



The Use of Collaborative Education-Strategies in Learning Al-Qur'an and Hadist to Engage All Elementary School Learners

Mahsyar Idris^{1✉}, Nurhayati Ali², Hardianto³, Elihami⁴, Muhammad Aunul Muwaffaq⁵

Institut Agama Islam Negeri Parepare, Indonesia^{1,2,5}

Universitas Muhammadiyah Parepare, Indonesia³

Muhammadiyah University of Enrekang, Indonesia⁴

E-mail: mahsyar@ianpare.ac.id¹, hjstnurahyati@ianpare.ac.id², antohardi001@gmail.com³,
elihamid72@gmail.com⁴, aunulmuaffag@gmail.com⁵

Abstrak

Penelitian ini membahas tentang pembelajaran strategi pendidikan kolaboratif dengan menggunakan kolaborasi antara Al-Qur'an dan Hadist. Penelitian ini bertujuan untuk mengetahui ketaatan dalam menjalankan ajaran agama yang dianut, toleran terhadap pelaksanaan ibadah pemeluk agama lain, dan hidup rukun dengan pemeluk agama lain. Penelitian ini berfokus pada hubungan antara Al-Qur'an dan Hadist untuk melibatkan semua peserta didik. Data yang dianalisis dengan menggunakan metode deskriptif kualitatif melalui NVivo 12. Tujuan pengumpulan data diidentifikasi dari evaluasi pengajaran dengan menggunakan wawancara, observasi, angket, data dokumentasi dan instrumen pengumpulan. Pesertanya adalah 30 siswa dari Kabupaten Pinrang. Hasil penelitian menunjukkan ada kerjasama yang signifikan antara Al-Qur'an dan Hadist untuk melibatkan semua peserta didik, untuk pembelajaran strategi pendidikan. Aplikasi penelitian ini menganalisis item survei yang dipilih untuk studi ini berwenang dan penelitian lapangan kegiatan. Di sisi lain, program sekolah secara signifikan efektif dalam strategi pendidikan untuk pembelajaran. Orisinalitas penelitian ini digunakan untuk memahami efek dari strategi terbaik untuk mengamati pembelajaran karakter menjadi prediktor signifikan dalam menjelaskan kinerja belajar teks siswa dengan menggunakan kolaboratif antara Al-Qur'an dan Hadist.

Kata Kunci: Gaya belajar; Pendidikan sains; Pencapaian; Al-Qur'an dan Hadist.

Abstract

The research discussed the learning of collaborative education strategies for using collaboration between Al-Qur'an and Hadist. This research is aimed to investigate obedience in carrying out the teachings of the religion that is followed, tolerance of the implementation of the worship of other religions, and living in harmony with followers of other religions. This research focused on the between Al-Qur'an and Hadist to engage all learners. The data were analyzed by using the descriptive qualitative method through NVivo 12. The purpose of data collection is identified as teaching evaluation by using interviews, observation, questionnaires, documentation data, and collection instruments. The participants were 30 students from Pinrang regency. The results of the study indicated there is a significant collaboration between Al-Qur'an and Hadist to engage all learners. Applications of this study analyzed the survey items selected for these studies are authorized and the field research of activity. On the other hand, the school program is significantly effective in education strategies for learning. The Originality of this study used to understand the effects of the best strategies for observing the character's learning to be significant predictors in explaining students' text-learning performance by using collaboration between Al-Qur'an and Hadist.

Keywords: Learning Style; Science Education; Achievement; Al-Qur'an and Hadist.

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✉ Corresponding author :

Email : mahsyar@ianpare.ac.id

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INTRODUCTION

The study of hadith insights on spiritual education includes four sub-themes of discussion, namely, spiritual potential, human events and nature, the idea of the meaning of the hadith about Sufistic language, and spiritual education methods. The theme of spiritual potential can be traced through classical thought. For example, the spirit is a simple essence that occurs by Allah's command and its creation and its influence in making life in the universe. At the time of the Prophet, the discourse on spirits also took place, even one of these discourses is mentioned in the Qur'an, Surat al-Isra 'verse 85. "And they ask you about spirits. Say that spirit is included in the affairs of my Lord and you are not given knowledge except a little "(Surah al-Isra [17]: 85) The statement "And they ask you about the spirit" does not indicate that they are asking about the problem, but the verse mentions the answer to that question, namely, "say that the spirit belongs to my Lord's business",

Science and knowledge are given a prominent place in Islam. This is in line with various definitions of Islamic education, which refer to the process of nurturing and training the mind, body, emotions, and human spirit based on Islamic values derived from the Qur'an and Hadith, to produce human beings who are aware of God and only subject to Him (Idi Warsah, 2020). So that new ideas on divinity, as well as ethical and religious behavior, might be achieved. To achieve a balance between the purposes of divine education and the problems of modern development, Islamic educational institutions must re-design current learning practices (Badrah Uyuni, 2020). Too much focus on teaching and memorization. Islamic education is more shown in the improvement of mental attitudes which will manifest in deeds, both for the needs of oneself and for others. Islamic education is not only theoretical but also practical (Elihami, 2022). Islamic teachings do not separate between faith and righteous deeds. So, because the findings of assessment may be utilized as input in enhancing education, evaluation has a vital position in Islamic education (Ritongga, et al., 2022). As a result, Islam places such a high value on evaluation that it is mentioned in several Qur'anic verses. Therefore Islamic education is the education of faith and education of charity in other words Islamic education is about individual education as well as community education (Chen, 2017). Then, Mikko showed four case studies were effectively implemented: programming instruction, high school matriculation exams, elementary school mathematics, and university student counseling. The findings of the research appear to suggest that may be used to increase student motivation and improve student performance in a variety of educational settings. (Mikko-Jussi Laakso, 2018).

According to Islam, man is a creature created by Allah, he does not appear by himself or exists by himself. Al-Quran surah al-Alaq verse 2 explains that man was created by God from a clot of blood from Al-Quran, Al-Quran surah al-Tariq verse 5 explains that man was made by Allah. So, humans are God's creatures. Learning is a process of interaction between various related elements. Without learning, humans will experience difficulty in adapting to their environment because the demands of life, life, and livelihood are constantly changing. Thus learning becomes a need that must be met throughout human life, from birth to the end of life (Anneke Newman, 2016). Learning is a process of interaction between students and educators and learning resources in a learning environment. Therefore, leaders will be judged by the community as having (Rudian Putra Pulungan et, al., 2022) extraordinary abilities and determining factors if they can influence behavior that evokes emotions and strong identification of followers towards the leader, and if they can easily mobilize elements of subordinate leadership to fully serve the interests of the community. such that state affairs may be settled quickly by focusing on dynamic change

Learning is assistance provided by educators so that the process of acquiring knowledge and knowledge can occur and the formation of attitudes and beliefs in students. In the learning and learning process, it is necessary to have a supportive environmental system engineering. The creation of an environmental system means preparing conducive environmental conditions for students. In this case, learning the science of tajwid (reading skills of the Al-Qur "an) is an important activity to be able to understand the Al-Qur" an through

various ways either digitally or old methods. Therefore, it is rational if the Al-Qur'an can have a large portion of it be used as teaching material at every level of education for Muslims in Indonesia. Allah has confirmed in Al-Quran surah Al-Muzammil verse 4.

Based on various definitions and meanings of education in Islam, the essence of Islamic religious education material from the perspective of the Qur'an and Hadith can include matters of faith and righteous deeds, both individually and socially. Then what material should be given to students in learning Islamic Religious Education?

RESEARCH METHOD

The research method used a qualitative approach with a descriptive type of research, namely by presenting a description of the tajwid learning process and the skills in reading it like what, so that in the learning process students find it easier to learn the material to be delivered. The subject of the research is the grade VIII students in Pinrang Regency, Indonesia Research aimed at knowing the actual situation and situation of how the process of learning tajwid and reading skills of the Al-Qur'an in the material of Al-Qur'an Hadith. The technique of collecting data in this study is primary data, which is a data source that is directly related to the object of research The direct data sources, the researchers got from interviews with subject teachers, as well as other relevant sources. And secondary data, the researcher uses secondary data to strengthen the survey results and complement the information that has been collected through interviews and observations. The tools of data collection use (questioners) using observation, interviews, and documentation. Observations are made by observing directly in the field to find out the method or process of learning recitation as well as obstacles in reading Al-Qur'an skills in the Al-Qur'an Hadith material (Daun & Walford, 2004).

These observations are made to find the necessary data and to find out directly the situation that is happening in the field. In interview techniques involving the principal, namely to obtain information about geographical location, vision, mission, condition of students, teachers, staff, and infrastructure, (Lukens-Bull, 2001). Teachers who teach Al-Quran Hadith subjects, namely to obtain information about the learning time process Al-Quran Hadith. Grade VIII students. The subject of the research is 30 students, namely to obtain information on the implementation of learning carried out by subject teachers. The steps in data analysis are as follows: a. Data reduction is summarizing, selecting the main points, and focusing on important things, themes, and patterns (Bogdan, 1997). The data presentation is described in the form of brief descriptions, charts, the relationship between categories, flowcharts, and the like. B. Presentation of data will make it easier for the data to understand what happened, plan for further work based on what has been understood, c. Conclusions are drawn gradually to obtain a high degree of confidence. Thus, the qualitative data analysis steps in this action research were carried out since the actions were taken, (Moura, 2021). At this stage, the researchers analyzed the collected data consisting of the results of interviews, observation, and documentation.

RESULT AND DISCUSSION

The implementation of tajwid learning and reading skills of the Qur'an in the material of the Al-Qur'an Hadith for class VIII students is planned in the form of RPP (lesson plan) where the teacher makes strategies that are in accordance with the material and characteristics of students during learning that takes place in class. In the present study, there were three results sections including the learning styles of students' results of the authentic task, interview results, and research diary results. Each result section is elaborated on in more detail in the followings.

Table 1
Learning Styles of Students in terms of implementation of Tajwid learning and reading skills of the Qur'an in the material of the Al-Qur'an Hadith

Psychological Elements	Learning References'	f	%
Analytic of tajwid learning and reading skills of the Qur'an	Prefers to learn sequentially – one aspect at a time in the material of the Al-Qur'an Hadith	20	75
Reflective of tajwid learning and reading skills of the Qur'an	It takes time to think before making a decision - in the material of the Al-Qur'an Hadith	10	25

Table 1 shows the learning styles of students in terms of psychological preferences. The result shows that 75 % of the students are analytic or prefer to learn sequentially or one at a time. They like to know the details or the step-by-step process to get things done. Also, significant proportions of the students are reflective which is comprised 25 % of the students. These students take time to think and evaluate various alternatives before making decisions. Results show that in terms of psychological preferences, the majority of the students are analytic and reflective thinkers. This implies that teachers should provide activities suited to their psychological preferences to improve the teaching and learning process. In a learning process not far from what is called lesson planning (RPP), before learning begins, the teacher must first make a strategy or plan. In lesson planning, learning principles can reveal the limits of possibilities in learning. From the above opinion, it can be concluded that the learning planning process using the scientific method in implementing tajwid learning and reading Al-Qur'an skills is in accordance with the students' abilities because tajwid learning activities and reading Al-Qur'an skills are the efforts of students to carry out teaching and learning activities by observing. (reading, listening, listening, and seeing), asking, exploring, associating, communicating. So in a tajwid learning and reading skills of the Qur'an, it is very important to plan a planning process.

Table 2
Learning Styles of Students in terms of reading skills of the Qur'an in the material of the Al-Qur'an Hadith

Environment reading skills of the Qur'an	Learning Preferences reading skills of the Qur'an in the material of the Al-Qur'an Hadith	f	%
Sound	Prefers to study/learn in a quiet environment in the material of the Al-Qur'an Hadith	10	0.10
Light	Prefers to study/learn in bright light in the material of the Al-Qur'an Hadith	5	0.05
Temperature	Prefers to study/learn in a cold environment in the material of the Al-Qur'an Hadith	10	0.10
Design	Prefers to study/learn when sitting in soft chair or pillows in the material of the Al-Qur'an Hadith	3	0.03
Setting	Prefers to study/learn in an informal setting in the material of the Al-Qur'an Hadith	2	0.02

Table 2 shows the various elements that affect the learning environment of students. It includes the element of sound, light, temperature, design, and setting. The result shows that in terms of sound elements, the majority of the students (0.10%) prefer to study in a quiet environment. It is also observed in the data that some students prefer to study with sound such as soft music as background while studying. Light is a basic requirement in studying especially inside the classroom, however, the level of light preferred by students while studying varies. The majority of the students (0.05%) prefer to study and learn bests with bright light. Very few students prefer to study in a low or dimly-lighted environment. In terms of temperature, 0.10 % of the students prefer to study at a cool temperature. It is observed that very few students prefer a warm temperature while a

can help teachers in choosing the right action. so that the teacher can avoid actions that look good but fail to improve the students' learning process. Student success and whether or not students all depend on how a teacher delivers in the learning process, (Yuliana, 2018).

Discussion

Education, as one of the meanings, is al-ta'dib, which comes from the word addaba, yu'addibu, ta'diban. The word alta'dib also comes from the word adab which means being civilized, polite, manners, being, manners, morals, morals, and ethics. This means that an educated person is a person who has a civilization, in other words, a quality civilization can be achieved through education. Of the three aspects of the discussion in all material delivery to students, at least they can pay attention to six (6) material principles (curriculum), namely (1) the material must influence in achieving soul perfection in knowing Allah SWT (Tauhid), (2) the material must contain advice to follow a good way of life (morality), (3) the material must have the effect of forming a habit of training reason (reasoning), (4) the material must be able to provide brain function to be happy with various types of knowledge, (5) the material must be able to prepare students to acquire skills (6) Subject matter must be able to become a tool for learning many sciences (Murtako, 2015).

One of the evaluations used by the teacher is to find out to what extent the student's ability to understand the material that has been described in the implementation of tajwid learning and reading skills of the Qur'an (Kintu et al., 2019). In every lesson, a teacher must have prepared an evaluation for students because students also need evaluation. with the evaluation, the teacher knows better which learning objectives have not been achieved or have not been understood by students and are not yet in accordance with the KKM values in learning Al-Qur'an hadith, especially in learning tajwid and reading Al-Qur'an skills, whether with planning that has been carried out in the learning process students can understand the material about tajwid easier or vice versa and reading Al-Qur'an skills can make reading the Al- Quran more fluent or also otherwise, (Concepción, 2004). From the above opinion, it can be concluded that one of the evaluations carried out in the implementation of tajwid learning and reading skills of the Al-Qur'an has been very good. One of the students said that the evaluation that had been carried out by the teacher to the students was "changed" So it can be concluded that the evaluation which is carried out by the teacher in accordance with the RPP made and the strategy shows that after learning is complete the teacher evaluates students and the results are in accordance with what is expected students can understand the material and can change better in reading Al-Qur'an after studying Tajweed Science, although still there are one or two students who still do not match, (O'Hara & O'Hara, 1998).

There are several inhibiting factors in the application of discussion and group methods to the learning of tajwid and reading skills of the Al-Qur 'an at MTs Al Manar, including a. Different student abilities Each student must have different abilities and the main factor that hinders one of them is education in the learning of religious sciences related to a recitation from the environment or graduates from elementary schools who do not emphasize this learning (Zulkarnaen et al., 2019). And the inhibiting factor here is the ability of students to read the Qur'an which is different, (Alavi, 2007). As told by AM, a teacher in the subject Al Quran Hadith subject "Some children are not fluent in reading the Qur'an so it is rather difficult to accept the material b. Student absence Based on the results of observations, interviews, and the research process as a whole, the inhibiting factor in the learning process is student absence (Phillips, 2010).

In the implementation of tajwid learning and reading skills of the Al-Quran in the Al-Quran Hadith material for grade VIII students, several supporting factors are the key to the success or failure of implementing tajwid learning and reading Al-Qur'an skills, including Model, Method, and Learning Media Something that determines the successful implementation of tajwid learning and reading Al-Qur'an skills is the facilities, methods, learning models and implementation of Tajweed Learning and Al-Qur'an Reading Skills in the Al-Qur'an Hadith material (Brown, 1971). which has been prepared can be implemented optimally, (Halstead, 2004). Learning facilities and resources that need to be developed to support the successful implementation of

tajwid learning and reading skills of the Qur'an include teacher books, study books, tajwid books, and learning methodologies, (Bogdan, 1997). AM added the supporting factors in the implementation of tajwid learning and reading skills of the Qur'an, one of which was adequate facilities for learning according to the objectives, (Wenskus, 1961). In addition, it is also based on the author's observations in the learning process that the supporting factors for the implementation of tajwid learning and reading skills of the Qur'an, one of which is the method used and the sufficient time division, (al-Attas, 1991).

One of the solutions to the inhibiting factors of the implementation of tajwid learning and reading skills of the Qur'an is the different abilities of students, namely by grouping students' abilities, (Wenskus, 1961). As SS said. "The implementation of a personal approach to students who have not achieved the learning objectives, and a study group is made using the" peer tutor "method so that students who already understand help students who do not understand" The second solution is the inhibiting factor of learning implementation. tajwid and the skills to read Al-Quran among several teachers entered the santri dormitory and encouraged the students to get up and go to school to attend class learning. The more students learn in class, the learning process will run optimal learning process (Claude, 1964).

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CONCLUSION

From the results of tracing the verses of the Al-Qur'an and Hadith, the author can conclude (conclusions) that the Islamic Religious Education Material in the perspective of the Qur'an can cover four main aspects, namely material about the relationship of humans as beings (which created) and Allah as Kholik (creator) namely Hablum. Minallah Wahablum Minannas. Humans as creatures were created only to worship and manage the universe as Ard's kholifah equipped with Knowledge. While Allah as the creator has provided a tool in the form of the Al-Quran as a guide in managing the Universe, so that students are provided with provisions about Science, Faith, Islam, and Ihsan. The next material is human relations between fellow human beings, which is how the material given to students can form a personality with noble character with the provision of knowledge about civilization education, manners, and the character whose main reference is the personality of the Prophet Muhammad. Human relations between other humans must provide the best relationship by benefiting each other (khoirunna anfa'uhum linnas). Furthermore, in human relations with other humans that are created from men and women is to know each other "lita'arofu" so that in this relationship, we must maintain moral bil wisdom, mutual respect, tolerance, and advise each other for safety and mutual benefit "Watawa shoubil haq watawa shoubis shobr".

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