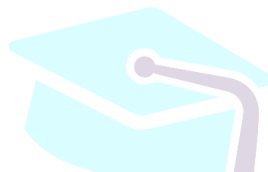# Revealing the Concept of Adaptive Islamic Education Learning with Cognitive Development in SD Negeri Ulee Kareung

Khairiyanti ✉, SD Negeri Ulee Kareung, Indonesia

✉ *khairiyanti989@gmail.com*

Abstract: This article aims to express the concept of learning Islamic religious education in primary schools. In the development of Primary School age children have their own special characteristics, the thinking ability of Primary School age children develops gradually. It needs to be understood wisely to be able to deliver the success of educational goals. This research uses a descriptive qualitative approach with the method of library research (library research). The results of the research show that Islamic religious education in primary schools is quite unique, if in the past children's thinking was still imaginative and egocentric, then now children's thinking is developing towards concrete, rational and objective thinking. The scope of the study of Islamic religious education is the Qur'an, creed, morals, fiqh/worship, and the history of Islamic culture. Educational methods that can be applied refer to the Quranic method, namely the amstal method, the qishah method, the ibrah mauidzah method, the hiwar jadali method, the uswah hasanah method, and the targhib tarhib method. Meanwhile, Islamic religious education can be implemented verbally or non-verbally, written or non-written, aimed at measuring intellectual competence, social competence, social competence and spiritual competence. Thus, Islamic religious education is expected to produce people who always strive to perfect their faith, piety, and morals, and actively build Islamic civilization.

Keywords: adaptive islamic education, elementary school, learning outcomes.

INTRODUCTION

Educational activities carried out by Muslims or what is often referred to as Islamic education reach all educational interactions, both through school and outside of school (Efendi, Lubis, and Nasution, 2018). Islamic education activities through extracurricular channels, among others, are reflected in the activities of majelis ta`lim, regenjai, boarding schools and others. Meanwhile, education, Islam through schools, among others, is created in the form of formal Islamic education institutions such as RA, MI, MTs, MA, IAIN/STAIN/PTAIS, and Islamic Religious Education (PAI) lessons in general education institutions (schools). The existence of PAI in the entire content of the general school curriculum is indeed guaranteed by UU No. 20 of 2003 on the National Education System chapter X article 37 "The primary and secondary education curriculum must include: religious education. In fact PAI is one of the compulsory subjects that must be taught in every line, type and level of education both state and private (Hartati, 2017).

Islamic Religious Education (PAI) as one of the subjects taught in schools has a very strategic role to form strong personalities of the people and nation (students); both in terms of morality and from the aspect of science and technology (Sofwan Nugraha and Supriadi and Saepul Anwar, 2014). However, the fact that we are seeing now that PAI learning in schools has become a highlight of education experts that PAI learning is less successful in instilling moral and religious values in students. This can be seen in the rampant occurrence of social fatalism in teenagers (students), such as drug abuse, robberies, promiscuity and fights, as well as other social diseases (Hartati, 2015). All of that is evidence that reinforces that the pattern of PAI learning strategies in today's schools runs conventionally-traditionally and is full of limitations (Tang, 2018). In addition, the current development of PAI learning is less responsive to the development of the era of industrial revolution 4.0. Whereas when we look at the reality of students today, they are generally very familiar with digital devices such as smart hand phones, laptops, and other digital devices. Ideally, as a PAI educator who is responsive to these conditions, he will be innovative and creative in developing learning strategies that suit the world of children (students) today (Fakhruddin, 2014).

According to Zakiyah Darajat, Islamic religious education is an effort to build and nurture students so that they can always understand the teachings of Islam comprehensively, appreciate the purpose, and ultimately be able to practice and make Islam a way of life. Therefore, when we mention Islamic education, it will include two things, namely: first educating students to behave in accordance with Islamic values or morals. second, educating female students to learn the material of Islamic teachings (lesson subjects in the form of knowledge about Islamic teachings) (Utomo, 2018). With this Hamka Abdul Aziz, divides the purpose of education based on the purpose of national education above into two targets; first, Target education of the heart, which includes; Faith, piety, noble morals, healthy, independent, democratic, and responsibility, will give birth to good people. Second, the target of brain education, including: knowledgeable, skilled, and creative, will produce intelligent people (Hamka, 2012).

The subjects of Islamic Religious Education (PAl) in Primary Schools (SD) as a whole are within the scope of the Qur'an and ai-Hadith, faith, morals, jurisprudence, and history. The scope of Islamic religious education includes the creation of harmony, harmony and balance in human relationships with Allah SWT, oneself, fellow human beings, other creatures and the environment (Hablun minallah wa hablun minannas). So Islamic religious education is a conscious effort made by educators in order to prepare students to believe, understand, and practice Islamic teachings through guidance, teaching or training activities that have been determined to achieve the goals that have been set (Sulistyowati, 2012).

The role of the teacher in teaching and learning activities is very large, a teacher must be able to create active learning, meaning that students are included in various learning activities. And it is expected to be able to increase the mental involvement of students in the teaching and learning process, students in their emotional, spiritual and intellectual aspects (Budiyanti, Rizal, and Sumarna, 2016). In addition, the teacher must be able to be a learning partner for the students, the students will learn if the teacher also learns. The teacher is responsible for improving the situation that can encourage the initiative, motivation and responsibility of the students in an active atmosphere, so that learning will be easy to understand and centered on the students. The learning activities of students should be related to the knowledge they have, skills, and values that are expected to be mastered and possessed by students (Shunhaji, 2019). Based on the background, the author feels it is important to study learning in Primary School comprehensively with the concept, purpose, material, as well as the evaluation done in Primary School, so that we as education practitioners are wiser and more critical in adapting the learning concept that suits the development of the times. The concept of learning in elementary school applies the concept of integrative education that pivots on student interests, life skills, and student

comfort. By understanding this learning concept correctly, the learning objectives will be easily achieved to the maximum.

METHODS

This research uses a descriptive qualitative approach with the library research method. As for the data collection technique by collecting several references in the form of books, articles, documents and links related to the learning of Islamic Religious Education in Primary Schools. The data analysis technique used in this research is content analysis with the stages of data display, data reduction and drawing conclusions.

RESULTS

Islamic Religious Education Policy in elementary school is part of Islamic education. Islamic education is a subsystem of national education and this is in accordance with UU No. 2, year 1989, about national education (Majid 2004). The implementation of Islamic religious education in formal education or schools has very strong foundations, and this can be viewed from several aspects, namely: First, the juridical basis. That is the basis of the implementation of religious education derived from legal regulations, which directly or indirectly can be used as a guide in implementing religious education, in schools or in formal education institutions in Indonesia. The juridical basis is divided into three types, namely: 1) Ideal Basis: is the basis of the National Philosophy, where the first precept of Pancasila is 'One God'. This means that the entire Indonesian nation must believe in God Almighty, or strictly speaking must be religious. 2) Operational Policy: is the basis of the 1945 Constitution. In Chapter XI Article 29 verse 1 and 2, it is mentioned: (a) The State is based on the One and Only God (b) The State guarantees the freedom of every citizen to embrace their respective religion and worship according to their religion and beliefs. 2) Structural/Constitutional Policy: is a policy that directly regulates the implementation of religious education in schools in Indonesia, as mentioned in Tap MPR No. IV/ MPR/1973 which was then further strengthened on Tap MPR No. IV/ MPR/1978 Jo Ketetapan MPR No. III MPR/ 1983, MPR Resolution No. IIIMPR/ 1988, MPR Resolution No. III MPR/1993 about GBHN which basically states that the implementation of religious education is directly included in the curriculum in schools, starting from Elementary School to State Universities (Hartati, 2017).

Second, religious policy. What is meant by religious principles is 'principles derived from Islamic teachings. According to Islamic teachings, religious education is God's command and is the embodiment of worship to Him. In the Al-Quran there are many verses that show the order, among others in Qs. An-Nahl verse 125 as follows: Meaning: "Call (humans) to the way of your Lord with wisdom and good lessons and argue with them in a good way. Indeed, your Lord is the One who knows best about those who stray from His path and He is the Best Knower of those who are guided" (Qs. An-Nahl: 125). Third, psychological basis. Psychological principles are principles related to the psychological aspects of individual or community life. As expressed by Zuhairini et al., that all human beings in this world always need a way of life called religion. They feel that in their souls there is a feeling that acknowledges the existence of the Almighty, where they take refuge and where they ask for His help (Sulistyowati, 2012). Thus, the three principles that form the basis of the existence of Islamic Religious Education are needed at every level of education. Islamic religious education has an important position in the national education system, Islamic religious education is often referred to as the moral and spiritual mental education of the nation. Because it is one of the strategic components in the national education curriculum that is responsible for building the character and personality of the Indonesian nation and belongs to the mandatory content of the curriculum (Kosim, 2015).

Teachers should know that the characteristics of students can be seen from their physical, motoric, cognitive, emotional, social, and religiosity development. (1) Physical Development of Primary School Children: Elementary school age is a period of slow and relatively uniform physical growth until puberty changes begin to occur, about two years before the child becomes sexually mature. Therefore, this time is also often referred to as a "quiet period" before the rapid growth towards adolescence, although it is a quiet time, but this does not mean that at this time there is no significant physical growth process. At this time the child's weight increase is more than his body length. The increase in the child's body weight during this time occurs mainly due to the increase in the size of the skeletal and muscular system, as well as the size of some body organs. At the same time, muscle strength gradually increases and baby fat decreases. The first ingredient of muscle strength is due to factors of heredity and training (sports). Due to the difference in the number of muscle cells, boys are generally stronger than girls. 2) Motor development. With the continued increase in body weight and strength, at this time motor development becomes finer and more coordinated compared to the early days of children. Children look faster in running and are better at jumping, children are also better able to maintain their body balance (Desmita 2006).

To refine their motor skills, children continue to do various physical activities that are sometimes informal in the form of games. Besides that, the children also get involved in formal sports activities, such as gymnastics, swimming, and so on. 3) Cognitive development. Along with children entering Primary School, their cognitive abilities also experience rapid development. By entering school, it means that the child's world and interests expand. With the widening of interest, the understanding of people and objects that previously had little meaning for children increases (Sulistyowati, 2012). Under normal circumstances, the thinking ability of Primary School age children develops gradually. If in the past the child's thinking power was still imaginative and egocentric, then at this time the child's thinking power · develops towards concrete, rational and objective thinking. His memory becomes so strong that the child is really in a learning stadium. According to Piaget's theory, elementary school children's thinking is called concrete operational thought, meaning that mental activity can be focused more on real or concrete event objects. In an effort to understand the environment around them, they no longer rely too much on information that comes from the five senses, because children begin to have the ability to distinguish what is seen by the eyes from the real reality (Sulistyowati, 2012).

Emotional development, since entering Primary School, children's desire to be a member of a group and be accepted by their peers is increasing. Social skills become important, especially recognizing one's social role. Children focus on being able to relate and communicate with their peers. Children learn to give and receive among their friends and want to participate in group activities. At this time, the child's understanding of good and bad, of the rules and values that apply in his environment has increased and is also more flexible, not as rigid as in early childhood. They begin to understand that good or bad judgments or rules can be changed depending on the circumstances or situations in which the behavior appears. Their emotional nuances are also increasingly diverse (Zulkifli 2005). Islamic religious education in schools aims to grow, develop and increase faith through the provision and cultivation of knowledge, appreciation, and practice of students about the teachings of Islam, so that they become Muslim human beings who continue to grow in terms of faith, piety, nation and state, as well as to be able to continue at a higher level of education. Therefore, speaking of Islamic religious education, both its meaning and purpose must refer to the cultivation of Islamic values and it is not allowed to forget social ethics and morality. Cultivation of values is also in the framework of reaping the success of life in the world for students, who will then be able to produce good results in the afterlife (Sulistyowati, 2012).

Islamic Religious Education is intended to increase the spiritual potential and shape students to become people who believe and fear God Almighty and have noble character

(Rizal, 2014). Islamic religious education is given by following the guidelines that religion is taught to people with a vision to create people who fear Allah SWT and have noble character, and aims to produce people who are honest, fair, virtuous, ethical, mutually respectful, disciplined, harmonious and productive, both personally and socially. The guidance of this vision encourages the development of competency standards in accordance with the level of schooling which is nationally characterized by the following characteristics: (1) More emphasis on the achievement of competence as a whole in addition to material mastery; (2) Accommodating the diversity of educational needs and resources available. (3) Giving wider freedom to educators to develop learning strategies and programs in accordance with the needs and availability of educational resources (Sulistyowati, 2012). Al-maraghi divides educational activities/al tarbiyah into two types, first tarbiyah khalqiyat, which is the creation, construction and physical development of students so that it can be used as a means of soul development. Both tarbiya diniyat tazkiyat, building the human soul and perfection through divine revelation.

Through Islamic religious education, it is expected to produce human beings who always strive to perfect faith, piety, and morals, as well as actively build civilization and harmony in life, especially in advancing the civilization of a dignified nation. People like that are expected to be resilient in the face of challenges, obstacles, and changes that appear in social interactions both locally, nationally, regionally and globally. Educators are expected to be able to develop learning methods in accordance with the Competency Standards and Basic Competencies that have been set. The achievement of all Basic Competencies of commendable behavior can be done informally. The role of all school elements, students' parents, and the community is very important in supporting the success of achieving the goals of Islamic religious education (Sulistyowati 2012). With the end of the achievement of being a perfect human being before God.

Islamic Religious Education in Primary Schools has its own curriculum, in the development of this curriculum according to Rusman (2013, p. 4), there are 5 steps that a teacher must do, namely: (a) Planning the Learning Process. (b) Planning Principles (c) Learning Implementation. (d) Learning Assessment. (e) Learning supervision (Suyadi, 2014). By paying attention to the 5 steps, the material to be delivered will be well organized. In accordance with the curriculum, then Islamic religious education learning activities can be implemented well. Everything that has been programmed in the curriculum will be implemented in learning activities. That is, the curriculum that has been compiled and planned is not limited to a number of subjects, but covers everything that can affect the development of students either when they are still gaining knowledge at the school in question or have graduated from school (Suyadi 2014).

Subjects in elementary school are directed to the thematic-integrative approach, except for some subjects that stand alone. Religious education, including Islamic religious education, is a separate subject, similar to the subjects of physical education, sports and health. The Islamic Religion and Moral Education Book (PAI-BP) is written with a multidisciplinary approach that is given for 35 minutes times 4 (four) hours of weekly meetings. PAI-BP SD student books are printed with interesting illustrations. While the educator's book is printed with quite systematic explanations and provides instructions so that educators can develop learning. Educators are placed in an important position in learning using this book. Educators are expected to be able to increase and adjust the absorption capacity of students with the availability of activities in this book. Educators are expected to be able to enrich with creations in the form of other activities that are sourced from the surrounding natural, social, and cultural environment (Shunhaji, 2019).

This book contains five categories of the scope of the study of Islamic religious education. According to Rianawati, the scope of the study of Islamic religious education is the Qur'an, creed, morals, fiqh/worship, and the history of Islamic culture. Discussions about fiqh or worship can be included in the scope of morals, namely morals towards Allah SWT, morals towards oneself, morals towards others, and morals towards the environment. In learning the Qur'an, educators are asked to provide examples of correct

reading, guide reading in the correct way, rewrite, and dig into the message of the learned verses. As for the material of the Al-Qur'an that is taught as in the table below: In the context of teaching the Al-Qur'an as such, educators should have the appropriate competence. However, until now, no clear data has been found related to the competence of PAI teachers in teaching the Qur'an. Regarding the subject of faith, PAI-PB in this book teaches knowledge about faith in Allah swt with the nature of existence, the One, Al-Malik, the two sentences of the shahadah (class 1), Al-Khaliq and As-Salam (class 2), the Giver, the Knower, the Hearer (class 3), Al-Bashîr, Al-'Adl, Al-Adzîm (class 4), Al-Mumît, Al-hayyu,

Al-Qayyûm, Al-Ahad (class 5), As-Shamad, Al-Muqtadir, Al- Muqaddim, Al-Bâqy (class 6). In addition to learning to believe in Allah, this book also teaches faith in the Messenger of Allah, faith in angels (class 4), faith in the holy book (class 5), faith in the last day and faith in qadha and qadar (class 6) (Shunhaji, 2019). Regarding faith in the Messenger of Allah, this book provides short stories of the prophets and messengers. The names of the prophets and messengers mentioned in this book are Prophet Adam AS, Prophet Idris AS, Prophet Noah AS, Prophet Hud AS (grade 1), Prophet Salih AS, Prophet Jacob AS, Prophet Isaac AS (grade 2), Prophet Joseph AS, Prophet Shuaib AS, Prophet Ibrahim AS, Prophet Ismail AS (grade 3), Prophet Moses AS, Prophet Ayyub AS, Nabu Dzulkifli AS, Prophet Aaron AS (grade 4), Prophet David AS, Prophet Solomon AS, Prophet Elijah AS, Prophet Elijah' AS (grade 5), Prophet Jonah AS, Prophet Zakaria AS, Prophet Yahya AS, Prophet Jesus AS (grade 6). Studies on the history and example of Prophet Muhammad SAW are available at every grade level. The introduction of the names of the prophets and messengers seems to lack depth. The prophets and messengers are introduced through attitudes related to the theme of the subchapter discussed, for example Prophet David is introduced as a brave figure, Prophet Jonah is introduced as a responsible figure, and so on. The learning of faith by introducing Allah SWT, angels, messengers, the book, the last day, and Qadla Qadr at a glance as shown in the teacher's book and the student's book, develops cognitive aspects at the motor sensor level (Shunhaji, 2019).

In Piaget's view, this level of cognitive development is still at an early level. Sandra Johnson mentions Piaget's opinion regarding the development of children's cognition. Johnson wrote that; His theory described four stages of development: the sensorimotor stage from birth to 2 years (exploration and learning through senses and movement), pre-operational stage, 2-7 years (magical thinking, acquisition of motor skills and egocentricity), concrete operational stage 7-11 years (logical thinking begins but concrete, less egocentric), and formal operational stage, 11-16 years and beyond (abstract reasoning and logical thinking (Shunhaji, 2019). In addition to the learning above, moral education is pretty much taught by PAIPB through these books. In class one, students are taught love through the love story of Allah SWT and Prophet Muhammad SAW. They are also taught about studying diligently, speaking well, respecting and obeying, being grateful for gifts, forgiving, honest, self-confident. In terms of worship, first grade students are taught how to purify themselves, perform obligatory prayers, and study in the surrounding environment. Moral education towards others becomes a very fundamental emphasis and takes a large portion in this PAI-BP. Social attitudes such as caring for the environment, cooperation, helping, loving others (class 2), responsibility, tawaddu', caring for others, grateful (class 3), humble, thrifty, fond of reading, never giving up, respectful and obedient, appreciating friends, polite (class 4), simple living, sincere, mutual respect, respecting and obeying parents and teachers, living simple and sincere (class 5), responsibility, loving, obedient, obedient, caring, and firm (class 6). The social attitude above is illustrated through the stories of rusul, pious people, and walisongo. This PAI-PB learning meets systematic learning standards (Shunhaji, 2019).

According to Oemar Hamalik, systematic learning standards include plans, interdependence with goals (Hamalik 2017). Efforts to conduct learning with structured systematics should be balanced with the competence of PAI-PB educators according to

standards. The ability of educators is not just the ability to deliver the subject matter. Educational success in the classroom requires a supportive atmosphere. Therefore, learning in a peaceful way (pacifique penetration) greatly supports its success. PAIPB currently gives more portions to educators. Educators are involved in planning, implementing, and evaluating the PAI-BP learning process. Educators are required to be able to understand each chapter that contains core competencies, basic competencies, learning objectives, learning process, assessment, enrichment, remedial, and interaction between educators and parents. Educators must also be able to understand the characteristics of students in order to be able to perform the learning, assessment, enrichment, and remedial processes that are accurate (Shunhaji, 2019).

Literally, methodology can be interpreted as a group of methods or ways to do something or in other words in this context is a group of methods or ways to do educational activities. In Arabic, the word method is expressed in various words such as al-thariqah, al-manhaj. Al-thariqah means path, al-manhaj means system. Thus, the Arabic word closest to the meaning of method is al-thariqah (Ismail 2009). The methodology of Islamic religious education can be understood as knowledge about various planned and systematic efforts in the implementation of Islamic religious education activities in the framework of achieving national educational goals. Zuhairini et al say the methodology of religious education with all systematic and pragmatic efforts to achieve the goals of religious education through activities both inside and outside the classroom in the school environment (Zuhairini 1983). As for the method of teaching Islam, it is the most accurate and fast way to teach Islam (Tafsir 2007). The role of method in education comes from the fact that educational material will not be mastered except by using the right method. Inaccuracy in the application of the method will hinder the learning and teaching process which will result in failure to achieve the set goals. There is also a broader limitation, not limited to the way or path taken. Educational methods can be interpreted as all activities carried out by educators in the educational process so as to enable students to achieve a goal (Al-Syaibany 1979).

From the above understanding, it can be understood that the educational method is the way taken or the path taken by educators to achieve educational goals. Educational methods are closely related to the purpose of education, educators, students, as well as the values and norms that underlie that education. As for the several methods of Islamic education that need to be implemented in schools, some of them are as follows: 1) Amśāl Method: Linguistically, amśāl is making examples, parables and comparisons (Syahidin, 2009, p. 79). Whereas according to Manna Khalil alQattan (2009, pg. 401) tamśīl or amśāl is a framework that can present meanings in a living and steady form in the mind, by equating something unseen with the present, the abstract with the concrete, and by analogizing something with something similar. Tamśīl is more able to encourage the soul to accept the intended meaning and make the mind feel satisfied with it; 2) Qurāni story method: The story comes from the Arabic language, namely from the word "qiṣṣah". Qiṣṣaħ itself comes from the word "al-qaṣaṣu" which means looking for traces. Terminologically, the word "qiṣṣaħ Al-Qur'an" contains two meanings, namely, first: "al-qaṣaṣ fī Al-Qur'an" which means the news of the Al-Qur'an about the affairs of the previous people, both information about the Prophethood and about the events that happened to the previous people. Second, "qaṣaṣ Alquran" which means the characteristics of the stories in the Alquran. The second meaning is what is meant by stories as a method of education (Syahidin, 2009, p. 94); 2) The 'Ibraħ Maw'iẓaħ method: 'Ibraħ in the Al-Qur'an can be interpreted as an effort to learn from other people's experiences or from events that happened in the past through a deep thinking process, so as to create awareness in a person (Syahidin, 2009, p. 110). As for maw'iẓaħ defined by Abdurrahman An-Nahlawi (in Syahidin, 2009, p. 110) as something that can remind someone of what can soften his heart in the form of reward or punishment so that it also creates awareness in oneself, or it can be in the form of advice by touching the heart.

The 'ibraħ and maw'iẓaħ method is termed by al-Nahlawi (Syahidin, 2009, p. 117) as an approach to the education of faith in the Qur'an or referred to as the Qurāniyyaħ method which has various privileges because it is in harmony with human nature as educators and educated. 4) Targib- Tarḥib: Targib is a strategy or way to convince someone of God's truth through His promises accompanied by persuasion and appeal to do righteous deeds. Whereas tarhib is a strategy to convince someone of God's truth through the threat of torture as a result of committing an act forbidden by God (Syahidin, 2009, p. 125); 5) Uswāḥ Ḥasanaħ Method: Uswāḥ Ḥasanaħ method is a method that is used by providing a good example, which is not only given in the classroom, but also in everyday life (Mujib & Mudzakkir, 2008, p. 197). This uswāḥ ḥasanaħ method, according to Syahidin (2009, p. 150) is a method that is considered to have the greatest influence on the success of the teaching and learning process, by giving good examples to the students, both in words and actions; 5) The Ḥiwār Qurānī method: Ḥiwār Qurānī can be interpreted as a dialogue, that is, a conversation or an alternate conversation between two or more parties that is done through question and answer, in which there is a unity of the topic of conversation and the goal to be achieved in the conversation, the dialogues are found in the Al-Qur'an and al-Sunnaħ (Syahidin, 2009, p. 163).

Abdul Fattah said that in the process of learning and teaching, the Prophet always chose the method that was judged to be the most effective and efficient, easy to understand and digest, and easy to remember according to the portion and intellectual capacity of the students. The prophet's method in teaching always makes students have good intelligence, mental and spiritual abilities. Among the prophet's methods of teaching are the method of praise, threats, analogies, asking questions, stories, using foreign languages, the appearance of noble personalities, and others. it is shown in wisdom, politeness and suitability to the ability of the students. (Abdul Fattah: 2009). The various methods that have been displayed above, is an appropriate method to be applied in the world of education, because the Al-Quran is the main source. With the application of appropriate methods, knowledge information given by educators to students can be absorbed faster, so that the methods used can be a factor supporting the success of educational goals (Darmiah, 2019). While Tafsir states that the methodical step of teaching the basis of Islamic education can refer to Glaser's basic model, namely; starting with formulating the purpose (TIK), after that entering behavior, the third step determines the teaching procedure, as mentioned above, and the fourth test to find out the success of the realized teaching purpose. (Interpretation: 2013).

Evaluation according to Islamic education is a method or effort to evaluate the behavior of students based on a comprehensive calculation, covering psychological and spiritual aspects, because Islamic education does not only produce students who are knowledgeable or religious, but also students who have both, namely students who are knowledgeable and religious, do good deeds and are devoted to God and society (Nata, 2003). Thus, the evaluation applied in Islamic education is not just evaluating an activity spontaneously and incidentally, but is an activity to evaluate something in a planned, systematic, based on a clear and comprehensive purpose covering all aspects that exist in students both psychologically, religiously and scientifically (Suharna, 2016).

Measurement has a meaning related to evaluation. However, measurement is related to data that is numerical or quantitative in gathering information about something to be measured, and in the measurement, other quantitative data is needed for comparison with the quantitative data to be measured (Ramayulis, 2008), because measurement is related to numbers, measurement requires certain measuring tools to be able to obtain results from quantitative data. Measurement is also very necessary in the world of education, because measurement in the world of education can be used to assess objective conditions in students and school stakeholders. Similarly, in carrying out the evaluation of Islamic education, measurement is very necessary to be able to evaluate various situations that are objective, although measurement has the same term as evaluation, but measurement does not mean the same as evaluation (Sari, 2019).

Regarding the evaluation of Islamic religious education, unexpected things sometimes happen. For example, there are students who rarely go to school, are lazy and feel forced to follow religious studies, but when evaluated, they get higher grades compared to students who study religion diligently. It means that what is wrong is the evaluation because what is done is only measuring the cognitive elements. Therefore, the evaluation of Islamic religious education should not only rely on the evaluation of cognitive abilities, but should also evaluate attitudes (affective), and practices or skills (psychomotor). The teacher observes the daily behavior of the students, do they pray? If it is performed, is the prayer correct according to the procedure? This evaluation actually determines the status of the student regarding his learning results, whether he has achieved the goal he wants to achieve or not. If the purpose of the religion is so that the student can practice the Islamic religion well, then the evaluation must be appropriate, and the evaluation is not only memorizing the rules about cognitive ability but also practical.

In relation to the evaluation of Islamic religious education, there is a strong proposal from various circles that Islamic religious education should be included in the national test, so that it becomes material for consideration of students who pass or fail to pass in an educational institution (Sholihah and Machali, 2017). The test does not just measure cognitive ability but also psychomotor ability, practice and behavior, as well as the attitude of students as people who adhere to the teachings of Islam (Kosim, 2015). Thus, the evaluation in Islamic religious education can be verbal or non-verbal, written or non-written, which is aimed at measuring intellectual competence, social competence, social competence and spiritual competence.

DISCUSSION

The findings of this study at Ulee Kareung State Elementary School illuminate the critical interplay between the concept of adaptive Islamic education learning and the cognitive development of elementary-aged children. The research reveals that a one-size-fits-all approach to Islamic education often falls short in effectively engaging students and fostering a deep understanding of religious principles. Instead, pedagogical strategies that are consciously tailored to align with the evolving cognitive capacities of young learners demonstrate a significantly greater potential for promoting meaningful learning and internalization of Islamic values. The study underscores the distinct developmental stages that characterize elementary school children's cognitive abilities. Moving from predominantly concrete and intuitive thinking in the early years towards more abstract and logical reasoning in the later grades necessitates a differentiated approach to Islamic education. Concepts that might be readily grasped by older students may require more concrete examples, visual aids, and experiential learning activities for younger learners to comprehend effectively. Recognizing and responding to these developmental nuances is paramount for creating an inclusive and impactful learning environment.

Adaptive Islamic education, as revealed by this research, necessitates a flexible and responsive pedagogical framework. Teachers need to be equipped with the knowledge and skills to assess students' current cognitive levels and to adapt their teaching methods and materials accordingly. This might involve employing storytelling and role-playing for younger children to illustrate Islamic narratives and ethical principles, while engaging older students in more critical discussions and problem-solving scenarios related to Islamic jurisprudence and social justice. The study highlights the importance of incorporating a variety of teaching methodologies to cater to diverse cognitive processing styles. While direct instruction remains a component of Islamic education, the findings suggest that integrating active learning strategies, such as group work, discussions, and hands-on activities, can significantly enhance student engagement and understanding. These varied approaches allow students to interact with the material in ways that resonate with their individual cognitive strengths and preferences.Furthermore, the

research emphasizes the need for Islamic education curricula to be developmentally appropriate. The sequencing of concepts and the level of abstraction should gradually increase as students progress through the elementary grades, mirroring their cognitive growth. Introducing complex theological concepts prematurely can lead to superficial understanding and disengagement, whereas a carefully scaffolded curriculum builds a solid foundation of knowledge and fosters a deeper appreciation for Islamic teachings over time.

The findings at Ulee Kareung State Elementary School also point to the significant role of teachers as facilitators of adaptive learning. Educators need to be empowered to make informed decisions about how to best present Islamic concepts to their students, taking into account their individual needs and cognitive abilities. This requires ongoing professional development that equips teachers with a deeper understanding of child development and effective differentiation strategies in the context of Islamic education. The study suggests that assessment practices in adaptive Islamic education should also reflect the diverse ways in which students learn and demonstrate their understanding. Relying solely on traditional written tests may not accurately capture the depth of comprehension for all students. Incorporating alternative assessment methods, such as oral presentations, projects, and portfolios, can provide a more holistic view of student learning and cognitive engagement with Islamic concepts.

Moreover, the research implicitly highlights the potential for technology to play a supportive role in adaptive Islamic education. Digital resources can offer personalized learning experiences, providing students with access to materials and activities that are tailored to their individual learning paces and cognitive levels. Interactive simulations, educational apps, and online resources can offer varied and engaging ways for students to explore Islamic concepts. The findings at Ulee Kareung State Elementary School underscore the ethical imperative of ensuring that Islamic education is accessible and meaningful for all students, regardless of their cognitive development. An adaptive approach recognizes and values the diverse learning journeys of individual children, striving to create an equitable and enriching educational experience that fosters a genuine connection with their faith. In conclusion, this research at Ulee Kareung State Elementary School reveals the critical need for Islamic education to be adaptive, consciously aligning its concepts, methodologies, and assessments with the cognitive development of elementary-aged children. By embracing flexibility, differentiation, and developmentally appropriate practices, educators can create a more engaging, meaningful, and ultimately more effective learning experience that fosters a deeper understanding and internalization of Islamic values for all students.

The study's findings at Ulee Kareung State Elementary School also implicitly suggest the importance of fostering a growth mindset among both teachers and students within the context of adaptive Islamic education. Teachers who believe in the potential for all students to learn and grow, regardless of their current cognitive abilities, are more likely to embrace and implement adaptive strategies. Similarly, students who are encouraged to view learning as a process of continuous development are more likely to engage with challenging material and persist in their efforts to understand complex Islamic concepts. Furthermore, the research highlights the potential for collaboration among teachers in developing and implementing adaptive Islamic education practices. Sharing successful strategies, creating differentiated learning materials, and co-planning lessons can alleviate the workload on individual teachers and foster a school-wide culture of responsiveness to student needs. This collaborative approach can lead to a more consistent and effective implementation of adaptive learning across different classrooms and grade levels. The study also underscores the significance of parental involvement in supporting adaptive Islamic education. When parents understand the principles of developmentally appropriate learning and the school's efforts to cater to their children's cognitive development, they can reinforce these approaches at home. Open communication between

teachers and parents about a child's learning progress and individual needs can create a more cohesive and supportive learning environment.

Moreover, the research implicitly points to the need for ongoing evaluation and refinement of adaptive Islamic education practices. Regularly assessing the effectiveness of different strategies and gathering feedback from both teachers and students can inform adjustments and improvements to the pedagogical approach. This iterative process ensures that the adaptive learning framework remains responsive to the evolving needs of the student population. The findings at Ulee Kareung State Elementary School also suggest the potential benefits of integrating Islamic education with other subject areas in a way that supports cognitive development. For example, using storytelling in language arts to explore Islamic narratives or applying mathematical concepts to understand Islamic principles of inheritance can create meaningful connections and reinforce learning across disciplines. This integrated approach can cater to different cognitive strengths and enhance overall understanding.

The study implicitly highlights the importance of creating a classroom environment that fosters curiosity, questioning, and critical thinking within the context of Islamic education. Encouraging students to ask questions, explore different perspectives (within the bounds of Islamic teachings), and engage in thoughtful discussions can promote deeper cognitive engagement and a more nuanced understanding of religious concepts. Furthermore, the research suggests that adaptive Islamic education should also consider the socio-emotional development of students alongside their cognitive growth. Creating a safe and supportive classroom environment where students feel comfortable expressing their thoughts and feelings is crucial for fostering a positive attitude towards learning and promoting overall well-being. Addressing the emotional needs of students can also enhance their cognitive engagement with the material.

The findings at Ulee Kareung State Elementary School underscore the need for a shift in perspective from viewing Islamic education as a monolithic entity to recognizing the diverse learning needs and cognitive abilities of individual students. An adaptive approach embraces this diversity and strives to create learning experiences that are both meaningful and accessible to all. Moreover, the research implicitly suggests the value of incorporating real-life examples and contexts into Islamic education to make abstract concepts more concrete and relatable for students at different cognitive levels. Connecting Islamic teachings to their daily experiences can enhance understanding and make the subject matter more relevant and engaging. In conclusion, the insights gained from the study at Ulee Kareung State Elementary School emphasize that revealing and implementing the concept of adaptive Islamic education learning, consciously aligned with the cognitive development of students, is crucial for creating a more effective, engaging, and equitable learning experience. By embracing flexibility, differentiation, collaboration, and a focus on individual needs, educators can foster a deeper and more meaningful connection with Islamic teachings for all elementary-aged children.

CONCLUSION

Islamic Religious Education as one of the subjects taught at school has a very strategic role to shape the strong personality of students; both in terms of morality and in terms of science and technology. Islamic education as a subsystem of national education in accordance with UU No. 2, year 1989, in the implementation of Islamic religious education in formal education or schools have very strong bases, namely juridical bases, religious bases, and psychological bases. In the development of Primary School age children have their own special characteristics, the thinking ability of Primary School age children develops gradually. If in the past the child's thinking power is still imaginative and egocentric, then at this time the child's thinking power is developing towards concrete, rational and objective thinking. The scope of the study of Islamic religious education is the Qur'an, creed, morals, fiqh/worship, and the history of Islamic culture. Educational

methods that can be applied refer to the Quranic method, namely the amstal method, the qishah method, the ibrah mauidzah method, the hiwar jadali method, the uswah hasanah method, and the targhib tarhib method. Meanwhile, the evaluation applied in Islamic education is not just evaluating an activity spontaneously and incidentally, but is an activity to evaluate something planned, systematically, based on a clear and comprehensive purpose covering all aspects, both in terms of cognitive, affective and psychomotor, and the evaluation of Islamic religious education can be carried out verbally or non-verbally, written or non-written, which is intended to measure intellectual competence, social competence, social competence and spiritual competence. Thus, Islamic religious education in primary schools aims to grow, develop and improve faith through the provision and cultivation of knowledge, appreciation and practice of students about the teachings of Islam, so that they become Muslim human beings who continue to grow in terms of faith, piety, nation and state, as well as to be able to continue at a higher level of education. Through Islamic religious education, it is expected to produce human beings who always strive to perfect faith, piety, and morals, as well as actively build Islamic civilization.

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.