

### IMPLEMENTATION OF HADITH LEARNING IN FOSTERING THE DIVERSITY OF STUDENTS AT SMP IT RAUDHATUL ULUM SAKATIGA PALEMBANG

Arief Agus Triansyah<sup>1</sup>, Bahaudin Annaqsyabandy<sup>2</sup>,

Wawan Gunawan<sup>3</sup>, Muhammad Ilyas Alkayisy<sup>4</sup>

<sup>1,2,3</sup>UIN Sunan Gunung Djati Bandung ; <sup>4</sup>PP Muhammad Al-Fatih Bandung  
ariefagustriansyah98@gmail.com ; bahaudin2801@gmail.com

#### Abstract

*The goal to be achieved from the implementation of Hadith lessons at SMP IT Raudhatul Ulum is to foster the diversity of students, to make students who live in an orderly and obedient manner adhere to the Islamic religion and students who are obedient in worship aretiqomah. The hope of this Hadith lesson is to make students who are "IHSAN" worship you to Allah as if you see Allah and if you cannot see Allah Allah sees you. Whereas in terminology the two ibsan stand for Imtaq and Science and Technology, Harmonious, Polite, Enthusiastic and Comfortable. The method used in this research is a qualitative descriptive analysis method with the main source being relevant studies. The implementation of Hadith lesson in IT Raudhatul Ulum Middle School can foster the diversity of students, this is evidenced by students starting to practice Hadith science lessons such as congregational prayers, Dhikr and Du'a after prayer, willing to listen to Islamic religious advice, Tahajut and Witr prayers and clean life.*

**Keywords:** Islamic Education; Hadith Lesson; Religious

#### INTRODUCTION

The purpose of Indonesian education is stated in the National Education System Law number 20 of 2003 article 3 "that the purpose of national education is to develop the potential of students to become human beings who have faith and piety in God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens". Likewise, the 2013 Islamic Religious Education curriculum aims to develop the ability of students to understand, live, and practice religious values and harmonize mastery of science and technology and art. (Daulay 2019)

KHD explains that education is guidance because of the nature of the individual itself. He argued that children are independent free individuals. This view shows KHD's understanding that individual learners are independent individuals who have authority over their own reason, will, and mind. Therefore, KHD argues that education is a guide, as a guideline that directs students to determine for themselves the direction of their lives. In addition, KHD is of the view that education is a 'seedbed of cultural seeds in society'. (Mustaqim 2017) Education is expected to train children to be part of the construction of civilized Indonesian culture.

Broadly speaking, KHD's educational philosophy is a humanist education, which values the freedom and independence of children, that upholds local cultural values, upholds a sense of nationality, nationalism, and the spirit of patriotism. Opening up space for children to get acquainted with new ideas and not be afraid of new ideas is also KHD's educational philosophy. (Sugiarta, Mardana, and Adiarta 2019) However, although learners are taught new ideas or concepts that differ from local values, KHD argues that:

"In carrying out integrated renewal, it should always be remembered that all the interests of students, both regarding their personal lives and their social life, should not abandon all interests related to the nature of the situation, both in nature and times. Meanwhile, all forms, contents and contents (i.e. how to make it happen) of life and livelihood as such, should always be adapted to the basics and principles of national life that are of value and do not conflict with the qualities of humanity"(Dewantara 2009)

Efforts to educate the child are inseparable from the Tripusat of Education: Family Environment, School Environment, and Community Environment. (Wiryopranoto et al. n.d.) These three elements are school *stakeholders* who must be involved and synergize in children's education. In the school element KHD places teachers as central figures in its educational philosophy. The teacher figure must fulfill the Leadership Trilogy formulated by KHD and become a very popular educational motto to date: Ing Ngarsa Sung Tulada, Ing Madya Mangun Karsa, Tut Wuri Handayani. This motto means that teachers must be able to be role models and role models, teachers must be able to build and spark ideas, and teachers must be able to be drivers, motivators, and mentors.

Conceptually, KHD's thoughts are very relevant today, especially in Indonesia where deviations and symptoms of non-compliance with hukun and cultural values become

apparent. The application of ethics education, a *student-centered* learning recommendation implied by KHD's thinking, cultivating collaborative, democratic, open, and progressive learning is often not practiced in schools in Indonesia. At least those symptoms are what I see as a teacher. Our educational portrait uses *teacher-centered* learning more which closes the collaboration space.

What's more, many teachers, schools, and authorities are dwarfing the space of democracy, innovation, and creativity with novelty. For example, there are still many schools that prohibit the use of technology for learning, even though their children are living in the technological era. If it is prohibited, isn't it precisely that school is the cause of a child's decline? It is precisely school that is the culprit for children's setbacks and unpreparedness to live competing in this technological era. Another problem is that we often encounter teachers with conservative and non-progressive thinking. Many teachers complain about changes in curriculum, methods, strategies, theories and so on even though change is a necessity in education because education is dynamic.

Those realities like it or not do happen. It takes strategic, systematic, and all-reaching efforts to make improvements. KHD's ideas that are still relevant today need to be re-echoed through programs such as Teacher Mobilization, Merdeka Belajar, and other strategic programs. Sustainable professional development and reactivating teacher communities also need to be revived so that the *best practice* community of discourses on cutting-edge education can become a culture in the Trisentra Pendidikan according to KHD, so that all our educational tools in Indonesia move together.

It is undeniable that curriculum development is necessary. Each region certainly has a different social culture that affects the success in implementing the curriculum used. For example, the implementation of the 2013 curriculum or what is often referred to as K-13. Each region and institution of educational institutions has differences both in terms of school infrastructure, the quantity and quality of educators, as well as different levels of student interest.

This certainly provides problems from the implementation of K-13 that was implemented. Every region or institution cannot be forced to implement the curriculum if indeed the infrastructure or others do not meet the implementation standards. The curriculum is one of the most decisive components in an education system, therefore the

curriculum is a tool to achieve educational goals and at the same time as a guide in the implementation of teaching at all types and levels of education.

Every educator must understand the development of the curriculum because it is the most important pedagogical formulation in the educational context, in the curriculum it will be illustrated how the efforts made help students in developing their potential in the form of physical, intellectual, emotional, and social religion and so on. In the view of humanism, the curriculum is something that can support the development of students' diversity in aspects of their personality.

In the education unit of SMP IT Raudhatul Ulum Sakatiga, the researcher conducted mini research on hadith lessons. This is done to find out more about the implementation of hadith learning in fostering the diversity of students. So that researchers and readers can find out about the process of Islamic Religious Education, especially in learning Hadith, problems or habatan in hadith learning, or activities carried out to overcome problems in growing the diversity of students.

## **METHOD**

This research was conducted using a qualitative approach as a design, guideline, or reference. The method used in this study is the *content analysis* method. Lexy J. Moleong cites Weber's statement stating that content studies are research methodologies that utilize a set of procedures to draw valid conclusions from a book or document. (Moleong 2021) This research was conducted by examining the contents of books and documents related to the research theme, namely about the implementation of pai curriculum development in hadith learning. The type of data used in this study is qualitative data. In this study, the author used a type of written data, namely data on the implementation of pai curriculum development in hadith learning. The data sources used in this study include primary and secondary data sources.

Primary data sources are books or articles that discuss the implementation of PAI curriculum development in hadith learning. The secondary data sources that the author uses are all forms of literature that have to do with the title of the study. The technique used in data collection is literature study. This literature study is a review of the thoughts of media experts and teaching materials as well as a review of literature related to research.

The data that has been collected will be analyzed through a process of *unity*, categorization, interpretation and drawing conclusions. (Moleong 2021)

The method used in data analysis is the descriptive method. This means that this research was carried out by explaining or analyzing the data obtained from SMP IT Raudhatul Ulum Palembang City. This descriptive method is used to collect data in the form of written data and field data on the problem under study, to find out the Saturday Sunday boarding school program at the school.

### 1. Data Type

The type of data in this study is qualitative data about hadith lessons in growing the diversity of students at SMP IT Raudhatul Ulum Palembang City, starting from what programs and lessons will be initiated in an effort to grow the diversity of class VIII students, therefore, the data consists of field data and literature data. In this study, the answer to a problem is in the object where the problem is located and not in the mind of the seseperson. What to do is to observe what is happening. Based on this consideration, the type of data used by researchers in this study is qualitative data, namely by collecting descriptive data which is widely expressed in the form of words in the form of oral as well as written as well as reports and descriptions.

### 2. Data Sources

The data source to be unearthed consists of primary data and secondary data. Primary data means primary data in the form of words and actions from informants deemed necessary and appropriate to the purpose of the study, while secondary data means complementary. As for the data capture technique, it is carried out by recording the results of observations and interviews with informants which are the result of seeing, hearing, and continuing with questions, or recording sound and taking photos or films that are deemed necessary.

The primary data in this study are information related to hadith lessons program at SMP IT Raudhatul Ulum Kota Palembang and awritten turan set at SMP IT Raudhatul Ulum. The secondary (complementary) data in this study are in the form of photo occupancy related to research, and literatureor books that can be used as references in ongoing research.

### 3. Data Collection Techniques

Data collection techniques are the most strategic step in research because the main purpose of research is to obtain data. Without knowing the data collection techniques, the researcher will not get the established data. Researchers use several data collection techniques and instruments, namely observation, interviews, and literature studies.

Observation means careful review. Observation also means systematic and planned research or observation that is intended for the acquisition of data that is controlled by the validity of its reality. Observation techniques are carried out by direct observation to the research location, to obtain authentic data in the field. In this study, the interview pattern chosen by the researcher was an unstructured interview, namely a free interview where the researcher did not use the interview guidelines used only in the form of outlines of the problem to be asked.

Literature study is in the form of observations made by studying books that have something to do with character education. This technique is carried out to find theories related to the problems being studied. This literature study is related to theoretical studies and other references related to the values, cultures, and norms that develop in the social situation under study. Against three criteria for theory used as a basis for research, namely relevance, up-to-date, and authenticity. Relevance means that the theory used in accordance with the problems studied at SMP IT Raudhatul Ulum While the latest means related to the novelty of the theory or reference used. Authenticity is related to the authenticity of the source, meaning that the researcher uses the original source in putting forward the theory, and the original source is sought.

### 4. Data Analysis Techniques

The process of analyzing data begins with collecting data. Several data obtained are then reduced. Data reduction means summarizing, choosing the main things, focusing on the things that matter, looking for themes and patterns. Thus, the reduced data will give a clearer picture to draw conclusions. In reducing data, each researcher will be guided by the goals to be achieved. The main objective on qualitative research is findings. Therefore, when researchers discover new things, and do not yet have a pattern, then that is what should be considered in reducing data. Organizing and sorting data into patterns, categories and units of basic description so that themes can be found, and work hypotheses can be formulated as the data obtained.

## RESULTS AND DISCUSSION

### Result

#### Hadith Lessons at SMP IT Raudhatul Ulum Sakatiga Palembang

To discuss the hadith lessons at SMP IT Raudhatul Ulum Sakatiga, it is necessary to discuss first about the vision, mission and existing programs, because they will be related. The following is the vision, mission, and hadith program at SMP IT Raudhatul Ulum Sakatiga:

a. Vision of SMP IT Raudhatul Ulum Sakatiga School

"IHSAN"

I : Imtaq and Science and Technology. Creating an educational atmosphere with nuances of faith and piety towards God Almighty and conditions with the content of science and technology.

H : Harmonious. Always prioritize cooperation based on consensus for the benefit of common progress.

S : Courtesy. Always be polite in behavior, both to others and to others.

A : Enthusiastic. Enthusiastic in receiving information and forward-thinking to obtain lofty ideals for the creation of a just and prosperous country.

N : Convenient. Comfortable in carrying out daily routines based on Lifelong Learning.

Ihsan in the terminology of the educational unit of SMP IT Raudhatul Ulum is divided into two approaches, namely the term approach and the meaning of content (abbreviation). In the approach the term refers to the meaning of ihsan in arkanuddin "*anta'budallahu kaannaka taroobu fainlam takun taroobu fainnabu yarooka*" which means to worship you to Allah as if you saw Allah and if you cannot see Allah indeed Allah sees you. While in the second terminology ihsan stands for Imtaq and Science and Technology, Harmonious, Polite, Enthusiastic and Comfortable, that is what SMP IT Raudhatul Ulum Sakatiga hopes from the learning held.

In relation to the learning of hadith contained in "I", namely faith and taqwa which is intended in the vision, namely creating an educational atmosphere with nuances of faith and piety towards God Almighty and conditions with the content of science and

technology. This sentence of faith is then spelled out in a hadith learning process that is packaged in a religious activity.

b. Mission of SMP IT Raudhatul Ulum Sakatiga

SMP IT Raudhatul Ulum Sakatiga has several missions, which are as follows:

1. Understand and practice the teachings of religion so that life is more directed.
2. Develop talents and abilities to add knowledge and skills to make life easy.
3. Instilling the soul of art to make life beautiful.
4. Carry out the curriculum on an ongoing basis on the basis of professional task implementation.
5. Optimizing infrastructure that can support efforts to improve the quality of education through the provision of adequate facilities.
6. Realizing the active participation of the community in the implementation of education in schools, both in the form of ideas, ideas, aspirations, suggestions, energy and materials.
7. To carry out the objectives of the curriculum, it is strengthened by technical guidelines in the form of activities taken to achieve these goals as stated in the first mission, namely understanding and practicing religious teachings so that life is more focused. This sentence of practicing religious teachings is the basis for the implementation of hadith learning at SMP IT Raudhatul Ulum Sakatiga.
8. Hadith Learning Program of SMP IT Raudhatul Ulum Sakatiga
9. Hadith learning at SMP IT Raudhatul Ulum is integrated through religious activities of the Saturday Sunday Islamic boarding school (PETUAH), habituation activities in this Saturday Sunday Islamic boarding school make the foundation of its programs based on the hadiths of the Prophet which are first delivered so that they can be understood and implemented by students. The hadith learning program in the religious activities of the Islamic boarding school on Saturday Sunday is not theoretical but rather practical and habituated, the learning activities include:

Congregational prayers

Congregational prayers at religious activities at pesantren on Saturday Sunday are administratively mandatory, students are required to fill in the absentee signatures that have been provided in the congregational prayer column. Among

the Hadiths that become a foothold in the habituation of congregational prayers at the Saturday Sunday Islamic boarding school (PETUAH) activities as an implementation of hadith learning, including:

HR. Bukhari

"Congregational prayer outperforms solitary prayer by twenty-seven levels."  
(Al-Bukhari 1978)

HR. At-Tirmizi

"Whoever prays congregational prayers for forty days because of Allah by finding takbir ihram imam, he is assured of two freedoms, namely from hell and freedom from hypocrisy." (Tirmizi 1980)

a) HR. Bukhari and Muslim

"Whoever goes out to the mosque then returns, then Allah SWT prepares for him a stopover in heaven as he goes out and returns." (Usman and Sastrawijaya 2010)

#### 1. Dhikr and do'a after prayer

Dhikr and do'a after prayers at religious activities of pesantren on Saturday Sunday are administratively mandatory, students are required to memorize dhikr readings and do'a after prayers which will be tested at the end of the activity. Some hadiths that become the basis for dhikr habituation activities after prayers at the Saturday Sunday Islamic boarding school (PETUAH) as an implementation of Hadith learning, including:

a) HR. Muslim

"It is from Abi Hurairah ra and Abi Sa'id al-Khudri ra that both have witnessed the Prophet he said: "There is no gathering of a people while praying to Allah 'azza wa jalla unless the angels surround them, mercy envelops them, and peace of mind descends upon them, and Allah mentions (praises) them before the beings who are by His side." (Siddiqui 1976)

b) HR. Bukhari

"Indeed, Ibn Abbas RA told his servant named Abu Ma'bad, he said: That the voice in the pilgrimage when the people finished the maktubah prayer was

already there at the time of the Prophet SAW. Ibn Abbas said: I know that they have finished performing the prayers when I hear them." (Al-Bukhari 1978)

c) HR. al-Thabarani

"From Habib ibn Maslamah al-Fihri ra– he was a man who was granted his prayers-, said: I heard the Messenger of Allah (Pbuh) say: There is no gathering of muslims some of whom they pray, and others approve it, unless Allah grants their prayer." (Nasution 2018)

2. Listening to religious advice

Hearing religious advice is always delivered at every session, including after the magrib prayer, during bada isya discussions and after dawn prayers. Among the hadiths that become the basis for listening to religious advice at the Saturday Sunday Islamic boarding school (PETUAH) activities as an implementation of hadith learning, including in the historical hadith of Imam Muslim which means:

"From Abu Ruqayyah Tamim bin Aus Ad-Daari Radhiyallahu 'Anhu, he said that the Prophet Shallallahu 'Alaihi wa Sallam said, "Religion is counsel -he repeated it three times-." The Companions asked, "O Messenger of Allah, for whom is that advice?" The Prophet Shallallahu 'Alaihi wa Sallam said, "Advise for Allah, the book of Allah, for the Messenger of Allah, the imams of the Muslims and the common people of them." (Siddiqui 1976)

3. Tahajjud and Witir prayers

Tahajjud and Witir prayer activities are carried out half an hour before the Dawn prayer, students gather at the mosque 30 minutes before the Dawn prayer, their participation in participating in the Tahajjud prayer is evidenced in the absence of Tahajjud and Witir prayers that have been provided by the supervisor. Among the Hadiths that become the basis for habituation activities for Tahajjud and Witir prayers at the Saturday Sunday Islamic boarding school (PETUAH) as an implementation of hadith learning, including:

a) HR. Muslim, which means:

"The foremost fast after ramadan fasting is (fasting on) the glorious month of Allah (Muharram) and the foremost prayer after the obligatory prayer is the tahajud prayer (evening prayer). (Siddiqui 1976)

b) HR. Tirmizi, which means:

"From Bilal, the Messenger of Allah SAW said: You should do the evening prayer/qiyamullail because it is the custom of the shalih before you, because the qiyamullail is a form of approach (a servant) to Allah, a deterrent from sinful deeds, a melting pot of mistakes and as a repellent of pain from the body. (Tirmizi 1980)

c) HR. Abu Dawud, which means:

"Indeed, Allah telah provides you all with a prayer, which is better for you than the red camel, which is the witr prayer, and makes it between the 'Isya' prayer until the dawn (*shadiq*)"(Noor and Muhyiddin 2020)

#### 4. Clean-up activities

This activity is carried out at the end of religious activities, all students are instructed to clean up the entire activity area. Among the Hadiths that become a foothold in cleaning habituation activities at the Saturday Sunday Islamic boarding school (PETUAH) activities as an implementation of Hadith learning, including the Hadith of the history of the Muslim Imam which means:

"Having told us Ishaq bin Manshur has told us Habban bin Hilal has told us Aban has told us Yahya that Zaid has told him, that Abu Sallam has told him from Abu Malik al-Assyari he said, "The Messenger of Allaah alaihi wasallam said: "Sanctification is half of the faith, alhamdulillah meets the scales, subhanallah and alhamdulillah both fulfill, or fill the space between heaven and earth, prayer is light, almsgiving is guidance, patience is a ray, and the Quran is a hujjah for you or a boomerang for you. Every man departs in the morning, and then someone sells himself so as to set him free or destroy him." (Siddiqui 1976)

#### 5. Evaluation of Hadith learning on ADMONITION religious activities

Evaluation of learning in this activity is carried out orally every week, and evaluation in the form of memorization and worship practice carried out at the end of the even semester before the implementation of the exam, the value of this activity becomes a pre-requirement that students can take a series of exams that will be held by the school, so that if they cannot complete this activity by completing the practical stage, they are not allowed to take the exam as if and result in graduation Suspended.

From some of the programs above, it is an overview of the program from hadith lessons at SMP IT Raudhatul Ulum Sakatiga

### **Hadith Learning Method at SMP IT Raudhatul Ulum Sakatiga**

In general, the methods used in learning hadith are the same as other learning methods. Many methods offered by educational experts include lecture methods, question and answer methods, discussion methods, assignment methods, practice methods and others. (Sufa 2017) All of these methods certainly cannot be chosen which one is the best, because each method has advantages and disadvantages. One method may be suitable for one material but is not necessarily appropriate for another. Therefore, the method should not be measured whether or not it is good but whether or not it is appropriate according to the purpose. (Fitrianti 2018)

To be clear, as a theoretical framework in analyzing the suitability of material with hadith learning methods, in this case the author uses a theoretical framework related to teaching methods commonly used to teach religion. The methods used by teachers in learning hadith include the following:

#### 1. Lecture Method

The lecture method is a method in education in which the way of conveying material understandings to students by means of illumination and oral narration. (Hidayat 2022) Meanwhile, Armai Arif in the journal Syahraini defines the lecture method as a way of delivering subject matter by means of oral speech to the general public. (Pond 2014) This is in line with what Ramayulis revealed that the lecture method is the teacher's verbal illumination and narration of students in the classroom. (Mahmudah 2016)

#### 2. Question-and-Answer Method

The question-and-answer method is the delivery of the lesson by the way the teacher asks the question and the student answers. This method is used to control and evaluate the extent to which students can understand the material presented. This method is directed to stimulate the child so that his attention is directed to the problem being discussed. (Huda 2020) This method has the advantage of having an effect on the classroom atmosphere that will be livelier and also to direct students' thought processes. It's just that this method opens for dissent to occur, and this will consume a lot of time.

### 3. Discussion Method

The discussion method is a way that is carried out in studying material or delivering material by discussing it, with the aim of causing understanding and changes in behavior in students. (Hidayat, Sa'diyah, and Lisnawati 2020) This method is appropriate to foster a transparent and tolerant attitude for the learner, because he is used to listening to the opinions of others even if these opinions differ from his. This method also aims to find various inputs in deciding one or several problems together and also to familiarize students with thinking logically and systematically. (Dhuha, Sa'dullah, and Hakim 2021) The advantage of this method is that it can increase individual personality achievements such as: tolerance, democracy, critical thinking, systematic, patient and so on. While the disadvantage of this method is that it will take a lot of time, so the delivery of the material is not delivered.

### 4. Method Latihan/*Drill*

The drill method is a method of teaching by training students on the lesson materials that have been given. (Pond 2014) Meanwhile, according to Roestiyah NK in the Jamhuri article, the *drill* method is a technique that can be interpreted as a teaching method in which students carry out exercises in order to have a higher dexterity or skill than what has been learned. (Jamhuri 2016) Furthermore, Zakiyah Daradjat in the Khofifah article says that the use of the term "exercise" is often equated with the term "replay" when the meaning is different. Exercises are intended so that certain knowledge and skills can belong to the protégé and be fully mastered. Meanwhile, the test is just to measure the extent to which it absorbs the lesson. (Khofifah 2022)

### 5. Methods *Problem Solving*

*The problem-solving* method is a method by training students to face problems from the simplest to more complex problems. This method is appropriate to use when lessons are intended to train students to think critically and analytically and are intended to train students' courage to take responsibility in dealing with life's problems in society. (Pond 2014)

## Discussion

### Evaluation of Hadith Learning at SMP IT Raudhatul Ulum Sakatiga

Evaluation or assessment is a series of activities to obtain, analyze, and interpret data about student learning processes and outcomes that are carried out systematically and continuously, so as to become meaningful information in decision making. Assessment is carried out using tests and non-tests in written and oral form, performance observations, attitudes, assessment of work in the form of projects or products, portfolio use, and self-assessment.

The things that will be evaluated are related to the ability of students to understand the expected hadith material after the learning process, namely:

1. Students can memorize certain hadiths about brotherhood, cleanliness, intention, respect for parents, friendship, loving orphans, taqwa, congregational prayers, characteristics of the munafiq, virtues of giving and charity *shaleh*.
2. Students can understand the content of the hadith.
3. Students can implement hadiths that they already understand in everyday life.
4. Students can grow and practice diversity in schools and participate fairly in community activities.

## CONCLUSION

Based on this discussion, it can be concluded that the implementation of Hadith lessons at SMP IT Raudhatul Ulum school can foster the diversity of students, this is evidenced by students starting to practice hadith lessons such as congregational prayers, Dhikr and Do'a after prayer, wanting to hear Islamic religious advice, Tahajut and Witir prayers and living clean.

With the implementation of Hadith lessons in growing the diversity of students, it is hoped that they will be able to produce graduates who are accustomed to carrying out and practicing the diversity of the sunahs of Prophet Muhammad SAW and realize that they do it as a recommendation that is used through the words of Prophet Muhammad SAW.

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