BUILDING RELIGIOUS CHARACTERS OF THE 21ST CENTURY MUSLIM GENERATION

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Abstract

This research is motivated by the students' low thinking ability shown by the results of the aqeedah understanding test with an average value of 57.1. The test was conducted on 212 randomly selected Muslim students of UNIKOM. The purpose of this research is to strengthen the way of thinking in improving faith (aqeedah) to build the religious characters of the 21st century Muslim students. Building the characters was done by developing aqeedah learning model aqeedah in PAI course using Talaqqiyan Fikriyyan Method based on rational thinking. This Research and Development (R&D) research used the ADDIE model. The stages were preliminary studies, model development, and model testing. Data were collected using observation, interview, literature study, questionnaire, and test. The results showed that students' level of thinking ability increased. The average value of the posttests of the experimental class was 73.75 and the control class was 60.18. These results indicated that the use of the model made significant difference.

Keywords: religious characters; Talaqqiyan Fikriyan, 21st Century Muslim Generation

Abstrak

Penelitian ini dilatarbelakangi oleh rendahnya kemampuan berpikir siswa yang ditunjukkan dari hasil tes pemahaman aqidah dengan nilai rata-rata 57,1. Tes dilakukan terhadap 212 mahasiswa Muslim UNIKOM yang dipilih secara acak. Tujuan dari penelitian ini adalah untuk memperkuat cara berpikir dalam meningkatkan iman (aqidah) untuk membangun karakter keagamaan[ke-21.] mahasiswa Muslim abad Pembinaan karakter dilakukan dengan mengembangkan model pembelajaran aqidah aqidah pada mata kuliah PAI dengan menggunakan Metode Talaqqiyan Fikriyyan berdasarkan pemikiran rasional. Penelitian Research and Development (R&D) ini menggunakan model ADDIE. Tahapan yang dilakukan adalah studi pendahuluan, pengembangan model, dan pengujian model. Pengumpulan data dilakukan dengan observasi, wawancara, studi pustaka, angket, dan tes. Hasil penelitian menunjukkan bahwa tingkat kemampuan berpikir siswa meningkat. Nilai rata-rata posttest kelas eksperimen adalah 73.75 dan kelas kontrol adalah 60.18. Hasil ini menunjukkan bahwa penggunaan model membuat perbedaan yang signifikan.

Kata kunci: karakter agama; Talaqqiyan Fikriyan,[21] Century Generasi Muslim

INTRODUCTION

Thinking activities were favored by the Prophet's Companions, scholars and intellectuals. Syaikhul Islam said that contemplating on the creation of all creatures to take lessons is instructed and recommended (Baits, 2015). In Faizah journal titled Internalization of *Ulul Albab* value, explained that the word *ulul albab* is mentioned 16 times in the Qur'an, one of which is on the title for people who always use their minds to think and their hearts are always connected with God. Shaykh Taqiyuddin An-Nabhani in the introduction of the book (An-Nabhani, 2004) stated that the height of a nation can be seen from its thinking not from the wealth or work that it creates. In some of his books, he also introduced that the fundamental thought (*al-fikr al-asasi*) was interpreted as *aqeedah* which must be adopted by a nation or people to rise from setbacks. He defined *aqeedah* in terminology as a holistic idea about nature, humans and life; and their relationship to what was before and after life. He explained that Islamic *aqeedah* is *aqeedah aqliyah* (rational *aqeedah*). Thus, to strengthen a Muslim's faith in his *aqeedah*, it must be a process of rational thinking not by doctrinal-dogmative ways. The method developed from rational thinking is the *talaaqiyan fikriyan* method (thought transfer).

According to (Syihabuddin, 2011) in a series of Islamic education activities, the study of faith (*aqeedah*) occupies first and foremost priority, and then followed by a review of *syaria* and moral matters. This priority is based on the consideration that faith will provide direction, reference, and guidance for *sharia*, worship, and moral activities. If the implementation of the three components is reversed, then religious practices will be as what children do. They practice religion based on orders from parents, not on their beliefs and knowledge about Allah. Therefore, their practice of religion is merely on the surface. This is certainly not expected to occur in Muslim students who have entered adulthood (*baligh*). According to (Yusuf, 2008) adolescence, as a segment of the cycle of human life, is the starting point of the enactment of *syar'i* law (mandatory, *sunnah*, *haram*, *makruh*, and *mubah*) for a human being who has reached *baligh* and *mukallaf*. Therefore, students as teenagers should have implemented religious values or teachings in their lives. As Muslims, adolescents are required to have faith and the ability to actualize religious values (*aqeedah*, worship and morals) in daily life, both in the family, school, and community.

This study tries to test the model of religious character building of the 21st century Muslim students through the *talaqqiyan fikriyan* method in *aqeedah* learning in Islamic Religious Education (PAI, *Pendidikan Agama Islam*) courses in the Indonesian Computer University (UNIKOM, *Universitas Komputer Indonesia*) through strengthening the value of rational thinking to form a mindset and Islamic attitudes in students. From this research it is hoped to discover a learning model in shaping the religious character of the 21st century Muslim students.

Previous research on (S. Mahardika, 2014) about the concept of *talaqqiyan fikiriyan* and its implementation in Islamic education at HSG Khoiru Ummah Islamic Boarding School Bogor,(Nurhayati, 2016) which examined about the implementation, influence, and effectiveness of the *talaqqiyan fikriyan* method on *tsaqafah* subject in the Panatagama boarding school in Yogyakarta. Another similar study was carried out by (Hafiyatillah, 2008) who examined the implementation of *talaqqi* learning at Tahfizh Plus MI Khoiru Ummah School in Bogor City.

The aforementioned researchers have not specifically discussed the implementation of the talaqqiyan *fikiryan* method outside of informal education or the scale of tertiary institutions for the research subjects of university students. According to (Sauri, 2016) through the learning in formal or informal education institutions, value is considered very necessary and important to be implemented. Therefore, this research attempted to find out strengthening rational thinking through the *talaqqiyan fikriyan* method in university students. The strengthening process was carried out during the PAI learning for *aqeedah* material in the context of building the students' religious character of students.

The only natural thinking method and must be used as the basic method is the rational method. Rational thinking is the method of the Qur'an and henceforth is an Islamic method. Allah has signaled in the Qur'an that the process of human existence must begin with the formation of thought, as in many verses Allah greets people with the words: "*afalaa ta'qilun*", "*afalaa tatafakkarun*", "*laayatil li uluil-alab* ", and so on.

 (An-Nabhani, 2003) stated that the method of rational thinking is actually a natural method and is based on the Qur'an. The Qur'an itself often talks about evidence and proof. For example the word of Allah SWT which reads "*Fal ya(ng) dzhuril insaanu mimma khuliq''* (QS at-Tariq [86]: 5), that means "So let man pay attention to

what he was created from." or "*afalaa ya(ng) dzhuruuna ilalibili kaifa khuliqat*" (QS al-Ghasyiyah [88]: 17) meaning: "Then do they not pay attention to the camel, how was it created?"

From these verses it can be understood that the Qur'an instructs humans to think by transferring facts through sensing directly into the brain, not by bringing about a number of premises which are then linked to each other.

Strengthening the rational thinking is applied to the learning of *aqeedah* because Islamic *aqeedah* is *aqeedah aqliyah* (rational), not a forced doctrine. Literally, *aqeedah* is something that is believed unanimously or is justified with full confidence generated through the thought process. Therefore, it is important to instill faith or belief by way of rationality (*aqliyah*) because there must be harmony between the activities of thinking (science), faith, and behavior (knowledge, faith, and charity). The harmony or combination of the three can be described as follows:

Figure 1. Harmony of Knowledge, Faith, and Charity

Allah Almighty says: "Then know that there is really no *Ilaah* (worship, god) besides Allah" (QS Muhammad [47]: verse 19). In *balaghah*, according to Dr. Wahbah Al-Zuhaili in Tafsir al-Munir. In the verse begins with the letter *fa': fa'lam* (know) clearly contains a signal that every Muslim must have knowledge about *tawheed* and the imperative verb in this verse is closely related to science, signifying the importance of the thought process (Irfan, 2016). Hence, the *ulama* also discussed the question of *taqlid* in *aqeedah*, showing one of the functions of *al-'aql*, thinking about faith, not just *taqlid*.

Faith according to Islamic scholars of Ahlus Sunnah Waljamaah is recognition in the heart, spoken verbally, and proven by physical deeds. Thus, faith includes 3 aspects: recognition in the heart, verbal spoken verbally and proven by physical deeds (Al-Uthaymeen, 2002). Faith is "*at-tashdiqul jaazim al-muthobiq li-alwaqi' 'an-dalilin*"

(faith is a justification that is certain in accordance with facts based on the argument of *qath'i*) (An-Nabhani, 2003). From the definition of *aqeedah* or faith above, 6 (six) stages can be taken in strengthening the value of rational thinking for learning *aqeedah* through *talaqqiyan fikriyan*, namely: (1) sensing of what is believed; (2) verification; (3) justification; (4) belief; (5) ability to prove through word of mouth; (6) seen in charity.

The six stages are then connected with building religious character (*syakhsiyah Islamiyah*) through the formation of a mindset (*aqliyah*) and attitude patterns (*nafsiyah*), hence it becomes 4 (stages), namely: *Idrak* and *Fahm* for their mindset, *Faith* and *Amal* for their attitude patterns. The four stages are then abbreviated as IFIA (*Idrak, Fahm, Faith and Amal*). Explanation of the stages is described in point 3 about the stages of strengthening the value of thinking in learning *aqeedah* through the method of *talaqqiyan fikriyan* in the context of building religious character.

Islamic *aqeedah* Islam is often called the pillars of faith, namely faith in God, His angels, His books, His prophets, doomsday, qadha and qadar from Allah Almighty. The process of growing faith must be accompanied by propositions, as explained above. This theorem is sometimes *aqly* or *naqly* in nature, depending on what matters are believed. If something is still within the range of the five senses then the proposition is *aqly*, but if something is outside the reach of the five senses, it must be based on the *naqly* argument. The following is the mapping of the proposition to facilitate the process of learning *aqeedah*/faith:

No.	Believes To:	Proposition	
		Aqliy	Naqliy
1	Allah:		
	* Existantion Of Allah	√	
	* Allah's Adjectives		√
2	Angels		√
3	Holy Books		
	*The Holy Quran from Allah	√	
	* Another Holy Books		√
4	Prophets		
	* Muhammad Rasulullah	√	
	* Another Prophets		√
5	Apocalypse Day		√
6	Qadla - Qadar	√	

Figure 2. Mapping of the Aqly and Naqly Arguments in the Five Pillars of Faith

The basis of this method is taken from a literature review on the nature of thinking that explains knowledge about the facts of reason (*'aql*), the thought process (*at-tafkir*), and at the same time the method of thinking (*thariqah at-tafkir*). Based on reviews, the definition of reason ('aql) is thought (*fikr*) or awareness (*idrak*), namely the transfer of sensing of facts through the five senses into the brain accompanied by the presence of previous information that will be used to interpret the facts. From these definitions, 4 (four) components of reason are taken which must be ascertained in order for the activity of reason to be realized, namely: there must be facts, normal human brain, five senses, and previous information (An-Nabhani, 2003).

Atha bin Khalil described the reality of reason that is thinking, that in the process of thinking (*amaliyah aqliyah/fikriyah*) there are 4 (four) components of reason that must exist, namely: (1) sensed reality where someone can perceive it or sense its influence (*al-waaqi'*), namely; (2) healthy sensing organs that are used to sense reality and its effects (*al-hawas*); (3) a healthy brain in which senses the transferred realities (*ad-dhimagh*); and (4) previous information to interpret reality (*ma'lumat sabiqah*). These four components of reason as a whole must be ensured of their existence and integration. This way, activity of the mind will be realized, in other words mind realization, thought, or awareness. Furthermore, the thought process is divided into three, namely shallow thinking (*at-tafkir sathi*), deep thinking (*at-tafkir al-'amiq*), and brilliant thinking (*at-tafkir mustanir*).

The four components of reason can be described as follows:
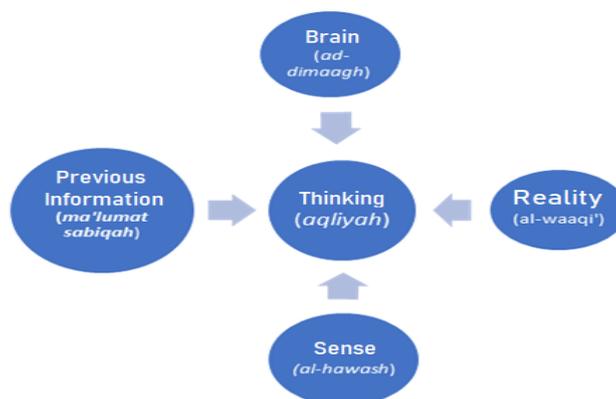
Figure 3. Four Components of Intellect

Reason, according to (Sauri, 2016) has an important role. In the Qur'an and Hadith, reason is placed in a high position and people are encouraged to use it. This is evidenced by the number of verses that tell humans to use their minds. The word *ya'qilu*

(using reason) is found in 48 verses in various forms, *nadzara* (seeing abstractly) in 30 verses, *tafakkara* (thinking) in 19 verses, *tadzakkara* (paying attention, studying) in 40 verses, and *faqiha* (act of thinking) in 16 verses. In addition, in the Qur'an, there are also the words *ulul albab* (people who think), *ulu al'ilmi* (people with knowledge), *ulu al abshar* (people with insights), and *ulu al nuha* (wise people). All of those terms give the nature of thinking contained in humans.

Based on the definition of reason and its position above, a teaching method that involves these four components, namely the *talaqqiyan fikriyan* method was developed. The correct teaching method is the delivery of (*khitab*) and acceptance (*talaqqiy*) of the thought of the teacher to the student. Thought or reason is an instrument of teaching and learning process which is an asset that Allah bestows to human beings, so Allah prioritizes and glorifies human beings from other creatures and makes reason as a base for imposing a law (Yasin, 2012).

(Rahim, Yakob, & Rahman, 2016) gave a definition of *talaqqi* as follows. "*Talaqqi* is an Arabic word, which is derived from the word laqiya which means 'to meet'. The meaning of 'to meet' in the present context is the meeting between teacher and student. The method is by way of a student sitting in front of the teacher in order to recite the Qur'an directly or to listen to the lectures delivered by the teacher, face to face, without the presence of any other mediums."

The most important part of applying the *talaqqiyan fikriyan* method is the description of facts as objects of thinking with a clear picture. The most important instrument is the use of language. The trick is that the teacher tries to connect thoughts with facts that are perceived, or familiar to students so that they really understand them as thoughts, not just information. In the book titled *Ususu at-Ta'lim al-Manhaji Fi ad-Daulah Khilafah* (Foundations of the Education Curriculum in The Khilafah State) by (Hizbu-at-Tahrir, 2004) about *talaqqiyan fikriyan*, said : "The correct teaching and intellectual reception by the student, thought or the mind (*'aql*) is the tool for both teaching and studying; and Allah (swt) gifted humanity with this mind thereby ennobling and favoring him over much of His creation. And He made the mind the situational cause (*manaat*) of accountability."

Furthermore, the *talaqqiyan fikriyan method* is used in the formation of Islamic personality (syakhsiyah islamiyah), which is to provide the thoughts needed to form

Islamic mindsetss and attitudes. With this method of *talaqqiyan fikriyan*, humans take their thoughts through hearing or reading lafadz, and then understanding the meanings desired by those who enjoin them through the appointment (*madlul*) of the sensed object so that he is able to describe them with his language. He is also able to transfer these thoughts to others through a method as he has accepted those thoughts, namely through the method of transferring thoughts (Abdullah, 2002).

Character (personality) is built by the mindset (*aqliyah*) and attitude patterns (*nafsiyah*). The mindset (*aqliyah*) is a way for someone to understand something or think about something based on certain principles. Another meaning is the way in which humans tie reality with information, namely by standardizing the information to one rule or certain rules. As for what is meant by the attitude pattern (*nafsiyah*) is a way for humans to bind the impulses to fulfillment with understandings (*mafahim*). This understanding is returned to typical thoughts that emanate from a unique or non-unique perspective on life. Pictures about the formation of personality (*syakhshiyah*) can be described in the following schematics:
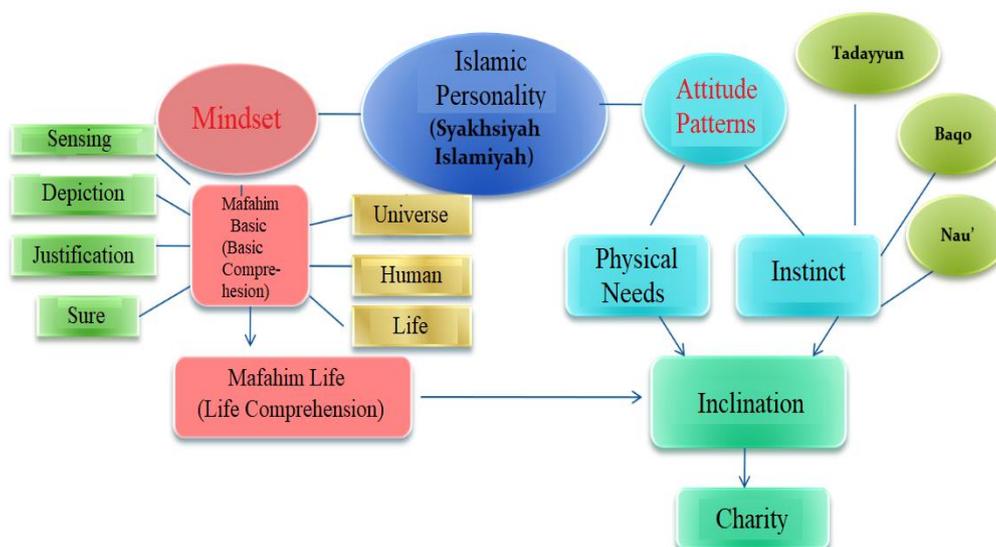
Figure 4. Formation of Islamic Personality (Religious Character)

From the figure above, it can be seen that the Islamic personality/religious character is built by two patterns, namely mindsets and attitude patterns. Mindset is obtained through sensing the universe, humans and life. The attitude patterns arise because of the tendency to fulfill physical needs and instincts. Thus, these two patterns form one's character. To realize a special personality (*syakhshiyah*) that is different

from other personalities, Islam has provided the perfect solution. The solution is *aqeedah*, which is based on the rules of thought (*qaidah fikriyah*) on which the all thoughts are built, and perceptions are formed (*mafahim*). When a thought is built upon the Islamic *aqeedah* as its principle of thinking, then the *aqliyah* must be Islam. Likewise, when making all tendencies (*muyul*) resting on the principle of Islam, which makes Islam as the only benchmark in meeting physical and instinctual needs, then the spirit is also Islam. This will form the personality of Islam (*syakhshiyah Islamiyah*). As the example of the Islamic character that developed by Islamic School in Indonesia (*pesantren*) such as self-reliance, sincerity, social awareness, *ta'dim* (paying high respect) for *kiai* and *ustadz*, self-dicipline, honesty, good communication, confidence, commitment, responsibility, etc. (Sauri, Nursyamsiah, & Yayan, 2018).

Based on the theory explained above, 4 (four) stages of strengthening rational thinking in the learning of *aqeedah* were developed, namely: Idrak and Fahm for mindset, and Iman (Faith) and Amal for attitude patterns, (abbreviated as IFIA. The following are the explanations:

1) *Idrak* = the process of observing facts/reality with the five senses about what is seen and heard to answer the three fundamental questions (*uqdatulkubra*) about the universe, humans, and life. This process can be carried out through **dialogue** by asking a number of fundamental questions namely where do humans come from, what is living in the world for, where to go after death?

2) *Fahm* = the process of understanding through linking facts/reality with previous information in the form of texts (Al-Qur'an/Al-Hadith or which have become theories). Fahm process can be done through **discussion** of understanding of the students about the text/Al-Qur'an/Al-Hadith in setting laws of facts that are sensed. Fahm process can be started by inviting humans to contemplate the *kauniyah* verses and analogies that the students can think of.

3) *Iman* = the process of growing faith by means of certain justifications that are in accordance with the facts that are being invoked based on the argument both *aqly* and *naqly*.

4) *'Amal* = the process of giving examples of both verbal attitudes and concrete actions as a result of faith in what is understood through right mindsets that foster awareness to act according to texts and attachment to syaria law.

RESEARCH METHOD

The approach used in this research is a combination of qualitative and quantitative (mixed method). This is in accordance with the type of research, namely Research and Development (R & D) whose stages consist of preliminary studies, development, and field testing, thus the suitable approach is a combination of qualitative and quantitative approaches (Creswell, 2017) argued that the mixed method is usually used in the realm of educational research, in addition to social and behavioral. The method used in this research consisted of descriptive and experimental methods. The use of these two methods is adjusted to the problem formulated. Descriptive method is used in the initial stages and in the second phase of Research and Development (R&D). The research was carried out at the Universitas Komputer Indonesia (UNIKOM), while the population is Muslim students who take PAI lectures in the even semester of 2019-2020, namely students spread across several faculties (FISIP, FTIK, FEB, FD, and FH), and for the sample are 8 classes namely from IK, AK, SK, and DKV majors who have classes with the most students. 2 classes from each major were taken for the experimental class and the control class. The research instruments were the researchers, interview guidelines, questionnaires, documentation, and attitude scale tests.

FINDINGS AND DISCUSSION

Description of Students' Rational Thinking Ability in *Aqeedah* Learning and Its Effect on the Building Religious Character

The low level of students' rational thinking was caused by several factors, one of which is the aqeedah learning approach which still uses doctrine-dogmative, not with the method of rational thinking. Islamic *Aqeedah* is rational *aqeedah*, hence true learning of *aqeedah* must involve the value of rational thinking to obtain strong beliefs based on arguments that reinforces the faith both the *aqly* (with reason) and the *naqly* (al-Qur'an/al-Hadith) propositions. Rational thinking in fostering faith and belief will produce awareness that something that comes from Allah, both in the form of commands and prohibitions, will be fully obeyed without any doubts. Research results also found unsynchronization between students' mindset related to the understanding of *aqeedah* with their attitude patterns to follow rules of religion (Islamic law). For example, about the sharia of wearing covers Muslim women, survey results showed that

23.8% of students are still neutral. In this case strengthening the belief that Allah commands Muslim women to wear covers and understanding about these obligations is needed.

Description of Building Religious Character through *Aqeedah* Learning at UNIKOM

Aqeedah learning had been carried out through PAI lectures at the UNIKOM. The methods of delivering *aqeedah* material are mostly lectures, questions and answers, and discussions. In the interviews, several lecturers who taught PAI courses at the university explained the following:

1) The class always began and ended with prayers and making connections between the materials with the strengthening of *aqeedah* so that students increasingly believe in the greatness of Allah Subhanahu wa Ta'ala. There were also those who advised students with the Qur'an and Hadith, the words of Ulama, inspiring stories, and invited students to think about the state of nature and events that surround the students.

2) Students were invited to remember the importance of learning and understanding religion for the good of all people. Islam is not a mere ritual worship, but a guide to human life that comes from the Allah the Creator, and provided relevant examples showing the goodness of those who practice Islam, and the ugliness of those who leave it.

3) Instilling character (*adab*) was not only done in the classroom but also through behavior in the interaction of lecturers with students. The lecturer must be an example of discipline, honesty, integrity, morals, and without ulterior motives.

The reality is that the *aqeedah* learning had not successfully built the students' religious character. Some lecturers acknowledged that *aqeedah* learning using conventional methods that they had used (lectures, discussions, and questions and answers), had not shown results. Changes in the mindset and attitude patterns of students seen from their religious knowledge and daily activities/*amaliyah* still did not reflect the understanding of the *aqeedah*. Based on observation results, the evidence was that many students were found leaving the obligation to pray five times and dating in the campus.

Findings of the *Idrak, Fahm, Faith* and *Amal* (IFIA) Models in Building Religious Characters through the *Talaqqiyan Fikriyan* Method in *Aqeedah* Learning

In the *aqeedah* learning as an effort to build religious character through the *talaqqiyan fikriyan* method based on research, produced a model of Idrak, Fahm, Faith and Amal (IFIA). This model is offered as an alternative model that can be applied by lecturers in delivering PAI lectures. The Research and Development research results with a mixed method approach showed the following results:

Result of Interviews with the Lecturers on IFLA Model

Stage 1: Idrak/Observation. They saw that this model was more stimulating for the mind and strengthened the beliefs and could encourage positive dialogue so that religion is not just doctrination. The Idrak process was very good because it was exemplified in many verses in the Qur'an, especially in verses that discuss events, facts, science and the universe. Collecting or observing is an important part of the learning process inductively to draw a conclusion. By using the process of observing phenomena, facts, and data, students will be directly involved in the learning process.

Stage 2: Fahm/Understanding. This stage was very useful because events in nature including the verses of Allah who have a close affinity with Allah's revelation. However, this method must be supported by a proper and fair epistemological basis so as not to fall into matching or justifying the Qur'an/Hadith unfairly using the facts of observation. This Fahm process must be carried out, so that students do not fail to understand. However, in understanding the Qur'an and Al-Hadith texts, students must also be given an understanding of the knowledge that accompanies these texts, such as *asbabunnuzul, asbabul wurud*, Arabic literature, and interpretation before the students explain or make laws of facts with understanding texts Al-Qur'an and Al-Hadith. The Fahm process is very necessary for students because they have entered a mature stage of thinking. In Islam, tawheed is not valid without understanding, especially if it is an adult, only that the method of "making laws facts" needs reference. An example is Dr. Abdul Majid al-Zindanī who has composed how al-Qurʾān and al-Hādīth can be related to scientific facts, so that al-Qurʾān and ḥadīth are not under the law of scientific findings.

Stage-3: Iman/faith, this process of faith becomes the next process after the fahm

stage which must be carried out because the core of Islamic religious learning courses is strengthening the faith so as to not let students understand much of the Qur'an/Hadith texts but without increased faith in the text of the Qur'an/Al-Hadith. The process of faith/belief formed through understanding will usually be stronger and lasting than through indoctrination. Iman comes after understanding, although sometimes understanding comes after Iman. However, the two things are not to be contested. See, for example, QS 47:19 where it is emphasized to say "la ilaha illallah" must go after "fa'lam". So fahm and faith are continuous processes and open two separate paths.

Stage-4: Amal/proof of action. The process of *amal* is a very important process because it is a proof of the three processes above as well as a measure of the success of the previous processes. This whole process can be said to be successful if the student is able to practice what he believes after observing the facts and understanding the Qur'an/Hadith text. The best *amal* process is born from internal understanding, not because of compulsion or fear of punishment. This is stronger and lasting than action that is done because of coercion. Faith and understanding can only be called so if proven through amal/deeds. If not, it is not faith and understanding but merely trust and knowledge.

Expert Test Results on the IFIA Model

In this test, experts assessed the model using differential semantic scale instrument from the following aspects:

1) Aspect of **understanding:** the interpretation was very good with 80% of the expert saying that the IFIA model using the *talaqqiyan fikriyan* method had clear, systematic, logical, and rational understanding. It also described the means and objectives to be achieved

2) Aspect of **objectives**: interpreted as good with 69% said that the model was aimed to meet the three domains of cognitive, affective, and psychomotor.

3) Aspect of **material**: interpreted as very good with 83% said that IFIA model was suitable for PAI learning

4) Aspect of model **method**: interpreted as very good with 84% said that the model made the students aware and shaped the religious character of the students.

5) Aspect of **media**: interpreted as very good with 84% said that the media included: the Qur'an, projectors, audio-visuals, video or inspirational stories that all aim to

bring students closer to the facts sensed.

6) Aspect of **evaluation/assessment**: interpreted as very good with 78% said that the evaluation could be done from 3 domains of cognitive, affective, and psychomotor through pretest and posttest.

7) Aspects of the **supporting components** of model success: interpreted as very good with 80% said that the model's supporting components such as Lesson Plans made the learning sequence clear, systematic, and encouraged students to study Islam

8) Aspects of the **relationship** between the applications of the IFIA model with the building of students' religious character: interpreted as excellent with 84% said that there was a relationship between the IFIA model and the building of religious character. This point is elaborated in the following table:

Table 1.

Expert Assessment Results on the Relationship between the Application of IFIA Model and the Formation of Student's Religious Character

No.	Positive			Negative		
	Assessment Aspects	Score	%	Assessment Aspects	Score	%
1	There is a relationship between the IFIA model using the *talaqqiyan fikriyyan* method and the efforts to build religious character	12	93.33	There is **no** relationship between the IFIA model using the *talaqqiyan fikriyyan* method and the efforts to build religious character	0	0
2	Building religious character is an embodiment of strengthening the way of thinking in learning *aqeedah* through the IFIA model	13	80	Building religious character is **not** an embodiment of strengthening the way of thinking in learning *aqeedah* through the IFIA model	0	0
3	The successful application of the IFIA Model can be measured by changes in mindset and attitude patterns (religious character)	13	80	The success of the IFIA model cannot be measured by changes in mindset and attitude patterns (religious character)	0	0
	Sum	38	253.33	Sum	0	0
	Average	12.67	84	Average	0	0
	Interpretation	Very good		Interpretation		

9) Information: Ideal Sum = 3 (evaluation aspects) X 5 (highest scale) X 3 (expert) = 15

10) Average Sum= 45 (ideal number): 3 (question items) = 15

The evaluation from the expert is compared with the ideal value and the comparison can be seen in Figure 3.1.
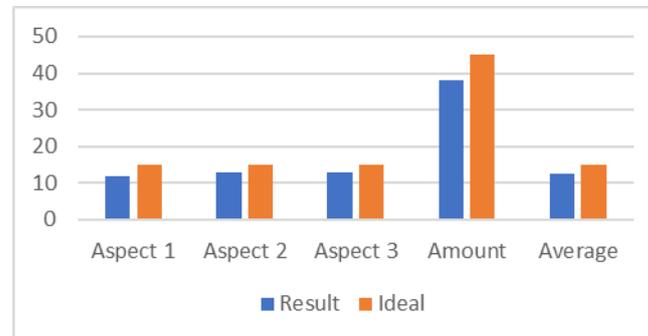
Figure 5. Comparison of Expert Evaluation Results on the Relationship of Model Usage and Formation of Religious Character

Results of the Implementation of the IFIA Model Test on Aqeedah Learning

Efforts to build religious character using the *talaqqiyan fikriyan* method produced four steps namely: *idrak, fahm*, *iman*, and *amal*. The four steps were then described in the Lesson Plan and Lecture Hand Out for *aqeedah* material. After being tested by 3 experts in the field of Islamic Education, then the IFIA model was tested on a number of students randomly (as a sample) through proportional stratified random sampling technique that is the samples were taken from each faculty with the most classes namely IK, AK, SK, and DKV majors. From these classes, two classes were taken as the experimental group and control group. So the number of samples is based on the number of classes of 8 classes.

In testing this empirical model, the test instruments used were pretest and posttest. The pretest results of the experimental group, with 103 students, had an average value of 64.51. The largest value obtained was 98 and the smallest value obtained was 15. The posttest result of the experimental group was 73.75 on average. The largest value obtained was 100 and the smallest value was 20.

The results of the pretest and posttest data of the experimental class can be seen in the following pictures and histograms from SPSS program:

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Pretest	103	100.0%	0	0.0%	103	100.0%

Descriptives

			Statistic	Std. Error
Pretest	Mean		64.51	1.700
	95% Confidence Interval for Mean	Lower Bound	61.14	
		Upper Bound	67.89	
	5% Trimmed Mean		64.93	
	Median		65.00	
	Variance		297.692	
	Std. Deviation		17.254	
	Minimum		15	
	Maximum		98	
	Range		83	
	Interquartile Range		27	
	Skewness		-.337	.238
	Kurtosis		-.301	.472
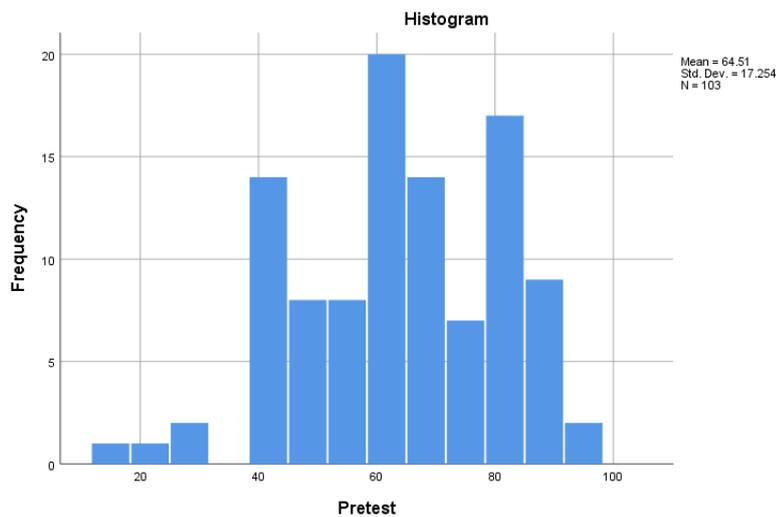
Figure 6. Charts and Histograms of SPSS Analysis Results on Experiment Class Pre-test Data

Descriptives

			Statistic	Std. Error
Posttest	Mean		73.75	2.022
	95% Confidence Interval for Mean	Lower Bound	69.74	
		Upper Bound	77.76	
	5% Trimmed Mean		75.03	
	Median		78.33	
	Variance		421.063	
	Std. Deviation		20.520	
	Minimum		20	
	Maximum		100	
	Range		80	
	Interquartile Range		30	
	Skewness		-.897	.238
	Kurtosis		-.109	.472
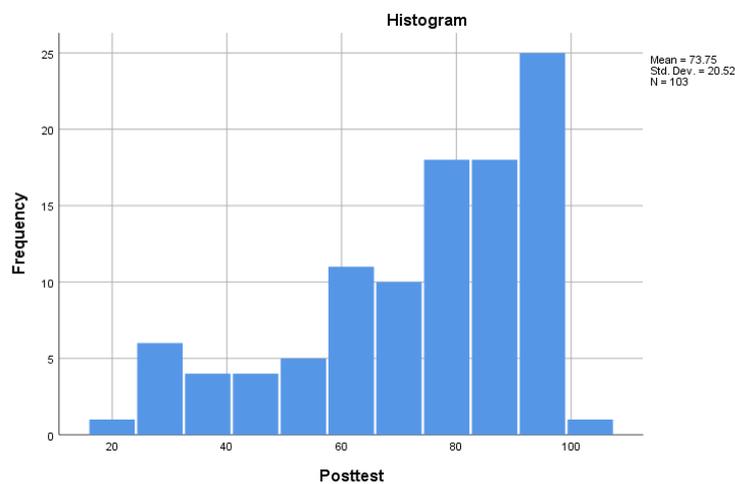
Figure 7. Chart and Histogram of SPSS Analysis Results on Experimental Class Post-Test Data

While the results of the pretest for the control group with 109 students, had an average value of 52.14, the largest value obtained was 93 and the smallest value obtained was 7. The posttest results of the control group had an average of 60.18. The largest value obtained was 93 and the smallest value was 10. The following results of the calculation of the pretest and posttest data of the control class can be seen through the following SPSS drawings and histograms:

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Pretest	109	100.0%	0	0.0%	109	100.0%

Descriptives

|			Statistic	Std. Error
Pretest	Mean		52.14	1.758
	95% Confidence Interval for Mean	Lower Bound	48.66	
		Upper Bound	55.62	
	5% Trimmed Mean		52.46	
	Median		53.33	
	Variance		336.732	
	Std. Deviation		18.350	
	Minimum		7	
	Maximum		93	
	Range		87	
	Interquartile Range		27	
	Skewness		-.307	.231
	Kurtosis		-.302	.459
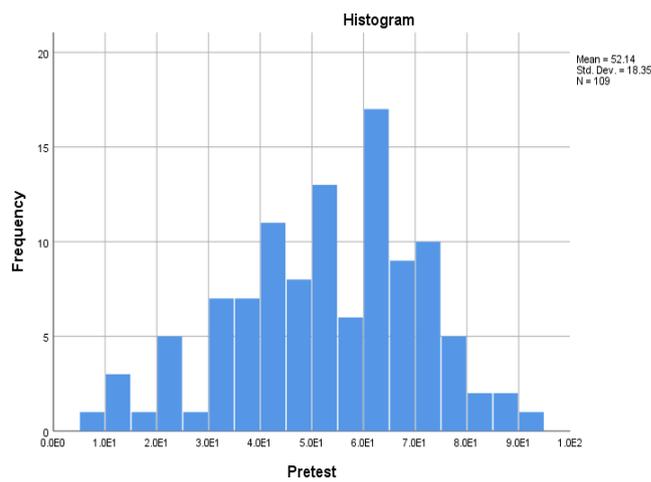
Figure 8. Chart and Histogram of SPSS Analysis Results of Control Class Pre-test Data

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Posttest	109	100.0%	0	0.0%	109	100.0%

Descriptives

			Statistic	Std. Error
Posttest	Mean		60.18	2.010
	95% Confidence Interval for Mean	Lower Bound	56.20	
		Upper Bound	64.17	
	5% Trimmed Mean		61.01	
	Median		63.33	
	Variance		440.501	
	Std. Deviation		20.988	
	Minimum		10	
	Maximum		93	
	Range		83	
	Interquartile Range		33	
	Skewness		-.552	.231
	Kurtosis		-.706	.459
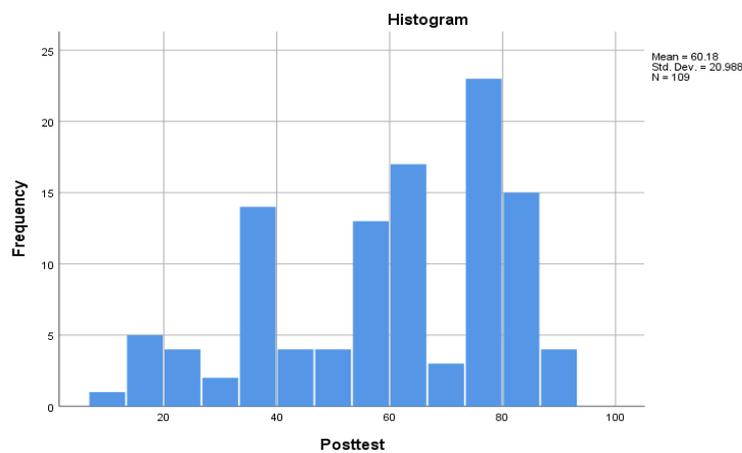
Figure 9. Chart and Histogram of SPSS Analysis Results of Control Class Post-test Data

From the calculation above, there is a difference of 13.57. To see whether the difference is significant or not, a Mann Whitney test was performed on the control group's experimental - posttest data. The followings are the results of the Mann Whitney test of the posttest of the control and experimental groups using SPSS version 26:

Ranks

	Kelas	N	Mean Rank	Sum of Ranks
Posttest	Kontrol	109	86.16	9391.50
	Eksperimen	103	128.02	13186.50
	Total	212		

Test Statistics[a]

	Post-Test
Mann-Whitney U	3396.500
Wilcoxon W	9391.500
Z	-4.969
Asymp. Sig. (2-tailed)	.000

a. Grouping Variable: Kelas

Figure 10. Mann-Whitney

From the results of the Mann-Whitney test calculation, the P-value (Sig.) = 0,000 was obtained. Since the P-value (Sig.) is smaller than α value, hence H_0 is rejected. That is, there are significant differences in the mean posttest scores of the control and the experimental groups.

CONCLUSION AND RECOMMENDATION

The *Talaqqiyan Fikriyan* method in the IFIA model developed from the rational thinking method can be used as an alternative method offered to PAI lecturers in *aqeedah* learning to shape students' religious character. Based on the results of interviews and expert tests, this model can be used to strengthen students' thinking methods to further stimulate thinking and strengthen faith and encourage positive dialogue so that religion is not just doctrination. This model is in accordance with the development of thinking of students who have entered maturity in thinking. Therefore, the practice of Islamic law (religious rules) is no longer forced, but is a consequence of their faith. The results of empirical trials of the *Talaqqiyan Fikriyan* method in the IFIA model in *aqeedah* learning show that there were significant differences with the use of conventional models (lectures, discussions and questions) commonly used in PAI lectures, especially in PAI lectures, and in delivering *aqeedah* material. This was evidenced from the results of the pretest and posttest to the control and experimental class consisting of 212 students as samples in the study (103 students in the experimental class, and 109 in the control class). The posttest results of the experimental class using the *talaqqiyan fikriyan* method with the steps of the IFIA model received an average value of 73.75; while in the control class using the lecture method, the results obtained an average value of 60.18.

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