learning activities (7) Guiding students actively and independently (8) Guiding students in constructing knowledge (9) Guiding students in actualizing the material (10) Evaluating learning processes and outcomes. The notes on the implementation of the *Ulul Ilmi* model in the developed PAI learning have undergone good changes, educators have begun to adapt to the developed learning syntax to lead to strengthening the competence of educators, and students have understood the character of *Ulul Ilmi* which is the final output of the PAI learning process. Thus, for the implementation of the learning process, it is necessary to have mature readiness that needs to be considered by educators and students, be it physical, psychological, equipment and adequate learning facilities in order to minimize various inhibiting factors that occur during the implementation of the *Ulul Ilmi* model in the learning process. PAI, because with mature readiness, the learning process runs according to the learning syntax that has been formulated in order to achieve the expected results, in shaping the character of students to have *Ulul Ilmi* characters.

#### ACKNOWLEDGEMENT

We are very grateful to all parties who have been involved in all of this research process, to the professors, UIN SGD Bandung lecturers, and UPI lecturers who have provided support and guidance, both morally and materially, to complete this research.

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