

# Reviving Islamic Religious Education: A Transformative Journey in Banten's High Schools

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## ABSTRACT

Given the persisting issues among high school students in Banten about their inadequate comprehension of Islamic religious education content, particularly in relation to corpse management, it is imperative to revise and enhance the Islamic religious education curriculum in these schools. The objective of this study is to investigate and assess the changes, approaches, and assessment of Islamic religious education instruction in high schools in Banten. The research findings indicate that Islamic religious education material in Senior High Schools can be renewed by incorporating corpse management material and guide tutorial modules. This renewal can also involve adopting the Blended Learning method, which combines traditional teaching methods with online resources such as package books, assignments, and tutorials accessed through e-learning platforms like 'Sipintar', Quizzizz, and Google Classroom. Additionally, the evaluation of Islamic religious education in high schools can be enhanced by implementing evaluation instruments that focus on online corpse management material. These evaluations can be conducted using the 'Sipintar', Quizzizz, and Google Classroom applications.

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## 1. INTRODUCTION

The development and improvement of quality human resources is a key success factor for upholding Islam and the development of a nation, therefore various efforts to improve human resources must be a continuous process in the implementation of Islamic religious education in schools. Islamic religious education in schools has an important role in shaping humans, especially students with character and noble character in accordance with the needs of the environment and times (Komariah & Nihayah, 2023; Lubis, 2018). Therefore, according to Majid and Andayani (2007), by providing and cultivating knowledge, appreciation and practice for students about the Islamic religion at school, it is hoped that students will be able to develop their nature towards forming a main personality in accordance with the teachings of the Islamic religion.

Islamic religious education is a conscious effort to prepare students to believe, understand, live, and practice the teachings of Islam through activities, guidance, teaching, and training by paying attention to demands to respect other religions and inter-religious relations in society to create national unity (Shaleh, 2004). According to Muhaimin (2007), Islamic religious education is a deliberate endeavour to equip

students with knowledge, comprehension, admiration, and faith in order to devoutly and ethically practise the teachings of Islam. This education is based on the primary sources of the religion, namely the holy books, the Koran and the Al-Qur'an, as well as the Hadith, which are imparted through guidance, instruction, practical application, and experiential learning.

Meanwhile, the implementation of religious education in schools according to the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System is intended to form students to become human beings who have faith and devotion to God Almighty and have noble character. Azra (2001) argued that Islamic religious education implemented in schools has basic principles, namely it is a subject developed from the main teachings of Islam, aims to form students to believe and fear Allah SWT, and has a noble character, and Islamic religious education includes three basic frameworks, namely *aqidah*, *shari'ah*, and morals.

Islamic Religious Education in schools has a function, among others, to develop faith and devotion to Allah and noble character, instill the value of Islamic teachings as a guide to achieving happiness in life in the world and the hereafter, and mental adjust of students to the physical and social environment. Therefore, based on its function, the purpose of Islamic religious education in schools is to foster and enhance faith, through the provision and fertilization of knowledge, appreciation, practice, and experience of students about Islam so that they become Muslim humans who continue to develop in terms of faith, devotion to Allah and noble character in personal life, society, nation, and state.

Meanwhile, the school is a system of social interaction, a whole organization consisting of personal interactions related together in an organic relationship (Atmodiwirio, 2000). Likewise, the school is a complex and unique institution, because the school is an organization, in which there are various dimensions that are interrelated and mutually determine each other and the school has characteristics where the teaching and learning process occurs, where the implementation of the culture of human life (Sumidjo, 2001). In addition, the school is also a vehicle for educational activities and processes to take place (Tu'u, 2004). Yusuf (2002) defines a school as a structured educational establishment that implements organised guiding, teaching, and training programmes to facilitate the holistic development of students in terms of their moral, spiritual, intellectual, emotional, and social capacities.

In the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System in article 13 paragraph (1) it is explained that schools can also be called education units which are groups of educational services that organize education in formal, non-formal and informal channels at every level and type of education. Meanwhile, in Government Regulation of the Republic of Indonesia Number 17 of 2010 concerning Management and Implementation of Education article 1 point 13 states that Senior High School, hereinafter abbreviated as SMA, is one form of formal education unit that provides general education at the secondary education level as a continuation of junior high school, MTs, or other equivalent forms or continuation of learning outcomes that are recognized as equal/equal to junior high school or MTs.

The functions of schools are broadly speaking to educate prospective adult citizens, prepare prospective community members, develop professional or work ideals, and prepare prospective new family formers and personal development (Sumidjo, 2001). In fact, various efforts to improve education, as well as Islamic religious education, continue to be carried out by the government, among others, through improving the school management system. School management is one of the strategic alternatives to improve the quality of education. Improving school management is the first action that must be taken in order to improve the quality of Islamic religious education, in addition to improving the quality of teachers and developing learning resources as well as developing learning approaches and strategies.

Based on the results of observations of students in Senior High Schools, the application of Islamic religious education in schools is still not able to fully produce students who can understand, appreciate, believe, have devotion and noble character, and practice the teachings of Islam in their daily lives. This can be proven that about 75% of the problems that occur in the daily behavior of students are still found, including; there are still cases of brawls between students, many students who consume drugs, free sex

life behavior, low attitudes and behavior of courtesy towards parents and teachers, low tolerance for adherents of other religions, crimes of murder and theft and other violations, still occur among students.. Muhaimin (2006) attributes this issue to a deficiency in the level of trust and devotion towards Allah SWT.

In addition, based on observations at school, there are still problems related to the process of implementing Islamic religious education at school. These problems include; learning Islamic religious education still focuses more on formal matters and memorization rather than on its meaning, the delivery of moral material in schools by Islamic religious teachers given to students is only limited to theory, and Islamic religious education in schools is still experiencing problems in its methodology (Majid and Dian, 2004). Similarly, Muhaimin, Suti'ah, and Ali (2001) argue that the current implementation of Islamic religious education in schools primarily focuses on the cognitive aspects of fostering awareness of religious values. However, it neglects the development of affective and conative-volutive aspects, such as the will and determination to practise these values. Additionally, there are issues concerning the comprehension of Islamic religious education material and its practical application.

Meanwhile, based on observations in senior high schools in Banten, related to the implementation of Islamic religious education in these schools, various problems can still be found, among others; the implementation of Islamic religious education curriculum materials is still inadequate, Islamic religious education learning strategies and methods are still ineffective, the low ability of educators in Islamic religious education, the preparation of teaching materials is still conventional, the limited availability of Islamic religious education learning media, the lack of learning evaluation activities, the low level of community involvement in the implementation of Islamic religious education in schools, the low level of students' understanding and practice of Islamic religious education, the low level of enthusiasm and motivation to learn students in following the Islamic religious education learning process, there are still students who have bad attitudes and behaviour in their daily relationships, and the level of student discipline in following the learning process is still low.

From the explanation above, it turns out that there are still many problems that occur both in society and among students that encourage and require the renewal of Islamic religious education in Senior High School. Because of the importance of the renewal of Islamic religious education in Senior High Schools in order to improve the quality of Islamic religious education and produce students who can understand, comprehend, believe, have faith, have morals, and practice the teachings of Islam in everyday life, the renewal of Islamic religious education in Senior High School is very interesting to be researched in depth.

The purpose of this research is to understand, examine and analyze the model of renewal of Islamic religious education material in Senior High School, to understand, examine and analyze the model of renewal of Islamic religious education learning methods in Senior High School and to understand, examine and analyze the model of renewal of Islamic religious education learning evaluation in Senior High School.

Islamic religious education renewal is an effort to make changes so as to obtain better things (Wijaya, Rusyan, Tjun, & Djadjuri, 2007). Freire (2005) argues that renewal in the field of Islamic religious education is an absolute effort to improve the quality of Islamic religious education itself and students in schools, and Islamic religious education remains relevant to the needs of society. In the context of the renewal of Islamic education in schools, there are several aspects that must be done, namely including; the development of Islamic education materials, development of Islamic education curriculum, development of Islamic education teachers, development of learning strategies and methods, and development of learning evaluations and teaching materials for Islamic education materials. The curriculum is one of the most important school management substances, therefore the curriculum needs to be managed properly. The Islamic religious education curriculum is a guideline used to organize Islamic religious education activities in schools (Muhaimin, 2007). The Islamic religious education curriculum does not yet have superior quality, therefore in its development, the curriculum must be appropriate and relevant to the needs of society (Sanaky, 2003). Muhaimin (2003) identifies a deficit in

the implementation of Islamic religious education related to the curriculum content or materials used in teaching Islamic religious education.

A learning strategy is a learning activity that educators and learners must do so that learning objectives can be achieved effectively and efficiently. Likewise, a learning strategy is a learning procedure that is used together to produce learning outcomes in students (Situmorang, 2004). Learning strategies are ways that teachers will use to select learning activities that will be used during the learning process. The selection is made by considering the situation and conditions, learning resources, needs, and characteristics of the learners faced in order to achieve certain learning objectives (Uno, 2008). According to Hardini et al (2012), this technique for Islamic religious education aims to incorporate the ideals of Islamic teachings into each subject matter, allowing students to understand, appreciate, and apply them.

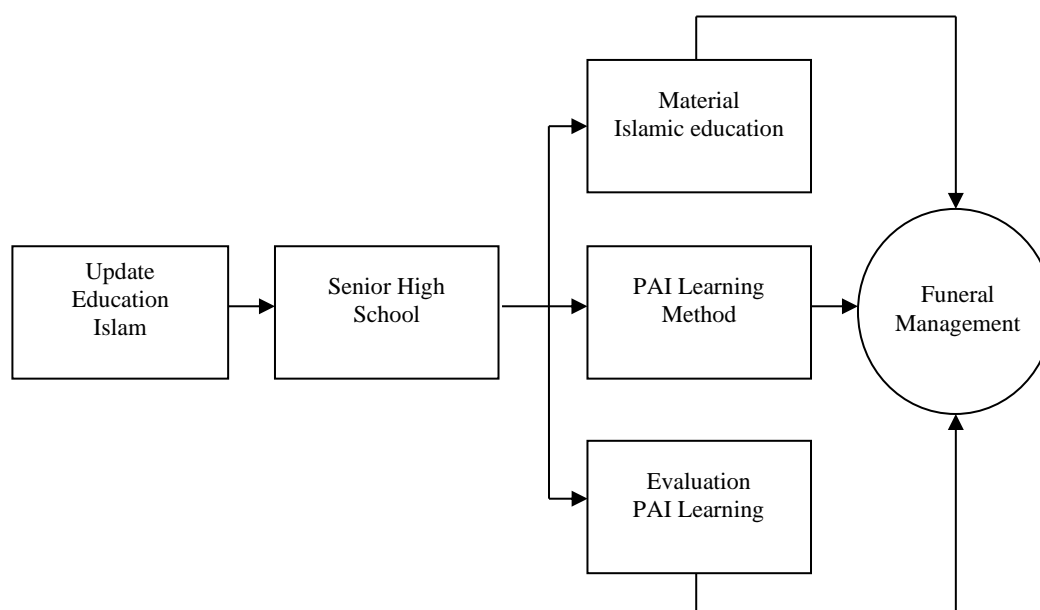
The learning method is a method used by teachers in conducting relationships with students during teaching (Sudjana, 2005). Likewise, learning methods are ways of presenting subject matter carried out by educators so that the learning process occurs in students in an effort to achieve goals (Sutikno, 2009). Another explanation explains that learning methods are typical ways or patterns of utilizing various basic principles of education as well as various techniques and other related resources in order to occur the learning process in learners (Ginting, 2008). The selection of correct and appropriate learning methods is in accordance with the character and nature of the material to be presented so that it will not be a barrier to the smooth running of the teaching and learning process. Therefore, both the approach and method used by educators can be said to be successful if the approach and method can achieve the expected goals (Mahmud & Priatna, 2008). Fathurrohman and Sutikno (2007) outline the key attributes of effective learning methods in the teaching and learning process. These methods should be adaptable, accommodating the individual characteristics and content of students. They should also integrate theory with practice, enabling students to acquire practical skills. Furthermore, these methods should not diminish the material, but rather enhance its development. They should encourage students to freely express their opinions and establish

In running and developing the Islamic religious education curriculum, Islamic religious education educators have a very big share. Educators must have innovation so that later what is the purpose of the Islamic religious education curriculum can be achieved effectively and efficiently. An Islamic religious education educator must also be able to use a variety of learning strategies so that students can capture the material that has been given easily and can manifest what they have learned. Government Regulation Number 19 of 2005 states that teacher educators have the role and responsibility of being learning agents. They are responsible for motivating, facilitating, educating, guiding, and training students to reach their full potential and become high-quality individuals.

Educators or Islamic religious education teachers occupy a central position because their role is very decisive. An Islamic religious education teacher must be able to translate and spread the values contained in the Islamic religious education curriculum, and then transform these values to students through the teaching process at school. A teacher does not create or compile a curriculum, but the teacher uses the curriculum, elaborates, and implements it through a teaching process. The curriculum is intended for students, through teachers actually influencing students during the teaching process.

Research undertaken by Jailani et al. (2021) demonstrates that the integration of neuroscience and Quipper School in the development of Islamic religious education learning materials facilitates students' comprehension of Islamic religious education. There is a rising interest in developing Islamic religious education learning materials that promote learning and creativity, and that have significant consequences for educational growth. According to Suhardin's (2021) research, the creation of home-based Islamic religious education resources is easier and serves as a supplement to the Islamic religious learning materials used in schools.

The flow of the framework for the renewal of Islamic religious education in Senior High Schools on PAI learning materials, learning methods, and evaluation of PAI learning on the management of the corpse, as described in the figure below:



**Figure 1.** Research Framework Flow Model Islamic Religious Education Renewal

What sets this research apart from previous studies is the creation of Islamic religious education teaching materials that specifically focus on the management of corpses. These materials cover both theoretical knowledge and practical skills, which are essential for students to learn in school. The novelty of this research is expected to significantly contribute to future researchers, particularly in the field of Islamic religious education material. It has the ability to advance scientific development and positively impact the lives of individuals who require the findings of this study.

In order to facilitate the study and comprehension of this research, the main points of discussion can be summarised as follows: the process of updating Islamic religious education materials in high schools and the methods employed to update the learning techniques of Islamic religious education in high schools. How is the assessment of Islamic religious instruction in high schools currently being revised?

The findings of this research offer several advantages. Firstly, it can contribute to the expansion of knowledge in the field of Islamic religious education materials. Secondly, it can serve as valuable input for school principals in formulating policies related to Islamic religious education programmes. This, in turn, can ensure that the teaching and learning process conducted by PAI teachers is optimised. Additionally, the research outcomes can be utilised by PAI teachers to enhance their teachi

## 2. METHODS

This research uses a qualitative approach with a phenomenological research design. The qualitative research approach is intended to understand the phenomena experienced by research subjects holistically, and by means of descriptions in the form of words and language, in a special natural context and by utilizing various scientific methods (Moleong, 2010). The reason this research uses a qualitative research approach is to understand the phenomenon of research subjects individually or in groups which includes; teachers, students, parents and other educational actors in schools related to their understanding, interpretation, perception, behavior, motivation, interactions and other actions regarding various Islamic religious education learning process activities related to the problems in this research.

Phenomenological research means a method of thinking to obtain new knowledge or develop existing knowledge using logical, critical systematic steps, not based on a priori/prejudice, and not dogmatic. Phenomenology as a method is not only used in philosophy but also in the social sciences and education (Donny, 2005). The phenomenological approach aims to reveal in detail how participants make sense of their personal and social world. The main target is the meaning of various experiences, events, statuses held by participants and seeks to explore personal experiences and emphasize an individual's personal perception or opinion about objects or events (Smith, 2009). The reason for using phenomenology in this research is that phenomenological research is able to provide a description of something as it is and in accordance with the actual situation, focusing on how the informant experiences certain phenomena, meaning that the informant experiences something not because of experience but because of phenomena that occur in his life. Researchers want to clearly describe the research object through the phenomena experienced by the relevant informants. The phenomena described are based on real and actual conditions so that they will be able to give a naturalistic impression according to the meaning of phenomenology.

To obtain the information used as data in this research, the data sources used are primary and secondary data sources. Primary data includes; the principal, Islamic religious education teacher, counseling teacher, several students, and several parents. Meanwhile, secondary data includes: several school documents related to this research, such as; school profile, learning guide, syllabus, lesson plans and others.

This research was conducted on students at Mathla'ul Anwar Pandeglang Banten High School. The reasons for choosing this location include; This school is one of the private schools that has a large number of students in the Pandeglang area and its location is very close to the researcher's location, making it easier for researchers to obtain comprehensive information at an efficient cost.

The data collection techniques in this research refer to the opinion of Sugiyono (2013), namely: observation, interviews and documentation. Meanwhile, the research instrument used in this study used observation and interview guides. The data collection procedures are; The researcher contacted the informants who had been determined in this research at the school that was the research location. Meanwhile, data collection is carried out through recording, coding, classification of problem focus and assessment of the problem being researched.

Data analysis in this research used qualitative methods referring to the opinion of Miles and Huberman (1992) through several steps, namely: data reduction, data presentation and drawing conclusions/verification. Meanwhile, the data analysis method using a phenomenological approach in this research refers to the opinion of Smith (2019) through several stages, namely: reading and re-reading, initial noting, developing emergent themes, searching for connections across emergent themes, moving the next cases and looking for patterns across cases. Meanwhile, triangulation in this research uses technical triangulation. As for checking the validity of this research data, it follows the opinion according to Moleong (2010), namely: the degree of trust, transferability, dependability and certainty of the researcher's data.

Meanwhile, to maintain research ethics, before this research was carried out, the researcher first received a research assignment from the institution and obtained a letter of permission for research willingness from the school where the research was located. Meanwhile, to maintain the privacy of informants, researchers keep the informant's data confidential so that other parties do not know.

### 3. FINDINGS AND DISCUSSION

#### 3.1 *Renewal of Islamic Religious Education Materials*

The development of Islamic religious education material regarding the management of the corpse, which includes; understanding the management of the corpse and the things that must be done after someone dies, the purpose and wisdom of bathing, shrouding, praying, and burying the corpse, provisions regarding ropes and shrouds for the corpse, procedures for bathing, shrouding, burying and

praying for the corpse and making tutorial modules on how to care for the corpse according to the provisions of Islamic law.

### 3.1.1 Definition of funeral arrangements and what should be done after someone dies

The term corpse comes from Arabic, which means someone who has died and is placed on a stretcher (Munawwir, 2007). In the large Indonesian dictionary, the word *jenazah* is defined as the body or body of a dead person Poerwadarminta (2010). A corpse is someone who has died and separated the spirit from the body or someone who has died and has cut off his life with this world (Pulungan et al., 2020). Meanwhile, the management of the corpse is the matter of taking care of the corpse starting from bathing, shrouding, praying, and burying the corpse. Meanwhile, the things that should be done after a Muslim die or breathe his last are: Immediately closing the eyes of the deceased and praying for him, covering the body of the deceased with clothing other than what he was wearing, and hastening the arrangements of the body until the funeral process, if there is certainty about his death.

### 3.1.2 Purpose and Wisdom of Corpse Management

The purpose of taking care of the corpse, namely; For respect for the corpse, To carry out the obligations of Islamic religious law, including *fardhu kifayah* for Muslims, The corpse is clean and To prevent decay in the corpse. While the wisdom of taking care of the corpse that must be understood by Muslims, namely: Get a great reward from Allah SWT, Maintain the honor of Muslims, Maintain the disgrace of the corpse, always remember death, increase social care for fellow Muslims, and Remind humans that humans are created from the ground.

### 3.1.3 Provision of shrouds, ropes, and small pillows for funeral arrangements

The shroud needed to shroud a male corpse is 6 layers, which are used for pants, turban clothes and to wrap the entire body of the corpse as many as 3 layers. While the shroud needed to shroud a female corpse is 7 layers, which are used for pants, jar (sarong), clothes, and veils and to wrap the entire body of the corpse in as many as 3 layers (Rasjid, 2018). The number of small ropes needed to tie the shroud wrapping both male and female corpses is 7 threads, which are placed on the head (crown), chest, back, knees, feet, heels, and toes (Rasjid, 2018). While the small pillows needed to bury a male or female corpse are a long box-shaped small pillow made of clay as much as 1 piece, used for the head of the corpse, and a small round pillow made of clay as many as 7 pieces, used for the back of the right hand, back, middle of the knee and heel (Rasjid, 2018).

### 3.1.4 Procedures for Bathing, shrouding, burying, and Praying for the Dead

Procedure for Bathing the Corpse. The renewal relating to the material of the procedure for bathing the corpse is the application of the materials used to bathe the corpse. In bathing the corpse is sought *gasal*, and the beginning with water mixed with bidara leaves and finally mixed with camphor. Bathing the corpse should be done at least once (once to evenly distribute the water over the entire body), and it is better to repeat the process a double number of times, such as three or five times. Bathing with ingredients from bidara leaves to better cleanse the body of dirt and use ingredients from camphor to remove unpleasant odours so that it is sterile from germs. This is as explained by the hadith of the Prophet SAW, which means: "Flush at the end of washing with water mixed with camphor or a little camphor mix" (H.R. Muslim from Ummu Athiyyah r.a).

*Procedure for Shrouding the Body.* The renewal relating to the material of the procedure for shrouding the corpse is the application of material about the number of layers of the shroud and its placement to shroud the corpse, as well as the number of ropes and their placement to tie the shroud wrapping the corpse. The number of shrouds for shrouding a male corpse is 6 layers, with their placement, namely: shroud for pants 1 layer, shroud for shirt 1 layer, a shroud for turban 1 layer and wide and long shrouds to wrap the entire body of the corpse as many as 3 layers. While the number of layers of shroud for a female corpse is 7 layers, with the placement, namely: shroud for pants 1 layer, shroud for *ijar* (sarong) 1 layer, shroud for clothes 1 layer, shroud for veil 1 layer and a wide and long shroud to wrap the entire body of the corpse as many as 3 layers (Rasjid, 2018). While the number of

small ropes to tie the shroud wrapping the corpse, both men and women, is 7 threads, with their placement, namely: head (crown), chest, back, knees, feet, heels, and toes (Rasjid, 2018).

*Procedure for praying for the dead.* The renewal relating to the material of the procedure for praying for the corpse is the application of material on the procedure for praying for more than one male or female corpse. If the corpse to be prayed is more than one and consists of male and female corpses, it is permissible for the male corpse to be prayed alone and the female corpse to be prayed alone as well. However, it is also permissible for both to be prayed for at the same time. If the latter is done, then the male corpse should be placed closer to the imam, while the female corpse should be placed closer to the *qiblah*.

*Procedure for Burying the Dead.* The renewal relating to the material on the procedure for burying the body is by applying material about the size of the depth and width of the digging of the grave or grave to bury the body and the number of small pillows made of clay and their placement for the needs of burying the body. The size of the burial pit or grave is made the size of the corpse with a depth of approximately the height of a person plus half an arm with a width of approximately 2 meters or more from the surface of the ground which is expected not to smell bad and safe for the corpse from wild animals. Likewise, to maintain the honor of the corpse and maintain the health of the people around the grave from the foul smell.

Meanwhile, a small long square pillow made of clay for the needs of burying a corpse is 1 piece, which is placed on the head of the corpse. As for the small round pillows made of clay for the needs of burying the corpse, there are 7 pieces, which are placed, namely: on the right hand as many as 2 pieces, on the back as many as 2 pieces, in the middle of the knee as many as 2 pieces and on the heel as many as 1 piece (Rasjid, 2018).

### **3.1.5 Making a module on how to take care of a corpse**

To improve the knowledge, understanding, and skills of students on the material of the management of the corpse, the researcher in conducting learning makes or uses a module of guidance on the procedures for managing the corpse whose source material is taken manually and from the internet. The module on the procedures for managing the corpse is delivered to students through assistance or tutorial guidance either in groups or independently. The aim is to increase the knowledge and understanding and skills of students about the material of the management of the corpse as it has been conveyed through the previous lecture learning method.

## **3.2 Renewal of Islamic Religious Education Learning Methods**

To increase students' learning motivation and learning outcomes on the material of the management of the corpse, the researchers renewed the PAI learning method regarding the material of the management of the corpse by applying the Blended Learning method. The blended learning method is a learning method that combines face-to-face (conventional) learning processes with online materials systematically or learning methods that contain elements of mixing or combining one learning method with other learning methods, including lecture, question and answer, assignment, and tutorial methods used in this study.

The components in implementing blended learning methods in Islamic religious education on the material of corpse management are 1) Face-to-face learning. In conducting the learning process through this face-to-face (peace to peace) or conventional system using lecture, question and answer, assignment, and tutorial methods, and 2) Online learning through e-learning. The learning process through e-learning, namely the learning process carried out online through the "sipintar" application, quizzizz, and google classroom using question and answer methods, assignments, and tutorials both group and independent. The steps of implementing the learning process using blended learning in Islamic religious education subjects on the material of managing the corpse are as follows:

### 3.2.1 Application of Teaching Material Materials

In carrying out the learning process to participant educate, the stages of application material Islamic religious education teaching materials about material management corpse is as follows; first, apply material Islamic religious education teaching materials about management corpse sourced from the PAI Book of the Ministry of Education and Culture For participant educate class XI school Upper Intermediate. scope \_ material management body that was taken from the PAI book for the handle of the PAI teacher containing i.e., obligation \_ Muslims against \_ corpse, care funeral, funeral (*ta'ziyah*), and pilgrimage grave. Second, apply material Islamic religious education teaching materials about management body that was taken from source in a manner online via the internet. Taking material teaching materials via the internet is a renewal for support completeness material Islamic religious education about management deceased corpse \_ There is previously from PAI Book of the Ministry of Education and Culture.

### 3.2.2 Application of Learning Methods

Implementing a Learning Strategy through Application The following are the steps involved in imparting religious instruction on the treatment of dead bodies in accordance with Islamic teachings: *first*, employ the technique of learning through lectures, demonstrations, question and answer sessions, assignments, and tutorials. Management of the dead in Islam is taught either in a traditional or a peace-to-peace context. In this context, lecturing as a teaching approach is sometimes employed; the instructor would give a presentation on, say, Islamic religious instruction in the context of corpse management, while the students sit quietly and take notes. Teachers and students use demonstration as a teaching strategy to learn about topics like Islamic law's requirements for how to properly wash, dress, pray over, and bury a body.

After the teacher has finished explaining the theory behind material management corpse, the next step is for the teacher to conduct an interactive question-and-answer session with the class to determine whether or not the students have grasped the concepts being taught. Whereas homework is typically assigned outside of class and completed by students independently, the learning process itself serves as an assignment. Participant education and learning should foster a strong feeling of personal agency. In the meantime. The use of a Tutorial System for Instruction Religious instruction in accordance with Islamic law pertaining to the care of the dead is provided either in a classroom setting or through a self-paced online program. The objective is to have more capable, educated and involved participants in the management of connected materials and bodies.

*Second*, apply method learning demonstration, ask answer, assignment, and tutorial in implementation of the learning process Islamic religious education about management corpse through e-learning. Application method demonstration in the learning process through e-learning, that is with method view videos for free online via the internet about procedures practice or simulation material management bodies which include; ordinances \_ bathe, shroud, pray and bury corpse according to provision Islamic law. The implementation method asks for an answer in the learning process in a manner online, namely the learning process is carried out with the use of the application google classroom, where participants educate can interact and ask for answers from the teacher through their cellphones.

Whereas application method assignments made \_ in the learning process through e-learning in a manner online, that is with the way the teacher gives task Study to participant educate related material management bodies and participants educate gather task the with use application google classroom and apps quizizz through mobile media. Temporary it implemented a tutorial method in the learning process of Islamic religious education about management corpse through e-learning in a manner online, that is with guidance to participants educate Good in a manner group or independently through module how -to guide management corpse according to provision Islamic law with use application google classroom and apps quizizz through mobile media.

### 3.3 Renewal Evaluation Islamic Religious Education Learning

Renewal material evaluation learning Islamic religious education concerned management corpse that is on the realm affective, cognitive, and psychomotor. *Affective Realm*; renewal material evaluation learning Islamic religious education about management corpse on the ground affective, that is with do evaluation to attitude participant educate in do maintenance bodies, which include; bathe and shroud corpse done with attitude gentle or no rude, shoring corpse with attitude special ' or no do with playfulness and attitude joke and bury corpse done with attitude polite and civilized in accordance provision Islamic law. *Cognitive Realm*; renewal material evaluation learning Islamic religious education about management corpse on the ground cognitive, that is with do evaluation to ability participant educate in answer questions exam choice doubles and solutions task related with material management corpse which includes ordinances \_ bathe, shroud, pray and bury in a manner on line with use application google classroom, quizizz and " smart ".

Renewal instrument evaluation learning Islamic religious education about management corpse on the ground cognitive is with use of " Sipintar " application, Quizizz, and Classroom. Activity evaluation learning through the "smart" application loads questions test choice Doubles are shown past the internet network with the user device-owned laptops and cell phones participant learner operated inside the class.

#### 3.3.1 Application Smart

The " Sipintar " application is an application provided by the parties see cooperate with the Ministry of Education and Culture in accessing the report program of the teachers, head school, and power education with a method fast and precise the use internet network. The intended use of activity evaluation learning with the "smart" application is to make it easy for the Ministry of Education and Culture to access and monitor the performance head school, guardian class, and teacher as well For supervise the ongoing learning process to participants educate. Activity process evaluation learning Islamic religious education with the use of the "smart" application is carried out with a number of stages is as follows:

- a. Educators and teachers can use the following steps to enter the "smart" application phase: 1) Go to the school's website to begin the "smart" application procedure. 2) Utilise NIK and KTP to complete the Login view's Username and Password fields, Third, designate the "Teacher" option as the "Executor" 4) Collecting information by clicking in order to create a new test, you must first enter a new question. Exams are implemented by following these steps: 6) Clicking exam new, then arranging class, group, time, number of questions, KKM, and random questions; 7) Starting the test once it's ready to be taken.
- b. Stages enter " smart " application for participant educate or students, namely: 1) To start the " smart" application process, then must enter to website sman77.simak-dki.com, 2) Fill out usernames and passwords with NISN on the Login screen, 3) Opening " home " for see is test Already available or no and 4) Clicking the " option other " then select " take the exam ".

#### 3.3.2 Quizizz App

Activity evaluation learning with the application Quizizz was done through the internet network using a device-owned cell phone participant educate operated in the learning process in class. Application Quizizz is A web tool for making game quizzes interactive and use \_ in classroom learning \_ with has 5 options answer including the correct answer. \_ Excess from Quizizz This is student One with the others No one can cheat Because the question given \_ to student One with the others has scrambled.

Methods for assessing the efficacy of Islamic religious instruction in the management of decomposing bodies This is a quiz, so, to begin, please visit [www.quizizz.com](http://www.quizizz.com) for the Quizizz application. Then, Register. Second, select "Create a quiz" from the menu when prompted to generate a quiz with questions. Third, under the "multiple choice" option, enter the name of the quiz followed by " other " and " next ". Choose " " multiple choice " or press the corresponding button to create a quiz with a question and two possible answers. Then, in the image above, create a quiz question and answers

in the top column; for making the answer key, select it from the menu on the right and click the checkbox. For the time being, you can add a choice answer by selecting it or clicking "add option answer," and you can also schedule a time to do each. The final step is to "save" the collected data after passing through all of the previous phases.

### 3.3.3 Google Classroom application

Participant-owned mobile devices connected to an internet network and running the Google Classroom application are used to evaluate and improve classroom instruction and student learning. Google Classroom, also known as room class Google in Indonesian, is an online learning platform that may be used for no cost as a foyer-style learning blend. The instructor can host their own class, invite students, or both. Use of Google Classroom as a Learning Management System (LMS) has a number of short-term benefits, including ease of use, efficiency, improved teamwork and communication, and a centralized location for storing and sharing information. Google Classroom, on the other hand, can assist teachers to save time while still maintaining classroom discipline and fostering better lines of communication with their students.

Learning Islamic religious education about corpse management using the Google Classroom app entails the following steps: first, access <https://edu.google.com/classroom/>. To apply to use Google Classroom. Second, make a new class by clicking the "plus" sign in the upper right and then choosing "class new." Third, after completing the form with the necessary information, participants can find out who will be invited by copying the class's unique code. Members who have already been taught by it can be viewed under the "Members" tab. Click the "Forums" tab if you want to have a group conversation about an activity. Choose the "tasks" option from the "class" menu if you want to assign "Study" to all of your team members.

### 3.3.4 Psychomotor Domain

Renewal material evaluation learning Islamic religious education about material management corpse on the ground psychomotor that is with apply appraisal to ability participant educate in demonstrate about procedures of bathe, shroud, pray and bury corpse according to provision Islamic law with good and right (Sobandi, 2016). As for the material evaluation learning Islamic religious education about practice management corpse is as follows:

- a. Bathing Procedures corpse. Updating the material for the procedure for washing the corpse which is an indicator of assessment in the psychomotor domain, namely: students are able to practice washing the corpse, with conditions including: (1) Dousing the entire body of the corpse with water 3 or 5 times and (2) Dousing the entire body of the corpse with water which is mixed with bidara leaves, and 3) Dousing the entire body of the corpse with water mixed with camphor (Rasjid, 2018).
- b. Procedure for shrouding the corpse. Updating the material on how to shroud a corpse which is an indicator of assessment in the psychomotor domain, namely: students are able to practice shrouding a corpse, with the provisions, including (1) Shrouding a male body with 6 layers of the shroud, consisting of 1 layer of pants, clothes 1 layer, 1 layer turban and 3 layers of the wide and long shroud to cover the entire body of the corpse, (2) Shrouding the female corpse with 7 layers of the shroud, consisting of 1 layer of pants, 1 layer of ijar (sarong), 1 shirt layers, 1 layer of the veil and 3 layers of wide and long shroud to wrap the whole body of the body and (3) Installation of 7 small ropes to tie the shroud to cover the body of the body for both men and women, with the position of the rope: head (fontanel) , chest, back, knees, feet, heels and toes (Rasjid, 2018).
- c. How to Pray for the Dead. Material renewal of the procedure for praying for a dead body is an indicator of assessment in the psychomotor realm, namely: students are able to practice praying for a dead body, with provisions including (1) One male body, the position of the imam near the head of the body, (2) One female body, the position of the imam in the middle of the corpse, and (3) The corpse of a man or a woman of more than one person, can be prayed individually, but both can be prayed at once, with the male corpse placed closer to the imam, while the female corpse is placed closer to the Qibla.

- d. Procedures for Burying the Dead. Updating the material on how to bury the bodies which is an indicator of assessment in the psychomotor domain, namely: students are able to practice burying the bodies of both men and women, with provisions including (1) The size of the grave is made the size of a corpse with a depth of approximately the height of a person plus half with an arms width of approximately 2 meters or more from the ground, (2) Placing 1 small rectangular pillow made of clay on the head of the corpse and (3) placing 7 small round pillows made of clay on the 2 right hands, 2 on the back, 2 in the middle of the knee and 1 on the heel (Rasjid, 2018).

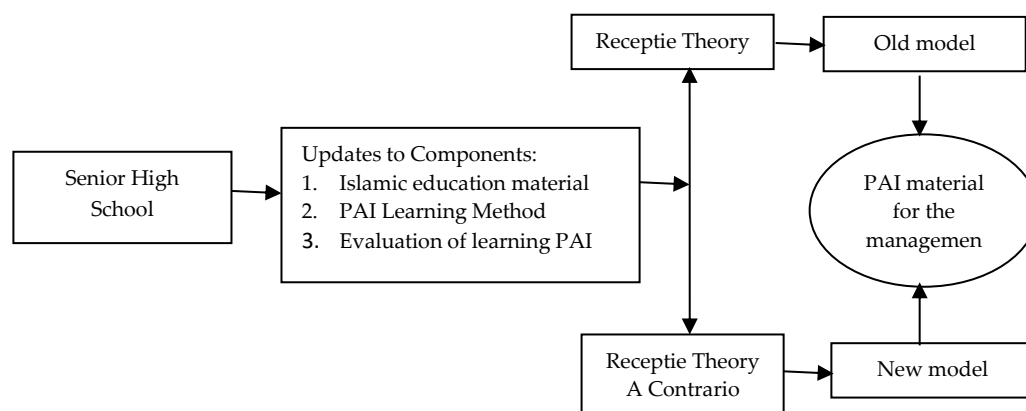
Based on the data obtained from the results of the implementation of the evaluation in the form of oral and written tests in the affective, cognitive, and psychomotor domains, it can be used as material for the improvement and development and improvement of the process of teaching and learning activities carried out by educators and to measure students' learning abilities in education Islamic religion regarding the management of corpses (Said & Muslimah, 2021).

Meanwhile, the development of Islamic law in Indonesia is known as the "receptive theory" introduced by a Christian, Snouck Hurgronje (Burhanudin, 2014). This theory states that basically, indigenous peoples apply customary law. Islamic law applies if it has been accepted by society as customary law. Then the theory of "receptive theory" was developed with the intention that the natives did not adhere to Islamic teachings because they were afraid that they would find it difficult to accept the influence of Western culture and were afraid that the influence of Pan-Islamism pioneered by Jamaluddin al-Afghani would enter Indonesia. To forestall this, Hurgronje submitted his policy proposals towards Islam (Islamic policy) to the Dutch East Indies government, which included, among other things, the following points: in the field of religion, the Dutch East Indies government should provide honest and full and unconditional freedom for Muslims (Buskens & Zürcher; 2016). In the field of social policy, it should respect the prevailing customs and habits of the people; and in the field of state administration, it should forestall the growth of an irration Hurgronje has successfully reduced the influence of Islamic law in Indonesian society with this method.

As a resistance to the existence of "receptive theory", then the "receptie a contrario theory" developed by Sayuti Thalib emerged. Understanding the theory of "receptie a contrario theory" literally means the opposite of receptive theory, that is, if the receptive theory prioritizes customary law over Islamic law, then the *receptie a contrario* theory prioritizes Islamic law over customary law. In the theory of *receptio* Islamic law can apply if it does not conflict with customary law, while the theory of *receptie a contrario* customary law can apply if it does not conflict with Islamic law.

When the above "receptive theory" and "*receptie a contrario* theory" explanations are related to the topic in this study, two assumptions are generated: The first problem is that Islamic religious education has not been updated in decades, and this includes textbooks, teaching strategies, and assessments of student progress. The goal here is to undermine both the content of Islamic religious education taught in high schools and the efficacy of that teaching process and its impact on students' religious beliefs and practices. The concept of "receptive theory" underpins this. Second, there has been a revival of Islamic religious education in terms of textbooks, pedagogical approaches, and assessments of student progress. The goal here is to improve the quality and quantity of resources available for teaching Islam in secondary schools, as well as the efficiency and effectiveness of such teaching and the knowledge its students gain as a result. According to the "receptie a contrario theory," this is the case.

In accordance with the description above, namely the rejection and acceptance of renewal of Islamic religious education, this is as explained in the line of thought for the renewal of PAI which is illustrated in the figure below:



**Figure 2.** PAI Renewal Theory

Based on this picture, the researcher's analysis shows that the high school in Banten wants to apply the *Receptie A Contrario* theory which will be able to give birth to a new model of Islamic religious education through Islamic religious education material, learning methods and evaluation of PAI learning on corpse management material, on the other hand applying the *Receptio* theory will produce the old model of Islamic religious education.

#### 4. CONCLUSION

Research findings provide an explanation from which a conclusion can be drawn, in this case, that renewal is an important topic. The application of body management content and guidance tutorial module on remains management in Islamic religious education in secondary schools. Applying the Blended Learning pedagogy to the management of corpses culled from a book package, assignments, and tutorials accessed via the learning process implemented via e-learning with the 'Sipintar' application, quizizz, and google classroom is a promising approach to revitalizing Islamic religious education in upper middle schools. Redesigning the evaluation of Islamic studies at the upper-intermediate level through the use of the 'smart', Quizizz, and Google Classroom online tools to assess students' knowledge of Islamic material-management practices is a priority.

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