

Efforts to Improve Students' Learning Outcomes on Moral Aspects with Demonstration and RolePlaying Method at SMA Negeri Lawe Sumur

Ihsan Sawabi ✉, SMA Negeri Lawe Sumur, Indonesia

✉ ihsansawabi446@gmail.com

Abstract: This research aims to improve student learning outcomes in learning Islamic religious education by using demonstration and play methods. This research is a classroom action research that uses four steps, namely planning, action, observation and reflection. The subjects of this research are high school students. The data of this research was obtained with test and observation techniques. Tests are used to measure learning outcomes and observations are used to analyze the learning activities of teachers and students. The data analysis technique used in this research is descriptive statistics by comparing the results obtained with research success indicators. The results of the research show that demonstration and play methods can improve student learning outcomes in learning Islamic religious education. This can be seen from the increase in the percentage of student learning completion in each cycle with details of the pre-cycle 44.71%, the first cycle 79.39% and in the second cycle it increased to 89.96%. Thus, the use of demonstration and play methods can be used as an alternative to improve student learning outcomes in Islamic religious education.

Keywords: Demonstration and play methods, learning outcomes, Islamic religious education.

Received August 29, 2024; **Accepted** October 26, 2024; **Published** December 31, 2024

Citation: Sawabi, I. (2024). Efforts to Improve Students' Learning Outcomes on Moral Aspects with Demonstration and Role Playing Method at SMA Negeri Lawe Sumur. *Jurnal Profesi Guru Indonesia*. 1(4). 273–287.

Published by Mandailing Global Edukasia © 2024.

INTRODUCTION

Religious education is an integrated part that is included in the education curriculum as well as attached to each subject as part of value education. Therefore, religious values will always provide a pattern to national education. According to Law No. 20 of 2003 on the National Education System Article 1 paragraph 1 states that education is a conscious and planned effort to create a learning environment and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, as well as the skills needed by themselves, the community, the nation and the country. The purpose of education is formulated in accordance with Law No. 20 of 2003, article 3, that is to develop the potential of students, in order to become human beings who believe and fear God Almighty, have noble character, health, knowledge, ability, creativity, independence, and become democratic and responsible citizens. 2

In addition to the purpose of education, the purpose of the school is also formulated. In Government Regulation Number 19 of 2005 regarding the National Education Standards Chapter V Article 26 it is explained that the Competency Standards for Graduates at the basic education level aim to lay the foundation of intelligence, knowledge, personality, noble character, as well as skills to live independently and follow further education. Competency standards for graduates in general secondary education units aim to improve intelligence, knowledge, personality, noble character, as well as skills to live independently and follow further education in accordance with their profession. At the secondary education level, religious education is compulsory education. So religious education in the national education system is very important.

The question or challenge faced in the implementation of religious education as a subject in schools today is how to make religious education not only teach knowledge about religion, but can instruct students to become human beings who really have strong religious qualities. In this way, the religious education material is not only knowledge, but can shape the attitude and personality of the students so that they become a person of faith and piety in the true sense, especially at times like now when there seem to be symptoms of a shift in existing values as a result of the advancement of science and technology. Competency standards for graduates at the higher education level aim to prepare students to become members of society with noble character, possessing knowledge, skills, independence, and attitude to discover, develop, and apply knowledge, technology and art, which are beneficial to humanity. The subject of Islamic Religious Education is a subject whose position is equivalent to other subjects, so Islamic Religious Education has its own characteristics. These characteristics include the following: Ministry of National Education of the Republic of Indonesia, Syllabus Preparation Guide (Jakarta: Dirjen Pendkan Dasar dan Menengah, 2006), p.6. 1) Islamic Religious Education is a subject developed from the basic teachings found in the Islamic religion, so that Islamic Religious Education is an inseparable part of Islamic teachings; 2) Islamic Religious Education is a core subject which is an important component so that it cannot be separated from other subjects because Islamic Religious Education aims to develop the moral and personality of students; 3) The subject of Islamic Religious Education is aimed at forming students who have noble character, noble character and have enough knowledge about the life patterns of people who believe and fear Allah SWT; 4) The basic principles of learning Islamic Religious Education are expressed in three aspects of the basic framework of Islamic teachings, namely aqidah, syariah and morals. Aqeedah contains an explanation of the concept of faith, while Sharia contains an explanation of the concept of worship and muamalah and morals contains an explanation of the concept of ihsan or praiseworthy qualities; 5) The ultimate goal of learning Islamic Religious Education is the formation of students who have moral character. Thus, moral education is the soul of Islamic Religious Education; 6) Islamic Religious Education is a compulsory subject that must be followed by all Muslim students.

Furthermore, the purpose of Islamic Religious Education in Senior High Schools (SMA) is set forth in the Regulation of the Minister of National Education on Competency Standards for Graduates for Basic and Secondary Education Units as follows: 1) To grow and develop the faith through the provision, nurturing, and development of knowledge, appreciation, practice, habituation, and experience of students about the Islamic religion so that they become Muslims who continue to develop their faith and piety to Allah SWT; 2) Creating Indonesian people who are religiously obedient and have noble morals, namely people who are knowledgeable, diligent in worship, intelligent, productive, honest, fair, ethical, disciplined, tolerant, maintain personal and social harmony and develop a religious culture in the school community.⁵

Islamic education is a process carried out to create human beings who are whole, faithful and fear God and able to realize their existence as the caliph of God on earth, which is based on the teachings of the Qur'an and sunnah, and create a perfect human being after the education process is over.⁷ Islamic Religious Education is an effort in the form of

guidance and nurturing for students so that later after completing their education they can understand and practice the teachings of Islam and make it their way of life for the sake of safety and well-being in this world and in the hereafter. The purpose of education should be directed at the development of all the potential that a person has towards their perfect development, namely physical, intellectual and moral development. Islamic religious education should have a religious and normative pattern, that is, so that students become a Muslim who, in addition to mastering various knowledge about Islam, is also willing and able to practice it well in the form of strong religious practice, as well as noble character. Moral education is the spirit of Islamic Religious Education which is an extension of the purpose of national education in general. This does not mean that Islamic Religious Education ignores physical education or other practical education, but the meaning is that Islamic Religious Education becomes a balance of the needs of the students themselves, because in addition to needing physical education, intellect and knowledge, they also need mental education, character, feelings, will, taste and personality. Thus, Islamic Religious Education occupies a strategic position in preparing superior, reliable, and ethical human resources.

Thus, the purpose of Islamic education is the formation of morals and character that are capable of producing moral people, men and women, who have a clean soul, strong will, true ideals and high morals, know the meaning of obligations and their implementation, respect human rights, know the difference between good and bad, avoid reprehensible actions, and remember God in every job they do. Ali Al-Jumlati said that the general purpose of education held by Al-Qabisi is to develop children's moral strength, cultivate a love of religion, hold fast to its teachings, and behave in accordance with pure religious values. ⁷ The purpose of moral education as formulated by Ibn Miskawaih is the realization of an inner attitude that is able to encourage spontaneously to give birth to all deeds of good value. ⁸ According to Ibn Sina, the purpose of education should be directed at the development of all potential possessed by a person towards perfect development, namely physical, intellectual and moral development. ⁹ Islam as the perfect heavenly religion contains various aspects. In general, there is an aspect of belief, an aspect of worship and an aspect of morals. A true Muslim should be able to practice these three aspects integrally. For example, someone who has the right faith will worship according to the guidance and at the same time will be actualized in attitude through good morals. Like a tree, faith is its roots, worship is its trunk, branches and twigs, then morals are its leaves, fruits and flowers. It can be said that morals are the result of all the practices of a Muslim.

Islamic teachings are a guide for humans to create a life full of grace. The manifest form of God's mercy is safety, health, peace, prosperity, and happiness in this world and in the hereafter. These things are included in the meaning of the word "hasanah" which in Islamic law is called "maslahah" (safety). Consciously or unconsciously, felt or not felt, our life conditions keep changing. Nowadays, we have left the old age and are moving towards a new age (modern age). The new age that we are heading towards will be very different from the old age that we have left behind. In this new age, various dimensions of human life are experiencing changes and these changes can be observed from the empirical phenomena of community life, both in our environment, in our region, in our country, and even abroad. One of the aspects of human life that is experiencing radical changes in this era is the moral dimension. As a result of globalization and all its supporting devices, the values of al-akhlaq al-karimah that have been guided by society are being "challenged". Old standards, norms, and benchmarks regarding the way we feel, think, act, and express are beginning to shift towards new standards, norms, and benchmarks whose validity is always debated. A simple example of this is related to the "half-naked" clothing fashion that many of our young women use today. Nowadays, many women wear clothes that are considered "cheap", "disgusting", even degrading their own dignity and worth, and therefore should be banned.

In addition, women now prefer to wear such clothes because they are considered fashionable, artistic, expressive, and modern, and therefore allowed. In everyday life, I

always see many models of women's clothes now that clearly do not cover the private parts or which cannot be considered to fulfill the purpose of covering the public parts. For example, various models of simple clothes and clothes that are open in certain parts as well as various pants and tight shirts that do not protect, even tend to show off the shape of the wearer's body because they still tend to invite defamation, so dressing like that still exposes a part of the aurat. Therefore, revealing the aurat is haram, so wearing clothes that depict the shape of the body is also haram; Considering that according to Islam, the main function of clothing is to cover the private parts, then other interests related to clothing, such as decoration and beauty, are not allowed to violate this main function. 11

Islamic law is essentially a guarantee to create benefits in the lives of mankind. One of those benefits is "manners" or good manners including the manners of dressing and decorating as well as visiting and receiving guests. Etiquette is polite manners or ethics. The etiquette of dressing and decorating is adab or a way of applying good manners in dressing in accordance with Islamic teachings. In Islam, dressing and adorning is not only to cover the body and beautify the face, but most importantly to cover private parts.

Islamic teachings are a guide for humans to create a life full of grace. The manifest form of God's mercy is safety, health, peace, prosperity, and happiness in this world and in the hereafter. These things are included in the meaning of the word "hasanah" which in Islamic law is called "maslahah" (safety). Consciously or unconsciously, felt or not felt, our life conditions keep changing. Nowadays, we have left the old age and are moving towards a new age (modern age). The new age that we are heading towards will be very different from the old age that we have left behind. In this new age, various dimensions of human life are experiencing changes and these changes can be observed from the empirical phenomena of community life, both in our environment, in our region, in our country, and even abroad. One of the aspects of human life that is experiencing radical changes in this era is the moral dimension. As a result of globalization and all its supporting devices, the values of al-akhlaq al-karimah that have been guided by society are being "challenged". Old standards, norms, and benchmarks regarding the way we feel, think, act, and express are beginning to shift towards new standards, norms, and benchmarks whose validity is always debated.

A simple example of this is related to the "half-naked" clothing fashion that many of our young women use today. Nowadays, many women wear clothes that are considered "cheap", "disgusting", even degrading their own dignity and worth, and therefore should be banned. In addition, women now prefer to wear such clothes because they are considered fashionable, artistic, expressive, and modern, and therefore allowed. In everyday life, I always see many models of women's clothes now that clearly do not cover the private parts or which cannot be considered to fulfill the purpose of covering the public parts. For example, various models of simple clothes and clothes that are open in certain parts as well as various pants and tight shirts that do not protect, even tend to show off the shape of the wearer's body because they still tend to invite defamation, so dressing like that still exposes a part of the aurat. Therefore, revealing the aurat is haram, so wearing clothes that depict the shape of the body is also haram; Considering that according to Islam, the main function of clothing is to cover the private parts, then other interests related to clothing, such as decoration and beauty, are not allowed to violate this main function.

Islamic law is essentially a guarantee to create benefits in the lives of mankind. One of those benefits is "manners" or good manners including the manners of dressing and decorating as well as visiting and receiving guests. Etiquette is polite manners or ethics. The etiquette of dressing and decorating is adab or a way of applying good manners in dressing in accordance with Islamic teachings. In Islam, dressing and adorning is not only to cover the body and beautify the face, but most importantly to cover private parts. Islam recognizes etiquette in welcoming and interacting with guests, namely: 1) Greeting guests with sincerity and a face full of hospitality; 2) Do not differentiate the attitude towards guests who come to our house, except in the level of piety and the level of kinship; 3) Don't

discriminate against guests, such as the rich or officials with an exaggerated attitude or neglecting the guest because he is a poor person. Good manners or manners apply to everyone, both men and women, old and young, even children. Therefore, good manners should be taught as early as possible, that is, from the time the child is young by taking examples from his parents and other family members. The preaching material of the Messenger of Allah, peace be upon him, so that he laid the foundations of the preaching material of the Meccan period with the aspect of morality. Good morals will easily accept the truth, therefore the Prophet, peace be upon him, always set a good example for his friends. Through direct applications and demonstrated by the Prophet SAW and the companions. One of the hadiths related to demonstration is: Meaning: Pray as you see me pray.

Keeping in mind that good manners or good manners are practiced as early as possible and continuously means that teachers as educators are also responsible for forming good manners or good manners in students so that they become good and in accordance with Islamic teachings because the teacher's job is not only to teach but also to educate. Educating according to the concept of Islam is not just teaching, but also training, getting used to, guiding, encouraging, developing, moving, directing, setting an example, and facilitating the learning process in order to empower all the potential or powers possessed by students to the maximum, because the purpose of Islamic education is not only to strive for the formation of intelligent and skilled individuals, but also to develop the potential of students to become human beings who believe and fear God Almighty, with noble character and so on.

According to An-Nahlawi quoted by Dja'far Siddik, there are ten basic guidelines that should be possessed and practiced by an educator, namely: 1) Having a rabbaniyah character and nature that is manifested in his goals, behavior, and mindset; 2) Being sincere; 3) Being patient in teaching various knowledge to students; 4) Honestly convey what he knows; 5) Always equip yourself with knowledge and willingness to continue studying it; 6) Able to use various teaching methods that are in accordance with the principles of using the method; 7) Able to manage classes and students, firm in action and proportional; 8) Knowing the psychological life of students; 9) Respond to various conditions and developments in the world that affect students' souls, beliefs and thinking patterns; 11) Be fair to the students. Nowadays the world of Islamic education has lost a model. Both models to be followed and models in delivery. The learning process is not separated from the role of the teacher as an instructor who has the obligation to find, find and hopefully be able to solve the learning problems faced by the students. Therefore, teachers are required to be creative in choosing learning models and learning strategies that are appropriate to be able to explain theories and concepts that are sometimes abstract in order to be visualized so that they are easily understood and understood by students.

Islamic Religious Education teachers tend to convey moral material with lectures and rarely demonstrate the material that should be demonstrated especially by using a variety of pleasant methods such as using demonstration methods and role playing that create a lively atmosphere and are easier for students to understand. In the situation of teachers who have been teaching all this time who always use the lecture method so that there is learning of Islamic Religious Education that is watching in the class and satisfying for the students. Learning is a pleasant thing, because isn't it by learning they get new things that they didn't know before. What's more, the teacher is considered as a source/center of learning, while he cannot be a good role model. In addition to that, the learning outcomes are not as expected because the students master the moral material theoretically but not practically.

The main purpose of moral education is First, to preserve the students so that throughout their lives they remain in His nature, both in the sense of being pure and clean from sin and immorality, as well as in the sense of professing shahadad or monotheism to Allah SWT. Second, to inculcate the principles, rules, or norms about good and bad or

commendable and reprehensible into the students and their personalities so that they are able to choose to display good or commendable behavior and avoid or abandon all bad or reprehensible behavior in their lives. In relation to the existence of Islamic Religious Education as a balancer of the educational needs of students, the learning of Islamic Religious Education at every type, path and level of education should contribute to the formation of the students' personality, both in the cognitive, psychomotor and affective aspects. In order to realize all that, Islamic Religious Education learning should be packed with active, creative, effective, interesting, challenging and enjoyable learning methods and strategies.

The general phenomenon found in the learning of Islamic Religious Education shows that the implementation process of Islamic Religious Education is still material-based, teachers in general have not been able to develop an active and conducive form of learning. This can be understood because the learning process tends to be dominated by the teacher, communication is one-way because the teacher is burdened by the target of completing the curriculum. The paradigm adopted by the teachers is still oriented towards teaching the material and gives very little learning experience to the students. The learning process does not train learning skills. Whereas in the 2006 curriculum it has been entrusted that learning is directed at the achievement of competency standards and basic competencies that contain three domains of competence: cognitive, affective and psychomotor.

The levels of learning outcomes according to each domain are as follows: a) Cognitive domain, which deals with intellectual learning outcomes. It consists of 6 aspects namely knowledge, understanding, application, analysis, synthesis and evaluation; b) The affective realm, which deals with attitudes and values. The affective realm includes five levels of ability, namely receiving, giving a response or answer, evaluating organization and characterization with a value or value complex; c) The psychomotor realm, which is concerned with worship skills, manipulation of objects, neuromuscular coordination (connecting and observing).

A classic problem that continues to emerge in the world of education today is the low level of student activity in the teaching and learning process, which has an impact on low learning performance. The learning process in the classroom is directed to the ability to memorize information, the students' brains are forced to remember and accumulate various information without any demands to understand the information they remember in order to connect it with everyday life. The vacuum of the atmosphere and the passivity of the students in the learning process is a factor hindering the achievement of the purpose of Islamic Religious Education. Another phenomenon is that Islamic Religious Education teachers are used to using the lecture and question-and-answer method. In fact, this method is less able to arouse the students' activity in learning, so that the students' learning results are still categorized as low.

The low learning outcomes of students on Islamic Religious Education subjects in the moral aspect, especially regarding the manners of dressing and adorning and visiting and receiving guests can be seen in everyday life, still many students who dress and decorate and visit and receive guests do not show conformity with the teachings of Islam. It can be seen from the example of students who are dressed to cover their private parts too tight, showing their navel and pants, the fabric is too thin to invite an unpleasant look to those who look at it. And also many students who come to the teacher's house, the manner of visiting is not polite and not in accordance with the teachings of Islam. It is also seen that many students who enter the office of the teacher's council go straight in without saying hello or permission. The method of problem solving used in this research is to use demonstration and role playing methods. By using the method, it is expected to improve the learning outcomes of students in Islamic religious subjects: aspects of morals, material, manners, dressing and decorating, and visiting and receiving guests in class X-1 SMA Negeri I Siantan.

METHODS

This type of research is a qualitative research that refers to the meaning, concept, definition, characteristics, metaphors, symbols and presentation of everything. This research aims to express an effort to improve the learning process by improving the learning outcomes of students on the moral aspects of dressing and decorating as well as visiting and receiving guests by using the method of demonstration and role playing in class X SMA Negeri Lawe Sumur. Research is a systematic effort to provide solutions to problems.⁵⁴ Meanwhile, Hilway Tyrus in his book introduction to research, quoted from Mohammad Ali, presents the meaning of research as a way to understand something through research or efforts to find evidence that appears in relation to the problem, which is done very carefully until the solution is obtained.⁵⁵ So research can be said to be all activities of search, research and experiments naturally in a certain field to obtain new facts or principles and understanding and to raise the level of knowledge and technology.

Aqib et al, put forward class action research (PTK) which is research conducted by teachers in their own classes through self-reflection with the aim of improving performance so that the learning outcomes of students increase. ⁵⁶ While according to Smith and Cormak as quoted by Mpleong. J defines that Classroom Action Research is a process to obtain the results of changes in utilizing the results of the changes obtained in the research. Classroom action research (CAR) is action research carried out by teachers in the classroom with the aim of improving the quality of learning practices in the class. which focuses on the learning and teaching process that occurs in the classroom. This research should be aimed at things that happen in the classroom, such as lack of interest, attention and participation of students in following the learning process. So that by researching the actions of this class, we can find a solution to the problem.

Action research is essentially a chain of "research-action-research-action-...", which is done cyclically, in order to solve a problem, until the problem is solved. There are several types of action research, two of which are individual action research and collaborative action research (CAR). So CAR can mean two things, namely classroom action research and collaborative action research; both refer to the same thing. Action research includes qualitative research even though the data collected can be quantitative in nature. Action research is different from formal research, which aims to test hypotheses and develop general theories. Action research aims to improve performance, its nature is contextual and the results are not to be generalized. However, the results of action research can be applied by other people who have a background similar to that of the researcher.

Classroom action research term in English Classroom Action Research (CAR). From the name already shows the content contained in it, which is a research activity carried out in class. Because there are three words that make up the meaning, there are three meanings explained. (1) Research, showing an activity of observing an object by using certain methodological methods and rules to obtain data or information that is useful in improving the quality of something that is of interest and important to the researcher. (2) Action, indicating a movement of activity that is deliberately carried out with a specific purpose. (3) Class, in this case is not tied to the sense of the classroom, but in a more specific sense. So it can be concluded that class action research is a reflection on learning activities in the form of an action, which is deliberately brought up and happens in a class together. Class action research is an approach to improve education through change, by encouraging teachers to think about their own teaching practices in order to be critical of their own teaching practices, and to want to change them. This research took place at Lawe Sumur State High School which is located in Lawe Sumur Village, Lawe Sumur District, Southeast Aceh Regency. The location of this class action research is class X with a total of 30 students, consisting of 11 male students and 9 female students. This research was carried out on the 1st week of February to the 3rd week of February 2021.

Analysis means doing research to understand the structure of a phenomena that occurs in the field. Analysis is carried out by examining the phenomena or events as a whole, as well as the parts that make up the phenomena and their interrelationships. In Class Action Research, data is done by researchers from the beginning on every aspect of the research activity.⁵⁷ The stage after data collection is data analysis. The data analysis technique used is in accordance with the type of data obtained. In the implementation of action research in this class, there are two types of data that can be collected by researchers, namely: 1) Quantitative data (values of student learning outcomes) that can be analyzed descriptively. In this case, the researcher used descriptive statistical analysis. For example, finding the average value, the percentage of student learning success, etc.; 2) Qualitative data, which is data in the form of information in the form of sentences that give an overview of the students' experiences about the level of student learning outcomes. Qualitative data in the form of interviews, observation results, and questionnaire results.

Data reduction is done by selecting relevant, important and meaningful data from the beginning of data collection to the preparation of the researcher's report. The results of the test, the results of the observation notes, the results of the questionnaire, and the results of the interviews have not yet been able to provide clear information. The presentation of data is done in the framework of organizing the results of the reduction, by organizing in a narrative way a group of information that has been obtained from the results of the reduction, so that it can be concluded and then give action. What is meant by information in this research is a description of the process of learning activities, student responses during learning activities, results obtained as a result of giving actions, notes that are the result of observations, questionnaire results, about student responses.

Drawing conclusions is giving conclusions about the results of interpretation and evaluation. This activity includes finding the meaning of the data and providing explanations. Next, verification is carried out, which is testing the truth, robustness and matching the meanings that emerge from the data. The performance indicators in this research are: Students' understanding of the concept of morals reached the KKM (Minimum Completion Criteria) value of 75. From the results of the observation sheet and the results of the post test, it was assessed that the class actions carried out by the teacher resulted in significant changes. Indicators of change can be seen from, among others: (1) the behavior of students in learning is more active, communicative, effective, and feel happy so that students are motivated to study seriously, (2) The post-test results of students show an improvement.

If cycle 1 has not reached the expected appropriate indicators or has not been able to overcome the problem, then it is necessary to continue in research activities in cycle II, likewise it can happen that in cycle II it has not been able to improve learning outcomes, cycle III research is continued and so on until significant progress is obtained in solving the problem, or until all the target items in the observation guide are met and the learning outcomes of students increase. Cycle II. The researcher analyzed the development that occurred in cycle I. The researcher carried out learning activities based on consideration of the weaknesses that occurred in cycle I. The weaknesses of the weaknesses are improved by improving them to obtain good results, as for the stages are: a) Review and plan new actions on aspects that have not been completed; b) Implementing new actions, as well as monitoring aspects in learning activities; c) Evaluate learning outcomes according to achievement indicators; d) Analyze data and reflect. Cycle III. If in cycle II the level of completion of the students has not reached the expected level of completion, which is the completion criteria of 80% with a minimum score of 70 and if all the problems as formulated have not been answered, they will proceed to cycle III. The activities carried out in this cycle refer to the actions carried out in cycle II. However, when the criterion of completeness has been reached and the problems that have been formulated have been answered enough to cycle II. Furthermore, assuming that in cycle III the level of completeness and problems are not answered as expected, it means that the

method of demonstration and role playing is less suitable for discussing the manners of dressing and decorating as well as visiting and receiving guests.

RESULTS

The results in this research are described in stages in the form of learning cycles that are carried out in the learning and teaching process in the classroom. The data display is adapted to research problems that include planning data and the learning process. Planning data in the form of written teaching preparation in the form of a Learning Implementation Plan (RPP). Data on the learning process of dressing and decorating as well as visiting and receiving guests with demonstration and role playing methods. In this research, it will be explained based on the data collected by researchers and collaborating teachers (RH).

The data is taken through observations and documents as field defects according to the background of the learning process taking place following interviews, test results, data analysis and research findings in each learning cycle described as follows: 1) Pre Action Description. Before carrying out the research, the researcher first conducted a preliminary study at SMA Negeri Lawe Sumur on January 16, 2021. The researcher met the principal to convey the researcher's intention to conduct a class action research in class X of SMA Negeri Lawe Sumur. The school principal welcomes and approves the class action activities that will be carried out, especially since so far research activities, especially class action research, have never been held. On that occasion, the researcher also requested permission from the school principal for all activities relevant to class activities, for example using the facilities and infrastructure available at the school. On the same day, the researcher held a meeting with the Islamic Religious Education subject teacher to accompany the researcher as a collaborator in the class action research that will be implemented. The Islamic Religious Education subject teacher also welcomed the researcher's intention to conduct class action research. Then the researcher conveyed the above meaning to the collaborators to help the implementation of class action research. In this case, the collaborator that the researcher chose is a teacher of Islamic Religious Education who also teaches at SMA Negeri Lawe Sumur; 2) Implementation Description of Cycle 1 (First) Cycle I (first) of this class action research was carried out on January 18, 2021, with a total of 30 students consisting of 21 males and 9 females. The learning process of Islamic Religious Education for the material of dressing and decorating as well as visiting and receiving guests with a time allocation of 2 x 45 minutes.

The results of the observation of student activity in cycle I can be seen in table 1, the format of the student activity observation sheet can be seen in appendix 12. Analysis of data obtained from observation using descriptive percentage analysis. The scores obtained from each indicator of each student are added up and the result is called a score. The way to calculate the percentage of student activity is to divide the total activity score by the total activity score which is then multiplied by 100%. Thus, the level of student activity found in cycle I (first) can be said to have not reached the success indicator in class action research, because the indicator that the researcher has fixed is 80%. So the researcher concluded that in cycle I (first) the activity of students in demonstrating and role-playing is still low.

The figure of 74.7% is a cumulative figure from the indicator of attitude, activity, response, ability, cooperation and the correctness of the students' shari'a in learning with the demonstration method and role playing. The attitude in question is the attitude of students in behaving and appreciating their friends during the learning process, for example listening to their friends' opinions, not making a fuss, and behaving politely during the learning process. This attitude is seen up to 74%. Furthermore, it can be seen that the level of student activity in presenting opinions and expressing ideas clearly reached 74%. Student response in responding to problems that occur in the learning process, this response reached 76%. The students' ability to implement the learning

process reached 73.3%. The cooperation of students with other students and fellow students in the learning process, this is seen to reach 75.3%, and the truth of sharia, which is the truth of students according to Islamic teachings in the learning process, reached 75.3%. The learning outcomes of students in cycle I (first) are known after the teacher conducts an evaluation or competency test at the end of learning on the demonstration method and role playing.

Based on the data obtained that there are 36.7% of students who are stated to have completed learning or are competent in the material taught. While there are 63.3% of those who have not completed their studies or are not competent in the material being taught. So even though the implementation of demonstration method learning and playing a role in Islamic religious education learning: the moral aspect in class X of SMA Negeri Lawe Sumur there is a positive change in the learning outcomes, but the learning outcomes have not reached the classical completion value of 80%. From the table above, the completion of the students reached 36.7%, consisting of 10% very competent, 16.7% competent and 10% fairly competent. While the incomplete reached 63.3%. The results show that in cycle I (first) classically, the students have not finished yet. The data in the table above is the researcher's analysis of the students' answers at the time of the competency test.

Competency test in learning demonstration method and role playing has the function to accurately know the competence of the students, give reinforcement to the students, improve the learning outcomes of the students and so on. The initial response given by the students is related to the technical implementation of learning with the demonstration method and role playing. This is because this learning method is still foreign and has not even been done by Islamic Religious Education teachers. When the researcher explained the material and how to dress and decorate as well as visiting and receiving guests according to Islamic teachings, it appeared that some students were still confused, not understanding how to cover their private parts, adorn themselves, visit and receive guests according to Islamic teachings. For example, Nurhayati, one of the students who asked: Mother, how do you follow the teachings of Islam with clothing models in this modern age? The response of the students above shows that there are still students who are still confused about dressing or covering their aurat properly according to Islamic Shari'a. While the results of the researcher's interview with one of the students (HP) said the following: "Learning by using the demonstration method and role playing is very pleasant and easier for me to understand." Ibu Rodeah as a collaborator also submitted:

"Learning like this is quite good in contrast to expository learning using the lecture method, in my opinion we should calculate the time correctly." Students have a positive response to learning Islamic Religious Education. Therefore, researchers should plan more clearly instructions or learning methods so that students better understand techniques or learning methods with demonstration and role playing methods. From some of the data analysis expressed above, it can be concluded that the learning implementation of cycle I (first) has not yet reached the percentage criteria that have been set, which is classically 80%. The implementation of teaching and learning activities in cycle I (first) is still lacking, so there is a need for a revision so that the class action activities of cycle II (second) can be carried out properly.

The implementation of teaching and learning activities for cycle II (second) was carried out on January 25, 2021, with a total of 30 students. In this case the researcher acts as an instructor. The teaching and learning process refers to the learning plan that has been prepared. The implementation of actions is carried out during two hours of lessons, which are 2x45 minutes which are divided into three stages, namely initial activities, core activities and final or closing activities. (1) Initial Activities (10 minutes). At this early stage, the researcher and collaborator (RH) entered the class, greeting "Assalamu`alaikum" and the students responded with the greeting "Wa`alaikumussalam warohmatullahi wabarakatuh". Then condition the class by greeting the students first, and ask the students to spread the clothes, tables, chairs and classroom equipment that are

still not neat and check the cleanliness of the class. Then the researchers and collaborators sat down and then the students led by the head of the class did the daily work they were used to at school, namely preparing the class, saying hello and praying before the lesson started. After the students said their greetings and prayed, the researcher dismissed the students one by one.

Further, the researcher guided the students to prepare chairs and guest tables in front of the class and divide the groups of students. After preparing the chairs and tables, the researcher told the students to sit back down, then the researcher conveyed the purpose and learning material that we will learn today, which is to dress and decorate and host and receive guests by using demonstration methods and role playing. (2). Core Activity (70 minutes) In this core activity, the researcher explains the material of dressing and decorating as well as hosting and receiving guests. After explaining the material, the researcher demonstrated the material. The researcher explained the steps of the demonstration method and role playing, then the researcher gave the opportunity to groups of students to demonstrate and act out the material. Students began demonstrations and role plays about dressing up and decorating for guests and receiving guests. While the researcher guides and observes the role of the students. After the demonstration and role play the researcher conducted an evaluation. (3). Closing Activity (10 minutes) In the closing activity, the researcher concludes the material that has been taught and designates a student to reflect on the material that has been discussed. Then give the task to the students to memorize the sentences related to the material.

Analysis of data obtained from observation using descriptive percentage analysis. The scores obtained from each indicator of each student are added up and the result is called a score. The way to calculate the percentage of student activity is to divide the total activity score by the total activity score which is then multiplied by 100%. Thus, the level of student activity found in cycle II (second) can be said to have reached the indicator of success in class action research, because the indicator that the researcher has fixed is 80%. So the researcher concluded that in the II (second) cycle, the students' activities in demonstrating and role-playing are said to be complete, but need to be improved further.

The figure of 84.1% is a cumulative figure from the indicator of attitude, activity, response, ability, cooperation and the correctness of the students' shari'a in following the learning method by demonstration and role playing. The attitude in question is the attitude of students in behaving and appreciating their friends during the learning process, for example listening to their friends' opinions, not making a fuss, and behaving politely during the learning process. This attitude is seen up to 85.3%. Furthermore, it can be seen that the level of student activity in presenting opinions and expressing ideas clearly reached 84.7%. The response of students in response to the problems that occurred in the learning process, this response reached 81.3%. The ability of students in implementing the learning process reached 81.3%. Student cooperation with other students and fellow groups in the learning process, this is seen to reach 84%, and Shariah truth, which is the truth of students according to Islamic teachings in the learning process reached 88%.

DISCUSSION

Based on the results of the evaluation in cycle I, cycle II and cycle III that the researcher did, there is a positive impact that can be seen from the actions that have been taken, including: 1) Learning Activities of Learners. The aspect of student activity increased from the previous 74.7% to 84.1% to 92%. This condition is supported by several factors that can affect the learning outcomes of students. For example, in every action the researcher does a mature level of learning planning following the stages of learning the demonstration method and role playing. In addition, the students have stated that they quickly understand the Islamic Religious Education lesson on the material moral aspects of dressing and decorating as well as visiting and receiving guests through learning demonstration methods and role playing.

Indications of the emergence of student learning activities are marked by most or more than 80% (indicator of the success of class action) behaving well towards other students 94.7%, actively following learning 89.3%, responding to problems 91.3%, ability in learning 90.7%, working together in groups 90.7% and the legality of Sharia in demonstrating and acting out the material 95.3%; 2) Student Response Results From the results of the interviews and questionnaires, it can be seen that the students are very happy with learning the demonstration method and role-playing in dressing and decorating materials as well as visiting and receiving guests. It can be seen from the questionnaire of 30 students, 24 students (80%) expressed strong agreement, and 6 students (20%) expressed agreement. Students understand the material faster and easier by learning the demonstration method and role playing, out of 30 students, 27 students (90%) expressed strong agreement and 3 students (10%) expressed agreement. While students are increasingly interested in learning religious education by learning demonstration methods and role playing, out of 30 students, 27 students (90%) expressed strong agreement, 2 students (6.7%) and 1 student (3.3%) expressed disagreement; 3) Student Learning Outcomes

At the beginning of cycle I, the learning outcomes of the students did not reach the expected competence because the results of the students' completion only reached 37.7%. Further in cycle II (second), the completion of students increased to 80%. It means that in cycle II the value has reached classical completion, which is 80%. Similarly, in cycle III (third) the students' completion results were very satisfactory, reaching 90%. This means learning the material of dressing and decorating as well as visiting and receiving guests successfully by using demonstration methods and role playing. This is reinforced by the statement of Fu'ad bin Abdul Aziz Asy-Syalhub, that presenting and presenting the subject matter through the lecture method is a good medium in acquiring and seeking knowledge.

However, this method will be able to achieve brilliant results when combined with the practice/demonstration method. 58 One of the advantages of the demonstration method is: "students' activity and experience will increase, because students help with the implementation of a demonstration so that they receive experience that can develop their skills, and the lessons given are more durable." This demonstration method is a teaching method by demonstrating items, events, rules, and the sequence of doing an activity, either directly or through the use of teaching media that is relevant to the topic being presented. The main purpose of using the demonstration method in the learning process is to clarify the understanding of concepts and show how to do something or the process of something happening.⁶¹ The role playing method basically involves students to act out or demonstrate human behavior in relation to social problems. This method can be used in practicing the content of the new lesson, they are given the widest opportunity to role-play until they find possible problems that will be faced in the actual implementation. From the findings above, it is evident that when learning is teacher-centered, the learning outcomes are far below the ideal criterion of minimum completeness. But after teacher-centered learning has changed to student-centered, students are motivated to be active because the demonstration and role-play methods give them great opportunities to work together, participate, and aspire. Student-based learning is what is desired as stated in the National Education Standard which states that the learning process in the education unit is conducted interactively, inspiring, fun, challenging, motivating students to actively participate, as well as providing enough space for initiative, In line with that, Dja'far Siddik stated that educating according to the Islamic concept is not just teaching, but also training, getting used to, guiding, giving encouragement, developing, mobilizing, directing, setting examples, and facilitating the learning process in order to empower all potential or powers. which the students have maximally.

Wina Sanjaya revealed that learning is a process of developing the cognitive, affective and psychomotor abilities of students at the same time. To make it happen, it is necessary to select a strategy that can develop all the potential and personality aspects of the students in an integrated manner. The findings of this research also emphasize the role

of teachers as facilitators for students. Teachers are like stepping stones to a higher and more complex understanding. The teacher's role as a facilitator means that the teacher gives students a certain amount of help or knowledge in the early stages of learning, then reduces the help and gives the widest possible opportunity to students to take responsibility. Because, a higher mental function for students generally appears when there is cooperation between individuals and students. Despite this, the learning outcomes achieved by students are still influenced by factors that come from outside themselves, called the environment. One of the most dominant learning environments affecting learning outcomes at school is the quality of teaching managed by teachers. The learning outcomes are essentially implicit in the teaching objectives.

CONCLUSION

Based on the class action research that has been done using the demonstration method and role playing, it can be concluded: 1) Student activity during the learning process by applying the demonstration method and role playing shows a satisfactory improvement. This can be seen from the results of the percentage of students in cycle I (first) 74.7%, meeting cycle II (second) to 84.1%, and meeting cycle III (third) increased to 92%; 2) The students' response to the learning process with the application of demonstration methods and role playing on the material dressed and decorated as well as visiting and receiving guests, showing that the students feel comfortable and easily understand the material applied in the research; 3) The learning outcomes of X class SMA Negeri Lawe Sumur students in the 2020/2021 academic year increased for the very good category from 36.7% in the final test of the first meeting to 80% in the final test of the second meeting and to 90% in the final test of the third meeting.

REFERENCES

- Arikunto, S. (2002). *Prosedur Penelitian*. Bandung: Rineka Cipta.
- Dasopang, M. D., Lubis, A. H., & Dasopang, H. R. (2022). How do Millennial Parents Internalize Islamic Values in Their Early Childhood in the Digital Era? *AL-ISHLAH: Jurnal Pendidikan*, 14(1), 697–708.
- Dasopang, M. D., Nasution, I. F. A., & Lubis, A. H. (2023). The Role of Religious and Cultural Education as A Resolution of Radicalism Conflict in Sibolga Community. *HTS Theological Studies*, 79(1), 1–7.
- Erawadi, E., Hamka, H., & Juliana, F. (2017). The Analysis of Student's Stressed Syllables Mastery at Sixth Semester of TBI in IAIN Padangsidimpuan. *English Education: English Journal for Teaching and Learning*, 5(1), 44–57.
- Fatimah, A., & Maryani, K. (2018). Visual Literasi Media Pembelajaran Buku Cerita Anak. *Jurnal Inovasi Teknologi Pendidikan*, 5(1), 61–69. <https://doi.org/10.21831/jitp.v5i1.16212>
- Gogahu, D. G. S., & Prasetyo, T. (2020). Pengembangan Media Pembelajaran Berbasis E-Bookstory untuk Meningkatkan Literasi Membaca Siswa Sekolah Dasar. *Jurnal Basicedu*, 4(4), 1004–1015.
- Hamka, H. (2023). The Role of Principals on Teacher Performance Improvement in a Suburban School. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 15(1), 371–380.
- Hamka, H., Suen, M.-W., Anganthi, N. R. N., Haq, A. H. B., & Prasetyo, B. (2023). The Effectiveness of Gratitude Intervention in Reducing Negative Emotions in Sexual Abuse Victims. *Psikohumaniora: Jurnal Penelitian Psikologi*, 8(2), 227–240.

- Harahap, S. M., & Hamka, H. (2023). Investigating the Roles of Philosophy, Culture, Language and Islam in Angkola's Local Wisdom of 'Dalihan Na Tolu.' *HTS Teologiese Studies/Theological Studies*, 79(1), 8164.
- Hendrawati, S., Rosidin, U., & Astiani, S. (2020). Perilaku hidup bersih dan sehat (PHBS) siswa/siswi di sekolah menengah pertama negeri (SMPN). *Jurnal Perawat Indonesia*, 4(1), 295–307. <https://doi.org/https://doi.org/10.32584/jpi.v4i1.454>
- Lubis, A. H. (2019). Upaya Peningkatan Hasil Belajar Siswa Sekolah Dasar melalui Model Cooperative Learning Tipe Numered Heads Together. *FORUM PAEDAGOGIK*, 11(2), 127–143.
- Lubis, A. H. (2023). The Interactive Multimedia Based on Theo-Centric Approach as Learning Media during the Covid-19 Pandemic. *JPI (Jurnal Pendidikan Indonesia)*, 12(2), 210–222.
- Lubis, A. H., & Dasopang, M. D. (2020). Pengembangan Buku Cerita Bergambar Berbasis Augmented Reality untuk Mengakomodasi Generasi Z. *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan*, 5(6), 780–791.
- Lubis, A. H., Dasopang, M. D., Ramadhini, F., & Dalimunthe, E. M. (2022). Augmented Reality Pictorial Storybook: How does It Influence on Elementary School Mathematics Anxiety? *Premiere Educandum: Jurnal Pendidikan Dasar Dan Pembelajaran*, 12(1), 41–53.
- Lubis, A. H., & Wangid, M. N. (2019). Augmented Reality-assisted Pictorial Storybook: Media to Enhance Discipline Character of Primary School Students. *Mimbar Sekolah Dasar*, 6(1), 11–20. <https://doi.org/10.17509/mimbar-sd.v6i1.16415>
- Lubis, A. H., Yusup, F., Dasopang, M. D., & Januariyansah, S. (2021). Effectivity of Interactive Multimedia with Theocentric Approach to the Analytical Thinking Skills of Elementary School Students in Science Learning. *Premiere Educandum: Jurnal Pendidikan Dasar Dan Pembelajaran*, 11(2), 215–226.
- Manshur, U., & Ramdlani, M. (2019). Media audio visual dalam pembelajaran PAI. Al-Murabbi: Jurnal Pendidikan Agama Islam, 5(1), 1–8.
- Mardhiyah, R. H., Aldriani, S. N. F., Chitta, F., & Zulfikar, M. R. (2021). Pentingnya Keterampilan Belajar di Abad 21 sebagai Tuntutan dalam Pengembangan Sumber Daya Manusia. *Lectura: Jurnal Pendidikan*, 12(1), 29–40.
- Ningsih, Y. S., Mulia, M., & Lubis, A. H. (2023). Development of Picture Storybooks with TheoAnthropoEco Centric Approach for Elementary School Students. *AL-ISHLAH: Jurnal Pendidikan*, 15(2), 1888–1903.
- Peptiyanti, I., Ahmad, A., Dzaky, M., Fauziah, S. N., Rendi, & Puspitasari, P. (2023). Peran kurikulum merdeka dalam meningkatkan harmonisasi antara masyarakat dan sekolah. *Jurnal Pacu Pendidikan Dasar*, 3(1), 269–277. <https://doi.org/https://doi.org/10.22021/pacu.v3i1.411>
- Rahmah, S., & Lubis, A. H. (2024). Problem Posing as a Learning Model to Improve Primary School Students' Mathematics Learning Outcomes in Gayo Lues. *Journal of Indonesian Primary School*, 1(4), 93–104.
- Rahman, A., Munandar, S. A., Fitriani, A., Karlina, Y., & Yumriani. (2022). Pengertian Pendidikan, Ilmu Pendidikan dan Unsur-Unsur Pendidikan. *Al Urwatul Wutsqa: Kajian Pendidikan Islam*, 2(1), 1–8.
- Ranisa, R., Erawadi, E., & Hamka, H. (2018). Students' Mastery in Identifying Adverbs at Grade VIII SMPN 2 Batang Toru Tapanuli Selatan. *ENGLISH EDUCATION JOURNAL: English Journal for Teaching and Learning*, 6(2), 241–252.

- Ricardo, R., & Meilani, R. I. (2017). Impak Minat dan Motivasi Belajar terhadap Hasil Belajar Siswa. *Jurnal Pendidikan Manajemen Perkantoran (JPManper)*, 2(2), 188–201.
- Santi, Undang, & Kasja. (2023). Peran Guru PAI dalam Membentuk Karakter Peserta Didik di Sekolah. *Jurnal Pendidikan Tambusai*, 7(2), 16078–16084. <https://doi.org/https://doi.org/10.31004/jptam.v7i2.8918>
- Sugiyono. (2018). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta.

