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Islamic Education In Montongsari Village: A Case Study Of Educational Materials From The Perspective Of The Quran And Hadith

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Abstract. This research aims to explore the implementation of Islamic education materials in Montongsari Village from the perspective of the Qur'an and Hadith. Islamic education plays an important role in shaping people's character and faith, especially in villages with strong traditional values. This study uses a qualitative approach with a case study method, which involves participant observation and document analysis. Based on the results of the discussion, it is concluded that educational materials in Montongsari Village are very important to be taught to students as stated in the verses of the Qur'an and hadith, including Islamic religious education, exact social sciences, aqidah, fiqh, Al-Qu'ran and worship. Education in Montongsari Village has shown success in implementing comprehensive Islamic religious material. Although there are many challenges, Montongsari Village educators have many alternatives so that challenges can be overcome. For example, using teaching aids, digital media such as videos and the internet can attract students. Better integration between technology and religious teaching is expected to improve the quality of Islamic religious education in the village.

Keywords: Educational Material, Al Qur'an, Hadith.

1. INTRODUCTION

The understanding of a religion is a very exclusive thing in the world. Therefore, how learning about religion can mean tolerance and respect for other humans is important. Islamic religious learning with an integrative approach between science and religion is important for student character development (Suparjo et al., 2021). This proves that religious learning can be used as a remedy in overcoming global challenges faced by schools both internally and externally (Erawati, 2021).

Education in Indonesia that has been going on for decades emphasizes creating humans who are smart, skilled, and have integrity. It is not surprising that lies, manipulation, nepotism always color the news of this country. The education sector, which is expected to serve as enlightenment and shape identity, is experiencing an internal crisis (Abbas et al., 2021). Therefore, the existence of the Qur'an and Hadith is able to provide enlightenment for irresponsible individuals.

Learning Islamic Education is very important for every Muslim because it is the gateway to knowing Islam and its teachings (Zaiton Mustafa, 2012). Knowing the verses and hadiths that contain educational material is quite important. Verses and hadiths are the main sources of teachings in Islam. Knowing the educational material contained in them helps

individuals to understand the principles that they should apply in their daily lives. It is important for parents and educators to understand the verses and hadiths related to education. This helps them teach moral values, ethics and religious knowledge to children.

The educational materials in the verses and hadiths provide inspiration for Muslims to implement religious teachings in daily practice. This includes how to interact with others, protect the environment, behave fairly, and more. Education in Islam is not only about knowledge of the world, but also the enhancement of spirituality. Verses and hadiths related to education help in understanding the connection between worldly knowledge and spiritual wisdom (Ahmad & Nasbi, 2016).

By understanding and applying the teachings of education in the religion, Muslims can contribute to the building of a society that is moral, civilized and based on Islamic principles. From understanding and applying verses and traditions that contain educational material, Muslims can become better in various aspects of life, both individually and in society as a whole.

2. METHODS

This research uses a descriptive qualitative approach to deeply understand how Islamic education in Montongsari Village is implemented based on the perspective of the Qur'an and Hadith. The subjects used in this study include residents of Montongsari Village, Islamic education managers such as principals and teachers, as well as students in formal or non-formal schools.

As for data collection techniques, researchers used Participatory Observation techniques and documentation techniques.

1. Participatory observation technique Participatory observation is used to collect qualitative research data (Yusra et al., 2021). Researchers will be present at Islamic education activities such as teaching in madrasah, recitation, and other community activities to directly observe the practice and implementation of Islamic education materials based on the Qur'an and Hadith.
2. Documentation Technique: one of the qualitative data collection methods by viewing and analyzing documents made by the subject himself or by others about the subject (Nilamsari, 2014). The collection of documents related to the Islamic education curriculum, textbooks, and learning materials used in madrasah. In addition, researchers will also collect documents on Islamic education policies in the village.

3. FINDING AND DISCUSSIONS

Verses of the Qur'an and Hadith on Educational Materials

Islamic Studies Materials

Islamic studies cover many fields of knowledge. In general, it can be categorized into 2 types, namely the sciences of tools needed in understanding Islam and the sciences as principles and guidelines in living life. The first part includes Arabic sciences such as Nahwu, Sharaf, Balaghah, Ulum Al Qur'an, Ulum Al Hadith, Ushul Fiqh, Mantiq, and others. The second part includes Aqidah, Fiqh, History, and Akhlak.

Many verses of the Qur'an instruct humans to believe in the Islamic faith, obey Allah and have noble character. Allah says in QS. An-Nisa verses 36-37:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدِينَ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

Meaning: "And worship Allāh and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side,^[186] the traveler, and those whom your right hands possess. Indeed, Allāh does not like those who are self-deluding and boastful."

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا

Meaning: "Who are stingy and enjoin upon [other] people stinginess and conceal what Allāh has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment."

Educational material in this verse includes 3 kinds, namely, as follows:

- Worship to Allah. The verse above instructs humans to worship Allah. The essence of worship is to obey the teachings of Allah in the nuances of monotheism with full humility.
- Noble character. Noble behavior in associating with humans and the surrounding environment is one of the Islamic study materials that must be taught in educational institutions. The above verse teaches humans to do ihsan (good) to both parents, relatives, orphans, the poor, neighbors, and people on a journey.

Social and Exact Science Materials

Apart from Islamic studies, the educational curriculum in the Qur'anic perspective also includes social and exact sciences. The learning of these two fields must be synergized with Islamic studies in order to achieve the main objectives of Islamic education. That is why

the Qur'anic discussion of these two fields of study is inseparable from faith and monotheism. Allah says in QS. Al-Ra'd verses 2-3:

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

Meaning: "It is Allāh who erected the heavens without pillars that you [can] see; then He established Himself above the Throne⁽⁶²³⁾ and made subject⁽⁶²⁴⁾ the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رِجَاجًا مُّتَنِينَ يُعْشَىٰ اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Meaning: And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes the night to cover the day. Indeed in that are signs for a people who give thought.

This verse discusses the reality of the universe that humans can witness. It includes the sky that is built without a pole, the sun and the moon that circulate on their axis. Similarly, natural phenomena found on earth, which includes the earth that lies on top of the mountain that serves to strengthen the earth. When viewed from the aspect of the field of study of knowledge, it is clear that the above verse talks about social and exact sciences. Even more specifically, this verse also talks about astronomy, geography, agricultural science, and land.

So the learning objectives of social and exact sciences are the same as the learning objectives of Islamic studies, the difference only lies in cognitive and psychomotor goals while the affective goals are the same. The characteristics of learning according to the Qur'anic perspective have a pattern of learning based on faith and monotheism in all fields of science (Dr. Kadar, 2015).

Materials for Early Childhood Education

Allah Subhanahu Wa Ta'ala says:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً ضَعِيفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.

The results of the study found that the educational values in QS. An-Nisa verse 9 there is

an influence of parental education on children. QS. An-Nisa verse 9 explains about the welfare of children behind them when they are gone. Therefore, parents are ordered to educate and foster children properly by giving them provisions in living life in this world. For example, giving them aqidah, worship, morals, skills, and economic education so that they can be independent and strong to live their lives (Arisca, 2017).

Aqidah Education Material

In a hadith narrated by Ibn Abbas ra, that the Prophet said:

عن ابن عباس رضي الله عنهما ، قَالَ : كُنْتُ خَلْفَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمًا ، فَقَالَ : ((يَا غُلَامُ ، إِنِّي أَعَلَمْتُكَ كَلِمَاتٍ : أَحْفَظِ اللَّهَ يَحْفَظْكَ)) (2) ، أَحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ ، وَإِذَا اسْتَعْتَبْتَ فَاسْتَعِنِ بِاللَّهِ ، وَاعْلَمْ : أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

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Meaning: Ibn Abbas ra, he said: "A certain time I was behind the Prophet, then he said "O little one, I will teach you a few sentences, namely: "Keep the commandments of Allah and you will find Allah always before you. If you ask, ask Allah, and if you ask for help, then ask Allah for help. And know, if mankind unites to benefit you, they will not be able to do so to you except by something that Allah has determined for you. And if they unite to harm you, they will not be able to harm you except by something that Allah has determined for you. The pen has been raised and the ink has dried." (HR Imam Tirmidhi) (Nawawi, 2005).

وفي رواية غير الترمذي : ((أَحْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ ، تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَغْرِفْكَ فِي الشَّدَّةِ ، وَاعْلَمْ : أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبِكَ ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ ، وَاعْلَمْ : أَنَّ النَّصْرَ مَعَ الصَّبْرِ ، وَأَنَّ الْفَرْجَ مَعَ الْكَرْبِ ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا))

And in a narration other than Tirmidhi, it is said that the Prophet said: "Keep the commandments of Allah and you will find Him before you. Remember Allah in times of ease, and Allah will remember you in times of trouble. Know that whatever should have escaped you will not have reached you. Know that victory is accompanied by patience, and pleasure has an end, and after hardship there is ease."

The Prophet taught in this hadith the basics of aqidah, namely the place to ask only to Allah. The place to complain is only Allah. Man does not deserve to complain about his problems to humans, let alone to jinn, while he does not complain to the substance that created him. Man should not ask for help from Allah's creatures, let alone from Allah's enemies, such as the shaitan, while he does not ask for help from Allah. This is an important lesson in Aqidah (Juwariyah, 2010).

Another narration of this hadith provides an additional explanation that life is like sailing in the ocean; sometimes the water is calm, sometimes the waves are big. Life is not constant. Distress is not continuous. Pleasure is also not forever. Therefore, the Prophet taught that victory is gained through patience. Thanks to patience, Allah will send help and assistance (Dr. Muhaimin, 2003).

Qur'anic Education Materials

Furthermore, the Prophet said in a hadith narrated by Ibn Sa'id Rafi' bin al-Mu'alla:

عن أبي سعيد رافع بن المعلى رضي الله عنه قال: قال لي رسول الله صلى الله عليه وسلم: «أَلَا أَعْلَمُكَ أَكْبَرُ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ؟» فَأَخَذَ بِيَدِي، فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ قُلْتَ: لِأَعْلَمُكَ أَكْبَرُ سُورَةٍ فِي الْقُرْآنِ؟ قَالَ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، هِيَ السَّنْعُ الْمَثْنِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيَتْهُ».

[صحيح] - [رواه البخاري]

Meaning: "Abu Sa'id Rafi' Al Mu'alla reported: Rasulullah said to me: Shall I teach you the greatest Surah of the Qur'an before you leave the mosque?" He then took my hand. When we were about to leave we demanded: "Ya Rasulullah!!! You said: "Of course I will teach you the greatest Surah in the Qur'an." The Messenger of Allah said: ALHAMDULILLAHI ROBBIL 'AALAMIIN (Surah al-Fatihah), which is seven verses recited repeatedly and the great Qur'an given to me." (H.R Bukhari).

In educating children, the best first intake for them is to listen and recite the holy verses of the Qur'an. Try to have them memorize the Qur'an from an early age so that their souls grow with the sanctity of the Qur'an. The billions of brain cells will grow to form clusters of cells that are not only neat, but also alive and glowing. Their brains become intellectually and spiritually intelligent. It is not surprising that in the learning process of the current curriculum there is a core competency (KI) 3, which requires an element of cognitive process in children towards the teachings of Islam, especially the Qur'an because all parts of Islamic science, such as fiqh, akidah, and so on are guided by the Qur'an. The curriculum should also address learning in the context of the goals of Islamic Education, which builds the individual as a whole and is integrated in all aspects (Ani, 2012).

Worship education material

Rasulullah SAW said:

وعن أبي هريرة - رضي الله عنه - : أن فقراء المهاجرين أتوا رسول الله - صلى الله عليه وسلم - ، فقالوا : ذهب أهل الدثور بالدرجات الغلى ، والنعميم المقيم ، فقال : ((وما ذاك ؟)) فقالوا : يُصَلُّونَ كَمَا نُصَلِّي ، وَيَصُومُونَ كَمَا نَصُومُ ، وَيَتَصَدَّقُونَ وَلَا نَتَصَدَّقُ ، وَيَعْتَقُونَ وَلَا نَعْتَقُ ، فقال رسول الله - صلى الله عليه وسلم - : ((أفلا أعلمكم شيئاً تُدركون به من سبقكم ، وتسبقون به من بعدكم ، ولا يكون أحد أفضل منكم إلا من صنع مثل ما صنعتم ؟)) قالوا : بلى يا رسول الله

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، قَالَ : ((تُسَبِّحُونَ وَتُكَبِّرُونَ وَتَحْمَدُونَ ، ذُبِرَ كُلُّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ مَرَّةً)) فَرَجَعَ فَقَرَأَ الْمُهَاجِرِينَ إِلَى رَسُولِ اللَّهِ -
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ، فَقَالُوا : سَمِعَ إِخْوَانُنَا أَهْلَ الْأَمْوَالِ بِمَا فَعَلْنَا ، فَفَعَلُوا مِثْلَهُ ؟ فَقَالَ رَسُولُ اللَّهِ - ((ذَلِكَ فَضْلُ اللَّهِ
يُؤْتِيهِ مَنْ يَشَاءُ)) مُتَّفَقٌ عَلَيْهِ ، وَ هَذَا لَفْظُ رِوَايَةِ مُسْلِمٍ ، (الدُّنُور) : الْأَمْوَالُ الْكَثِيرَةُ ، وَاللَّهُ أَعْلَمُ

Meaning: "Abu Hurairah reported that poor people from the Muhajirin came to the Rasulullah (SAW) and said: "Ya Rasulullah, the rich and wealthy people have defeated our goodness and reward with high degrees and many luxuries". The Rasulullah then asked: "How can this be?" They replied: "They pray as we pray, they fast as we fast, they give in charity as we do not, they free slaves as we do not". The Prophet then said again: "Shall I teach you something in which you can precede, outdo (the merit and goodness) of those before you and after you, and no one will be able to outdo your goodness unless that person does as you do?" They replied: "Of course you will, Ya Rasulullah". The Prophet said again: "Recite tasbih (Subhanallaah), tahmid (Alhamdulillah) and takbir (Allahu Akbar) after every (obligatory) prayer thirty-three times". Abu Shalih said: "The poor people of the Muhajirin then came back to the Rasulullah and said: "We heard that the rich people also do what we have done, Ya Rasulullah ". The Rasulullah then said: "That is a gift from Allah, which Allah gives to whom He wills." (HR. Bukhari Muslim).

Muhammad ibn 'Ali Ash-Shukani (may Allah have mercy on him) said: "One slave is superior to another according to the will of Allah. There is nothing that can hinder what Allah gives, and there is nothing that can give what Allah withholds. Know that all good is in His hands. It is Allah who is truly the Most Noble, the Most Giving and not miserly".

Islamic education is the best investment in order to improve the social and economic conditions and personality development of children (Dia et al., 2019). From the hadith above, it is clear that the command to pray or worship education is given early so that when they reach the age of puberty, they can practice it. The worship education referred to here is the process of teaching, training and guidance in the practice of specific worship. Worship should be the most important education to be taught to students, especially compulsory worship. Obligatory worship includes prayer and Ramadan fasting.

There should be maximum affirmation in the education of compulsory worship. The relevance to education is that the process of affirmation in practicing worship can be interpreted as an understanding that students should not trivialize things that are mandatory to do. They will carry this habit into other obligatory things that are not related to compulsory worship, such as when going to school, they are obliged to take a shower, not be late, and obey other rules at school.

Grand Theory Related to The Application of Islamic Education Materials in Montongsari Village According to The Quran and Hadith

Subject matter is teaching material that is within the scope of curriculum content. Teaching materials are all forms of materials used to assist teachers/tutors in carrying out teaching and learning activities. Teaching materials are very important in the learning process and are one part of teaching resources which can be interpreted as something that contains good learning messages (Magdalena et al., 2020). Teaching materials can be written or unwritten materials that allow students to learn and master a competency. A teaching material includes at least:

1. Learning instructions (instructions for teachers/students)
2. Competencies to be achieved
3. Supporting information
4. Exercises
5. Work instructions
6. Evaluation

A review of the literature above shows that the grand theory related to Islamic religious education materials in Montongsari Village is an important study or main topic that will be given to students through education in schools, madrasahs and communities. The application of Islamic education materials in Montongsari Village, especially for students who are in formal or non-formal education, is quite good. In accordance with the literature above, education in Montongsari Village has implemented Islamic education as a whole, such as in formal and non-formal education in Montongsari Village, which emphasizes educational materials related to worship and moral creed. Students are required to be able to recite prayers and have good manners in society.

The implementation of Islamic education in Montongsari Village includes efforts to integrate religious values in the formal and informal education process to shape the character and skills of students in accordance with Islamic teachings. According to research (Rahmat, 2022) shows that Islamic Religious Education is more effective in increasing students' religious tolerance and anti-radicalism. In this village, educational institutions such as schools and TPQ play an important role in teaching aqidah, worship and morals. By combining an academic curriculum with religious teaching, Islamic education in Montongsari Village aims not only to improve academic knowledge and skills, but also to form a person with noble character and based on Islamic principles in daily life.

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Some students in learning Islamic religious education are less interested in the teaching materials provided by the teacher. For example, they choose to talk to friends, play around on their own, or run around in class (Halik & Naim, 2016). This shows that students' interest in learning is low during learning. The solution to the above problem is that new innovations are needed for educators in classroom learning.

Some institutions such as Pos PAUD (Early Childhood Education), KB (Playgroup), and TK (Kindergarten) provide props to make it easier for students to capture material from the teacher. Teaching aids are customized depending on the type of lesson given, the ability of the teacher, and the suitability of the students. With teaching aids, students' senses are heightened and artistic enjoyment is achieved (Supriani et al., n.d.). Teachers' knowledge includes how to obtain, prepare, and use the teaching materials. This is important because it ensures that teachers are able to use teaching aids and always keep their knowledge up to date (Faez et al., 2013).

In this era, the development of the internet and digital technology cannot be doubted. Internet and digital are very supportive of workers in acquiring new knowledge and skills (Milal et al., n.d.). Likewise, educators in Montongsari Village utilize the internet as a medium for learning Islamic Education. When learning media is needed through videos or the like, educators often utilize the Youtube application. With the video image, students will feel interested because they get new things in learning. Video-based learning media can act as a tool in helping to illustrate an activity so that students can easily remember its parts (Wulandary, 2024). However, judging from the current conditions, not all educators have the same ability to manage learning.

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Meanwhile, in the Regulation of the Minister of Religious Affairs No. 000912 of 2013, it is explained that the grand theory of Islamic religious education materials, namely; Al-Quran-Hadith, 'Aqīdah, Akhlāk, Fiqh and Tarikh. This classification is based on the scope of discussion or the object of study of Islamic religious education which cannot be separated from the grand theory (Subadi, 2009).

- 1) Al-Quran-Hadith, is the main source of Islamic teachings which provides a lot of educational inspiration that needs to be developed philosophically and scientifically (Adam & Munasir, 2023). In the sense that both are sources of 'aqidah, morals, fiqh, so that the study is in each of these elements.
- 2) 'Aqidah, is the root or principal of religion. Aqidah is explained as the belief of the heart based on the revelation of Allah SWT and has an important role in the life of a religious and cultured society (Airmolek, 2011). Sharia/fiqh (worship, muamalah) and

morals depart from 'aqidah, namely as a manifestation and consequence of faith and life beliefs.

- 3) Akhlak, is a firm and certain faith, there is not the slightest doubt for people who believe in it (Febriani et al., 2024). The aspect of life attitude or personality of human life, which regulates human relations with God, human relations with other humans and human relations with the surrounding environment.
- 4) Fiqh, is a system or set of rules governing human relationships with God (hablum minallah), fellow humans (hablum minan nas) and with other creatures (hablum ma'al gairi).
- 5) Tarikh, is a record of the development of the life journey of Muslim humans from time to time in worship, business and berakhlāk as well as in developing a system of life or spreading Islamic teachings based on 'aqidah (Harfiani, 2019).

Islamic Religious Education also explains the existence of freedom rights that must be balanced by obligations. The strategy in balancing rights and obligations will determine the realization of balance in Islam. There is a balance between worldly and ukhrawi life, as well as material and spiritual. So that the civilization and progress achieved by Muslims are not false and mirage, but real and truly in accordance with what is expected, namely realizing goodness in the world and in the hereafter and being kept away from the doom and punishment of hell (Masturin, 2023). Religion is likened to an eye, while science is a microscope or telescope that can clarify observation or belief or guidance towards salvation (Suud, 2020).

4. CONCLUSION

From the above discussion, it can be concluded that education in an Islamic perspective must cover various aspects of science that are integrated between Islamic and social and exact sciences, with the aim of forming individuals who have a balance between spiritual, cognitive and psychomotor aspects. Rasulullah SAW taught the importance of educating children with the basics of aqidah and worship, such as prayer and belief in asking only Allah. This education helps children overcome life's challenges with patience and strong faith. Islamic education implemented in Montongsari Village has been running well, especially in terms of worship, aqidah, and morals, which aims to shape the character of students in accordance with Islamic principles.

However, there are challenges in terms of students' low interest in learning, which can be overcome through learning innovations, such as the use of teaching aids and digital media. Educators in Montongsari Village also utilize technology, such as the internet and videos, to increase the attractiveness and effectiveness of learning. However, other challenges arise related to educators' ability to manage varied technology-based learning media. Better integration between technology and religious teaching is expected to improve the quality of Islamic religious education in this village.

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