

The Implementation of Pikolasa Model Learning with Scientific Authentic in Junior High School

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Abstract: Character and moral values have become the biggest problem in the life of Indonesian people. The decadence of moral values cannot be separated from the ineffectiveness to instill moral values in the family, school, and society on the whole. The effectiveness of a value education paradigm that takes place in the level of formal education is still frequently controverted. This study attempts to describe Islamic Religion Education learning that is more comprehensive, emphasizing the aspect of value with the "PIKOLASA" model based on authentic-scientific in junior high school, which can develop students' ability to intelligently choose the right value in accordance with the values contained in Islamic Religion Education learning, to communicate, to act, and to adapt them into everyday life. The study uses a qualitative approach with descriptive analysis method. Data collection techniques were carried out by interviews with teachers, observation of the learning process in the classroom, analysis of documents related to learning tools with the PIKOLASA model. The practice of learning Islamic Religious Education with the PIKOLASA Model provides a paradigm for the teacher that successful learning is not only about the achievement of cognitive aspects and skill but also more importantly in the attainment of both spiritual and social attitudes. The PIKOLASA model challenges teachers to be more creative in developing a learning goal that emphasizes the attitude aspect, as well as the depth and breadth of material, media, and assessments that can improve student's ability to choose, communicate, act, and habituate the values contained in the learning of Islamic Religion Education.

1 INTRODUCTION

Attitude and behavioral deviation that are recently appeared in students' life have become indications that school is not optimally building students' moral awareness. Brawls, promiscuity, drugs, immorality, pornography, violence against teachers are showing the vulnerability of student's moral. Ironically, the Religious Education in schools, that are full of life values, should be at the forefront of internalizing good values in students. In fact, it is more focused on the achievement of the knowledge rather than to implement those values into the attitudes and behaviors of students, in accordance with learning objectives. Kuboja and Ngussa in their research revealed that there is a great need to balance the assessment of student learning outcomes by putting all domains (cognitive and affective) related to behavioral change rather than just assessing cognitive achievements. (Kuboja & Ngussa, 2015)

The results of preliminary research showed several indicators of misconception in the learning orientation of Islamic Religion Education, namely: 1) The learning orientation of Islamic Religion Education in school is more about how to learn religious education and not on how to build a student's personality with it; 2) A lack of strategy that refers to the Islamic Religion Education learning objectives in the time of planning the learning materials, especially in the aspect of attitude, also often found a frequent recurrence of material; 3) The inability of teachers to conduct deepening and increasing material that affects the aspects of attitude and lack of mastery of principal and key terms, so that it is not in accordance with the spirit and context of Islamic Religion Education learning itself; 4) no less important is the form of assessment that is less able to measure the achievement of learning to the affection of students. This is the reason why learning

Islamic Religion Education for some students is only a kind of discourse and less contextual.

This research is expected to contribute in the effort of overcoming the high complexity of negative values that come into the students' life. The PIKOLASA learning model is a learning approach with an emphasis on the valuing process that helps students achieving their skills in choosing, communicating, practicing values consciously, and accustoming those values in everyday life. The PIKOLASA model is developed in a direction that is more meaningful, technological, creative, innovative, scientific, and authentic. This learning model seeks to improve students' ability in exploring and internalizing the existing positive values in their environment and encourage students to live a noble life based on universal values.

The formulation of this research is: How is the application of value learning model using the authentic-scientific based PIKOLASA model in Islamic Religion Education subject at SMPN 87 South Jakarta?

Theoretically, it is expected that the outcomes of this research can describe the Islamic Religion Education learning model with a value clarification approach. In practical terms, it is expected that this model can be an example of a value learning model for Islamic Religion Education subject in junior high schools and be one of the information sources and tools of insight enhancement relating to the value clarification approach, also become the initial basis for further research.

2 LITERATURE REVIEW: PIKOLASA LEARNING MODEL

The PIKOLASA model is an acronym for Choosing, Communicating, Acting, and Habituating. The development of this model refers to the value clarification approach that emerges primarily from humanistic psychology and the humanistic education movement, which come from the ideas and theories of Allport, Maslow, Rogers, and others (Huitt, 2003) and subsequently developed in the works of Rath, Harmin & Simon, Simon & Kirschenbaum, and Simon, Howe & Kirschenbaum. The main focus of the PIKOLASA model, as well as the value clarification approach, is to help students thinking rationally by using their emotional awareness. This model will examine personal behavior patterns of students, clarify and actualize the values inside of

them, because assessment is a process of self-actualization.

A research that has been conducted by Rastegar and Fatemi revealed that there is a significant positive relation between self-actualization and student creativity. Likewise, there is a significant positive relation between self-actualization and emotional intelligence of the students. Students who have a high self-actualization score will be indicated of having a high emotional intelligence. (Rastegar & Fatemi, 2017) This approach seeks to help students assess their own feelings and actions, encourage awareness to identify their own values and other people's values, help students to communicate honestly and openly about their own values that have been chosen consciously, help students in using their ability to think rationally and emotionally in assessing their own feelings, values, and behavior. (Zuriah, n.d.) Manni, Sporre and Ottander's research revealed that students' expressions toward values and emotions have a positive relation of a complex understanding of the ecological, economic and social aspects of the continuity of human life. (Manni, Sporre, & Ottander, 2017) Thus the PIKOLASA model challenges teachers to be able to create values conflict so that students are capable to find their own values. Cavilla in his research revealed that students' academic outcomes, motivation, and metacognition increased when students were able to assess themselves through student reflection. (Cavilla, 2017) This approach encourages students to get used to express reasons in justifying a value that has been built.

The PIKOLASA model that provides opportunities for students to find and determine value, that has been a foundation of their attitudes and behavior, is closely related to constructivist learning. Seçken and Alsan in their research found that the implementation of constructivist learning has a contribution to the students' understanding. (Seçken & Alsan, 2011) The values in PIKOLASA model emphasize more on affective aspects. Students are required to be able to live and apply implicit and explicit messages from the values contained in the main subject of Islamic Religion Education learning and students are invited to feel the occurrence of some accident, in accordance to the subject matter. Dakir et al research revealed that a good level of Islamic knowledge has increased the level of internalization of student character. Likewise, the influence of the social environment has a significant impact on the average level of character internalization on students. (Dakir et al., 2015) The method used in the PIKOLASA value

model can be in the form of dialogue, writing, discussion, portfolio, role-playing games, simulations, contrived or real value-laden situations, in-depth self-analysis exercises, sensitivity activities, out-of-class activities, small group discussions, piloting, value analysis, interviews, jurisprudence, and value inquiry. These activities are considered very suitable to be applied to a self-awareness program related to the mission of students' values, morals, attitudes, and behavior. The PIKOLASA model encourages students to spend more time pondering thoughts and questioning the values of society as a whole. The research from Çubukcu revealed that values can be included in the curriculum and activities that support the development of the hidden curriculum in the learning process, in order to internalize good values in students. (Çubukçu, 2012)

In general, there are four PIKOLASA model processes as follows: (1) A free choice of several alternatives with consideration of the consequences that might follow; (2) to appreciate and to be happy of the choice that has been taken and to affirm it in public; (3) to act accordingly to the choice that has been taken; (4) and to habituate it consistently and repeatedly as a pattern of behavior in everyday life. The four steps of the PIKOLASA model reflect the integrity of a productive and efficient dimension of education.

3 AUTHENTIC SCIENTIFIC IN LEARNING PROCESS

A scientific approach is an approach that is applied to the learning process by focusing on the use of scientific methods in teaching and learning activities. This is based on the essence of the learning process which is actually a scientific process carried out by students and teachers. This approach is expected to make students think scientifically, logically, critically and objectively in accordance with the facts. In the scientific approach, there are several steps that must be taken, namely observing, asking, reasoning, trying, setting up networks for all subjects.

Authentic Assessment is a measurement that has a significant meaning towards students' learning outcomes for the realm of attitudes, skills, and knowledge. The term "assessment" is a synonym for evaluation, measurement, examination, or valuation. While the authentic term shows such synonyms like genuine, real, valid, or reliable. Authentic

assessment is a form of the task that requires students to show performance in the real world meaningfully, which is the application of the essence of knowledge and skills. The authentic assessment also emphasizes the ability of students to demonstrate knowledge that is real and meaningful. Assessment activities are not just asking or tapping knowledge, but a rather real performance of knowledge that has been mastered so that authentic assessment is a comprehensive assessment to assess input, process, and output of learning.

4 AUTHENTIC ASSESSMENT

Authentic assessment aims to measure various skills in various contexts that reflect the situation in real life where these skills are used. For example, students are assigned to write certain topics, which are real to their life, and participate in the real discussions or book reviews, write for journals, letters, or join some editing process of a writing until it is ready to be published. From this, we can say that this assessment model is emphasizing on performance measurement, "doing something", the action that has been a practice of science that theoretically mastered. Authentic assessment in the implementation of the 2013 curriculum refers to the assessment standard consisting are: 1. Assessment of attitude competency through observation, self-assessment, peer evaluation by students and journals 2. Assessment of knowledge through written tests, oral tests, and assignments. 3. Assessment of skills through performance evaluation, which is an assessment that requires students to demonstrate a particular competency by using practical tests, projects, and portfolio assessments.

5 RESEARCH METHODOLOGY

This research was conducted in Islamic Religion Education learning process at the State Junior High School 87, South Jakarta for 5 months from the period of April to October 2018. A qualitative approach with descriptive analysis method is used in this research, which prioritizes the process and meaning/perception problems. This research aims to reveal a variety of qualitative information with accurate and meaningful descriptive-analyzes, while also does not rule out the possibility of quantitative information in numbers or amount. Data collection techniques in this study are: 1) interviews, which

were conducted with Islamic Religion Education teachers, principals, and students; observations, which were conducted to directly observe the situation, atmosphere, reality that occurred in Islamic Religion Education learning with the PIKOLASA model in the classroom. Observations were carried out systematically according to the framework compiled in class VIII 5; documentation study, which is conducted to complete data in the form of teacher learning tools, school data, and student report books; Data collected through interviews, observations, and documentation study were then analyzed qualitatively with the model developed by Miles and Huberman, namely data reduction, presentation, drawing conclusions, and verification. (Matthew & Huberman, 1992) Meanwhile, the quantitative data are collected through interview, questionnaire, and observation. The key instrument in this study is the researchers themselves to facilitate the process of adaptation to real conditions as well as possible.

6 RESULT AND DISCUSSION

Learning activities are designed to accommodate all competency demands that have been set in accordance with the 2013 curriculum including spiritual, social, knowledge and skill competencies. In this case, teachers create several types of activities that are aimed to improve students' ability in choosing, communicating, doing, and accustoming values and to generate motivation and enthusiasm of students in learning as shown at the Table I. While The relation of Affection, Authentic Scientific and Ability level in the PIKOLASA model is as shown in the table 2.

Table 1: Stages of Student Experience in Learning with the PIKOLASA Model

Type of Activity	Description
Let's reach!	The Goals or competencies that are to be achieved after the learning process. In this case, the goals of spiritual and social attitudes become the main emphasis in the development of materials, methods, media, student tasks, and assessments, as well as the attainment of these attitudes.
Let's focus!	Ice breaking activities, that are conducted to focus students' attention before discussing the material subject such as movements, songs, listening, games, etc.
Let's observe!	Students' activities, such as

Type of Activity	Description
	observing pictures and discussing them with friends. Teachers use the poster comment method, video critic, and listening with examples and non-examples. These are done to develop students' abilities in choosing good values.
Let's ask!	Students are given the time to ask about the material that will be given to them in order to reveal students' experience according to the related material. This is done for the sake of delivery effectiveness for such wide and deep learning material.
Let's read!	Students follow the teacher's reading on the verses that are in the subject of Islamic Religious Education in tarteel! this activity uses the drill method. Students repeat the verses and their meanings with friends next to them (5 minutes-alternately).
Let's apply!	Activities such as demonstrations or practices related to the skills set out in the learning process of saying gratitude, recitations, and prostration for forgetfulness. In this case, teachers invite students to the mosque if it is related to prayer and prostration.
Let's investigate and apply the value!	In the form of discussion activities related to the content of values in the material and identification of examples of value implementation in the daily life.
Let's Contemplate!	It is a reflection of the stories in the module to build awareness of the importance of the values contained in the material of Islamic Religion Education.
Let's realize!	The task for students to observe life phenomenon, related to the discussed values and students' assessment of the cases around them.
Let's practice!	Student activities by answering questions to determine the level of student absorption of the discussed material.
Let's memorize!	An activity that strengthens students' memory by memorizing/recalling the recitation that is done individually in the classroom.
Let's habituate!	Student activities in habituating the practice of values learned by students in everyday life. In this case, teachers give individual tasks with the format that has been given related to the behavior that will be instilled in students such as sunnah prayer, reciting the Qur'an, sujud tilawah, literacy, social service etc. These activities are reported periodically to the Islamic Religion Education teacher.
Let's create!	Student's activities in creating

Type of Activity	Description
	products that strengthen student's competencies, not only in the classroom but also outside of it and guarding the implementation of student's value in their daily lives. It is done by creating wall magazine, concept maps, posters containing the wise words related to the discussed.

Table 2: Relation Of The Affection, Authentic Scientific And Ability Level In The PIKOLASA Model.

Affection Level	Strategy/Method	Scientific Stage	PIKOLAS A	Modul Activity
Receiving	Icebreaking Apperception Poster Comment Listening Video Critic	Observing	Choosing	let's reach! Let's Focus!
Responding	Brain Storming Question and answer Everyone is a teacher here Small Group Discussion The power of Two	Questioning	Choosing	Lets Observe! Let's ask!
Valuing	Poster comment Video critic Problem-based learning Billboard ranking Example nonexample Observation Peer assessment Self-assessment	Experimenting Exploring	Choosing Communicating Acting	Let's meditate! Let's realize!
Organization	Presentation Demonstration Simulation Project-based learning Problem-based learning Self-Assessment observation	Associating Analyzing Communicating	Communicating Acting Habituating	Let's read! Let's practice! Let's simulate! Let's demonstrate! Let's memorize! Let's apply! Let's investigate and apply the values!
Characterization	Portfolio	Communicating verbal non verbal	Communicating Acting Habituating	Let's create! Lets habituate!

Various techniques for evaluating Islamic Religion Education with the PIKOLASA model are as follows:

Table 3: Types and Authentic Assessment Techniques of Islamic Religion Education

Assessment Type	Assessment Techniques
Performance assessment	checklist; anecdotal/narative records; rating scale; and memory approach
Project Assessment	observation (checklist rating scale)
Portfolio	Observation (checklist rating scale)
Written assessment	Short answer; essay; multiple Choice; make a match
Oral assessment	Essay
Attitude Assessment	Observation; Direct interview; self assessment; peer assessment (checklist attitude scale); activity journal

Table 4: Variety of Islamic Religion Education Assessment Techniques with PIKOLSA Model

Indicator	Assessment Technique					
	Writing Test	Performance Test	Assignment	Observation	Self Assessment	Portfolio
	Essay/ Multiple Choice	Writing (Journal/ Report)	Home Task/ Project Task	Observation sheet	Self Assessment Sheet	Document of work, creativity, student presentation
Attitude		V		V	V	
Knowledge	V		V			
Skill			V	V		V

Development of methods for learning with the PIKOLASA model seen in the following table.

Table 5: Alternative Design of Islamic Religion Education Learning Methods with PIKOLASA Model

No.	PIKOLASA Model Dimension	Description	Scientific Approach	Alternative Method
1	Choosing	The ability to freely choose values from various alternatives	Observing Questioning	Example non example, Picture Comment, video critic, Modelling, Small Group Discussion dengan Student Team Achievement Discussion /TAI
2		The ability to decide on value after analyzing various consequential considerations that arise as a result of choice	Assosiating/analyzing practice and summary	Billboard Ranking, Brain storming, Mapping concept SGD dengan Student Team Achievement Discussion/TAI
3		Ability to value consciously chosen values (a sense of pleasure and pride).	Communicating Practice	Self-reflection, articulation, and presentation
4	Communicating	Ability to affirm values that are publicly chosen in a good way	Communicating Practice	Self-reflection, articulation, presentation, dan project Based Learning
5	Acting and Habituating	The ability to try to realize the chosen value in everyday life	Experimenting and communicating through Feedback and follow-up	Individual / group assignments, Project Based Learning, Observation, Self reflection

7 DISCUSSION

The PIKOLASA Model was developed based on Raths, Harmin & Simon, Simon & Kirschenbaum, and Simon, Howe & Kirschenbaum concept which emphasized more on the process of obtaining value than knowing the value. The model is attempting to reduce behavioral inconsistencies caused by value confusion with emphasizing the ability of students to choose, communicate, do and habituate.

The model has accommodated humanist learning with existentialism and phenomenology philosophy which adopts a holistic approach to human existence through investigating meaning, values, freedom, tragedy, personal responsibility, human potential, spirituality, and self-actualization. (Hampson & Colman, 1995)

The PIKOLASA model tries to give a nuance of learning that is expected to improve students' ability to respond to situations in their environment rationally and emotionally. because the ability to respond to these rational and rational environments can develop critical awareness. (Murad, 2014)

The learning model has also implemented meaningful learning because it has implemented Ausubel's meaningfulness requirements. Learning that emphasizes the attitude aspect will touch a lot of students' emotions that make what is absorbed become meaningful. There are three virtues of meaningful learning, namely: (a) Longer information can be remembered, (Dahar, 1989) (b) facilitate the next learning process for a similar subject matter, and (c) make it easier to learn similar things even though they have forgotten. this can be seen in the results of a significant pretest and posttest.

Learning activities are designed to accommodate all competency demands set in accordance with the 2013 curriculum which includes Spiritual, social, knowledge, and skills competencies in a balanced manner.

8 CONCLUSION

Based on the formulation of the problem and the purpose of the study and the discussion of the results of the research presented in the previous chapters, it can be concluded that: The implementation of learning with the PIKOLASA model provides a new paradigm for Islamic Religious Education teachers that the success of learning is a student's competency not only in the aspects of knowledge and skills, but

also in aspects of spiritual attitudes and social attitudes of students.

Learning with the PIKOLASA model provides various types of learning experiences that emphasize Islamic Religion Education and affective aspects of students' spiritual and social attitudes.

Learning with the PIKOLASA model provides detailed steps in the scientific approach and authentic assessment in accordance with the 2013 curriculum.

The PIKOLASA model challenges Islamic Religious Education teachers to be more creative in developing learning goals that can balance student competency in a balanced manner, develop methods, media, as well as types of assessment that can aim at learning, especially in the aspect of attitude.

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