
Utilization of Al-Islam Instructional Material in Islamic Religious Education

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Abstract

Muhammadiyah, one of Indonesia's Islamic organizations, has long been involved in education and strives to stay up with scientific and technological advancements. One of the initiatives and materials generated is for Islamic religious education, which is being used at Muhammadiyah 8 Elementary School in Surabaya, East Java. Muhammadiyah 8 Elementary School Surabaya formulates instructional materials in one instructional material called Al-Islam to suit the community's needs and improve Islamology. Al-Islam instructional material are one of the distinguishing features of Muhammadiyah educational institutions. It covers every aspect of Islamic religious education, including moral creed, jurisprudence, Koranic study and interpretation, Hadith studies, Islamic history, and Arabic. This study aims to examine the learning outcomes at Muhammadiyah 8 Elementary School in Surabaya, where the instructional materials incorporate Al-Islam. This study is qualitative. Specifically, descriptive research reveals observations, interviews, and documentation outcomes. According to the findings, Muhammadiyah 8 Elementary School Surabaya has its own instructional materials for developing and teaching Islamic religious education subjects to students, known as Al-Islam. By using Al-Islam instructional material, students' knowledge and potential in Islamic religious education will develop holistically and comprehensively. Muhammadiyah 8 Surabaya Elementary School strives to distribute Islamic religious education subjects within the framework of Al-Islam so that students can master Islamic religious education subjects in an integrated and interdisciplinary manner, based on kaffah human beings who are pious ritualists and socially.

Keywords: *Utilization, Al-Islam instructional material, Learning, Muhammadiyah Elementary School*

Abstrak

Muhammadiyah sebagai salah satu organisasi keIslaman di Indonesia bergerak di bidang pendidikan sudah cukup lama dan selalu berupaya mengimbangi perkembangan ilmu pengetahuan dan teknologi. Salah satu upaya yang digagas dan dikembangkan adalah bahan ajar pendidikan agama Islam termasuk di SD Muhammadiyah 8 Surabaya, Jawa Timur. Dalam rangka memenuhi kebutuhan masyarakat dan penguatan islamologi, SD Muhammadiyah 8 Surabaya merumuskan bahan ajar dalam satu entitas bahan ajar yang disebut Al-Islam. Bahan ajar Al-Islam merupakan bagian dari ciri khas instansi atau lembaga pendidikan Muhammadiyah. Di dalamnya memuat semua mata pelajaran pendidikan agama Islam; akidah akhlak, fikih, studi Quran dan tafsir, studi Hadis, sejarah Islam, dan Bahasa Arab. Penelitian ini mencoba menganalisis temuan pembelajaran di SD Muhammadiyah 8 Surabaya yang bahan ajarnya menggunakan Al-Islam. Penelitian ini merupakan penelitian kualitatif. Yakni penelitian yang mengungkap hasil observasi, wawancara dan dokumentasi dalam bentuk deskripsi. Hasil penelitian menunjukkan bahwa SD Muhammadiyah 8 Surabaya memiliki bahan ajar tersendiri dalam mengembangkan dan

mengajarkan mata pelajaran pendidikan agama Islam terhadap peserta didik, yang disebut Al-Islam. Melalui bahan ajar Al-Islam diharapkan pengetahuan dan potensi tentang pendidikan agama Islam peserta didik dapat berkembang secara integral dan komprehensif. Muhammadiyah 8 Elementary School Surabaya mencoba mendistribusikan mata pelajaran pendidikan agama Islam dalam satu lingkup Al-Islam, sehingga peserta didik mampu menguasai mata pelajaran pendidikan agama Islam secara integral dan interdisipliner, berprinsip pada manusia kaffah yang saleh ritual dan sosial.

Kata Kunci: Pemanfaatan, Bahan Ajar Al-Islam, Pembelajaran, SD Muhammadiyah.

INTRODUCTION

Education is an essential human requirement. The primary purpose of education is to develop academically, emotionally, and spiritually mature human beings. As a result, values and virtues are the core contents of human personality. UNESCO highlights the importance of human dignity as the highest ideal to construct an adequate education. Respect for human dignity is an infinite value that can inspire others to choose ideals (Rokhman et al., 2014). Talking about education entails starting endless debates. Because education is a never-ending process, there is also a form of long-term education. The expressions above demonstrate the significance of education in human life. When someone has a good enough education, they can live correctly in this world, and when their degree of education is low, they suffer. Education is also a process that produces knowledgeable people. Education significantly impacts the advancement of society, nation, and state. Education can occur in various settings, including homes, communities, and educational institutions (schools).

Education is a deliberate and planned effort to create a learning environment and process in which students actively develop their potential to have religious and spiritual strength, self-control, personality, intelligence, noble character, and the skills required by themselves, society, nation, and state (*Undang Undang Sistem Pendidikan Nasional*, n.d.). Education is fundamentally a cultural activity aimed at increasing human dignity. This statement demonstrates that education causes humans to become humans or that education serves to humanize humans (Ataş & Sağın-Şimşek, 2021). Whether we recognize it or not, the function of education in this context, namely humanizing humans, is the fundamental foundation of educational implementation.

Education is still regarded as the most powerful societal force in keeping up with the rapid advancement of science and technology. The evolution of education necessitates establishing an education system that is more dynamic and responsive to numerous problems and developments in the world of education. The government has made several efforts to develop the form and system of education,

with modifications ranging from revising the curriculum to constructing school models. However, efforts have not been successful in increasing superior Indonesian human resources (Insani, 2019).

So far, the educational process has always been out of sync with the world that students experience, even though the real educational process is carried out to satisfy the needs of human resources capable of solving local challenges surrounding them. In a sense, each process should include a variety of teachings with local content that is significant and relevant to the requirements of society, particularly in terms of student morale. As a result, the output of education is human beings capable of mapping and solving societal problems (Purwandi, 2019).

According to Mangun Wijaya, education and instruction under Indonesia's contemporary neocolonial paradigm are only proposed for the sake of meeting the rulers' demands, not for society's sake. Therefore, every decision must always be made by the government. The community has never been a creative and skilled thinker capable of making changes to numerous current alternatives at any moment (Yunus, 2004).

There is a kind of anomaly scenario, or perhaps an ideological identity crisis, to use Azyumardi Azra's term (Azra, 2001). Even though the Indonesian school system already has its educational ideology, notably Pancasila. However, even though there is a law on the national education system, its application to educational providers is still unclear. Many people continue to absorb educational philosophies from other countries. With the understanding that, in the face of globalization, it is permissible to employ other people's strategies to improve the quality of national education, which is currently falling behind that of other countries, as long as the plan does not undermine one's ideology.

The expected educational goals following Law No. 20 of 2003, Chapter II Article 3 concerning the National Education System, which states that national education functions to develop capabilities and form dignified national character and civilization within the framework of educating the nation's life, to develop the potential of students to become human beings who believe and fear God Almighty,

have a noble character, is healthy, knowledgeable, and capable, creative, independent and becomes a democratic and responsible citizen (*Undang Undang Sistem Pendidikan Nasional*, n.d.). Every citizen has the right to an education, according to Article 31 of the 1945 Constitution. This law indicates that students have the right to be taught rather than given as many assignments as possible because national education (*Undang Undang Sistem Pendidikan Nasional*, n.d.) appears to be moving away from the populist vision in which students are treated as objects while teachers are treated as subjects.

Al-Jundi, an Islamic thinker, agrees with Gus Dur that human freedom is one of Islam's features because Islam was the first to support human freedom (Kholik, 2020). Compared to other species, Islam considers freedom to be a basic human attitude and one of the manifestations of authentic human identity. The entire human identity is defined and self-contained.

Many notions are discovered to be more restricting for students based on the realities of implementing teaching and learning activities used in schools. Starting with the curriculum design and moving on to the delivery pattern of the subjects given without allowing students to criticize what has been taught. As a result, the revocation of freedom ideals in the context of intellectual enrichment comes fairly late (Chasanah, 2021).

Islamic education is constantly improving to keep up with the advancement of science and technology. The first critical point to mention is Islamic religious education instructional materials. In Indonesia, one Islamic organization, Muhammadiyah, is active in this sector. Muhammadiyah is an Islamic organization that educates the nation through the organizations or institutions that it houses (Rusydi, 2017). Instructional materials for Islamic religious education, namely Al-Islam, are one of the components still being created in Muhammadiyah institutions.

Al-Islam instructional material are a feature of Indonesian Muhammadiyah educational institutions. These instructional materials cover Islamic issues in depth. In these teaching resources, all students will obtain Islamology study materials. The policy of generating instructional materials in Muhammadiyah institutions

manifests Indonesian Muslims' concern for the nation's moral problem, which is regarded as one of the consequences of Indonesian education failure.

Muhammadiyah 8 Elementary School Surabaya is a Muhammadiyah institution that uses Al-Islam as a teaching resource. Al-Islam is an entity that organizes and summarizes Islamic religious education subjects. Alternative integralist Islamic religious education subjects are meant to provide students with a thorough and easy-to-understand understanding of Islam. These instructional materials' usage drew researchers to investigate further the use and strengthening of Islamic religious education instructional materials in Al-Islam.

According to the journal article titled "Development of Instructional materials for Health and Sports Physical Education (PJOK) Integrated with Al-Islam Kemuhammadiyah Arabic (ISMUBA) in Muhammadiyah Islamic elementary schools" written by Agung Widodo and Muhammad Thariq Azis, Muhammadiyah has a characteristic of excellence in the field of education, known as Al-Islam and Muhammadiyah (ISMUBA). This is also used in the learning process, as stated in various educational resources. This study illustrates the benefits of Muhammadiyah ideals, which are incorporated into instructional materials for Physical Education, Sports, and Health (PJOK) and Arabic. The instructional materials were developed into instructional materials that were integrated with Al-Islam and Kemuhammadiyah, as well as Arabic, namely incorporating Islamic and Muhammadiyah values in PJOK and Arabic learning materials, with the results indicating that 74.09% of the developed and integrative instructional materials were classified as effective instructional materials (Widodo, 2018).

Yumidiana Tya Nugraheni's journal article, "Development of Islamic History Instructional materials for the Eighth-Grade Students of SMP Muhammadiyah Boarding School Yogyakarta," is similar. This research examines and creates instructional materials for the Muhammadiyah Version of Islamic Dates. This study aims to examine the applicability and effectiveness of these instructional materials in schools. In addition to developing products in the form of instructional materials, the findings of this study indicate the efficacy and efficiency

of Islamic history instructional materials that have been changed and developed into Muhammadiyah instructional materials in the "excellent" category (Nugraheni, 2020).

Based on the findings, it is possible to conclude that the authors discovered parallels and differences in their research. The resemblance resides in the Al-Islam material used in Muhammadiyah institutions as a distinguishing feature and source of quality in education. Differences between this study and others can be discovered in the instructional materials used in Islamic Religious Education. It is not only the use of integrated Islamic religious education instructional materials that are highlighted and strengthened at Muhammadiyah 8 Elementary School but also emphasized and strengthened through Al-Islam instructional material.

METHOD

This study employs a qualitative-descriptive approach. Inductive qualitative approach analysis is used to determine the core meaning of the data acquired. The process of describing a phenomenon that occurs among individuals and social groupings using extensive data. This study's qualitative research seeks to discover the efforts made by Islamic religious education instructors at Muhammadiyah 8 Elementary School Surabaya in producing or strengthening Islamic religious education instructional materials based on the 2013 curriculum.

Depending on where it is conducted, this research can be referred to as field research or field research. Specifically, studies rely on natural data to disclose a scientific case or gap (Qi et al., 2021). The researcher attempts to collect data from Muhammadiyah 8 Elementary School Surabaya relevant to the problem stated by the researcher. The major data source is Muhammadiyah 8 Elementary School's statements and deeds; the rest of the documents and other parts are secondary data. Data collecting techniques used by the researchers include observation, documentation, and interviews with sources chosen by the researchers. Every phenomenon in qualitative research is fully understood if there is an interaction between the researcher and the research object through in-depth interviews and

observations of the study location. While qualitative data analysis adheres to Miles and Hubermans' theory, it is explained there that the activities of qualitative data analysis are carried out continuously and consistently with an element of interaction so that the data obtained is truly natural concerning what is in the field and arrives at data saturation. Data reduction, display, and conclusion are all part of this activity.

RESULT AND DISCUSSION

Interdisipliner Learning

Formal institutions of education, such as schools and madrassas, are inseparable from an activity known as learning. In the previous paradigm, learning was referred to as "teaching" and "teaching and learning." The foreign language (English) counterpart of the word learning is "instructional," which carries the connotation of interaction between students, the environment, and learning resources.

Law No. 20 of 2003, pertaining to the National Education System, states that learning is a process of interaction between students, teachers, and learning resources in a learning environment. In the meantime, Banathy defined learning as the interaction between a student and his or her environment through which the student acquires specific and intentional knowledge, skills, and attitudes (Ananda & Abdillah, 2018).

Interdisciplinary education is not a recent development in education. Beginning with the first Integrated Science Learning International Conference held in Varna, Bulgaria, the learning model presented by the authors and compilers of the Science learning curriculum was subsequently incorporated into numerous curricula worldwide. Since the curriculum of 1994, this themed approach has been hinted at in Indonesian learning methodologies. However, due to teachers' low skills and lack of training, integrated learning cannot be implemented effectively (Lubis, 2019).

The integrated learning model is implemented again in the KBK curriculum (Competency-Based Curriculum), albeit under a somewhat different moniker: the theme learning model. This word is employed because, in practice, integrated learning is organized around a certain theme. In other terms, integrated learning is a teaching method that combines the content of multiple disciplines into a single theme. In the debate, the theme will become the topic/center of discussion or the central idea that will be the focus of learning (Ananda & Abdillah, 2018).

In addition to integrated and thematic learning, interdisciplinary learning is a frequently used word. Jacobs defines interdisciplinary learning as "a curriculum approach that employs the methodologies of multiple scientific disciplines to analyze core themes, challenges, and topics." This view is consistent with Everett's, who views interdisciplinary learning as a method of education that incorporates multiple subjects into one active endeavor. Consequently, interdisciplinary learning typically involves: (1) a combination of subjects; (2) an emphasis on projects; (3) interrelationships between concepts; and (4) themes as organizational principles or sources of study (Dawson, 2020) & (Othman et al., 2021).

Consequently, it is clear from the above description that interdisciplinary learning is a process of teaching and learning activities that employ instructional materials or projects involving multiple interconnected subjects. Efforts to link one material to another, or to combine part of the material included in one applicable instructional material, are referred to as interdisciplinary.

Al-Islam Instructional Material

Educators attempt to reduce student learning saturation by creating diverse, dynamic, and concrete instructional materials in several formats. This attempt is a key alternative to society's ever-increasing demands and the advancement of science and technology, which drive the need for learning. Educators must, therefore, always be creative when producing instructional materials to avoid placing students in settings that are boring and likely to tire them.

Experts have proposed numerous definitions of instructional materials, including the following:

Instructional material contains the content, either written, mediated, or facilitated by an instructor, that a student uses to achieve the objective and also includes information that the learners will use to guide the progress (Johnson-Barlow & Lehnen, 2021).

The figures above suggest that printed and non-printed instructional materials provide content that students must learn and study to attain a particular objective, which educators facilitate. This knowledge demonstrates that instructional materials should be developed and written following learning principles, i.e., learning materials are organized and adapted based on learners' requirements. The instructional materials are meant to satisfy the legal, social, psychological, and philosophical grounds to the greatest extent feasible to pique students' attention and motivate them to learn and study.

Instructional materials can also be viewed as a collection of carefully organized items. It can also be understood as the data, instruments, and/or text required by educators for planning and analyzing the implementation of learning. In general, instructional materials can be categorized as either printed or non-printed. Handouts, pamphlets, wallcharts, books, modules, brochures, and worksheets for students are examples of printed instructional resources (LKS). At the same time, non-printed instructional materials include audio cassettes, radio, vinyl records, compact discs, etc. Audiovisual instructional resources, such as CAI (Computer-Assisted Instruction) and web-based instructional materials (web-based learning materials), as well as computer-based learning (multimedia) (Simatupang, 2019) & (M. Nofiana, n.d.).

In addition, instructional materials possess the following features and guidelines: (1) Self-instructional, which means that students can study and study instructional materials individually. (2) Self-explanatory capacity, i.e., the ability of the instructional material to explain or convey understandable information due to its use of simple language, coherence, and organization. (3) Self-paced learning, in which students can acquire instructional materials at their own pace, based on

their intellect or cognitive capacity. (4) Self-contained, i.e., instructional materials that contain full subject-related information so that students do not need to rely on other instructional materials unless they wish to improve their scientific knowledge. (5) Individualized learning resources, i.e., instructional materials created based on the abilities and characteristics of students, or what is known as a psychological basis. (6) Flexible and mobile learning resources, i.e., instructional materials that students can learn in any environment and under any circumstance, unrestricted by location and time. (7) Communication and interactive learning materials, i.e., instructional materials produced following effective communicative principles and involving student involvement. (8) Multimedia, computer-based resources, specifically multimedia-based instructional materials that make progressive use of computers and the internet. (9) Supported by tutorials and study groups, educational materials may still need further assistance or sources (Mulyasa, 2006) & (Susiana, 2017).

The terminology of instructional materials in the framework of Al-Islam is the focus of Islamic Religious Education in institutions affiliated with the Muhammadiyah organization (Sukarta, 2018). In other words, Al-Islam instructional materials are subjects produced and prepared by Muhammadiyah to develop and strengthen Islamic religious education subjects in schools, madrasas, and higher institutions under Muhammadiyah's auspices. The purpose of learning materials is to cultivate and enhance the religiosity of students based on Islamic law and the principles of Muhammadiyah Islamic life. As a particular subject, this must be studied by all students in every grade, school level, and school type (Ervina Zahra, 2020).

Utilization and Strengthening of Islamic Religious Education in Al-Islam instructional material at Muhammadiyah 8 Elementary School Surabaya

The production of instructional materials for Islamic religious education at Muhammadiyah 8 Elementary School Surabaya is documented and organized in the Al-Islam textbook. In this work, students are encouraged to comprehend Islam

carefully. From the most fundamental knowledge, such as about hijaiyah letters, to knowledge for living as a Muslim, such as having a noble character.

The introduction is the predominant literary style utilized in Al-Islam Islamic religious education instructional materials. For instance, at the beginning of the introduction of hijaiyah letters in the "My Religion Islam" subchapter, all hijaiyah letters are printed in full, including hijaiyah letters at the beginning, middle, and conclusion. In addition, students must recite the guidance and instructions on how to interpret it simultaneously or alternately. Individual reading is assigned to students to assist them in becoming more proficient readers.

Next, students are encouraged to read stories of inspiration. These tales are assigned for analysis by the students. You accomplish this by providing a custom column and requesting that students fill it in. This can make kids ponder, thereby honing their minds. Similarly, it makes them more sensitive and teaches them how to be civilized and ethical as Muslims. This textbook has a variety of tasks, from multiple-choice questions to essays. In addition, students are guided to improve their Quran recitations. This goal is accomplished by paying close attention to the ustadz reading, completing group and individual assignments, and independently practicing (Al-Islam instructional material: 2020).

Thus, in Al-Islam instructional material, Islamic religious education themes include the Quran, Hadith, Morals, mental acuity, and manual skills, all of which are interrelated. Several important skills are implemented to strengthen Islamic religious education. As long as it supports kids' cognitive development, it is designed according to their psychological needs. In other words, this plan aims to ensure that students at SD 8 Muhammadiyah have a competent and thorough understanding of Islamic religious education. Students should be able to integrate Islamic religious education subjects with daily activities, so they can solve societal problems with wisdom, objectivity, and several perspectives.

The implementation of Islamic religious education instructional materials at Muhammadiyah 8 Elementary School Surabaya is as follows: A instructor first describes the content of Al-Islam instructional material. At this stage, the instructor

must be conversational and have active student engagement techniques, for instance, by inquiring about earlier topics, requiring the individual to read first, etc. Second, a teacher reads partial verses of the Qur'an from Al-Islam Islamic religious education instructional materials. Students then followed simultaneously. Some of the students were then instructed to read independently. To master the right reading of the Koran, students learn to read the Koran utilizing the Tilawati technique.

In addition, students were assigned activities, including the ability to write Arabic letters. Such as how to write the entire Qaf letter, the Qaf letter in the center, and the Qaf letter at the end, as well as how to connect it to the other letters. In addition, students are required to compose a brief letter from the Koran. At its height, students were required to compose a brief letter of the Koran without viewing its text. Typically, this occurrence occurs every two weeks. In addition, students are required to memorize short surahs of the Qur'an, namely Juz 30, beginning with surah an-Naba'. Students are assigned to memorize brief letters for a maximum of three weeks. According to a Muhammadiyah 8 Elementary School Surabaya teacher, learning with Al-Islam instructional material is highly efficient. This is evident from the success of their students in memorizing and correctly writing short surahs without consulting the Quranic text (Shabara, personal communication, 2021).

CONCLUSION

Al-Islam instructional material used at Muhammadiyah 8 Elementary School Surabaya is Islamic religious education instructional material with an integrative approach to learning. In other words, the objective of the design and development of Al-Islam instructional material is to enable students to study Islamology comprehensively and comprehensively. Students must grasp Islamic religious education learning materials using a single Muhammadiyah-developed instructional material. This instructional material is intended to assist the learning process for students and to implant the Islamic ideals of the Muhammadiyah version, which is based on the Quran and Hadith.

The Al-Islam instructional material utilized at Muhammadiyah 8 Elementary School Surabaya at the elementary level is highly effective and efficient. These instructional resources offer numerous advantages. Students can memorize and compose short letters without consulting the Qur'an's text. This is one of the outcomes of integrating instructional materials with complementary learning devices or instruments. Providing students with a psychological element is an effort to motivate them and help them comprehend the information effectively.

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