

FIQH LEARNING USING MEDIA AND ITS IMPLICATION TOWARDS STUDENTS UNDERSTANDING: A CASE STUDY AT MAN 2 MATARAM

Syukri*

Abstrak: Proses pembelajaran Fikh menggunakan alat peraga di kalangan guru agama Islam Madrasah Aliyah Negeri (MAN) 2 Mataram memberikan implikasi yang besar terhadap peningkatan pemahaman siswa cukup tinggi dan memiliki kemampuan daya ingat yang lama. Pembelajaran mata pelajaran Fikh menggunakan alat peraga khusus pada materi haji dan umrah menggunakan kabah dan cara memandikan mayat dan menshalatkannyn menggunakan boneka sangat menyenangkan, mempercepat, dan memperjelas pemahaman siswa. Metode diterapkan guru agama Islam adalah metode demonstratif dengan alat peraga miniatur kabah dan boneka mayat. Usai guru mendemonstrasikan alat peraga sesuai materi, siswa langsung mempraktekkan secara individu dan kelompok. Pembelajaran Fikh menggunakan alat peraga menghasilkan peningkatan pemahaman siswa yang cukup signifikans dan memiliki kemampuan daya ingat yang sangat lama.

Kata kunci: pembelajaran fikh, alat peraga, metode demonstratif, dan praktek

Abstract: The fiqh (Islamic law) learning process using media among Islamic studies teachers at MAN 2 Mataram has huge implications for the quality of the learning process. Fiqh learning, especially on the topics of hajj and umrah as well as the treatment of the deceased, with media support, turns out to be exciting, and it accelerates and enhances students' understanding. Teachers of Islamic studies can explain hajj and umrah as well as bathing and praying the deceased through a demonstration using a miniature of Ka'bah and a doll representing a corpse, respectively. Students practice the lessons individually and in groups upon the teacher's demonstration. The process of Fiqh learning using media has an implication towards the increase of students understanding and their ability to memorize the lessons.

* Universitas Islam Negeri Mataram, email: syukyun19@gmail.com



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Introduction

The advance of modern science and technology has brought about great impacts on the growth of logical, visual, and concrete way of thinking. It allows Islamic teachers and educators to practice religious lessons in practical ways through demonstrations and hand-on activities. This parallels the demand of Islamic educational institutions for more concrete, pragmatic, measurable, seeable learning. It means that Islamic studies require learning strategies that involve visualization using technological media or concrete objects or realia. According to Mulyasa, every subject matter is open for open analysis by students and teachers based on scientific principle (Mulyasa, 2007: 191-192).

The learning process of Islamic studies, specifically fiqh that mostly deals with applied issues amid the Muslim communities, requires pragmatic and visualized explanations with media supports. It is now time for fiqh lesson to be delivered with the support of relevant media. In Quran Surah An-Nahl verse 78, Allah explains that there are three senses through which knowledge comes to human beings, namely ears to hear and listen to knowledge taught, eyes to see and observe the objects of knowledge, and mind to understand the knowledge. This verse strongly suggests that the use of eyes as a tool to catch knowledge should be optimized for learning in the same way ears have been used. The use of eyes is closely related to the use of visual aids in learning; therefore, learning process should involve the use of eyes to observe the lessons. Fiqh materials delivered through demonstration method with the support of teaching aids by the teachers, then followed with practice are arguably easier for students to digest and store in their long-term memory. It was widely understood through research reports that process of delivering religious study materials is dominated by lecturing with little support of instructional media. For example, the study by

Syukri (2012:174) reveals that a teacher of Islamic studies at a senior high school in Tangerang usually uses lecturing method without teaching aid. Even those who have participated in the workshop for professional teachers (PLPG) tend to keep using lecturing method without media support (Wahyudiati, 2013:13). These reports suggest that Islamic study teachers remain using abstract-based methods such as lecture, question and answer, and discussion without concrete media. Hence, research on fiqh learning using demonstration and practice with media support becomes an urgent act to carry out at Islamic educational institutions.

In contrast, my preliminary observation at MAN 2 Mataram shows that teachers have incorporated media in their instruction. For example, Mr. Wahyudi, fiqh teacher has used a miniature of Ka'bah and a doll as teaching media when delivering fiqh lessons on the topic of hajj and umrah and another topic concerning the treatment of the deceased, namely bathing and praying for it (Observation, August 5, 2015). During the interview with me, the researcher, Wahyudi stated that he is accustomed to delivering the fiqh lessons by means of demonstration method and teaching media. For the topic of hajj and umrah he asked his school principal to provide him with a miniature of Ka'bah with the size of 2m², while for the topic of bathing and praying for the deceased, he asked for a corpse doll (Interview, August 6, 2015). Wahyudi's students confirmed that their teachers used Ka'bah miniature and corpse doll to deliver the lessons on two topics mentioned (Interview with Davina Idilasari and Yolanda Sri Asuni, August 8, 2015). In other words, fiqh teachers at MAN 2 Mataram have incorporated demonstration method with media support in their teaching.

Media-Based Fiqh Learning According to Learning Media Theory and *Al-Bayan* Learning Theory

Scholars are in agreement that fiqh learning requires the use of media to clarify or explain the materials taught. They proposed two

theories that support the use of media in fiqh learning. One is learning media theory and another al-Bayan learning theory.

Learning media theory. According to Gagne and Briggs as quoted by Azhar Arsyad (1997), learning media include physical tools used to deliver the content of instruction. This theory highlights physical or technological tools that can be used as teaching aids, such as videos, photos, pictures, television, and computer. For Briggs, media can stimulate students and adapt the stimulus to comply with student characteristics, learning tasks, learning materials and their transmission. Briggs has identified 13 kinds of media, including object, model, direct sound, television, and pictures (Briggs as quoted by Sadiman et al., 2014:23). Furthermore, Azhar Arsyad (1997:4) adds that this theory tends to place media as the main component of learning which physically contains learning materials that can stimulate students to learn. In the pyramid of learning experience, the result of learning with pictures or media and kinesthetic occupies the highest degree as it allows students to retain it and comprehend it up to 90% (Dale, 1969: 65).

Besides, according to Edling as quoted by Sadiman et al. (2014:26), students can learn from media stimulation. Edling further states that media constitute a part of learning stimuli, including audio learning experience and three dimensional learning experiences. Audio learning experience includes visual subjective codification and audio objective codification. Three dimensional learning experiences covers direct experience with persons and direct experience with objects. Media can even change human behavior. According to B. F. Skinner media can modify human behavior through learning process (Skinner as quoted by Sadiman et al., 2014:9). This theory motivates people to pay close attention to the use of media in the process of teaching and learning. They believe that in order for the behavioral change to happen, media need to be presented to manipulate students' behavior.

Al-Bayan learning theory. According to Syukri in Mutawali (2018: 633), the process of delivering lessons should be

accompanied with media to help clarify the lessons (Syukri in Mutawali, 2018). According to Al-Bayan theory, every single process of learning requires media to clarify the lesson and to make it more concrete or seeable. This theory is based on Quran, Chapter Ar-Rahman Verse 4 “*allamahu al-Bayan*” (teaching humankind clearly or vividly). This theory is reconstructed on the basis of three empirical facts in the Quran, namely:

- 1) Learning process in the Quran always uses media. For example, in the case of Khidir and Moses, Khidir used three different media, namely boat, a little child, and a nearly collapsed house. Allah gave another example of media use when He taught David how to sew iron clothes. Using iron as teaching media Allah demonstrated how to sew. In another place in Quran Allah showed Abraham about how to bring back the deceased into life using four birds as learning media (Syukri, 2016: 6-8).
- 2) Allah always uses metaphors with media support or concrete objects to explain unseen or abstract topics. There are 745 metaphors spreading into 74 surahs of Quran that explain a large number of abstract or unseen matters made concrete through the metaphors (Syukri, 2018:8). For example, in Surah Al-Baqarah Verse 264 Allah makes a metaphor of *riya'* (a show off) using the media of rock dirt, and rain.
- 3) Grammatically, a sentence that contains the word *ta'lim* (learning process) is always followed with an object (*maf'ul*) that contains a learning tool or something concrete. For example, the word *ta'lim* in Quran is always followed with the word *kitab* and *taurat* (Dedeng, 2003:70). So, *al-Bayan* theory of learning in Quran provides an explanation to human beings that learning process in educational institution has to be supported with media, original or symbolic.

Besides, a number of Muslim scholars pay close attention and advocate the use of media in delivery of religious study materials. Al-Shaibany, for example, recommends the use of media in religious or Islamic studies (al-Shaibany, 1979:591). Another scholar, Ahmad, argues that *fiqh* and *akhlak* learning can be

presented using demonstration method and with the support of media (Ahmad, 1981:20). Then, Ibn Khaldun states that religious teachers need to use media (*muthul*) in order to explain abstract materials to students in religious study class (Khaldun, 1989:417). According to Arsyad (2013) the use of media in learning process can improve its process and result related to students' level of thoughts. Students' thoughts start from concrete to abstract and from simple to complex. He continues to state that the use of media in learning is closely related to students' phases of thinking so that it can be adjusted to their needs and ability, especially to comprehend abstract matters (Arsyad, 2003:77).

Similarly, a number of scholars of general education assess that the use of media helps sharpen students thinking in terms of understanding, believing, and practicing religious teaching in correct manners. To begin with, Whitehead believes that human beings are not only taught what ideas are, but also how to apply them into real situation in life (Whitehead, 1967:2). Likewise, (Lunandi, 1993:28) states that learning with the support of media is more effective, especially with the use of eyes or seeing with the level of effectiveness 83%. In other words, students learn more effectively when they can directly see the objects or media being used, and they can learn most effectively when they see the objects and work with them.

Methodology

This research is qualitative in nature because the data were derived from natural process in the field. Two main types of the data consist of those related to the process of *fiqh* learning especially on the topic of hajj and umrah and those concerning how to bathe the deceased and pray it. The data were taken from primary, secondary and documentation through participant observations, in-depth interviews, and documentary study. The key respondents include Zainul Lutfi, Mitahul Ain, Wahyudi, Jukranah, and Mahrup. The data were analyzed, compared, categorized. These steps were followed with a descriptive analysis. Later, the

data were reduced, presented, and concluded. The validity of the data was tested through source triangulation, member check, extending of the researcher's presence in the field, and reference adequacy check.

The research was conducted in two periods from September to November of 2015 for the first one and from November of 2017 to April of 2018 for the second. The first period focused on the process of learning while the second focussed on the results. The results reflect the extent to which the students understand and recall or retain the lesson taught two years before. The assessment was carried out through an oral and a written test or a questionnaire.

Discussion

There are two topics observed during the process of fiqh learning, namely ways of bathing the deceased and praying it and hajj and umrah.



Picture 1: Students were bathing the deceased using a doll as media

Ways of bathing the deceased and praying it. For this topic, class was divided into two groups with different tasks. Female students were given a task to bathe the deceased while the male students were to pray it. To begin with, students brought a variety of tools and materials to bathe the deceased, including white shroud, threads, ropes, buckets, scoop, scissors, and water. Corpse

doll had been available at school. Female students distributed the tasks: a student poured water to the corpse starting from its head, belly, all the way down to feet; some students prepared the shroud, cutting it into pieces and wrapping the body with it; while other students provided ropes and wrapped around the wrapped corpse (Observation, September 23, 2015). The picture below shows a part of the process of bathing the corpse.

The above picture shows how active the students engaged in the lesson being presented or taught. Wahyudi, one of the religious study teachers, confessed religious topics are generally taught using demonstrative-applicative methods as described in the picture. Within the topic of bathing and praying the corpse, students learn by doing through demonstration and practice (Interview, September 21, 2015).

Process of fiqh learning mostly uses demonstration method with the help of media. Wahyudi claimed that he always teaches the topic of bathing the corpse using demonstration method and a corpse doll (Interview, November 9, 2015). In general upon entering the classroom on the first meeting, fiqh teachers explain the procedure of bathing the corpse or praying it. On the second meeting, the teachers demonstrate how to bathe it, then students practice how to. Wahyudi usually asks the male students who are tasked with praying the corpse to go to the school mushala (small mosque) and do the task there in congregation (Interview, September 23, 2015).

Another act carried out by fiqh teachers is doing direct evaluation on how students practice the knowledge and skill the students have just learned from their teachers in the form of performance assessment. When the researcher observed the assessment process in the musala, students were instructed to demonstrate how to pray the corpse. Before male students demonstrated the prayer, the female students were asked to demonstrate how to bathe the corpse and wrap it with shroud provided. In the end, male students pray the corpse. Meanwhile, the teacher carefully listened to the prayer recited by each of the

students in the group of eight (Observation, September 23, 2015). After making an assessment of praying the corpse, the teacher explained about the need to get used to making remembrance to Allah (Zikir) and establishing obligatory prayers in order to die in good way (*busnul kebatimah*) (Observation, September 25, 2015).

Hajj and umrah lesson. Teacher and students gathered while standing on the north side of miniature Ka'bah placed in the school yard. The teacher briefly explained the matter of hajj and umrah, then demonstrated the procedure of thawaf (circulating the Ka'bah), starting from the south side close to where hajar aswad (black stone) was situated. From the corner of hajar aswad, the students headed north, circulating the Ka'bah while chanting the prayer *subhanallah wal hamdulillah walailaha illallah wallahu akbar* until they finished seven rounds (Observation, November 5, 2015). After that students were instructed to practice the procedure one by one starting from the southern corner of the cube. Then, the students walked around the building while chanting the prayer *subhanallah wal hamdulillah walailaha illallah wallahu akbar* (Observation, November 5, 2015). They seemed to enjoy the thawaf, following the way their teacher had modeled to them while reciting tasbih, tahmid and takbir (Observation, November 4, 2015). After that the teacher invited the students to do *sai* (brisky walk augmented with gentle run between the hills of Safa and Marwa) in front yard of their school while reciting the sentences of toyibah such as *Allahu Akbar walillahil hamdu* or *subhanallah wallahu akbar*, and the like. In that way, the fiqh teacher (Wahyudi) taught the topic of hajj and umrah using the Ka'bah miniature, making the students enthusiastic, attentive, and delighted. The picture below portrays the female students, who were doing thawaf in their school yard.

The success of Wahyudi to persuade the school management to provide facilities or learning media including Ka'bah miniature constitutes a breakthrough and innovation for the reason that fiqh lessons that far was conveyed through lectures and discussion. Fiqh teachers deserve the rights to ask for facilities or media they need

to deliver their lessons. Fiqh materials are generally demonstrative and practical; therefore require tools or media that support demonstration and practice. School should be able to provide the media needed to support learning. Advanced technology can be used in fiqh learning. Basically, all lessons should be delivered with the help of media in order to help students comprehend the lessons more effectively. In relation to this, Wahyudi asked his principal to provide him with Ka'bah with the size of two square meters (Interview, November 6, 2015).



Picture 2: Female students were doing thawaf while reciting the prayers

The strategy of fiqh learning with media support as practiced by Wahyudi adequately provides tools for students to catch the lesson quite well. It is evidenced in students' testimonies that they are motivated and delighted to learn the lessons of hajj and umrah with the support of the media. The students feel that the media help clarify the materials being taught (Interview with students named Rodiani Rahmatia and Mashhabur Rahmi, November 9, 2015).

Media-Based Fiqh Learning Makes Students Happy and Enthusiastic

Based on the interviews with several students at MAN 2 Mataram supported with the results of observations inside and

outside the classroom, it can be concluded that in general, students' response towards learning based on the concrete media is very positive evidenced in the students' enthusiasm.

First, the results of direct observation on the topics bathing and praying the corpse and hajj and umrah reveal that students are generally very happy and enthusiastic in carrying out their own tasks. All 10th graders brought all the tools required for them. A student brought a bucket, another student brought a scoop, and other students individually or jointly purchased a rope and shroud (Observation, September 23, 2015). A few weeks later, the researcher observed how students followed the learning process on the topic of hajj and umrah with practice in the western yard of their madrasah. First, they listened to the teacher who explained the fiqh materials, then the teacher demonstrated the procedure of thawaf, and he started the thawaf from southern corner of the cube, and circulated the cube to the left while reciting the prayer *subhanallah wal hamdulillah walailaha illallah wallahu akbar* until he finished the first round, and he kept repeating the it until the end of seventh round. All students followed the way or steps their teacher did. Upon finishing the thawaf, they continued with the procedure of *sai* by gently running in front yard of their school from west to east round trip. The students seemed to enjoy the procession and none of them looked tired or exhausted (Observation, November 4, 2015). With that said, direct observations inside and outside the classroom reveal that the students positively and enthusiastically responded to the fiqh lessons delivered through practice and with media support.

Second, the results of interviews with students show the enthusiasm. The researcher asked two student respondents regarding the topics of bathing and praying the corpse as well as hajj and umrah. According to the students named Erlan Akmarin and L. Kaspul learning with media support as they practiced helps them understand the lessons promptly and retain them longer in memory compared to the lessons delivered without concrete media (Interview, November 6, 2015). The testimony of the two students

provides Islamic educational institutions with insights that learning with demonstration method and with media support helps improve students understanding of the lesson carried out and lengthen their memory of the lesson. This finding supports the afore mentioned theses of scholars (Dale, 1969; Darajad, 1995) that learning process accompanied with media increases the students' understanding and retention up to 90 percent of the whole material content. A similar result can be achieved when the students are taught with demonstration and practice through seeing, saying, hearing, and doing. This learning strategy helps students to intake the lesson between 70% and 90% (Dale, 1969).

Fiqh Learning with Media Support Increases Students Understanding and Lengthen Their Retention

There are two approaches that can provide evidence that media-based fiqh learning can increase students understanding to a significant extent extend their memory. The approaches include qualitative approach through an oral test and quantitative approach through a written test or questionnaire.

Tabel 1:
The result of an oral test taken by students at MAN 2 Mataram

No.	Name	Score
1	Lalu Kaspul	100
2	Erlan Akmarin	100
3	Muh. Iqbal	100
4	Ulyatul Avipa	100
5	Nanda Nursabrina	90
6	Rodiani Rahmatia	90
7	Mashhabur Rahmi	90
8	Feron Puan Rasmadina	90
9	Ahmad Munir	80
10	Farid Wajdi	80
Average		92

Qualitative-wise, in order to obtain results of summative evaluation on the topic of hajj and umrah as well as bathing and praying the corpse, the researcher gave an oral test to ten students. The test contains four open-ended questions that follow. (1) How would you bathe the corpse? (2) How would you pray the corpse? (3) What do you recite in the prayer for the corpse? (4) If you are about to make thawaf, from which corner are you going to start (while pointing to the book corners as a substitute of Ka'bah)? (5) What are the pillars (rukun) of hajj and the conditions of umrah? Those 10 students could answer the test correctly and accurately. These questions were administered a month after the students learned and practiced the topics. The table above presents the students' scores on the test.

The above scores indicate that fiqh learning on the topics of *hajj* and *umrah* as well as bathing and praying the corpse can be effectively taught through demonstration and practice with the support of relevant media. Both topics demand clear and accurate understanding, thus demonstration and practice can eliminate the possible misunderstanding on the side of the students. Through demonstrative and applicative strategies, students have better understanding and longer retention of the lessons. It is evidenced in that although two years have past, the students can still recall the lessons and answer the questions correctly, accurately, and fluently. Even one of the students tested could explain how to pray the corpse in detail by enumerating the number of takbirs in the prayer, reciting a series of invocations in the prayer (including Al-Fatiha (the opening chapter of Quran), salawat for the Prophet Muhammad, special invocations for the deceased), distinguishing certain pronouns for female deceased (*haa*) from those for male (*hu*), and reciting general invocations in the end of the prayer (Oral test, August 3, 2017).

This result contrasts the result of similar research conducted at another madrasah (MAN 1 Mataram) with the same test and the same number of respondents or testees (Oral test, August 10, 2017). The test result shows none of the students (0 out of 10)

could answer the questions correctly, especially on applicative part of the test. They could answer few theoretical questions, or questions that require verbal answers. This comparison is intended to provide further evidence that the absence of media in learning results in lower comprehension and shorter retention of the lessons on the side of the students. Conversely, media use accompanied with demonstration and practice yields an increase in students understanding and retention of the lesson.

Quantitative-wise, in order to obtain the results of the summative assessment on the topics being discussed, the researcher distributed questionnaires to 12th grade students three times, namely on April 4, 10, and 12 2018 respectively. The questionnaire contains 10 questions regarding the topic of hajj and umrah as well as bathing and praying the corpse. The questionnaire was randomly distributed. The researcher found 94 students filled out and returned the questionnaire. In general, there were two questions that nobody could correctly answer. They are related to the order of the pillars of hajj and umrah and the minimum number of lines (*shaf*) recommended for praying the corpse. The average score for the questions is 75; the lowest score is 50 recorded by four respondents; and the highest score is 90 recorded by 16 students. Nobody scored below 50. The table below reveals the scores the students recorded on the questionnaire.

Table 2:
Questionnaire scores of 12th grade students at MAN 2 Mataram

No.	Number of students	Scores obtained
1.	16	90
2.	36	80
3.	24	70
4.	13	60
5.	4	50
Total	93 students	Average: 75

The average score 75 on the table above indicates that the process of fiqh learning using demonstration and practice with the

support of media is instrumental to increasing students understanding of the lesson and retaining it. This finding reinforces the result of research Ahmad Sabri and Gusmaneli (2015) that the using of media in learning Fikh to Islamic Education Departement Eduation and Teacher Faculty of IAIN Imam Bonjol Pandang. This supports Edling's theory as quoted by Sadiman (2014:26) that the students can learn from media stimulus, especially the media that provides two-dimensional learning experience that covers direct experience with human beings and physical objects. It means that Islamic teachers, especially fiqh teachers have creatively made use of media in explaining their lessons. As a result of the media stimulus, the students can understand the lessons quite easily and they have double experiences, namely the experience of learning the content delivered by the teacher and the experience of how to use the media. Considering its positive impact on learning, the use of media becomes very important. If it is neglected, it is highly likely that the students understanding of the lesson will be lower (Kompas, April 30, 2010).

Relative higher score from the questionnaire indicates that media-based fiqh learning practiced at SMAN 2 Mataram has increased students understanding and elongated their memory of the lessons. It cannot be separated from the role of teachers in implementing the demonstrative-applicative method and the use of media in teaching. Not only can the teachers use lecturing method, but they can also use demonstration and practice with media the support of media. Hence, this is a great achievement of Islamic teachers in delivering their lessons and obtaining educational goals. According to W. Owen Cole, religious studies have to be taught through experience with media because media can create more concrete image of abstract events such as old stories as opposed to illogical fictions (Hull, 1982: 174). Al-Shaibany further elaborates that Islamic learning method can be characterized as having concrete elements with certain principles. The principles include varying elements such as learning motivation, learning needs and

interest, learning goals or objectives, learner's maturity stage, individual characteristics of the learners, the opportunity for practical experiences, comprehension, relations, integration of experiences, continuity, originality, innovation and freedom of thought, and educational process as an enjoyable experience for learners (al-Shaibany, 1979: 85).

Similarly, Paul W. Fueter argues that Islamic learning process requires practical examples or direct comparisons. Also, religious study materials should be relevant with the students' religious experience. The teachers have to use media such as pictures, movements, proverbs, and aphorism. Fueter even offers Bibel learning pattern using media such as prints, graphic, pictures, paintings, cartoon and caricatures, plays, music and recordings, illustration with rhythm and slides (Hull, 1982:188). The research by Allan Paivio reveals that in order to reproduce or recall from memory the use of media as verbal imagination is more effective than the use of either imagination or verbal only (Hill, 2009: 291). Research by Colin Rose et al. confirms the above finding that human brain store information in long-term memory more effectively when they are aware and relaxed (Rose, et al., 2007:15).

Conclusion

Media-based fiqh learning accompanied with demonstration and practice methods can directly increase students understanding of the lessons, extend their memory of the lesson to a significant extent evidenced in the students ability to recall the topics of hajj and umrah as well as bathing and praying the corpse two years after they took the lessons. Therefore, it is highly recommended that Islamic educators, especially fiqh teachers use a variety of media and employ varying methods or techniques in delivering their lessons to help students engage more in the process, understand better, and retain much of the lesson taught. In line with efforts of the teachers to improve their performance, schools or educational institutions are supposed to help teachers by providing adequate media and other learning facilities relevant to the topics or

characteristics of the subject matters taught at school. The integration of highly dedicated, competent and creative teachers and adequate and relevant media and other learning facilities provided by the school will surely help school to realize its institutional goals and the goals of Islamic and national education in general.

This conclusion is differ from the result of as founded Wim Wardekker dan Shiebren Meidema (2001) that students were able to reconstruct and find mean or wisdom with rational concrete by themselves of religious teaching as result of their experience and learning.

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