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HABITUATION AND CONNECTIONISM OF ISLAMIC EDUCATION AT INTEGRATED ISLAMIC ELEMENTARY SCHOOLS IN INDONESIA

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Abstract

This study aims to determine the concept of PAI learning in elementary schools; the concept of learning theory of behaviorism by E.L. Thorndike; and how is Torndike's theory of behaviorism implemented in PAI learning at the elementary level. The research methodology used in the preparation of this article is a qualitative research method. Sources of data are obtained by collecting facts in the field through observation and interviews. The data analysis technique is the triangulation technique which includes the stages of data presentation, data reduction, and concluding. The results showed that: 1) Elementary school PAI subjects had their curriculum with the content of the Qur'an, creed, worship, morality, fiqh, and SKI. 2) learning theory of behaviorism E.L. Thorndike is often known as connectionism, which is a learning theory that focuses on stimulus and response in the learning process. 3) implementation of behavioristic learning theory that can be applied to PAI learning at SDIT Alam Al-Hikmah Magelang, among others, providing motivation, encouragement, practice questions, or rewards and punishments when educators/teachers carry out teaching and learning activities on religious materials such as tahfidz, and funeral prayer.

INTRODUCTION

Education and learning theories continue to develop and emerge, including in the field of Islamic religious education. An understanding of learning theory can be used as a reference for teachers, especially novice teachers, in designing learning activities to be more effective and efficient. Learning theory can have a major impact on effective and efficient learning practices in teaching religion. Learning theory will also assist educators in improving the quality of education by better understanding the origins of learning and its implications for Islamic religious learning (Iswandi, 2005). But with these developments, no learning theory is patented and tested for one hundred percent success. Each learning theory has advantages and disadvantages that make its success different in each educational institution.

Learning theory is a description regarding the flow of knowledge transfer from an educator/teacher to his students in an educational setting, both formal and informal. By understanding learning theory, it is hoped that an educator can have an overview of the teaching process and its procedures to be able to improve student learning outcomes (Trianto, 2007). That way, a teacher can understand how students learn. One of the learning theories that are often and very familiar among educators is the Behaviorism learning theory initiated by Thorndike.

Behaviorism theory on the principle of the stimulus-response relationship places students as passive individuals. Responses in the form of certain actions or behaviors will be generated in learning activities with a habituation process. The behavior that appears will get stronger if it gets reinforcement in the form of a reward, and will fade if it is given a punishment.

Behaviorism theory assumes that the learning process is a behavior change that occurs as a result of experience. Learning occurs because there is a reciprocal relationship between stimulus and response. Students are said to have learned when there is a behavior change that can be observed or measured by the five senses. The most important thing in the learning process is the input in the form of a stimulus and the output in the form of a response. Stimulus is any form of stimulation given by the teacher, while the response is a reaction or response that arises from students to the stimulus that has been given.

The current application of the behaviorism theory is not only in general materials, but religious material also adopts the learning process of this theory. We have met many PAI teachers who use this behaviorism theory when delivering learning material. Interestingly, at its inception, this theory views changes in behavior from learning outcomes are things

that can be observed with the five senses and measurements. So many theorists have sprung up to develop it. Many of them carry out experiments using learning processes in animals. Therefore, it becomes an interesting thing if a religious educator teaches knowledge to his students using this theory. Because studying religion sometimes studies metaphysics and the subject is humans can be taught with theories that are concrete and observable.

In connection with this behavioristic learning theory, there have been several previous observers who have researched this matter such as (Raihan, 2021), (Pratama, 2019), and (Nahar, 2016). All of these studies use a behavioral lens in viewing Islamic Religious Education subjects in schools. This research is different from previous studies because this research is qualitative research that still refers to literature studies to be used as reference material in processing the data obtained at the research location. Thus, research results can be in line with or contrary to theory. In addition, this study also has differences from previous studies because this study it focused more on the content of Islamic education at the elementary level. In this article, researchers also try to reveal how PAI learning can work using the behaviorism theory**.**

Thus it is important to see the idea of Thorndike's behaviorism in the Islamic Religious Education learning in schools, especially at SDIT Alam Al-Hikmah in Magelang to support the teaching and learning process of students in deepening Islamic Religion lessons.

RESEARCH METHODS

Qualitative research methods are used in this research. Qualitative research methods are based on the philosophy of positivism, which states that data must be seen as something natural. Qualitative research methods aim to obtain accurate and in-depth information, which reflects the reality on the ground. Therefore, this study does not emphasize general matters but focuses more on the special meaning implied in them (Sugiyono, 2017).

The steps in this study were to analyze phenomena, events, social dynamics of education, perceptions, and attitudes of the community about behaviorism theory towards PAI learning, then use this information to make decisions. The qualitative research phase begins with developing assumptions about the research topic. Data from these assumptions are then collected during the research and analyzed to draw interpretations and conclusions on the research results.

Collecting data in this study using observation techniques and semi-structured interviews. Namely by making observations on teaching and learning activities at SDIT Alam Al-Hikmah Magelang and also conducting interviews with curriculum assistants, PAI-BP subject teachers, and several students.

RESULTS AND DISCUSSION

The Concept of Islamic Religious Education (PAI)

Islamic Religious Education is an effort to transfer knowledge and internalize Islamic values through learning activities and coaching students so that they understand and can practice the teachings of their religion in everyday life. Chabib Toha and Abdul Mu'thi (in Umar & Ismail, 2020) state that Islamic religious education is all efforts made consciously to prepare students to be able to believe, learn, process, and carry out their religious values by learning, pay attention to, and respect the rights of other religions.

According to Zakiyah Daradjat (1996), Islamic religious education is an effort made for students so that in the future they can carry out their religious teachings and use them as a guide in living life in the world. Islamic religious education is education based on Al-Qur'an Hadith which is carried out through guidance and direction to students so that they can understand, and practice it by making it a way of life to get the safety and welfare of the world and the hereafter.

In its development, Islamic Religious Education (PAI) has been included in the category of subjects given from the basic education level to the lecture level. Islamic Religious Education subjects are offered to help students understand procedures for strengthening faith, *taqwa* and getting used to good behavior (*akhlakul karimah*), gain Islamic insight, create an Islamic worldview, and lead to the formation of a social order with character, ethics, and aesthetic (Musa'adah, 2018).

While the objectives of Islamic Religious Education (PAI) according to Zakiyah Darajat (1993), the objectives of Islamic Religious Education include: Building, developing, and forming good attitudes accompanied by love for their religion in various aspects of life as the essence of piety and obedience to the commands of Allah SWT and the prophet Muhammad SAW, increasing knowledge so that students realize how important faith and knowledge are and how to develop it to reach the pleasure of Allah SWT, and form and guide the rest so that they can practice Islamic teachings in various aspects of life.

Ahmad Tafsir (in Firmansyah, 2019) argues that there are 3 objectives of Islamic Religious Education, namely: First, to form a complete human generation as *caliph fil ardhi*. Second, creating human beings who have religious, cultural, and scientific dimensions as a whole. Third, create awareness that humans are predicated as servants of God, messengers of God, and successors of the prophets, and provide sufficient teaching to serve as guidelines in carrying out these duties and functions..

Through the transfer of values, Islamic Religious Education is expected to provide facilities for students in the process of discovering and developing their potential for faith, so that in the future students can carry out their obligations to Allah SWT and also to fellow human beings who have different characters (Musa'adah, 2018).

The aim of Islamic Religious Education (PAI) is to increase the spiritual potential and guide students to become individuals who have good morals, have faith, and fear Allah SWT. PAI subjects at the elementary level aim to develop students' faith through the transfer of knowledge, appreciation, and practice of Islamic religious teachings, to make them a generation of Muslims who continue to develop their faith and piety in the life of the nation and state. In addition, it is hoped that Islamic Religious Education material at the elementary level can be used as a provision for the next level of education (Aziz, et al, 2020).

The scope of Islamic teachings in all aspects related to human life related to Allah SWT, himself, fellow human beings, and also the universe. From the aspect of spirituality, Islam has the concept of Aqidah which tends to be the aspect of a Muslim's faith, then enters the implementation stage, namely sharia which is the embodiment of one's faith, in which all of his life activities are always directed towards obedience and submission to Allah, as well as morals that govern the valued relationship between a servant with Allah, the Messenger, and all of Allah's creatures within the framework of Aqidah and sharia (Umar & Ismail, 2020).

The scope of Islamic teachings includes aspects of divinity, humanity, and the universe and is based on Aqidah, Shari'ah, and morals. The entire study of Islamic teachings above cannot be separated in life because all of them are related and originate from the Al-Qur'an, hadith, Ijma (agreement of scholars), and Qiyas. Therefore, all aspects should not be separated from the affairs of a Muslim, both personally and as God's creatures who have a social responsibility.

Elementary school learning materials have a special curriculum that is directed at thematic-integrative approaches, but there are also several stand-alone subjects such as PAI-Charity, and Physical Education (*Penjas*). The book on Islamic Religious Education and Character (PAI-BP) is prepared using a multidisciplinary approach which is scheduled to be delivered to students for 35 minutes for 4 (four) hours of meetings each week.

The 2013 curriculum PAI-BP book contains five categories of Islamic religious education which include the Qur'an, creeds, morals, fiqh/worship, and history of Islamic culture. The scope of fiqh and worship can be included in moral education material, for example, morals towards Allah SWT, morals towards oneself, morals towards others, and

morals towards the natural surroundings. As for learning the Qur'an, the teacher must set an example of how to read correctly, rewrite verses of the Qur'an, to interpret the messages contained in the verses being discussed (Aziz, 2020).

Behaviorism Learning Theory (Connectionism)

The connectionism theory is a family of early theories from the branch of behaviorism theory. Behaviorism according to language is composed of the words behavior and ism which comes from English, the word behavior means "behavior" and ism means "flow." Behaviorism means "stream of behavior". This theory is a theory of the development of measurable behavior, which can be observed and is caused by the response to a stimulus by the learner. This behavior is known as the theory explained by Gage and Berliner regarding the transformation of behavior that is formed from experience (Schunk, 2012).

Behaviorism arises because of reactions to reflection (analysis of the human soul following subjective information) and psychoanalysis (related to the invisible subconscious). The psychological theory of behaviorism is conveyed by experts in behavioristic psychology. Scientists believe that a person's behavior is governed by rewards/reinforcements from the environment. That way, in educational practice there is a relationship between behavioral responses and stimuli (Muhajirah, 2020).

In the concept of behaviorism, a person's behavior is a learning reaction, which in the future changes can be learned through manipulation and creating learning situations (Surya, 2003). The behavioral theory explains that learning is a transformation of behavior that can be seen, assessed, and evaluated concretely. This behavioral theory combines the patterns of drive and reaction associations. The transformation will be formed through motivational drives that cause interactions between responses according to mechanistic rules. Learning occurs by stimulating students to obtain the expected response. This stimulus-response relationship, if repeated, will become a habit. Teachers can encourage them to keep trying repeatedly until maximum results. In addition, reinforcement can be formed to reinforce the emergence of a response. Formed behavior will be more mature if it is strengthened and will disappear if given punishment (Sani, 2013).

Based on this theory, learning is a transformation of behavior that results from the relationship between encouragement and reaction, in another sense learning is a form of transformation in that a person feels the potential to behave in a new version due to the relationship between response and encouragement. A person is seen as having learned something if he can show a change in his behavior (Nathaniel & Baruch, 1979).

The behaviorism theory considers that the most important thing is the input in the form of motivation/encouragement and the output in the form of behavioral reactions. Stimulus is everything that is given by an educator to students. Such as certain methods to facilitate student learning or the use of teaching aids, while reactions (responses) are responses/reactions that arise as a result of encouragement given by an educator. The behavior shown according to the theory of behaviorism will change if there are certain encouragements. This encouragement can be in the form of teacher processing to students, while the response is in the form of behavior that occurs in students (Sukarjo & Komarudin, 2013).

Behaviorist theorists such as J.B. Watson, E.L. Thorndike, B.F. Skinner and Ivan Pavlov consider learning to be a transformation of behavior resulting from certain circumstances. The behavior in question is a behavior change that can be seen. The process of emotion and thinking in this case cannot be seen directly so it is not included in the change.

The term connectionism was first mentioned by Thorndike in 1898. But it was not until the early 1980s that the connectionist approach became significant in cognitive psychology. The development of connectionism is a paradigm shift in science. Connectionism is rooted in cognitive and computational neuroscience. Likening the brain to a computer, connectionism attempts to describe human mental abilities in terms of artificial neural networks. A neural network consists of a large number of codes and units that join together to form an interconnected network. In this interconnection, knowledge is distributed. Therefore, learning is a by-product of processing (Banan, Ridwan, & Adisaputera, 2020).

The behavioristic theory is a process of interaction between encouragement (in the form of ideas, actions, or feelings) and reactions related to learning. Thorndike argued that behavior transformation can be something that cannot be observed (non-concrete) and something that can be observed (concrete). Although Thorndike did not explain how to measure various non-concrete behaviors (measurement is an obsession for all behaviorists), Thorndike's theory inspired other researchers who came after him. The experimental procedure consisted of releasing each animal from its pen until it reached the feeder. In this case, when animals are caged, animals often perform various behaviors, such as biting, rubbing their bodies against the walls of the box, and sooner or later the animal will stumble (Haryanto, 2004).

In connectionism theory, the learning processes that occur in animals and humans are similar in principle. The occurrence of the learning process in principle is the formation of a relationship (bond, connection) between sensory impressions (sense impressions) with a tendency to act (impulse to action). Learning is a process that is characterized as learning

to select and process associations (in other terms it is known as trial and error learning) and takes place according to certain rules. The basis of Thorndike's theory is to conduct experiments on animal behavior at the beginning of its creation. The trial was carried out to find out how the animal responds in "solving" a problem from the thoughts it has through the trial process (Nurjan, 2016).

The following will describe the main laws in learning theory from Thorndike's experiments combined with religion, namely: a) The law of preparation and learning can be said to be successful if people are ready. Thus, in Islamic teachings, it is recommended that students who will study have true and straight intentions and pray first so that they can prepare students in such a way that later activities can be carried out properly. b) Law of Practice, learning can be said to be successful if it is practiced or repeated. Islam in this matter places great emphasis on actions that are carried out on an ongoing basis, even if on a small scale. If done continuously it will form a habit that then becomes moral. The principle of teaching according to Throndike is first; The teacher must form habits in the classroom. Second, make sure that the habits that form will not be broken later after the habits are well formed. Third, don't form two or more habits at once. Fourth, forming new habits that are still related to previous habits (Laeli, 2020).

Law of Effect, namely maximum results will bring good motivation and enthusiasm to the learning process. In Islam, reward (*tsawab*) plays a dominant role, meaning that if a student learns and receives a prize, he will always do it. However, rewards in Islam, apart from being mundane (*tsawab al-Dunya*), are also futuristic, ukhrawi (*tsawab alakhirah*) are given later in the year. This is also implied in Q.S Ali 'Imran, verse 148: "Then Allah will reward them in this world and the hereafter with good rewards. And Allah loves those who do good" (Rufaedah, 2018).

The Implementation of Behaviorism Learning Theory (Connectionism) in Islamic Religious Education Learning at SDIT Alam

The implementation of Behaviorism theory according to Thorndike in the PAI learning process aims to encourage and motivate (stimulus) in increasing the enthusiasm of teachers and students in learning. PAI teachers also provide stimulation to involve or attract students' interest in Islamic religious education. According to one of the PAI teachers at SDIT Alam Al-Hikmah Magelang Mr. Rohmad Matori emphasized that the form of application of Torndike's theory included giving sanctions and rewards in the form of threats or instructions, for example in tahfidz material or memorizing the Al-Qur'an. If students do not remember, there will be sanctions. Likewise, when santri / students memorize the Al-

Qur'an because several verses need to be memorized for Al-Qur'an material. So of course, if students can memorize, they will be rewarded and will get good grades.

Mr. Rohmad Matori confirmed his answer by stating that Islamic religious learning is the most popular behavioral learning theory because more is known about how we can shape students' behavior toward goodness. PAI learning will go well with various learning methods, but learning Islamic religious education is indeed very appropriate if we use behavioral learning theory because it places more emphasis on changing attitudes. Almost all material competencies can use behavioral learning theory, whether based on aqidah, worship, or morals. The application of a good attitude towards students becomes a stimulus in worship, or by how students can use sentences correctly, for example when practicing funeral prayers. So when students (for example) do this well, they will be given praise and good grades or vice versa. This can trigger other students to do it as much as possible.

Then he mentioned another example of the application of the behaviorism theory to Islamic material, namely how educators can teach to live cleanly as mentioned in a hadith or in another sense the teacher provides stimulants in the form of verses of the Qur'an or motivational hadith quotes in each lesson, both written on the walls of the classroom or spoken by the teacher at the beginning before learning. Examples of sentences such as "cleanliness is part of faith." This can encourage students to always maintain personal hygiene and their environment both at home and around them. In this way, it can be concluded that the application of behavioral learning theory to PAI learning is very suitable for practice in schools (Raihan, 2021).

The Behavioral Theory of Learning is more concerned with the formation of behavior caused by the relationship between encouragement and response. In Islam too, learning about the environment has a big influence on someone when studying. Transformation in students is formed and influenced by their environment. The state of a good environment for learning will lead to a person's behavior being better or vice versa whereas the place of learning in a bad environment will result in bad behavior as well. It will be in Q.S. Thaha :132 follows:

وَأْمُرْ أَهْلَكَ بِالصَّلَوٰةِ وَاصْطَبِرْ عَلَيْهَا ۗ لَا نَسْـَٔلُكَ رِزْقًا ۗ نَّحْنُ نَرْزُقُكَ ۗ وَالْعٰقِبَةُ لِلتَّقْوَىٰ

Artinya: "*And order your family to establish prayer and be patient in doing it. We do not ask you for sustenance, We are the ones who give you sustenance. And the (good) result is for those who are pious*" (Qur'an Kemenag RI, 2014).

It has been explained in the verse above that Allah SWT encourages humans in the form of orders to pray and be patient in doing so. Patience which is meant means not being in a hurry to pray, and prayer is carried out throughout his life and at all times. This is following the theory of learning-prioritizing behaviorism because the learning environment can affect student learning outcomes/student behavior (Pratama, 2019).

Based on the analysis above, the researcher concludes on the four basic principles, it can be concluded that the four consistent principles that need to be observed in the PAI learning process, namely: (1) Law of readiness (preparatory law), where at the beginning of learning the participants carry out good habits such as praying, rectify good intentions and ethics (2) law of practice (law of practice) in the form of training assignments and repetition of learning (3) law of effect (law of effect) in the form of rewards for satisfactory results achieved by students. (4) Law of Attitude in the form of ethics and behavior from the learning outcomes that he obtained.

Referring to Fatur Rahim's opinion, the implementation of behavioral learning theory in PAI learning at SDIT Alam Al-Hikmah Magelang according to Mr. Rohmad Matori can be done by providing reinforcement, encouragement, stimulation, and training. Giving reinforcement is done by reviewing Lessons Learned that have been studied previously. This is done because it is considered appropriate to improve students' sensory memory compared to previous learning. Motivation is done at the time before discussing the subject matter. Where PAI educators first provide understanding and motivation related to the material to be provided. For example, when the teaching material discusses the history of Islam, the teacher gives a brief exemplary and inspirational story of the Prophet Muhammad or his companions.

Doing the encouragement that is done here is in the learning process. PAI educators stimulate students with interesting material that can inspire students to continue to grow. For example, teachers give awards when there are students who excel. Providing training means that the Islamic religion teacher provides training on the current subject matter after discussing the learning material. For example, educators provide practice assignments before ending learning. Based on the explanation above, it can be understood that PAI teachers apply behavioral learning theory in the PAI learning process. This is proven by the inclusion of aspects of empowerment, motivation, stimulation, and practice into the PAI learning process for students (Majid, 2022).

The application of other Behaviorism theories in religious learning can be carried out using different methods, namely creating a good and interesting atmosphere in the

classroom. Through a combined teaching method used by educators to make students feel safe and comfortable while learning. In addition, students can also be given ongoing assignments in the form of worship (Baharuddin dan Suyadi, 2020).

Mr. Matori as the tutor for PAI subjects at SDIT Alam Al-Hikmah explained that the implementation of the theory of behaviorism was mostly done in religious materials such as in the chapter on memorizing selected letters related to the material, there were QS Al-Maun, QS Al-Bayyinah, QS Al-Qodr, and other surahs. He gives stimulants to the letter with muraja'ah at the beginning of learning or on the sidelines of the teaching and learning process. Then he also often used this theory for worship material, namely repeating worship practices such as prayer, dhikr, and reciting the Koran by getting used to always practicing them, even becoming a routine school activity. Examples are Duha prayer, Al-Ma'surot, learning Qiroati, and the mentoring process.

In addition to the habituation process carried out by the school, teacher encouragement is also important. According to him, these impulses can be material or non-material, they can also be gestures. Material objects, for example by making rewards according to the age and characteristics of students. Meanwhile, providing non-material stimuli can be in the form of praise/linguistic stimuli such as "wow, that's great for you son", "Your answer is correct and good" or "Thank you, son, you are very brave and confident" (Suswandari, 2021). Meanwhile, encouragement cues in the form of applause from students or thumbs up from educators. That way encouragement can become an exemplary example concerning ethics and normative values. Educators must also provide examples of how to appreciate friend's opinions, dress etiquette in class, the etiquette of talking to young and older people, and other behaviors that are following the values and norms/code of ethics of an educator. That this affects student responses both to object stimuli, non-object stimuli, cues, and examples of teacher behavior.

Examining further, several fifth-grade students gave affirmations to the activities carried out by PAI teachers in applying behavioristic theory. Some students said they were happy with the teaching and learning process taught by Ustad Matori, because the method was interesting and made students enthusiastic. One of the things they like is that Mr. Matori often teaches religious material by turning it into songs or chants that are not boring, sometimes he also uses teaching aids in religious practices such as praying the funeral with dolls, then the pilgrimage practice is carried out in class with the table placed in the middle and then used as a ka'bah or with the encouragement of small games.

CONCLUSION

Islamic Religious Education is an effort to transfer knowledge and internalize Islamic values through learning activities and coaching students so that they understand and can practice the teachings of their religion in everyday life. Islamic religious education in elementary schools aims to develop students' faith through the transfer of knowledge, religious experience, and appreciation of Islamic teachings. Students are expected to become a generation of Muslims who always experience an increase in faith and piety in their lives, as a provision for continuing to a higher level of education. The scope of Islamic religious education study at the elementary level includes material on the Koran, creeds, worship, morals, fiqh, and the history of Islamic culture.

According to the learning theory of behaviorism, learning is a transformation of behavior that can be seen and measured, which is obtained through the interaction between encouragement and reaction. Supporters of this theory include E.L. Thorndike with the Connectionism theory. The implementation of behavioristic learning theory is highly permissible and recommended to be realized in the PAI learning process. Thorndike argued that behavior transformation can be realized if the provision of stimulus and repetition is carried out on an ongoing basis.

The implementation of behavioristic learning theory in Islamic Religious Education learning at SDIT Alam Al-Hikmah is carried out by providing motivation, reinforcement, and encouragement, as well as exercises, rewards, and punishments. The stimulus can be done by providing stimulation to create students' interest in Islamic religious education. Sanctions and rewards come in the form of threats or instructions, for example in tahfidz materials or memorizing the Qur'an. If students do not remember, there will be sanctions. If they can memorize, they will be rewarded and will get good grades.

The process of applying this behavioristic learning theory is the process of forming behavior, namely encouraging students to achieve certain conditions such as good learning outcomes or good behavior. through the stimulus given by the teacher and hope that the responses given by students are under what has been targeted. This makes it easier for teachers to educate their students to form behavior that is following the Islamic teachings values.

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