
ISLAMIC EDUCATION LEARNING MODEL IN NATURAL ELEMENTARY SCHOOL OF AR-RIDHO

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Abstract:

This study aimed to know the learning plan, implementation, and evaluation of Islamic Education lessons. The method used in this research was qualitative research with a phenomenological approach. Data were collected through interviews, observation, and documentation. The subjects of this study were principals, teachers, and students of Ar-Ridho Elementary School. The results indicated that the lesson plan consisted of determining the theme for one semester, making theme analysis, spider-web, weekly planning sheets, and writing daily activities. The Natural elementary school of Ar-Ridho used an integrated thematic model with spider-web or linked one theme with several lessons, which emphasizes *aqidah* (believes), *'akhlaq* (moral), and *fiqh* (knowledge). Evaluation of learning used written, oral, and practical assignments that referred to cognitive, affective, and psychomotor aspects. Therefore, Islamic education already has a good learning plan, implementation, and evaluation, but several things still need improvement for better learning.

Abstrak:

Penelitian ini bertujuan untuk mengetahui bagaimana rencana, penerapan, dan evaluasi pembelajaran dari pelajaran Pendidikan Agama Islam (PAI). Metode yang digunakan dalam penelitian ini adalah penelitian kualitatif dengan pendekatan fenomenologi. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi. Subjek penelitian ini adalah kepala sekolah, guru, dan siswa SD Alam Ar-Ridho. Hasil penelitian menunjukkan bahwa rencana pembelajaran terdiri dari penentuan tema untuk satu semester, membuat analisis tema, spider web, *weekly planning sheet* atau lembar rencana mingguan, dan menulis kegiatan sehari-hari. SD Alam Ar-Ridho menggunakan model tematik terpadu dengan spider web atau mengaitkan satu tema dengan beberapa pelajaran, yang menekankan pada akidah, akhlak, dan fiqih. Evaluasi pembelajaran menggunakan teknik tes tertulis, lisan, dan tugas praktek yang mengacu pada aspek kognitif, afektif, dan psikomotorik. Dapat disimpulkan bahwa pembelajaran PAI sudah memiliki rencana, pelaksanaan, dan evaluasi pembelajaran yang baik, tetapi beberapa hal masih perlu ditingkatkan dan diperbaiki untuk pembelajaran yang lebih baik.

Keywords:

Learning Model, Islamic Education

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INTRODUCTION

The growth of Islamic Education or *Pendidikan Agama Islam* (PAI) in Indonesia keeps improving through the years following the development of the era. However, even the concept of education itself has been determined, some classic problems still exist, such as learning in classrooms. PAI is still using the old learning activities in which teachers provide more content in theory than in practice. This learning model cannot establish good communication between teachers and students. The teacher only delivers one-way statements, and the students only accept materials obey everything the teacher says, which may make students stiff and boring. Teachers should do learning by doing along with the exploration method in every learning activity to dig up students' potential.

In the context of Islam, the definition of education refers to terms that are commonly used, such as *ta'lim*, *tarbiyah*, and *ta'dib*. The term *ta'lim* with a verb of *allama* means to tell or give knowledge. Hence, this term can be interpreted as teaching, as in Arabic, the term *tarbiyah wa ta'lim* is often used to define education and teaching (Al-Fandi, 2011). While the term *tarbiyah* in the Arabic dictionary comes from *fi'il madhi robba* and *mudhari' yurobba*, refer to maintain, nurture and educate. Its *masdar* form becomes *tarbiyah*, which means maintenance, nurture, and education (Yunus, 1972). It can be seen if the concept of *tarbiyah* is educating humans to fix the human's life in a perfect direction. It is seen as the process of education and taking care and self-organizing to make the journey of life smooth. The term *ta'dib* is derived from *addaba*, which means behavior and education.

Islamic education emphasizes mental attitudes improvement, either for oneself or others. According to Marimba (1980), Islamic education is the physical and spiritual guidance based on Islamic Law to create a primary personality according to Islamic standards. Uhbiyati (2012) stated that the main personalities in Islamic personality are having religious values, choosing, deciding, and acting based on Islamic values, and being responsible to Islamic values. From several concepts of Islamic education, it can be concluded that Islamic education is the guidance process from education. It directs students to improve their mental attitude and understand, live, and practice the teachings of Islam properly and correctly to obtain safety and prosperity of life—both in the world and afterlife.

The ideal Islamic education aims to obtain a people with *taqwa*, use logic, and have good social interaction and responsibility values. In the modern era, outstanding education refers to education that can follow the era where Islamic education can follow the development. According to Uhbiyati (1999), the education of PAI is the personality that makes a person a human being with *taqwa* (God-consciousness, considered to be the essential quality of a believer). It means that Islamic education is expected to produce people who are helpful to themselves and the community and calm and love the practice and development of Islamic teachings to deal with others. It is also expected to benefit living in the world and the afterlife. Islamic education aims to develop the essence of religion and human resources to understand, emphasize, and practice Islamic learning to achieve safety and prosperity in life.

Arends (2007) viewed teaching as an art that needed to be improvised based on the teachers' experience. Furthermore, he stated that giving essence to the learning model could enhance its goals, such as syntax, environment, and management systems. Referred to Arends' view, the education model has a narrower meaning than approach but larger than strategy, method, and procedure. The education model refers to an approach that will use objectives, syntax (Steps), environment and management system. According to Joyce and Weil (1986), the education model is a plan or pattern used to make curriculum (long-term learning plan) and learning materials. Hence, an education model is a big plan which can be used to create the long-term learning plan with giving the direction of preparation and implementation in the education to the learning is more practical.

With the rapid development of trends and social changes, such as social conflict, global warming, economic inequity, and the shift of human values, education is forced to have control and anticipate the value shift (Rosyadi, 2004). In this phenomenon, PAI is challenged to act soluble in handling the degradation and distortion of human values. Thus, education can play its role as an institution in the humanization process (Rosyadi, 2004). It is a big task for PAI to restore the shift in human values. PAI is challenged with various changes in every element of human life, such as the values of culture, social, economic, politic, and others. One of the education forms that can be taken is the alternative form of education. Alternative form of education is a concept that depends not on government regulation but on the education that uses the environment. The environment becomes the core that will be applied for its learning process.

Nowadays, there are alternative education systems for children, including home school and nature school education. According to Hartati in Daryanto (2014), nature school is an alternative school whose purpose is to educate students to become people who can utilize, love, and maintain the nature of the environment. Nature school can be one of the school choices other than ordinary schools. Through its concept of nature, students are encouraged to have close contact and interaction with nature. Therefore, students will feel comfortable, happy, and free because teachers are not the only sources of learning but also the facilitator and partners of learning.

Nature teaching is an education that encloses students with natural surroundings. The pioneers of this movement were Fr. Finger (1808-1888) from Germany with the term *heimatkunde* (teaching of nature) and J. Ligthart (1859-1916) from Netherland with *Het Volle Leven* (real-life) (Sagala, 2012). There is some principal movement in *heimatkunde*. Those are: (1) teacher can demonstrate the character and principles of teaching directly by teaching natural surroundings, (2) natural teaching provides many opportunities to students become active, (3) natural teaching provide totality in teaching, such as; teacher understands the objectives of teaching and puts efforts to achieve the goal, focused on a teaching material that attracts children's attention which of course taken from the natural surroundings, which enables all teaching material to be closely

related to one another regularly, (4) natural teaching provides students with strong intellectual apperception, and (5) natural teaching provides emotional perception because the environment has an emotional bond with students.

The Islamic world figure studies more about the process or method of learning from the Qur'an (Islamic holy book). How to apply Qur'an as a way of life in carrying out daily activities can be by nature-based learning. They are *Al-Qasibi*, *Ibn Sina*, *Al Ghazali*, *Ibn Khaldun*, which state the following explanation below.

Al-Qasibi is one of the figures who care about observing Islamic education. The lesson of Al-Qasibi focuses on Muslims should adhere to the principles of religion. Qur'an becomes a guide for learning and explores the meaning of its contents. If children could memorize and understand the content of the Qur'an, it would be a valuable inspiration to develop knowledge. That kind of pattern on education will accustom the child to do everything and always adhere to the Qur'an. The habits that have been done since childhood determine the pattern of personality when a child grows as an adult. Ibn Sina formulated the concept of learning method begin with reading and listening to the Qur'an. After that, they are expected to listen and repeat the reading slow and frequently until the students finally memorize it as a whole. A learning process can be practically done by teaching and writing. Therefore, Islamic religious learning in nature provides knowledge and a good way of educating and developing knowledge.

The natural surrounding is not different for children or adults. Every event in the environment is part of one's own life in joy and sorrow, such as birth, death, feast, harvest, cooperation, farming, etc. As fundamental of education and learning, the natural surroundings give basic emotions. Hence, children pay spontaneous attention to everything that given origin is based on and taken from the natural surroundings. The main points of teaching in a natural environment have been implemented in the school, both with demonstration, using local materials in teaching, and others. It referred to the natural surrounding education concepts by Tirtarahardja and Sulo (2005). They argued that there had been local content subject matter in recent years in curricula, including the use of natural surroundings. Students are expected to be closer to their surroundings with the local content curriculum. Besides the surrounding nature as the teacher's content, it also becomes the empirical study through experiments, comparative studies, and others. By utilizing the sources from surrounding nature in the learning activity, children might appreciate, loving and maintain the surrounding nature as the source of life.

Nature-based learning is a strategy to develop a learning method by playing and children as the center of the learning process. This learning system offers a process for students to be more familiar with natural surroundings. This activity also helps develop various developmental potentials used to adapt to nature. The concept of nature-based learning is considered capable of providing opportunities for children to be more concerned about nature. Students can directly apply the learning process in real life through nature-based learning activities. Several Islamic world leaders who study Islamic learning methods do not focus on nature-based learning.

Many studies have been done on PAI and natural school analysis. However, even though there is a similarity in method and theory, this study focuses on the learning model of PAI, which includes learning plan, implementation, and evaluation. Thus, this study is expected to complete or support the previous studies on natural schools. Therefore, this study aimed to know the learning plan, implementation, and evaluation of PAI in the natural elementary school of Ar-Ridho.

RESEARCH METHOD

The type of this research was qualitative research (field research) because the researchers observed and participated directly in this small social scale research and examined its local culture. The research subject was the students, teachers, and headmaster of the natural elementary school of Ar-Ridho. At the same time, the research object was the learning process of Islamic education in the natural elementary school of Ar-Ridho in Tembalang, Semarang. Primary data were obtained through interviews, observation, and documentation techniques. Secondary data were obtained through literature studies, which were used to collect library data as a basis of a theoretical framework of this research. This research used the phenomenology approach because the problems that were studied concerning issues in life, especially in the natural elementary school of Ar-Ridho in Tembalang, Semarang.

RESULTS AND DISCUSSION

The natural elementary school of Ar-Ridho in Tembalang of Semarang is an educational institution under the license of the Ar-Ridho Semarang foundation. The natural elementary school of Ar-Ridho is the first natural school in Semarang which quality is as good as the other general schools. It is proofed that the development is getting better from its early appearance until the present. The learning process in the natural elementary school of Ar-Ridho used thematic concepts through the theme with Spider Web by relating one main theme or main discussion to other subjects. The theme attracts and raises students' interest during the learning process. This also means to make students know about various concepts easily and clearly. Thus, learning will be easy and meaningful for students. Moreover, the natural elementary school of Ar-Ridho also uses contextual learning to instill value by taking advantage of environmental realities between material and situation. As it is supported by Sagala (2015) that contextual learning is the learning concept which helps teachers relate material and reality, contextual learning also pushes students in relating between knowledge and its application in everyday life.

Planning

Planning is the entire process of thought and determination of all activities that will be carried out in the future to achieve the goal. With the belief that any work based on

careful planning will produce maximum results, thus every learning activity should be made with a lesson plan. The Islamic Education planning in the natural elementary school of Ar-Ridho started with determining the theme in one semester by mapping the activity to obtain a whole description based on the standard competency. In the learning plan steps, teachers in the natural elementary school of Ar-Ridho are not explaining every subject's standard and basic competency to several indicators of competency achievement. The absence of indicators of competency achievement on PAI (Islamic Education) subject in natural elementary school of Ar-Ridho causes not measurable attainment of basic competencies, which becomes the assessment of the subject. According to Fachri (2020) an indicator of achievement arranged to determine the success of basic competency achievement, it is formulated as the basis to arrange the assessment tools.

Furthermore, the natural elementary school of Ar-Ridho determines the title or theme in planning the learning activity. The selection of title or theme has been formulated before the school year begins. In defining the theme, the natural elementary school of Ar-Ridho chooses the closest environment, from the easiest to the hardest, simple to complex. Since one of the missions is to conserve the environment and educate students with leadership, entrepreneurship, scientist, and care characteristics, the selected themes can enable students' thinking process that matches their age, interests, needs, and abilities. Determination of main themes centered on science and technology subjects sometimes becomes a separate obstacle for PAI lessons. Some materials, such as prayer, *wudhu*, and others, should be taught separately through non-thematic integrated learning to make students understand more. Thus, teachers in the natural elementary school of Ar-Ridho implement the identification and analysis of themes for making the analysis theme. Each standard and basic competence and indicators are suitable for each theme so that all competency standards, basic competencies, and indicators are divided evenly. In analyzing theme comes from the selected title and theme then drawn its components or materials which sourced from the standard and basic competency, the achievement of competency standards in the natural elementary school of Ar-Ridho is maximal because has fulfills the determined achievement indicator.

The lesson plan in the natural elementary school of Ar-Ridho is arranged in a Weekly Planning Sheet. This model aims to reach the completeness of learning materials so that the aspects of religion, science, language, citizenship, social science, and independence can be maximally integrated into one. The education material that teaches with the model above is adapted from the Spider Web model (topic network) in which theory and practice can maximally develop students' potentials. Those formations support learning activities that activate students to interact with teachers or other students.

The planning stage of Islamic education and other subjects at the natural elementary school of Ar-Ridho is incomplete because it does not have any syllabus. This problem means that the lesson plan of Islamic education in the natural elementary school of Ar-Ridho is not optimal yet. A syllabus is a written design developed by the teacher as a lesson plan for a semester that the teacher uses as educators' professional

responsibility to institutions, peers, students, and society. Thus, the syllabus is a plan for the teaching and learning process that the teacher will carry out to achieve learning goals for a semester. The syllabus that should be developed by an educational unit based on content standards and competency standards is a reference for developing a lesson plan. It contains the subject's identity, competency standards, basic competencies, subject matter, learning activities, indicators of competency achievement, assessment, time allocation, and learning resources.

Every teacher should make a plan related to the learning process. It will be easier for the teacher to deliver learning material to students. Thus, a learning process should be arranged better. The lesson plans include: First, the determination of theme in one semester carried out by teachers to obtain a comprehensive and complete description. Basic competencies and indicators are obtained through subjects combined in the chosen theme. Second, title and theme determination have been formulated before the learning begins-every teacher for each subject, headmaster, and school director meeting to arrange the required theme. Third, the analysis theme needs to be used for teachers in the natural elementary school of Ar-Ridho by identifying and analyzing every competence standard, basic competence, and the most suitable indicator of each theme. Fourth, the spider-web connected each learning subject's basic competence and indicator. Fifth, make a weekly planning sheet containing the activity and learning material, learning method, learning purposes, learning assessment, and the expected learning result. Sixth, the arrangement of *daily activities* contains daily programs, material method, purpose, assessment, announcement, and special notes regarding students' condition. The daily program is arranged in a daily class schedule from each subject teacher.

Implementation of Learning

The implementation model of teaching Islamic education in the natural elementary school of Ar-Ridho started with the classroom arrangement that forms a circle to make the learning atmosphere more fun. With this sitting formation, it is expected that students can see teachers and other students easily. Moreover, the teacher can share the worksheet faster with this sitting formation. This class formation is also supported by the facilities in the natural elementary school of Ar-Ridho with its bigger classrooms and enough ventilation with a lot of shady trees around, which makes the atmosphere feel fresh and relaxed.

Themes of morality, art, mathematics, language, leadership, and science are implemented in a discussion. The condition offered to students also makes them close to nature. Students are given freedom depending on their creativity to find their own abilities and skills in its practice. Students in the natural elementary school of Ar-Ridho study in class and outside using the natural surroundings. Students not only study to pursue grades, but they also learn how to use their knowledge in everyday life. With integrated learning, students hear the explanation from teachers and see, touch, feel, and

actively follow the entire process from every subject. Finger in Sagala (2015) stated that natural learning gives many chances to students to become active and enterprising, not only sitting, listening, and writing. In the natural elementary school of Ar-Ridho, students are directed to understand the basic potentials. Students are respected for their skills and understanding their weaknesses. Thus, if there is a difference of opinion between teachers and students, it is not taboo because every student has their uniqueness that should be appreciated.

Teaching PAI in the natural elementary school of Ar-Ridho is good, but some are not optimal. The learning implementation consists of three steps of activities: pre-instructional, instructional, and closing. It has been implemented following the planned schedule. The introduction activity aimed to create the previous condition to push the students' focuses to follow the good learning process implemented by the teacher. However, the time allocation that is used can be more the determined allocation time. The student implements a not conducive situation such as reading doa (praying) and memorizing Qur'an with standing and repeating it. Moreover, praying and memorizing the Qur'an start the pre instructional activity can be implemented well.

The implementation of Islamic education learning in the natural elementary school of Ar-Ridho further highlights the process of students' interaction and involvement in the environment, following the constructivism theory. According to Jean Piaget in Sriyanti (2012), the importance of the constructivism theory is the student learning process that must be emphasized. The students must be active to develop their knowledge. The role of Islamic Education teachers in elaborating instructional learning activity has been seen clearly by accustoming students to reading and writing through certain meaningful assignments. Thus, facilitating students through a worksheet, discussion, and others gave new ideas, both oral and written. Also, teachers are facilitating students to make the exploration report which implements individually or grouped.

The education aimed to improve the quality of educational processes and outcomes that lead to the formation of students' character as a whole, integrated and balanced, following the competency standards of graduates in each education unit (Handayani & Utami, 2020). An analysis method follows the demands of an Islamic educational style based on approaches relevant to the scientific character (Subhan, 2013). There are eight guidelines: KTSP, academic calendar, teacher assignments, academic regulations, discipline, code of ethics, and operational costs (Sukmawati, Ujang, & Soeharto, 2019).

Several experts on future educational planning have identified the current education crisis caused by the society orientation crisis. It can be the insight into changes in the Islamic education system, the meaning of worship, and various activities categorized as worship and understanding related to the doctrine of *aqidah* (Muhlisin & Syaifuddin, 2020; Mumtahanah, 2017). The Islamic education materials are fundamental and secondary, even the nature of deepening and appreciation (Rohayana, 2019). This synergy is illustrated by praying with one's own awareness, being obedient to parents, discipline, self-confidence, good social behavior, a spirit of reading, a clean culture, recitation, good reading, and communication skills (Munjin & Sholehudin, 2019).

Evaluation

The evaluation of the natural elementary school of Ar-Ridho of Tembalang in Semarang has a function to know the success level of teaching and learning activities. Moreover, evaluation is also used to find the weakness and see the solution to improve the next learning activity. It is in line with Arikunto (2010) that an educational assessment has several functions, they are as (a) placement, (b) selection, (c) measure of success, and (d) diagnostic. The evaluation has a function to know the success rate of teaching, which means knowing how far the program has been successfully implemented. The summative assessment, which is the assessment implemented in the end semester, functioned to determine the student learning result in several steps. Then, the evaluation is used to find the weakness and the solution to make the next learning activity better. To assess student development in evaluating the learning activity process is implemented in various ways both through assignments and student activity during the teaching and learning activities. The natural elementary school of Ar-Ridho of Tembalang in Semarang evaluates the student learning results, including three domains: cognitive, affective, and psychomotor.

Learning can be grouped into three domains: cognitive, affective, and psychomotor. The cognitive is the intellectual learning result consisting of 6 aspects: knowledge, comprehension, application, analysis, synthesis, and evaluation. Two aspects of the first domain are called low-level cognitive, and the other four aspects are high-level cognitive. The affective domain is an attitude that consists of five aspects: acceptance, answers or reactions, assessment, organization, and internalization. The psychomotor domain also relates to the learning results of skills and abilities of acts. There are six aspects of psychomotor namely reflex movements, basic movement skills, perceptual abilities, harmony or accuracy, complex skill movements, and expressive and interpretive movements.

The evaluation carried out at the natural elementary school of Ar-Ridho can be quite good because it has gone through the three aspects, namely cognitive aspects, which can be done through oral and written tests, and other tasks. The test is conducted to determine how students understand this aspect. In comparison, the affective aspect can be done by observing students' activities in learning such as presence, craft, discipline, friendliness, and attention to the lesson. The test is conducted to determine the extent to which the development of attitudes and values in these aspects. Then, the psychomotor aspect can be done by observing skills in everyday life such as during practical exams, ablution skills, performing *dhuha* (morning) prayers, and other abilities.

It has become human's destiny that each people has different intelligence. Thus, students can be assessed from the cognitive aspect, but there must also be other aspects, such as affective and psychomotor aspects, to be considered by the teacher. After the learning activity is done, the teacher performs the learning evaluation at the natural elementary school of Ar-Ridho in Tembalang, Semarang. There is no special evaluation in

learning activities such as daily tests and midterm tests, but the evaluation is only done in final semester exams and national exams.

The Islamic Education learning evaluation model determines success in teaching and learning activities, besides finding the weakness and solutions. Therefore, future teaching and learning activities can be better. Evaluation is carried out in several ways to assess the development of students in learning activities. It can be through assignments and student activities during the teaching and learning activities.

CONCLUSION

The Islamic Education learning in natural elementary school of Ar-Ridho has a good implementation, which can be seen in: (1) the planning model for PAI (Islamic education) lesson at natural elementary school of Ar-Ridho has been implemented properly, but the researchers suggest teachers make an annual program, syllabus, and compile the lesson plans, (2) the learning model has been carried out properly according to the desired objectives, (3) the values such as *aqidah*, *'akhlaq* and *fiqh* have also been achieved well, and the researchers suggest that teachers should maintain these values, (4) the evaluation model is also good but to make it better, a teacher should give another written evaluation, for example, daily tests and midterm tests as in schools in general. Suggestions for further researchers to research and provide solutions to things that need to be improved and improved in PAI learning.

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