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## Research Article

# Need Analysis Toward Development of *Āqliyyah Nafsiyyah* Taxonomy for Islamic Education Learning at Secondary Level

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**Abstract.** The purpose of the study is to investigate teacher's view towards the need of developing *Āqliyyah-Nafsiyyah* Taxonomy Islamic Education learning for Secondary level. Model McKilip (1987) adapted was used as a basic model for the study. Method by using structured interview among 10 teachers teaching Islamic subject and 2 lecturers in Islamic education to investigate the need of development a new taxonomy. The data obtained were analyzed through thematic analysis by using

Atlas. The overall findings show that mostly teachers and lecturers had agreed that the need of a new taxonomy for Islamic education for the future beside referring to Bloom taxonomy or other taxonomy which are not suitable for Islamic education right now. The result has shown the objective for need analysis in this phase had obtained. Twelve research participants' analysis results identified a need for a new taxonomy for secondary-level Islamic education learning, as the current approach relies solely on Bloom's taxonomy. The study is divided into eight parts: demographics of the participants, the meaning and importance of reason, how reason guides belief in Allah, the role of Islamic scholars, differences between Islam and the West, views on using Bloom's taxonomy in Islamic education, and the need for a new taxonomy. The study participants are classified by gender, age, teaching experience, positions held, and education levels.

**Keywords:** Taxonomy, Islamic Education, Learning Taxonomy, Design and Development Research Approach, Needs Analysis.

## INTRODUCTION

Islamic education is an important subject for all Muslim students whether abroad or within the country (Shah 2014, Ansyari 2018). As we know, Allah SWT has created human beings with spiritual and physical elements (Al-Attas, 2018; Akhir, N. S. M., & Sabjan, M. A., 2014). In addition, God created human beings very differently from the rest of His creation from the aspect of reason. With the presence of reason, a person is able to think, believe, compare, evaluate, make decisions and make impressions as a handle (Ajmain and Mohamad 2020)). With reason, a person is able to recognize his Creator, which is Allah SWT (Jamian, Yusoff et al. 2017). Therefore, Islamic Education is very important for all human beings on this earth to learn in order to fulfill all aspects of their mind, spirit, body and heart (Firmansyah 2019).

The Islamic Education component does not shy away from emphasizing the spiritual aspect. There is no denying that the intellect that Allah SWT has bestowed is also of a spirit or spiritual nature. However, the reason debated by the Western perspective is very different from the reason debated in the Islamic perspective which emphasizes spiritual reason and the purpose of knowing the Creator (Tamili, Azlan et al. 2022). Whereas reason from a Western perspective emphasizes the worldly or material aspect and ignores the spiritual aspect.

Islamic Education plays a crucial role in high school students' spiritual growth and development. It serves as a guiding force that helps to shape their intellect, align it with the teachings of Islam, and instil positive values in their lives. As students at this stage have gone through puberty, ensuring that their intellectual and spiritual formation is appropriately synchronized with their age becomes essential. The human mind is a complex and unique entity that varies from person to person. Allah is the only one who knows the condition of each individual. As such, there will be different levels of human intellect in understanding and deepening the learning of Islamic Education. (Lahmar 2020)

This research can contribute to academic discourse by providing new insights and methodologies in educational taxonomy and Islamic education. Developing and implementing a new taxonomy could lead to innovative educational practices that could be replicated or adapted in other educational contexts. Findings from this

research could inform policy-makers in designing or revising educational policies to support Islamic education at the secondary level better. (Zabidi, Abd Rahman et al. 2021) Practical recommendations from the study can aid schools and educators in effectively implementing the new taxonomy, ensuring that it translates from theory to practice. Given the global nature of education and the presence of Muslim students worldwide, this research can have implications beyond the local context, offering insights that can be applied in diverse educational settings. Enhancing Islamic education through such research can promote greater understanding and respect for Islamic perspectives in multicultural and interfaith educational environments (Abd Rahman, Zabidi et al. 2020).

In summary, the research on developing an *Áqliyyah Nafsiyyah* taxonomy for Islamic education at the secondary level is essential as it aims to enhance the quality and relevance of Islamic education, promote holistic student development, and address specific educational needs, thereby making a significant contribution to both academic and practical aspects of education.

## PROBLEM STATEMENT

Until now, Islamic education has not had its own taxonomy related to the spiritual component. Most of the taxonomies that exist now are from the point of view of Western scholars such as Bloom's Taxonomy, Anderson's Taxonomy, Marzano's Taxonomy, Biggs and Collis' Taxonomy related to intellect from a Western perspective. Clearly, there is not yet a taxonomy for learning Islamic education based on the views of Islamic scholars. In addition, when researchers look at the sources and goals of the taxonomy, it is less suitable for learning Islamic education. This is because the goal of Islamic Education is to know the Creator and seek the Creator's pleasure. In addition, Islamic Education emphasizes the spiritual elements of the human being from the aspect of the heart and intellect that cannot be seen with the naked human eye. As we know, Bloom's taxonomy is widely used in all levels of education from the lowest to higher education centers. Bloom's taxonomy is used in the formulation of a curriculum, implementation of teaching and learning as well as assessment aspects. It is even widely applied in Islamic studies and education (Noor Hisham Md Nawi, 2022; Wan Ali Akbar et.al 2020).

However, there are researchers trying to develop a new taxonomy for Islamic Education, most of which are related to spiritual aspects. Different from the research done by the researcher himself is to develop a taxonomy of *Áqliyyah-Nafsiyyah* which is more of a spiritual element of intellect that has a level or ranking for the intellect of a student in the learning of Islamic Education. There is a study done by Othman, M. S., & Kassim, A. Y. (2017) which states that the level of intelligence of a student is different. There are students who catch on quickly, some at an average level and some at a weak level. Therefore, the learning of Islamic Education needs to be ranked or the level of intellect so that students do not continue to feel bored when learning at a level that is too high for weak students.

The fact is that the concept of reason in Islam is not the same as the concept of reason spoken by the West. As stated by scholars who are guided by al-Quran and al-Hadith that reason in Islam is related to the human spirit (Mohd. Zaidi Ismail,

2023). This is because intellect is one of the titles or names for the spirit. This is linked as stated by the fact that humans have 2 elements which are the body element and the spirit element. When the spirit thinks, it is called intellect (al-Attas, 2020). This is different from what is meant by mind in the West as a result of the secularization process that took place among their educated society since the 17th century AD.

In addition, Mohd Zaidi Ismail (2020) stated that the mind in the Western understanding has now been narrowed down which is associated with the brain which is a part of the human body or downgraded to an epiphenomenal thing which is a thing that arises from something that is physical (brain) but is not physical and does not is also spiritual.

Therefore, it is very important for Muslims to re-understand that the human spirit is also called 'mind' because the spirit actively performs actions in accordance with the original meaning of the word *á-qa'la* in Arabic. The root word means "to bind" (*rabt*) and to hold (*kaff* or *imsak*).

The human spirit gets that title because it has the ability to bind and hold at least in two interrelated conditions, namely; The first condition, the spirit is capable of; i. anchor with words, ii. Linking words with thoughts (ideas); and iii. thoughts with thoughts. All three are linked to a fact or event, whether that fact is outside of the person or within him. With the bond that goes through the mooring in the person (inner self), then the human spirit can keep the thoughts from unraveling from the knot, memory and understanding or even from losing focus of the intellect. The activity of the spirit in such a situation is generally called thinking (*fikr*) or *tafakkur*. The chain of understanding that results from the spiritual bonds (knots in the self) above actually form a framework of *akliyah* or a frame of spiritual reflection which is termed in Arabic as *basiroh* or *ru'yah*. Such a frame of view is centered on important things and becomes the basis of a person's life, so the frame is now referred to as a worldview or mindset. Therefore, in the vocabulary of the Malay language, we often advocate reflection or view with the 'eyes of the heart' to distinguish it from the view guided by the 'eyes of the head' or the 'eyes of the eye', which is the outward view referred to in Arabic as '*basor*' ' (Mohd Zaidi Ismail, 2020).

The second condition, the same spirit also has the ability to bind the human body from falling into bad actions and situations that ultimately harm him. Indeed, the meaning of 'self-control' (self-control or self-restraint) is the basis of the formation of a person's personality (character). Therefore, normally, such a power arises from the knowledge and understanding that is cultivated well in a person which is actually related to the first state of the spirit that has been briefly described above (Mohd Zaidi Ismail, 2020).

This is also in line with what al-Ghazali (1988) said, noting that the non-material or spiritual element in humans is summed up in terms that are not only focused on the term spirit, but also the heart, soul and intellect which are the true essence of themselves. In al-Ghazali's use of the terms - spirit, *nafs*, *qalb* and '*aql* - can be used interchangeably, the four of them refer to what the great imam expressed as spiritual *latifah rabbaniyyah* which is '*alimah mudrasah* found in human beings and their true nature. Because of the existence of the spiritual aspect, humans accept responsibility (*taklif*) in the world (Noor Hisham Md Nawawi, 2022).

Therefore, we as Muslims need to be aware and understand that the concept of reason in Islam and the framework of reason introduced by the West are different from the spiritual aspects, goals, processes and purposes of real life (Mohd. Zaidi Ismail, 2023).

For example, Bloom's taxonomy was introduced and developed by Western educational psychologist Benjamin Bloom (Bloom et al, 1956). The first version was introduced in the 1950s and revised (revised) by David Krathwohl in 2002. It is widely used in the world of education, including in Islamic education. On average, Islamic Education experts disagree with the use of Bloom's taxonomy because it does not include the spiritual domain (Noor Hisham Md Naw, 2022).

Some teachers disagree with using Bloom's taxonomy in Islamic Education, as the subject emphasizes spirituality and achieving piety to Allah SWT, which is different from Western civilization's focus on the material and physical aspects. Islamic Education is sourced from the Quran and al-Hadith of the Prophet, making it different from the aspects of resources, processes, and goals to be achieved in Western education. To address this, a researcher conducted a study on developing the *Áqliyyah-Nafsiyyah* taxonomy of learning Islamic Education at the secondary level.

## STUDY QUESTIONS

This study will answer the following research questions:

1. What is the need for the construction of *Aqliyyah-Nafsiyyah* Taxonomy for Islamic Education Learning at secondary level?

## NEEDS ANALYSIS

According to Witkin (1997), needs analysis is a method used to identify the gap between the current state and the target state. While McKillip (1997) stated that needs analysis is a value judgment for certain groups that have problems that need to be solved. The needs analysis aims to investigate the existing issues and the need to develop the *Áqliyyah-Nafsiyyah* taxonomy of Islamic Education learning. The designed model can serve as a practical guide, how the *Áqliyyah-Nafsiyyah* taxonomy can help teachers meet the needs of students to attract their interest in the subject of Islamic Education through the intellectual level of high school students in an interesting way.

## Requirements Analysis Model

This study uses McKillip's Needs Analysis Model (1987) which has divided the types of needs analysis based on three types of models, namely the Discrepancy Model, the Marketing Model and the Decision-Making Model. For this study, the researcher used the Decision-Making Model related to the analysis of the development needs of the *Áqliyyah-Nafsiyyah* Taxonomy of Islamic Education at Secondary Level. According to Saedah Sirah et al. (2021), this model is an adaptation of multi-trait utility analysis to modeling and synthesis problems in applied research. The Decision-Making Model has three levels, namely; 1. Problem Modeling: At this stage, identification should take place. Decision problems are conceptualized by choice and decision attributes. 2. Quantification: At this stage, the measurements

contained in the requirements identification are changed to reflect the values and interests of the decision makers. 3.Synthesis: At this stage, an index ordering the options regarding the requirements will be prepared. This index also provides information on the relative position of these requirements.

In short, Phase 1 is the needs analysis phase which is the phase to identify user needs. Needs analysis has long been identified as an important part of educational planning. Kaufman and English (1979), Pratt (1994, Witkin (1977) all define needs analysis as a method to identify the gap between the current situation and the desired situation. While McKillip (1987) also states that needs are value judgments that certain groups have problems that can be solved (Saedah et al, 2021). When this model is applied in Islamic education, researchers want to see if Bloom's taxonomy is suitable for Islamic education, are there any problems and needs and what is the need to build a new taxonomy for learning Islamic education.

## **METHODOLOGY**

This study has used the design and development research approach that has been introduced by Richey and Klien (2007). It contains three phases which are the requirements analysis phase, the design and development phase and the evaluation phase. In this paper, the researcher focuses on the needs analysis phase that uses the structured interview method to answer the research questions of the needs analysis phase which is; What is the need for the construction of Aqliyyah-Nafsiyyah Taxonomy for Secondary Islamic Education Learning?

### **Research method**

The selection of methods for data collection uses one or two methods but must be appropriate to the objectives of the study (Saedah, 2021). For this study, the researcher used only one method which is a structured interview because it is sufficient to answer the research questions and achieve the objectives that have been outlined as well as see the need for the construction of Aqliyyah-Nafsiyyah Taxonomy for secondary level Islamic education learning.

The interview protocol questions consist of 7 questions and have been verified by 2 experts in the field that aim to obtain the validity of the question content. Then the researcher applied for a letter of confirmation as a student of the University of Malaya to request permission from the Education Policy Planning and Research Division (EPRD) to conduct research in secondary schools in Negeri Sembilan. After obtaining permission from EPRD, the Malaysian Ministry of Education (KPM), the researcher also requested permission from the Negeri Sembilan Department of Education (JPNS) to obtain permission to conduct interviews with Islamic education teachers in Secondary Schools.

The rationale for the selection of the interview method is because the interview method is able to explore and investigate the respondents of the study participants to collect data in depth about the experiences and feelings of the study participants (Gay & Airasian, 2003). This is because through interviews the researcher can more easily see and delve into the attitudes, interests, feelings, things that are given attention and the values that exist in the study participants (Merriam, 1998). In

addition, the purpose of needs analysis is to identify the cause of a problem and do what is necessary to solve the problem (Branch, 2009; Gagne, Wager, Golas, Keller, & Russell, 2005; Reinbold, 2013). Because the needs analysis phase provides important information in determining the design and development in the next phase (Gagne et al., 2005), the researcher chose the interview method to explore and investigate problems related to the taxonomy and learning of secondary school Islamic education.

### Study Instrument

The research instrument used in the study is based on Mc Killip's theory (1987). For the selection of methods for data collection, use one or two methods but must be appropriate to the objectives of the study (Saedah Siraj et al, 2021). Experts in the qualitative field think that the interview method is one of the most important data in qualitative research because through interviews the researcher can learn the behavior, feelings and how a person interprets the world around them through observation (Merriam, 1998; Yin, 1989).

Therefore, this study uses a structured interview protocol as a research instrument, where the researcher has a set of specific questions that can elicit information from the study participants. The interview protocol was built based on literature highlights. The interview protocol questions have seven structured questions that allow the study participants to give their perceptions of the *Áqliyyah-Nafsiyyah* taxonomy of secondary level Islamic education learning. Unlike closed questions, open-ended questions set the topic to be explored while allowing research participants to take any direction they want, without presupposing an answer (Seaman & TintiKane, 2013).

The interview protocol questions in this study contain 7 questions which are related to the meaning of reason, the importance of reason, how reason leads people to believe in God, the greatness of earlier Islamic scholars in various sciences, the difference in the role of reason outlined by Islam and the West, views on the use of Bloom's taxonomy in learning Islamic education and the need for a new taxonomy for secondary Islamic education learning. The 7th question is the highest and most important level question to answer the first research question which is; What is the need for the construction of *Aqliyyah-Nafsiyyah* Taxonomy for Secondary Islamic Education Learning?

The preparation of the protocol questions is based on the themes found from the literature studies, namely; The Meaning of Reason (Mohd Zaidi Ismail, (2018); Mohd Hilmi Ramli, (2020); Wan Suhaimi Wan Abdullah), The Importance of Reason (Mohd Zaidi Ismail, (2018); Mohd Hilmi Ramli, (2020); Wan Suhaimi Wan Abdullah, ( 2019)), How to Guide People to Believe in God (Mohd Zaidi Ismail, (2018); Mohd Hilmi Ramli, (2020); Wan Suhaimi Wan Abdullah, (2019)), The Greatness of Early Islamic Scholars in Various Sciences (Ahmad Zaki Abd Latiff ( 2015); Nurazmallail (2010), Differences in the Role of Reason Outlined by Islam and the West (Mohd Zaidi Ismail, (2018); Mohd Hilmi Ramli, (2020); Wan Suhaimi Wan Abdullah, (2019)), Views on the Use of Bloom's Taxonomy in Islamic Education Learning (Noor Hisham (2020); Nursyahirah Wahidah Masrom et. al, (2018)), New Taxonomy Needs For

Islamic Education Learning (Mahfuzah, M.Z, et. al., (2022); Konijn, W., (2014) ); Noor Hisham, (2020)).

### **Sample study**

Choosing research participants who can explain the phenomenon being studied instead of participants who represent a large population is a method in qualitative research sampling techniques (Gay & Airasian, 2003). This is because in qualitative research the more research participants involved do not necessarily mean that the findings are more reliable and useful. Therefore, the selected study participants must be thoughtful, informative, articulate and experienced in the topic and setting of the study.

Based on the views of Gay and Airasian (2003) there are two indicators that are used to determine that the selection of study participants is sufficient. First, the extent to which the selected study participants represent potential participants in the study to be conducted. Secondly, the overlap of information obtained from the study participants. This happens when the researcher begins to hear the same views, perspectives and responses from most of the study participants. At this level, the addition of research participants is no longer required except for specific topics or issues. This is often called data saturation. While Creswell (2012) states that the ideal number of qualitative participants is in the range of 3 to 10 people depending on the depth of the study.

Thus, in this phase 10 Islamic education teachers and 2 Islamic education lecturers were selected using purposive sampling. This is because according to Creswell (2008), the significant difference between quantitative and qualitative research samples is that the samples for qualitative research are purposefully selected. Based on the context of the study, the researcher has chosen a purposive sampling technique by selecting 10 Islamic education teachers and 2 Islamic education lecturers based on the following criteria:

1. Differences in terms of gender
2. Differences in terms of teaching experience

The location of this study is limited to Negeri Sembilan only. The selection of Negeri Sembilan is due to the lack of sampling in the state of Sembilan compared to many researches involving sampling in the state of Selangor, the Klang Valley and other states.

### **Data Analysis phase 1**

The phase 1 data analysis process begins as soon as the data collection stage is completed. For the context of this study, it is when the researcher has finished interviewing all the study participants involved. The researcher started the data analysis process by doing the transcription process. This process involves re-copying the data in the form of audio recordings containing interviews with study participants. This process is done thoroughly without leaving anything that is heard. This process can give the researcher the opportunity to delve into each data obtained and obtain a general consideration of the data (Creswell, 2012).



After the transcription process is completed, the data obtained is arranged according to the date the data was collected. This process is called data organization which aims to facilitate the process of re-referencing data (Gay & Airasian, 2003). Then the researcher needs to familiarize himself with the data obtained by listening to the content of the interview on tape, re-reading the transcript and making a summary. Finally, the researcher performs the coding process using the t.i atlas where the researcher will locate text segments and assign code labels to them before the text is coded into types and themes (Creswell, 2012). In general, phase 1 data analysis is a thematic analysis.

### **Trustworthiness**

The main criteria that determine whether an instrument is appropriate and can be used is through validity and reliability. Based on the perspective of Fraenkel and Wallen (2009), validity is defined as the accuracy, truth, meaning and usability of instruments that allow the data to be inferred. The purpose of the validity of the instrument is so that the instrument can be maintained because the results of the study are accurate and useful, can answer the research questions, are relevant to the purpose of the study, give meaning to the data through scores and are able to make decisions in relation to what is being sought or produced because the results of the evaluation can provide meaningful information about the topic and variables to be measured to infer research data (Fraenkel & Wallen, 2009).

While reliability aims to find out whether the measure gives the same answer when it is used to measure the same concept to the same population or sample or respondent (Sabitha Marican, 2005). The validity and reliability used by the researcher in this phase involves several steps suggested by Bogdan and Biklen (2007), namely the verification of the interview protocol by experts in the field and the verification of the study participants on the interview data.

### **Validation of Interview Protocol by Field Experts.**

The completed interview protocol was taken to field experts to be reviewed to see the alignment between the research objectives and themes with the research questions. As a result of the revision of the seven questions, they have been corrected in terms of sentence structure and question words such as what, how so that these questions can explore more comprehensive answers.

### **Preliminary Study**

The interview protocol evaluation process was done before the actual study was conducted. This is done so that the questions asked can provide better information. Therefore, this interview protocol has been piloted by choosing a respondent who has the same characteristics as the actual study sample to be interviewed to see the appropriateness of the questions. Based on the preliminary study, no questions have been simplified or improved. These questions are then used in the actual study.

### Validation of Study Participants Against Interview Data

According to Bogdan and Biklen (2007), To increase the validity of the qualitative data, the transcripts were given to study participants to verify their accuracy. They were allowed to correct any errors and sign off on the transcript. This process improved the reliability of the data.

### FINDINGS

Data Analysis Findings for Phase 1: Structured Interviews for Islamic Education Teachers and Islamic Education Lecturers. This discussion is divided into specific sub-sub topics to be more organized and easier to follow. It starts with the profile of the study participants and then the sub-sub themes are formed in line with the previous research questions.

### Study Participant Profiles

Study Respondents	Gender	Teaching experience	Position / Award	Level of Education
<b>R01</b>	L	13 years old	Islamic Education Teacher	Degree
<b>R02</b>	L	15 years old	Head of the Committee/ Islamic Education Teacher	Master's Degree in Islamic Education
<b>R03</b>	L	25 years old	Head of Field/ Islamic Education Teacher/	Degree
<b>R04</b>	P	11 years old	Innovative Teacher / Islamic Education Teacher	Degree
<b>R05</b>	P	21 years old	Excellent Teacher/ Head of Field/ Islamic Education Teacher	Master's Degree in Islamic Education
<b>R06</b>	P	18 years old	Excellent Teacher/ Islamic Education Teacher	Degree
<b>R07</b>	P	19 years old	Head of the Islamic Education Committee/Teacher	Degree
<b>R08</b>	P	26 years old	Islamic Education Lecturer	Doctor of Philosophy degree
<b>R09</b>	P	14 years old	Islamic Education Lecturer	Doctor of Philosophy degree
<b>R10</b>	L	19 years old	Head of Field/ Islamic Education Teacher/	Degree
<b>R11</b>	L	11 years old	Innovative Teacher/ Islamic Education Teacher	Master's Degree in

R12	P	28 years old	Head of the Islamic Education Committee/Teacher	Islamic Education Degree
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To maintain confidentiality in research, specific codes are used to identify participants. The first participant (R01) was an Islamic education teacher with 13 years of experience. Despite being one of only two Islamic education teachers in the school, he remains dedicated to educating his students. The second participant (R02) heads the Islamic education committee with a Master's degree in Islamic education. He has implemented various programs to improve the school's Islamic education level. R03 is a GPI teacher and head of the field. He talked about his experience in education and students' changing behaviors. R04 is an awarded teacher with 11 years of experience. He has innovative ideas in teaching and learning methods and is interested in technology related to Islamic education.

R05 is an experienced Islamic education teacher. R06 encourages students to read a surah every morning. R07 is a caring teacher who helps students with financial problems. R08 is an associate professor with a wide field of study. R09 is a senior lecturer with a focus on the philosophy of education. R10 is a strict Islamic education teacher. R11 is an innovative teacher who relates Islamic education to various subjects. R12 is a committed head of the committee teaching Islamic education to Chinese students.

## THEME ANALYSIS

Results of Interview Analysis of Islamic Education Teachers and Islamic Education Lecturers. To answer research question 1 that is; 1. What are the requirements for the construction of Aqliyyah-Nafsiyyah Taxonomy of Learning Islamic Education at secondary level? The researcher used the structured interview technique. The discussion in this section will present the findings of the study that focuses on the study participants, namely Islamic education teachers and Islamic education lecturers. There are 7 main themes to answer research question 1 which are:

- i) Theme 1: Views related to the meaning of Reason
- ii) Theme 2: The importance and role of reason
- iii) Theme 3: The way reason leads people to believe in God
- iv) Theme 4: The greatness of Islamic scholars in the past in various sciences
- v) Theme 5: The difference in the role of reason outlined by Islam and the West
- vi) Theme 6: Views on the use of Bloom's taxonomy in Islamic education
- vii) Theme 7: The need for a new taxonomy for learning Islamic education

### Interview analysis Theme 1: Meaning of Reason

During the interviews, participants (R01 to R12) defined intelligence. Some say that reason is a gift from Allah SWT that distinguishes humans from other creatures. Others compared the mind to a tool or channel for processing information. Some

participants believed that intellect, apart from the heart, is one of the elements in humans. Meanwhile, some participants acknowledged that the level of intellectual ability varies among individuals.

### **Interview analysis Theme 2: Importance of Reason**

The study conducted on participants shed light on their interpretations of the significance of reason. According to their beliefs, reason plays a crucial role in various aspects of life, including thinking, studying, interpreting, and even getting closer to the divine creator. They agreed that human life would be in chaos without reason, and people would act far from their usual norms. Reason allows individuals to make prudent judgments and differentiate between good and evil. However, the participants also acknowledged that the importance of reason is limited and needs to be guided by religion and revelation.

### **Interview analysis Theme 3: How reason guides people to believe in God**

A study found that belief in God is affected by upbringing, nutrition, and early exposure to religious texts. Some participants thought that knowledge, manners, and intellect led people to believe in Allah SWT, while others emphasized following the Al-Quran and Hadith to guide them toward faith. Some participants used logical reasoning and examples, such as the vastness of the sky and the intelligence behind creation, to help students understand the power of Allah Taala.

### **Interview analysis Theme 4: The greatness of Islamic scholars in the past in various sciences**

Islamic scholars of the past believed that studying the Quran and having a strong spiritual relationship with God was the key to being blessed with intellectual abilities. They were known for seeking and sharing knowledge with everyone, not just Muslims. Being a scholar meant maintaining a close relationship with Allah Taala, memorizing the Qur'an, being diligent in charity, and accompanying scholars.

### **Interview analysis Theme 5: The difference in the role of reason outlined by Islam and the West**

The role of reason is outlined differently in Islam and the West. Reason in Islam is based on the Quran and Sunnah and is more spiritual, while the West emphasizes logic. The limitations of reason in Islam and non-Islam are also different. In the West, there are no limits to reason, which leads to contradictions. In Islam, the role of reason is based on logic and the soul, as opposed to just the mind.

### **Interview analysis Theme 6: Insights into the use of Bloom's taxonomy in learning Islamic education**

Islamic education teachers generally agree with Bloom's taxonomy for teaching cognitive abilities, but some feel it falls short in addressing spiritual and moral aspects. Some are exploring an Islamic alternative, while others prefer to evaluate students based on their potential rather than using Bloom's taxonomy. Some

teachers think that Islam is complete enough to have its taxonomy for Islamic education and that the current taxonomy is based on a Western approach.

### **Interview analysis Theme 7: The need for a new taxonomy for learning Islamic education**

A study suggests a new Aqliyyah-Nafsiyyah Taxonomy for Learning Islamic Education at the secondary level. Participants cited difficulties in using Bloom's taxonomy and discussed the need to harmonize the approach of Islamic reasoning with the approach inherited from the West. They suggest a new taxonomy for Islamic education that includes proof and logic.

### **FINDING AND DISCUSSION OF THE STUDY**

The findings studied by the researcher are able to answer the first research question. The findings of this study are divided into 8 parts, namely the demographics of the study participants, theme 1: the meaning of reason, theme 2: the importance of reason, theme 3: how reason guides people to believe in Allah SWT, theme 4: the greatness of Islamic scholars in the past in various sciences, theme 5: the difference in the role of reason outlined by Islam and the West, theme 6: views on the use of Bloom's taxonomy in learning Islamic education, theme 7: the need for a new taxonomy for learning Islamic education.

The demographic part of the study participants has been described in detail about the study participants which consist of a group of respondents classified by the researcher based on differences in gender, age, various teaching experiences, positions held and education levels (Gay & Airasian, 2003) While the next section explains the results of the analysis from the twelve research respondents who have produced the seven themes mentioned before.

The research findings suggest a new taxonomy for secondary-level Islamic education, as the current learning methods solely depend on Bloom's taxonomy. Respondents stated that there should be a specific taxonomy for learning Islamic education instead of relying solely on Western sources. Thus, there is a need to develop a new alternative to Bloom's taxonomy for Islamic education.

### **IMPLICATIONS OF THE STUDY**

This discussion tries to relate the findings of previous studies to relate to the themes formed as a result of previous literature studies. Among them are the results of a study conducted by Noor Hisham (2021 & 2022) which states that there is a need for a new taxonomy for Islamic education subjects because Bloom's taxonomy has long been used in Islamic education learning. Likewise, in the study conducted by Mahfuzah, M.Z, et al (2022) who expressed the need for a new taxonomy in the field of Islamic education itself. While in a study conducted by Nurul Ain Norman (2021) states that Islamic education requires a new taxonomy based on the views of Islamic philosophers.

While in a study conducted by Wan Mazwati Wan Yusoff & Rosnani Hashim (2022) explained that humans actually have two elements, the physical element and the spiritual element, therefore the need for a spiritual mind is necessary for the unity

of the elements in a person. This is in line with what has been said by Al-Attas (1991) regarding the spiritual nature of the human mind itself. While the study conducted by Noor Hisham (2020) states that Islamic education is loaded with spiritual elements. Therefore, he stated that Bloom's taxonomy is not suitable to accommodate the spiritual elements and is not able to achieve the goals of Islamic education itself which are spiritual and divine.

The study analyzed the need for a new taxonomy for Islamic education at the secondary level. Most interviewees agreed that a new taxonomy based on Islamic sources or scholars' views is necessary for Islamic education to have clear goals and a process parallel to Islam. Participants stated the evidence R02, R12, R03, R04, R05, R10, R07, R06, R11 and R09; **Must be necessary**. If it's not liked a kite, it's like there's no string, right? So that's why we have Islamic figures, and that has been proven in History. Their success, what else do we want to argue? That's what I said, the road is ready, we just have to go through it. But we go another way, and we go the way of non-Muslims. Huh..." (R02).

"There **really needs** to be a new taxonomy for Islamic education. Look so that when people look at it... Islamic education also exists, the Islamic part also exists, right? This is fun we use the West. Ha... it's like that... there has to be a reason that actually has to do with our image" (R12). "I think **it is necessary** because we need our own model so that what we make as a reference does not contradict, does not contradict the Al-Quran and sunnah. So, we really need one err"(R03).

"There is a **great need for a new taxonomy**, the Islamic one, but as far as I know, I don't know. I don't know. I don't know. I don't know. I can't find it anymore. A standard taxonomy is the meaning of Islam, a standard Islamic taxonomy is used by all schools. So far, I haven't found anything like that, I don't know or he has it but didn't notice it, but if the school does use Bloom's taxonomy to assess students in class, and to make questions in exams (R05).

Therefore, the results of this interview have answered the first research question which is; What is the need for the construction of the *Áqliyyah-Nafsiyyah* Taxonomy for secondary level Islamic education learning?

Developing a taxonomy for *Áqliyyah Nafsiyyah* can provide a structured framework that aligns Islamic educational content with contemporary educational needs. This could ensure students receive a balanced education integrating spiritual and intellectual growth. Establishing clear standards and learning objectives can help educators assess student progress more effectively, ensuring a higher quality of education. Holistic Education, focusing on intellectual and emotional/psychological development, is crucial for the overall growth of students. Incorporating emotional/psychological elements can help address mental health issues by promoting emotional intelligence, resilience, and self-awareness among students. Tailoring Islamic education ensures that the content is culturally and religiously relevant, fostering a deeper connection and understanding of their faith among students. Conducting a need analysis helps identify the gaps and specific requirements in the Islamic education system. This ensures that the developed taxonomy addresses real and pressing issues educators and students face. Understanding the specific needs allows for creating teaching methods and materials

that cater to different learning styles and abilities, making education more inclusive and effective.

## CONCLUSION

This chapter translates in more detail about the findings of the need's analysis phase study. The findings of this study are divided into 8 parts, namely the demographics of the study participants, theme 1: the meaning of reason, theme 2: the importance of reason, theme 3: how reason guides people to believe in Allah SWT, theme 4: the greatness of Islamic scholars in the past in various sciences, theme 5: the difference in the role of reason outlined by Islam and the West, theme 6: views on the use of Bloom's taxonomy in learning Islamic education, theme 7: the need for a new taxonomy for learning Islamic education. This is in line with the research done by Mohd Zaidi Ismail, (2018); Mohd Hilmi Ramli (2020); Wan Suhaimi Wan Abdullah, (2019).

The demographic part of the study participants has been described in detail about the study participants which consist of a group of respondents classified by the researcher based on differences in gender, age, various teaching experiences, positions held and education levels (Gay, LR & Airasian, P, 2003). While the next section explains the results of the analysis from the twelve research respondents who have produced the seven themes mentioned before. The research findings in this section concretely explain to the researcher that there is a need to develop aqliyyah-nafsiyyah taxonomy for secondary level Islamic education learning.

In addition, the researcher found that there is a need to develop a new taxonomy for learning Islamic education because so far, learning Islamic education has depended solely on Bloom's taxonomy (Noor Hisham Md Nawi, 2020, Nurul Ain Norman, 2021 & Mahfuzah M.Z., Ahmad Fakhrulrazzi, Norhapizah M.B, 2022). Respondents stated that Bloom is the only option for learning Islamic education. They also suggested a need for a new taxonomy specifically for Islamic education in secondary schools.

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