ANALYSIS OF THE IMPACT OF ISLAMIC RELIGIOUS EDUCATION ON COGNITIVE DEVELOPMENT OF JUNIOR-AGE CHILDREN

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Abstract

This study's objective was to investigate the influence of Islamic religious education on the cognitive development of middle school-aged children. Researchers utilize a qualitative research strategy, including literature review research. This study's phases for library research include: a) preparing equipment; b) constructing a framework; c) managing time; and d) reading and taking research notes. Relevant books, journals, and scientific papers were used as data sources in this investigation. This library research strategy for collecting data is to locate information on items or variables in the form of notes, books, papers, articles, journals, etc. Researchers employ a checklist of research material categories depending on the subject of the investigation, writing schemes or maps, and research note forms as their research instrument. This study used content analysis as its data analysis approach. According to the findings of this research, Islamic religious education instructors have a crucial influence on the cognitive development of middle school students. This is because, as part of their cognitive growth, students in middle school begin to be able to think abstractly, critically, and solve increasingly complicated issues. The capacity for reflective thought Ability to think creatively. In order to strengthen students' cognitive abilities, religious education instructors in schools must use several tactics, including presenting pupils with examples, inculcating daily positive activities, using inventive teaching methods, offering counsel, and administering punishment.

Keywords: *Islamic Religious Education; Cognitive; Students*

A. Introduction

Middle school-age children (around 12-18 years of age) experience a lot of development in various aspects, such as physical, social, emotional, cognitive, and moral (A Andry, 2020). The following are some of the developments that can be observed in middle school age children: Physical development: Middle school aged children experience rapid physical growth, especially in the early stages of puberty. At this time, children experience hormonal changes that cause bone and muscle growth, increase in body mass, and development of reproductive organs. They also experience changes in sleep patterns, and may need more sleep. Social development: Middle school age children experience important social development. They begin to pay more attention to relationships with their peers, family and other people around them. They begin to build a social identity and develop a more mature self-concept. They also begin to learn about social rules and norms, and how to deal with conflict and differences of opinion. Emotional development: Middle school aged children experience significant emotional changes. They are better able to identify and express their feelings, and begin to develop the ability to manage their own emotions. At the same time, they also experience mood swings that are often unexpected. Cognitive development: Middle school aged children experience significant cognitive development. They begin to develop the ability to think abstractly, think critically, and solve more complex problems. They also began to explore ideas about morality, religion, and politics. Moral development: Middle school- aged children begin to develop an understanding of morality and ethics. They begin to question the values they have learned before, and seek new ways to understand their world. They also begin to develop the ability to consider other people's perspectives and make more responsible decisions (Amin, 2019).

In general, middle school age children experience many complex and significant developments and are the same as their cognitive development, cognitive development in middle school aged children is one of the most important and interesting aspects to study (Cahyono &

Iswati, 2018). At this time, children experience significant changes in the way they process information and the way they think about the world around them. Here are some things that can be explained in more depth and detail regarding cognitive development in middle school age children: Abstract thinking ability: Middle school aged children begin to develop the ability to think abstractly and think more complexly. They can recognize more abstract ideas and concepts such as justice, truth and freedom. They can also understand metaphors and symbols, and use language more effectively and creatively. Critical thinking skills: Middle school aged children are starting to learn how to think critically and logically. They can better evaluate information, identify weak or flawed arguments, and make more informed conclusions. They also begin to explore alternative hypotheses and ideas, and learn to make decisions based on evidence and facts. More complex problem-solving skills: Middle school- aged children are beginning to develop the ability to solve more complex problems. They can identify problems, plan solutions, and take action to solve those problems. They can also evaluate the results of the solutions that have been implemented and make the necessary changes to achieve the desired results. Reflective thinking skills: Middle school- age children begin to question and criticize themselves, and are able to consider other people's points of view. They can think about the differences between their perceptions and those of others, and identify the thoughts and beliefs that underlie them. Creative thinking skills: Middle school aged children are also starting to develop the ability to think creatively. They can find new ways to solve problems and create new innovative ideas. They can also explore their interests and talents, as well as create unique works of art and writing (Hadi, Yusuf, & Syahniar, 2013).

It should be noted that cognitive development in middle school-age children is strongly influenced by their environment and learning experiences (Anditiasari & Dewi, 2021). Therefore, it is important for parents and teachers to provide a supportive and stimulating environment, as well as provide varied and interesting experiences to help children develop their abilities optimally. This is consistent with the

cognitive theory of middle school-age children emphasizing that children at this age begin to acquire the ability to think more abstractly and complexly and develop the ability to process information more effectively and efficiently. This cognitive theory highlights the important role of experience and environment in shaping the cognitive development of children at this age (Ibda, 2015).

According to Piaget, children at this age enter the formal operational stage which occurs between the ages of 11 to 16 years (Anditiasari & Dewi, 2021).At this stage of formal operations, children begin to think abstractly and develop the ability to perform more complex mental operations. They are able to understand more complex concepts such as probability, probability and more abstract mathematical concepts. Children are also able to take other people's perspectives and begin to question beliefs that were previously considered true (Khiyarusoleh, 2016). In addition, Vygotsky about the cognitive development of middle school age children. According to Vygotsky, social experiences and interactions with other people are very important in shaping the cognitive development of children at this age (Suci, 2018). Vygotsky's zone of proximal development concept explains that children can develop new abilities through interactions with other people who are more skilled and experienced (Ghufron & Risnawita, 2013).

Piaget also identified that at the formal operations stage, children begin to develop the ability to separate personal beliefs and values from objective facts (Khiyarusoleh, 2016). This can help them understand and practice the Islamic religion more openly and rationally, while still maintaining the values and beliefs that are important to them. In addition, Piaget also emphasized the importance of experience and the environment in shaping children's cognitive development (Hyun et al., 2020). In the context of Islam, intense and positive experiences in practicing religious teachings, as well as an environment that supports and encourages children's involvement in religious activities, can help children gain a better understanding of religious values and principles (Mawarti, 2017).

Likewise, the view of the Islamic religion shows that children's cognitive development plays an important role in the way they understand and practice the teachings of the Islamic religion. At this age children begin to understand religious concepts in a more complex manner and begin to develop a deeper understanding of religious principles and moral values (Akhyar, Junaidi, Sesmiarni, & Zakir, 2021). They also began to question religious beliefs that were previously considered true and began to explore religious concepts in a more critical and logical way. In the view of the Islamic religion, the cognitive development of children at middle school age is part of the child's growth and development process that must be considered (Hafid, 2017). So basically the religion of Islam provides a positive view of human intellectual abilities and encourages humans to develop their cognitive potential properly (Isnaini, 2013).

In Islam, education is considered as one of the most important things and is ordered to be done from an early age. Children at middle school age are expected to continue to develop their cognitive abilities through a continuous and continuous learning process. Islam also provides the view that the learning process must be carried out in a balanced way between knowledge and practice. Children at secondary school age are expected not only to acquire good knowledge and cognitive skills, but are also expected to be able to apply religious values in their daily lives. Apart from that, Islam also provides the view that the learning process must be carried out in a positive and constructive way (Al-Mahiroh & Suyadi, 2020). Children at middle school age are expected to continue to have positive and supportive experiences in the learning process, so that they can continue to motivate themselves to develop their cognitive abilities.

In practice, the view of the Islamic religion on the cognitive development of children at secondary school age has implications for the importance of providing education that is oriented towards religious values, providing positive and supportive learning experiences, and paying attention to the individual needs of children in the learning

process. Islamic religious education lessons in secondary schools are mandatory subjects taught in schools in countries where the majority of the population is Muslim. This subject aims to provide an in-depth understanding of Islamic religious teachings, religious principles, and moral values embodied in Islam. Islamic religious education subjects at the secondary school level will focus more on discussing religious concepts that are more complex and in-depth, such as the interpretation of the Koran, hadith, fiqh, and the history of Islamic development. In addition, this subject also discusses the application of Islamic religious values in everyday life, such as ethics, morals, morals, and social behave (Mubin, Ikhasan, & Putro, 2021).

In class, students will be taught about basic Islamic concepts such as faith, creed, worship, and morals. In addition, they will also learn about Islamic history, including important events such as the birth and development of Islam, the life of the Prophet Muhammad, and the spread of Islam in the world. Students will also learn about the interpretation of the Quran, where they will learn the meaning and significance of the verses of the Quran and how to understand them. They will also learn about hadith, where they will learn about important hadiths that teach moral and ethical values in everyday life. In addition, Islamic religious education subjects at the high school level also discuss the application of religious values in everyday life, such as ethics and morals in interacting with others, maintaining relationships with parents and family, and helping others (Maimun, 2023).

In fact, Islamic religious education at the secondary school level plays an important role in shaping students' characters, developing moral values, and strengthening their religious identity. In addition, Islamic religious education subjects can also help students understand Islamic religious teachings in depth and provide guidance in carrying out daily life in accordance with Islamic religious teachings. Islamic religious education can have a positive impact on the cognitive development of students at the secondary school level. This is because Islamic religious education not only provides an understanding of moral, ethical, and

moral values but also involves deep thinking and understanding of complex religious concepts, such as the interpretation of the Koran, hadith, and fiqh (Hidayat, Sarbini, & Maulida, 2018).

Through Islamic learning, students are expected to be able to develop critical, analytical, and creative thinking skills in understanding Islamic religious concepts. Students are also expected to be able to develop the ability to argue, debate, and discuss properly so as to strengthen their cognitive abilities. Islamic religious learning can also help students develop problem-solving skills because they will be taught how to think logically and analytically when solving problems related to Islam. In addition, students will also be taught how to make the right decisions based on Islamic religious teachings so that they can develop their cognitive abilities in making decisions (Masjkur, 2018)

Islamic religious education can also help students broaden their horizons and develop critical thinking skills by evaluating different perspectives on the Islamic religion. Thus, students will have the ability to evaluate the information they receive more critically and objectively and can develop more mature critical thinking skills. Overall, Islamic religious education can have a positive impact on the cognitive development of students at middle school age because, through Islamic religious learning, students can develop critical, analytical, creative, and problem-solving thinking skills (Hidayat et al., 2018).

The role of the Islamic religious education teacher is very important in helping the development of students at middle school age, because the teacher is the main source of knowledge and inspiration for students. Following are some of the important roles of Islamic religious education teachers in the development of students at middle school age (Memon, 2021): Becoming a role model In Islamic religious education, teachers must set a good example for students in terms of behavior and ethics. Teachers must practice Islamic religious teachings consistently so that students can observe and imitate positive teacher behavior. Teaching moral and ethical values: In Islamic religious education, teachers must help students understand and live up to the moral and ethical values

contained in the Islamic religion. Teachers must encourage students to behave properly and responsibly and respect fellow human beings regardless of their religious, racial, or cultural background. Helping students understand Islamic religious concepts: In Islamic religious education, teachers must help students properly and correctly understand Islamic religious concepts, such as the Koran, hadith, and fiqh. The teacher must be able to explain Islamic religious concepts simply and clearly, so that students can understand them easily. Develop critical thinking skills: Islamic religious education teachers must help students develop critical thinking skills in evaluating and understanding Islamic religious teachings. Teachers should encourage students to ask questions and have critical discussions so that they can better understand and develop Islamic religious concepts. Helping students develop a love of Islam: Islamic religious education teachers must help students develop a love of Islam in a positive and inspiring way. Teachers must encourage students to study and practice Islamic religious teachings seriously and help students see the beauty and depth of these teachings.

Until now, it has not been clearly seen what impact Islamic religious education has on students' cognition. This is based on an interview with one of the parents whose child is of middle school age. He believes that the most important thing at this time is general subjects such as mathematics, science, and social studies, which support academics when entering higher education, especially at official universities such as STAN, IPDN, and other official bond schools. While the subjects of religious education are being taught, parents still think that they are only additional subjects for worship and nothing more.

B. Method

This study used a qualitative research methodology with a literature review. Research Literature studies are connected to theoretical studies and various references that cannot be separated from scientific literature (Adlini, Dinda, Yulinda, Chotimah, & Merliyana, 2022) The library research stages to be carried out in this study are: a) arranging

equipment, b) assembling a framework, c) managing time, d) reading and producing research notes. Relevant books, journals, and scientific papers were used as data sources in this investigation. This library research strategy for collecting data is to locate information on items or variables in the form of notes, books, papers, articles, journals, etc. Researchers employ a checklist of research material categories depending on the subject of the investigation, writing schemes or maps, and research note forms as their research instrument. The data analysis approach employed in this study is content analysis (Nasution, 2020). In order to ensure the immutability of the review process and avoid and overcome misinformation (human misconceptions that might arise due to a lack of knowledge of researchers or a lack of literature authors), checking is carried out between the literature and re-reading the literature. This study is organized according to the ideals of ease and simplicity. This idea was established considering the restricted capabilities of researchers who have not been able to undertake an in-depth and more complete literature study. In addition, the purpose of using the principles of simplicity and convenience is to make it easier for readers to understand the core content regarding the impact of Islamic religious education on cognitive high school students.

C. Finding and Discussion

The concept of education is a value in Islam, which has two terms that can be used, namely, values according to Arabic, namely "fadilah" or "qimah", which can be used and related to moral values, namely fadilah," while "qimah" is more used to express value in the context of economics and matters relating to material objects. Muhmidayeli said that values in Islamic religious education mean talking about the essence of the values of Islamic religious education, which has a process and aims at Islamic religious education (Imelda, 2017). The essence of Islamic religious education has the same meaning as the goals of Islamic education. Achmadi explained that Islamic religious education is all about efforts to maintain human nature as well as human resources, which in general aim

to form perfect humans (Insan Kamil) in accordance with Islamic norms. So with the true purpose of Islamic religious education, which Zakiah Daradjat said is to shape one's personality to become a Kamil Insan with the form of piety (Akhyar et al., 2021).

In the process of Islamic religious education in schools, it should be based on the values of Islamic teachings, namely those based on the Qur'an and Hadith. Education is a noble activity in Islam and contains values of goodness and virtue for humans; therefore, human activities can make humans into beings who have moral values, both in their function as mu'abbid, khalifah fil ardh, or 'immarah fil ardh. In the subject matter of Islamic religious education, religious moral values become an integral part of every educational endeavor that is structurally and formally structured, which is not only contained in the institutional goals of education but should also be closely intertwined in every pulse of its activity. Muhmidayeli explained that morals are the values and norms that a group of people hold in order to regulate their behavior. Moral with regard to a human activity that views a human behavior in terms of good or bad behavior, right or wrong, or concerning the way a person behaves in relationships with other people. Values in the Islamic context are divided into two kinds: those that are fixed and those that are not fixed. The first, which is permanent, can be called obligatory values, whose entities have been agreed upon by someone, and clearly, they can be called absolute values. Whereas the second is flexible, born from the dynamics of society, also known as muqayyad values (Imelda, 2017).

In essence, value does not arise by itself because it refers to the attitude of accepting or rejecting a person or group of people towards a reality in relation to a subject or object whose process cannot be separated from knowledge and insight of the subject that determines value (Zein, 2016). Therefore, this value will develop and can change along with the tendencies and mental attitudes of individuals in a society. This is closely related to educational efforts as a forum for change and improvement of one's behavior that can determine one's attitude towards one's life in society. Basically, this value is not in the world of experience, but in the

mind. In short, value is making a person's standard of behavior conform to the values he believes in (Pewangi & Satriani, 2019).

According to Muhmidayeli As a standard of behavior, moral values can help the subject and determine a simple understanding of a type of behavior (Imelda, 2017). In a broader sense, values will help a moral subject identify whether a behavior is necessary or not, good or bad, and will encourage him to make an analysis of a particular moral behavior that leads to conclusions, which are the basis or tendency that will become the attitude that will determine the style of a personality. There are at least three elements that cannot be separated from values, namely: a) Values related to the subject, because indeed a value is born from how the subject evaluates reality, but that does not mean that the meaning of decisions on the subject of values can eliminate things outside of him. Value is related to a person's belief in something that can oblige him to preserve that value. b) That value can be applied practically in an action, meaning that value is very closely related to one's activities. Charity is clear evidence that a person has values. c) That these values are subjective because they relate to the properties that can be added by the subject to the properties of the object. Therefore, it is common for the same object to have different values in society (Arif, 2012).

Islamic religious education in schools there are several strategies that can be used by teachers in instilling religious values, including; Exemplary in Arabic is called uswah, iswah, qudwah, qidwah which means good behavior that can be imitated by others (Afify, 2018). In fostering and educating students, it can not only be done by means of modern learning models, but can also be done by giving exemplary examples to others. The maximum use of this exemplary method can be achieved if the entire family of educational institutions applies or applies it steadily. For example, a father who orders his son to pray, while his father does not set an example and immediately rushes to pray. The teacher as a good role model for his students should take good care of his actions and words so that the instincts of children who like to imitate and imitate themselves will do what is done or suggested by the teacher. The

actions seen by the child will automatically enter into the soul of the child's personality, then commendable attitudes arise in the child's behavior. As a psychology figure argues: "if a child hears his parents pronounce the names of Allah SWT, and children often see their parents carrying out Allah's commands (worship), then this is a seed in the mental development of the child's soul".

The habituation method is a way to get kids used to thinking, acting, and behaving in a way that is in line with what Islam teaches. This method is very practical in fostering and building the character of early childhood by increasing habits in carrying out an activity at school. The essence of habituation is actually based on experience. Habituation is something that is practiced. Therefore, the description of habituation is always a series of needs to carry out habits that are carried out every day. The essence of habituation is repetition. In developing attitudes, the habituation method is very effective because it will train good habits in children from an early age. Habituation is the inculcation of skills in doing and saying something so that the right ways can be liked by children. Habituation essentially has deeper implications than the cultivation of ways of doing and saying. In the scientific field of educational psychology, the conditioning method is known as operant conditioning, teaching students to get used to commendable behavior, discipline, study hard, work hard, be sincere, honest, and be responsible for every task that has been given. Habituation is deliberately doing something repeatedly so that it can become a habit. Habituation is actually based on experience; what is accustomed is something that is practiced. Habituation determines humans as something special, which can save strength because it will become an inherent and spontaneous habit so that strength can be used for various activities in every workday and other activities.

In everyday life, habituation is very important, because many people are found doing and behaving just out of habit. Habituation can encourage behavior to speed up, and without habituation one's life will run slowly, because before doing something you have to think about what you are going to do first. The habituation method of instilling religious

values in participants needs to be applied by the teacher in the character building process, to familiarize students with commendable and good qualities, so that the activities carried out by students are recorded positively. Providing Advice is a flexible strategy that educators can use. Whenever and wherever anyone looks at evil or violates the customary norms of a group, the minimum we can do is give advice. For a teacher, the method of advising their students in the context of instilling religious values has a lot of room to be able to apply it to their students, both in the classroom formally and informally outside the classroom. However, the use of this method in instilling religious values in students needs special attention. Do not let your intention as an educator to give directions, advice and even advice to your students get rejected because of a style of language that is too hurtful and difficult for students to accept, even if what you convey is true. Therefore, there are several things that must be considered by Islamic religious education teachers, parents, and preachers or teachers in giving advice: a) Giving advice with feelings of love and tenderness. Advice from people who are full of tenderness and compassion is easily accepted and able to change human life. b) Using a smooth and good style of language. "So it is because of mercy from Allah that you are gentle with them. If you had been hard and hard-hearted, they would have distanced themselves from around you. Therefore forgive them, ask forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then put your trust in Allah. Verily, Allah loves those who put their trust in Him." c) Leave the style of language that is rude and not good, because it will result in rejection and hurt feelings. The method of the prophets in preaching is compassion and gentleness. d) Advice givers must adapt to the aspects of place, time, and material. e) Convey the main, main, and important things. "O my son, establish prayer and order (humans) to do good and prevent (them) from doing what is wrong and be patient with what befalls you. Verily, this is among the things that are obligatory (by Allah). And do not turn your face away from people (because of pride) and do not walk on the face of the earth arrogantly. Verily, Allah does not like those who are

arrogant and proud of themselves." If teachers, parents, preachers pay attention to this in giving advice to their students, the success that will be achieved will not take long. But if giving advice without paying attention to the basic aspects and knowing someone's psychology, then what happens is rejection, even rebellion.

One thing that needs to be done to reach educational goals is to teach students to be very responsible and to follow rules. Consistency of discipline and a sense of responsibility in the learning process are very necessary, so preventive methods or actions are needed. One of these methods is the administration of punishment in educational units, which aims to accompany the learning process in order to achieve the expected educational goals. The process of giving punishment must be in accordance with the level of mistakes made by students who violate the rules in the education unit. Elizabeth B. Hurlock explained that "punishment means to impose a penalty on a person for a fault offense, violation, or retaliation". Punishment is imposing a punishment on someone for an offense or mistake as a reward or punishment. To clarify this method of punishment so that it is not understood half-way, it is necessary to look at the hadith of the prophet, who ordered his followers to perform prayer services when he was 7 years old and ordered to beat him at the age of 10 if they didn't pray.

The value-instillation model with the punishment method reaps many pros and cons among the general public. However, this controversy can be minimized if this method has conditions that must be carried out when imposing a punishment, including: a) punishment must be based on love and compassion for students, not because of hurt or anger from a teacher; b) punishment is the last way and alternative to educating students. In addition to the educational punishment model, this method is also the last resort in the learning process as much as possible. c) It must create a deterrent impression on the participants. It needs to be underlined that the deterrent impression that arises from students is not because the punishment is harsh and harsh, but because there are various other methods that can be applied by the teacher. d) It must contain educational

elements. If the method of punishment must be carried out, then the type of punishment must be educational. The method of giving punishment in the form of torture or beatings to students is a form of preventive action for a child, with the aim of not injuring students so that they are aware of their obligations as students.

This article finds out if the impact of Islamic religious education on students' cognitive development in middle school age children. First, students can have creative independence because they are accustomed to daily activities through experience. Second, the students' religious skills are increasing rapidly with a very broad knowledge base. Among them are those accustomed to the intention of worship in daily activities and skilled in interacting with others in a polite and friendly manner. Third, self-awareness has been embedded in students so that they are self-aware of negative influences from the surrounding environment. Learning strategies developed by teachers are very beneficial for students, and there is a need for better development in mentoring so that they can have a good influence on changes in student character in accordance with values based on Islamic religious norms.

E. Conclusion

Based on the results of the analysis and discussion above, it can be concluded that Islamic religious education teachers have a very important role in the cognitive development of middle school-aged children. This is because middle school-age children in their cognitive development begin to be able to think abstractly, think critically, and have the ability to solve more complex problems. Reflective thinking ability. Creative thinking ability. For this reason, religious education teachers in schools who are developing students' cognitive skills need to use several strategies, namely providing examples to students, habituating positive activities every day at school, using creative teaching methods, giving advice, and finally, giving punishment. So that with these things, Islamic Religious Education in schools can have a positive cognitive development impact on school-age children, such as students internalising Islamic values in

themselves and in daily life, and of course positive behaviour will be formed in children.

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