

## Validity of Historical Learning Based on Islamic History (Psi-Bk) As a radicalism date for Radicalism in High Education

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**Abstract:** The phenomenon of radicalism in Indonesia is still an interesting topic and continues to warm up today. The results of research on campus Islam involving 2,466 samples of students from various well-known universities in Indonesia. Students tended to support *sweeping by* arguing that the activity *sweeping* was part of an order, the security forces were unable to enforce the law and for reasons of moral decadence. This study aims to develop a model of Islamic History Learning Based on Diversity (PSI-BK) as a Counteracting Force of Radicalism in Higher Education. To achieve the goals and targets described in this study, Sugiyono's model development research was carried out, by taking steps: (1) potential and problems, (2) data collection, (3) product design, (4) design validation, (5) improve design, (6) product trials, (7) product revisions, (8) product trials, (9) product revisions, (10) mass product manufacturing. The product of the PSI-BK model was then validated by 8 experts as validators through the mechanism *validated focus group discussion* (FGD) including (1) the content aspect scored 93.75 very valid categories, (2) the linguistic aspect scored an average of 88.69 categories is very valid, (3) the graphic aspect gets an average score of 87.27 very valid categories, (4) the model design aspect gets an average score of 91.25 categories is very valid, the result is an average value the whole of the validators is 93.9 very valid categories.

**Keywords:** *Validity, PSI-BK Model, Radicalism, Higher Education*

### Introduction

In order to prepare students to face changes in social, cultural, world of work and rapid technological advances, student competencies must be prepared to be more relevant to the needs of the times. *Link and match* not only with the world of industry and the world of work but also with a rapidly changing future. Higher education institutions are required to be able to design and implement innovative learning processes so that students can achieve learning outcomes including aspects of attitude, knowledge, and skills optimally and always relevant (Effendi, 2020: 59).

It is hoped that the Policy on Freedom of Learning - Free Campus can be the answer to these demands. Merdeka Campus is a form of learning in higher education that is autonomous and flexible so that it creates a learning culture that is innovative, non-restrictive, and in accordance with the needs of students (Wulandari, et al. 2019: 20). Free Learning Education is a response to the needs of the education system in the era of the Industrial Revolution 4.0. In the era of the Industrial Revolution 4.0, the main need to be achieved in the education system

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or more specifically in learning methods is students or learners, namely mastery of new literacy. The new literacy, namely. *First*, data literacy. *Second*, technological literacy. *Finally*, human literacy.

The issue of religious education, in the context of the Indonesian nation which is plural, multicultural, multiethnic, and multireligious is a crucial issue. Therefore, serious attention from various parties is needed so that it does not have the potential to divide the unity and integrity of the nation which will be detrimental to the growth of the democratization process in the life of the nation and state that began to develop after the 1998 reformation. resolved by itself, because in some cases at the implementation level the enforcement of Article 13 A of the National Education System Law did not run properly. The practice of violence in the name of religion, from fundamentalism, radicalism, to terrorism, has recently become more prevalent in the country. The unity of the nation is currently being tested for its existence.

In the midst of the threat of disintegration facing the Indonesian nation, efforts are needed to continuously care for this diversity. For that, there is nothing wrong if we look at the life of the people on the island who can nurture and maintain diversity. Differences in race, ethnicity, religion and culture do not cause division, but instead strengthen social harmony. The multiculturalism paradigm that emphasizes dialogue, tolerance, and a willingness to coexistence in diversity according to one of the pillars of Indonesian nationality, namely *Bhinneka Tunggal Ika* (Sulistiyono, 2015: 17).

However, as revealed by Latif (2011) trying to unite a plural society like Indonesia is not easy. The process of forming and strengthening nation-building is an important agenda that must be nurtured and grown. Efforts to knit together character, will and commitment from a pluralistic nation required the presence of a united state as reflected in the final part of Soekarno's speech on June 1, 1945 (Latif, 2011: 370- 372). The unified state of Indonesia is an expression and encouragement of the spirit of mutual cooperation, to make it happen it is necessary to strengthen the culture of mutual cooperation in the life of civil society and politics by developing civic education and multiculturalism that is able to build a sense of justice and togetherness. One way that this can be done is by teaching and spreading anti-radical attitudes and behaviors through educational institutions at the high school and university levels. This can be done, among others, through the implementation of the learning model of Islamic history based on diversity (PSI-BK) as a systematic deterrent to radicalism in higher education by including material deradicalization of certain religious attitudes and behaviors that are deemed relevant.

## Literature Review

### a. Theoretical Basis

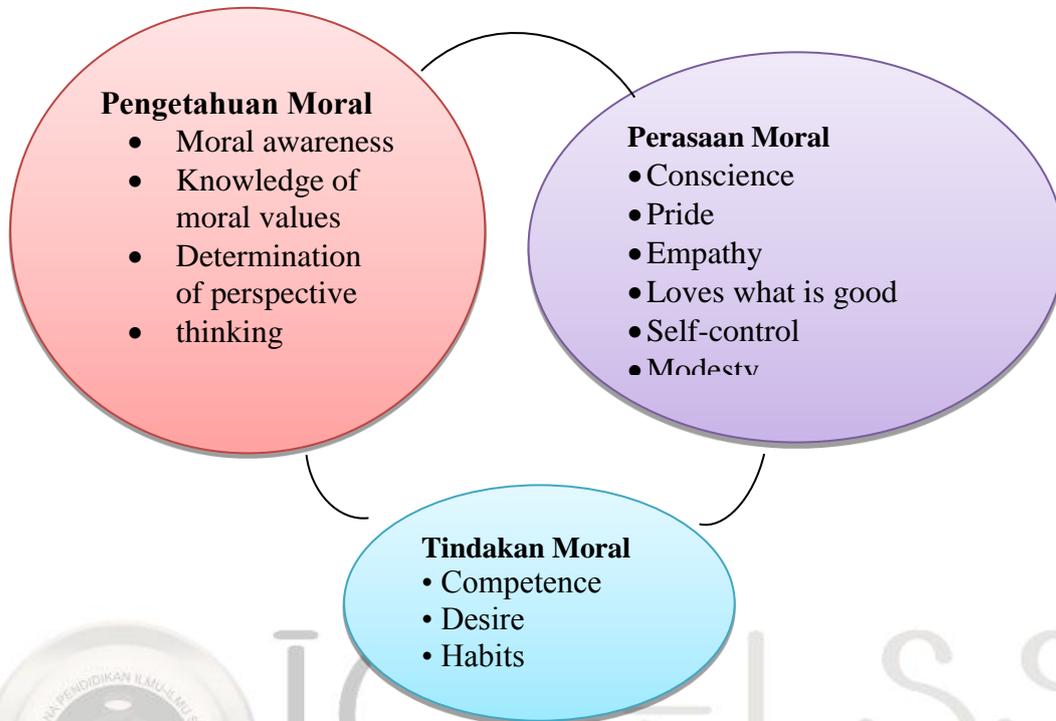
in the Diversity-Based Islamic History Learning Model (PSI-BK) the theoretical basis that is used is constructivism theory and Thomas Lickona's character theory. Constructivism is a basis of thought which states that knowledge is built by humans little by little whose results are extended through a limited context. Knowledge is not a set of facts, concepts or rules that are ready to be picked up and remembered.

Furthermore, Subakti, YR (2010: 6-7) further explains that based on constructivism theory, in the teaching and learning process, lecturers do not necessarily transfer knowledge to students in a perfect form. In other words, students must build a knowledge based on their experiences.

Furthermore, the next theoretical basis is the character theory proposed by Thomas Lickona. This theory was chosen because the deterrence power of radicalism in higher education can be done through a process of cultivating good and strong character to students in a systematic, comprehensive and massive manner. According to Lickona (2012: 82) in (Effendi, H. Dkk, 2020: 11). Character has three interconnected parts, namely moral

knowledge, moral feelings, and moral behavior. Good character consists of knowing what is good, wanting what is good. Habits in thinking, habits in heart and habits in actions.

Figure 1. Components of a Good Character (Source: Lickona, 2012: 82)



Based on Lickona's theory above, it is very relevant to be used in the model that the researcher developed, the arena through this theory requires a comprehensive and holistic effort from the lecturer in order to create a learning atmosphere to develop and increase moral knowledge, moral feelings, and moral behavior of students. Thus, students who have moderate thoughts and are immune to religious radicalism will be achieved.

### b. Relevant Research

Over the last few decades, violence in the name of religion has graced the history of the Indonesian nation. This phenomenon can be seen from various rioting incidents, such as in Poso, the Ambon riot and several bombings in various parts of the country. At least there have been more than 20 bombings since 2000 until now. In some university campuses, the tendency of students to support acts of radicalism is very high. This was revealed in a research on campus Islam involving 2,466 samples of students from various well-known universities in Indonesia. When the students were asked about the implementation of *amar makruf nahi munkar* in the form of *sweeping* places that were considered a source of immorality, they answered as follows: around 65% (1,594 respondents) supported the implementation of *sweeping* immorality, 18% (446 respondents) supported and actively participated in activities *sweeping*. Approximately 11% (268 respondents) stated that they did not support *sweeping*, and the rest, 6% (158 respondents) did not provide the answer. Furthermore, those who supported *sweeping* argued that the activity *sweeping* was part of a religious order (88%) supported *sweeping* because they thought that the security forces were unable to enforce the law (4%), and because of moral decadence reasons (According to Fadjar, A in Munip, A, 2012: 160-161)

### c. The Essence of Learning Learning

Model is a conceptual framework that is used as a guide in conducting learning. In classroom learning interactions, both teachers and students have an equally important role. For this reason, the role of lecturers in teaching activities must strive continuously to help students to grow and build their potential optimally. Lecturers must choose and determine appropriate learning strategies to achieve teaching goals.

Learning models can be used as a pattern of choice, meaning that lecturers can choose an appropriate and efficient model to achieve their learning goals (Nurdiansya & Eni: 2016: 20). In line with what Trianto (2010: 51) said, "a learning model is a design that is used as a reference in designing the learning process in class. So, the learning model chosen by the lecturer greatly determines the learning process and outcomes.

Furthermore, Rahyubi explains in more detail (2012: 251) that the learning model tends to be prescriptive (giving instructions and is determining), which is relatively difficult to distinguish from learning strategies. The learning model should have five elements, namely (1) syntax, which are operational steps for learning, (2) social systems, which are the atmosphere and norms that apply in learning, (3) principles of reaction, describing how the lecturer / teacher should see, treats and responds to students / students, (4) support systems, namely all means, materials, tools, or learning environments that support learning, and (5) instructional and negative effects, which are learning outcomes obtained directly based on the targeted objectives (instructional effects) ) and learning outcomes outside the target (nurturant effects).

### d. Current History Learning History

Lessons are studied to show its identity as a nation in the midst of the era of the Industrial Revolution 4.0 that is currently being faced. This is in line with the opinion of Naredi (2016) who stated that history learning has the aim of introducing the characteristics and identity of the nation in order to form a nation and character building and to become a source of inspiration for the growth of a sense of pride and a sense of obligation. Moreover, this identity makes a nation unified and brings national integration into reality. By studying history, there will be a sense of love and pride for Indonesia whose long-term impact is that the national integration of the Indonesian nation can be maintained (Gunawan, 2016). Therefore, based on the explanation from Naredi and Gunawan above, it is still important to study the subject of Indonesian History in SMK / SMA and Higher Education in the era of the Industrial Revolution 4.0 which is currently being faced, namely to show its identity as a nation until finally national integration of the nation. Indonesia can be maintained.

Higher Education in the era of the Industrial Revolution 4.0 requires a change in the perspective of higher education which is fundamental. The form of these changes was carried out in several ways, including: (a) Changes from thinking only about the focus of local people's lives to thinking about the global community (world), (b) Changing from mere competition to mutual participation, synergy and collaboration. profitable and imbued with the spirit of democratization in civic education and practice, and (c) a change from pursuing economic growth to human development to create social justice by constantly eroding inequality with equity (Effendi, Heri. 2020: 13-14)

In order for these changes to achieve their goals, Therefore, higher education must implement the four pillars of UNESCO education which are worldwide, but not yet fully implemented by all countries, namely *learning to know, learning to do, learning tools and learning to live together* as a whole, holistic and comprehensive unit. In its concrete form, tertiary institutions accommodate the four pillars in the learning process in accordance with the development of students' cognitive, affective, and psychomotor processes. Based on the description above, we can emphasize that the PSI-BK model is very relevant for contemporary

history learning both at the SMA / SMK / MA / MAN level and at the High School as described below:

- 1) **Integrative material**, meaning material in learning Islamic history is integrated between examples of tolerance practices in diversity starting from the era of the emergence of Islam, growing and developing to reach the glory of Islamic civilization with the practice of tolerance in the contemporary era and emphasized on the values of diversity and tolerance as a deterrent against radicalism.
- 2) **Interactive** method means that the method used in applying this model in learning by lecturers is interactive between lecturers and students and students with each other so as to give birth to learning that is fun and inspiring.
- 3) **Innovative** media means that the media used in lectures has novelty values and creates student creativity in creating various types of creative media to optimize learning outcomes.
- 4) **Comprehensive evaluation** means that the assessment in learning includes the assessment of attitudes, knowledge and skills which are supported by assessment assessments so that the process and student learning outcomes are obtained holistically and authentically.

#### e. Islamic radicalism and deradicalization of

Indonesia as a religious country ranks the highest as a country with the largest Muslim population in the world. Politically and legally, Indonesia has affirmed its siding with the country's sovereignty in this world, and has always been actively involved in efforts to create world peace. With regard to world peace, the world's attention is currently focused on international issues related to religion and terrorism. Even though terrorism is not a new phenomenon, which means that there have been similar actions in ancient times, terrorism has become a hot issue and has attracted attention because there is a context of religious radicalization that is the background for these acts of terrorism. The radicalization of religion that has emerged in almost all parts of the world today, in fact, is the radicalization of Islamic religious understanding by some people who understand and interpret religious textuality radically. Islam is the accused who has borne the heaviest social sins in recent history. Therefore, Indonesia as a country with the largest number of Muslims has a big responsibility to anticipate and overcome it with efforts to deradicalise religious understanding. The long debate about the relationship between state and religion has formed a national consensus in the form of the *principal ideology of Pancasila* which addresses the problem of tensions between religion and state. Indonesia is not a religious country, but it guarantees the freedom of its citizens to have a religion and implement it as well as possible. Therefore, radical acts and terrorism in the name of religion cannot be justified in the context of religious life in Indonesia.

Deradicalization of Islamic religious understanding will clearly become the task and concentration of scientists, experts and practitioners in Islamic religious colleges. The issue of terrorism originating from the radicalization of religious understanding is a product of erroneous preaching and education. Therefore, educators have an important role in the planning, learning process, and assessment of education, including in compiling a curriculum that is not radical but moderate. Therefore, PTN / PTKIN as a center for Islamic education and da'wah, requires competent professionals, including the competence of lecturers in developing a vision, curriculum, and learning that shows moderate Islam. The development of education today is an educational orientation aimed at competence in various fields to face the global world. This competence refers to the preparation of quality human resources who are ready to play a role at the national and international levels through Islamic education and preaching. The competence of undergraduates and graduates in Indonesian Islamic studies is built based on the Qur'an and the Sunnah of the Prophet, and Muslim cultural treasures in the archipelago (Idris, Irfan, 2017: 57).

## Research Methods

Furthermore, to achieve the goals and targets mentioned, in this study, Sugiyono's model development research was carried out by (1) potential and problems, (2) data collection, (3) product design, (4) design validation, (5) improve design, (6) improve design, (7) product revisions, (8) product trials, (9) product revisions, (10) mass product manufacture. Potential and problem analysts conducted a review of the curriculum used at IPTS and Bung Hatta University. Data collection was carried out by means of literature study field studies, preliminary analysis to analyze the curriculum, learning and learning theory and courses and course materials relevant to Islamic history, through direct interviews with students and lecturers. Then analyzed the learning theory that underlies the PSI-BK model, it will obtain a description of the PSI-BK model which is considered ideal. The product design aims to prepare *prototype of* an effective and practical the PSI-BK model and the PSI-BK kit. In the design validation stage, validation is carried out on the validator, simulation / legibility testing and field trials. The trial was carried out 3 (three) times, first at the South Tapanuli Institute of Education and at Bung Hatta University. Design improvements, namely improvements and refinements to the PSI-BK model according to expert input. The application of the trial use of the PSI-BK model is the experimental research design with the *pretest posttest control group design*. Furthermore, the dissemination stage was carried out which was the socialization of the PSI-BK model and learning tools that had been tested at the South Tapanuli Institute of Education and Bung Hatta University. PSI-BK product revisions to product weaknesses that have been tested for improvement. Finally, mass product making, at this stage a draft PSI-BK model and valid, practical and effective learning tools are made which are the final drafts.

## Findings & Discussion

The PSI-BK Model is a conceptual framework that is used as a guide in learning the history of Islam based on diversity as a deterrent against radicalism in higher education. This model has the following syntax or operational steps for learning (a) Introduction to Lectures, (b) Organizing Students to Share Inspiration, (c) Organizing Heterogeneous Groups, (d) Presentation and Group Discussions, (e) Reflection on Discussion, and (f) Practice or Quiz.

Next, the social systems in this model are (a) Tolerance of Diversity, (b) Collaboration, (c) Competition, (d) Democratic, and (e) Flexibility (Outside or in Class). Furthermore, the principles of reaction or reaction principles used in the PSI-BK model are (a) Student Centered, (b) Exemplary, (c) Focus on Process and Learning Outcomes, and (d) Lecturers as Partners, Facilitators, Motivators and Mediators .

*Support systems* or support systems that include all means, materials, tools, or learning environments that support learning are (a) Semester Learning Plans (RPS), (b) Lecture Units (SAP), (c) Student Assignment Forms, (d) Assessment Instruments, (e) Computer / Laptop, (f) Focus, (g) Speaker, (h) *Voice Recorder*, and (i) Android cellphone equipped with data package. The

last direct impact in this PSI-BK model on students is (a) Good tolerance, (b) Increased collaboration skills, (c) polite communication and (d) Good understanding of the subject matter. By achieving this direct impact, it will be able to counteract radicalism in higher education. Furthermore, the accompanying impact of the PSI-BK model is that it can form and foster religious attitudes, creativity, love for the country, empathy, discipline and student responsibility. The following is given Figure 2 which is a schematic of the theoretical framework for the development of the PSI-BK model which presumably can clarify the description of the theoretical framework for content development and construction of the PSI-BK model.

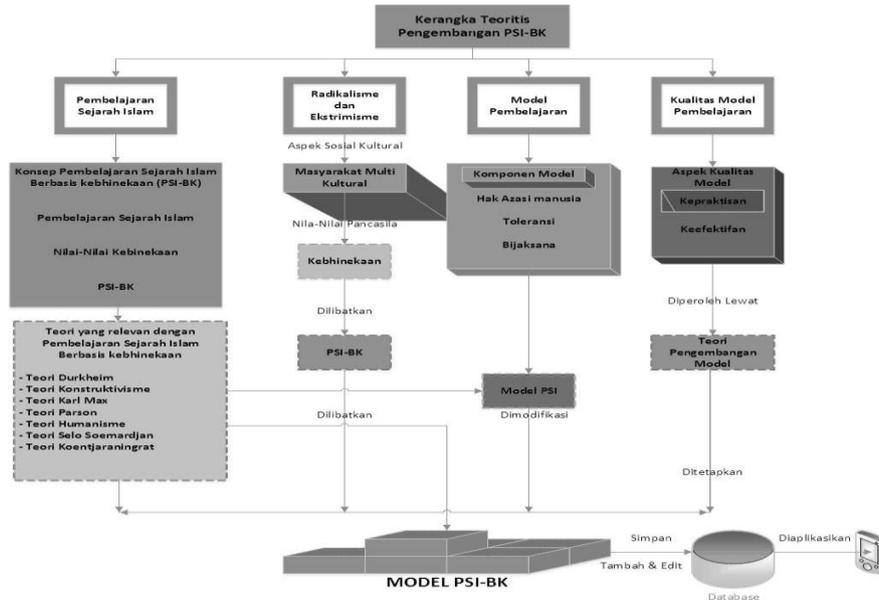
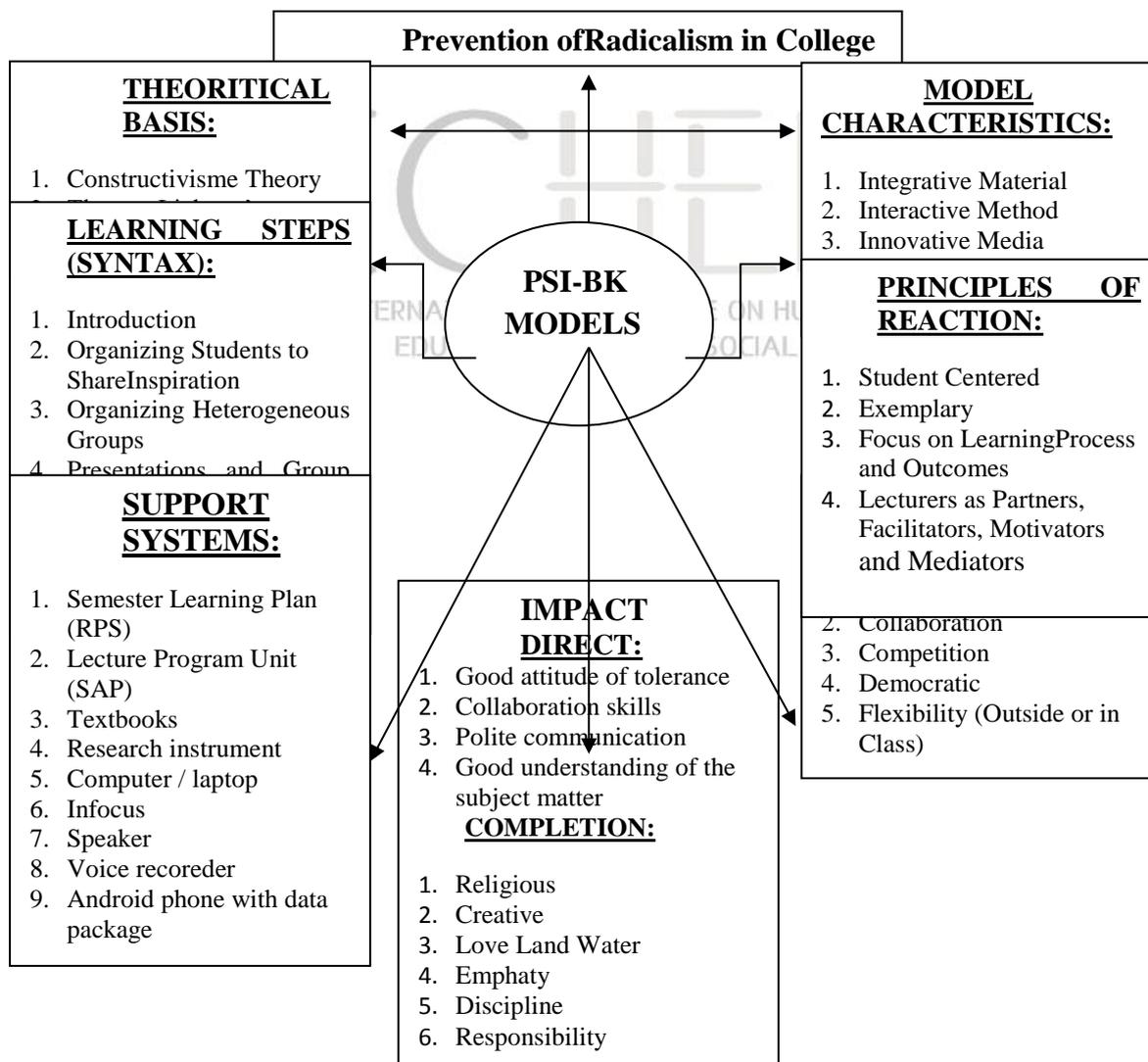


Figure 2. The PSI-BK Model Development Framework



**Figure 3. Visualization of the PSI-BK Model**

In this section we will explain the syntax of the PSI-BK model, the learning steps in applying the Diversity-based Islamic history learning model (PSI-BK), as follows :

Syntax	Description of Learning Activities
<b>Introduction to Lectures</b>	Lecturers build a conducive learning climate, provide motivation and communicate learning outcomes in detail and clearly, recovery begins with introducing themselves logically and creatively. Starting from the introduction of names, addresses, learning styles, family backgrounds, achievements both academically and non-academically, favorite foods, hobbies, dreams and so on.
<b>Organizing Students to Share Inspiration</b>	Lecturers give students the opportunity for a short duration of up to 7 minutes per display in each meeting to share inspiration with the theme "the beauty of diversity and the glory of tolerance." Students who have the right to appear can be determined in a democratic way
<b>Organizing Heterogeneous Groups</b>	Lecturers divide students into groups, consisting of 4-8 students by prioritizing heterogeneity (diversity), ensuring that the groups actually work in accordance with the planned achievements
<b>Presentation and Group Discussion</b>	In this activity, the lecturer guides the group to present their work. Maximum presentation time spent is 15 minutes. When each group appears, they agree on the group members to be the moderator, note taker, and presenter.
<b>Discussion Reflection.</b>	In this activity, a reflection is made of the discussion and group work that has been carried out. During reflection, students are given the opportunity to digest, understand, weigh, compare, draw conclusions, appreciate, and have discussions with themselves ( <i>learning to be</i> ).
<b>Exercises or Quizzes</b>	Exercises or quizzes are a way for lecturers to measure learning outcomes in the aspect of knowledge. For the assessment of lecturers' attitudes and skills, rubrics and observation sheets can be used. Evaluating learning outcomes through giving quizzes about the material being studied and also assessing the presentation of the work of each group

The PSI-BK model framework above has been compiled and then validated by experts and also model users as validators. Validation was carried out through FGD activities involving 8 validators. Validation on four main aspects, namely content, language, graphics, and model design. Validation results are presented in Table 1 below:

Aspect	Score Average	Categories
Content	97.5	Very Valid
Linguistic	93.04	Very Valid
Kegrafikan	93.33	Very Valid
Desain Model	92.12	Very Valid
Overall Average Score	93.9	Very Valid

Level validity of PSI-BK models developed In general, the criteria are very valid with a validity level ( $P$ ) of 93.9 (very valid if;  $P > 80$ ). Content with criteria is very valid with a validity level of 97.5, languages very valid criteria with a validity level of 93.04, a very valid criterion with a validity level of 93.33, and a very valid criteria design model with a validity level of 92.12. Some descriptions that show the validity of the aspects of the need for model development include that the development of the PSI-BK Model aims for Learning Outcomes of Graduates of the History Education study program consisting of Attitude Achievements (S), General Skills (KU), Special Skills (KK) and Knowledge (P). Achievement of Attitudes (S) and General Skills (KU), the formulation of which is derived from the Annex to the National Higher Education Standards (SN-DIKTI) or Permenristekdikti No. 44/2015 and added with the uniqueness of the IPTS History Education Study Program. While the Special Skills Achievement (KK) and Knowledge Outcomes (P) are formulations sourced from the Association for History Education Study Programs in Indonesia, abbreviated as the name (P3SI) and added with the formulation of the uniqueness of the IPTS History Education Study Program. The development of the PSI-BK Model is in accordance with the learning needs. In addition, the Development of the PSI-BK Model also bridges the gap between expectations of the competency needs of 21st century graduates who are able to demonstrate radicalism in universities in everyday life.

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