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THE REFERENCE QUALITY AND CONTEXTUALITY OF ISLAMIC EDUCATION MATERIALS FOR THE ELEMENTARY SCHOOL

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Abstrak

Kata Kunci:

Tafsir Al-
Qur'an,
Pendidikan
Agama Islam,
Bahan ajar,
Pembelajaran
kontekstual

Selama ini, studi terhadap pengembangan bahan ajar didominasi pada orientasi pedagogis untuk mengembangkan tujuan, strategi, dan evaluasi pembelajaran. Belum banyak dilakukan studi terhadap struktur keilmuan materi yang diajarkan. Studi ini mencoba memetakan hubungan bahan ajar pendidikan agama Islam pada sub-bab materi Al-Qur'an dengan sumber rujukan kitab tafsir Al-Qur'an yang otoritatif. Pengujian bahan ajar pendidikan agama Islam dari aspek sumber rujukan yang digunakan untuk memastikan mutu materi yang diajarkan. Dengan fokus studi pada analisis materi mengenai kisah dan teladan Nabi Adam dan Nabi Ayub, melalui metode analisis wacana kritis terhadap bagaimana sumber rujukan itu digunakan dan bagaimana konteks materi yang disajikan, hasil studi menunjukkan bahwa bahan ajar materi pelajaran agama Islam mengenai sub-bab kisah Nabi Adam dan Nabi Ayub tidak merujuk pada kitab-kitab tafsir Al-Qur'an. Model pejelarasannya pun bersifat tekstual. Nilai-nilai keteladan yang diambil pun bersifat parsial, seperti taubat Nabi Adam dan kesabaran Ayub. Sehingga studi ini merekomendasikan agar pengembangan bahan ajar pendidikan agama Islam pada bab kisah para Nabi seharusnya merujuk pada kitab tafsir yang otoritatif agar materi yang disajikan lebih kaya, bermutu, dan aktual.

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Abstract
Keywords:

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Teaching
materials,
Contextual
learning

Studies on the development of teaching materials have been dominated by a pedagogical orientation to develop learning objectives, strategies, and evaluation. Not many studies have been carried out on the scientific structure of teaching materials. This study tries to examine the relationship between Islamic education teaching materials in the sub-chapter of Al-Qur'an based on the authoritative Qur'anic exegesis. Studying Islamic education teaching materials from the reference sources aims to ensure the quality of the teaching materials. By focusing the study on analyzing the materials about the stories and models of the prophet Adam and Ayub, through the critical discourse analysis method on how the sources are used, and how the context of the material is presented, the results of this study reveal that the materials teaching of Islamic education, about the story of prophet Adam and Ayub, do not refer to the books of Qur'anic exegesis. The explanation model is textual. Partial values are provided, such as the repentance of the prophet Adam and the patience of Ayub. Therefore, this study recommended that the development of Islamic education teaching materials in the chapter of the prophet stories refer to the authoritative Qur'anic interpretation books so that the materials are richer, better in quality, and actual.

Introduction

The teaching materials of Islamic education in public schools, such as Elementary School, High school, and University practically have limited time allocated. It combines four religious materials, which are Qur'an and hadith, *fiqh*, theology, and Islamic history. The purpose of Islamic education subject, especially on the sub-discussion of the contents of the Qur'an is to teach the students about Qur'anic verses and its interpretation related to certain themes, such as faith, good deeds, the story of prophets, and so on. The teaching of fundamental values of religion is expected to build students' character with faithful, devoted, and noble characters. Even though the purpose of teaching Islamic education is exceptionally high, but the current practice in the learning process remains conventional. The teaching practice only provides partial information. Students receive information from the teachers through memorizing the concepts or new principles without synchronizing them with the concepts within the cognitive structure, which they tend to do memorization.¹

¹ Hanik Yuni Alfiyah, "Aplikasi Paradigma Konstruktivistik Model Kooperatif STAD untuk Meningkatkan Kualitas Pembelajaran PAI di Kelas IV SD Taruna Surabaya," *Jurnal AL-A'RAF*– Vol. XVII, No. 2, December 2020

The construction of the Islamic education materials can present the lesson and religious values that might immensely become the character and life principles of the students. Natsir stated that teaching materials could be used as a tool for learning assessment of both teachers and students in the level of knowledge (cognitive), attitudes (affective), and skills (psychomotor), which is synonymous with faith, science, and deed in Islam.² The learning materials of Islamic education which cover the doctrinal, textual teachings and values of religion promote that the religious practice identical with individual piety, not social piety. The learner character produced will tend to be disunited, fragmented (split personality) between religious teachings and the values of social relations. Someone might look pious in religion, yet he or she is not necessarily better in the social, political, economic, or other kinds of interaction.

The interpretation of the Qur'an, which has been referred to as the Islamic education reference, lies into two trend approaches, which are textual and contextual. The textual approach views that the text of the Qur'an is fixed and the meaning within is normative, following to the understanding of the previous generation, the Prophet, and companions (*ma'tsur*). The assumption causes the tendency of the work of interpretation from generation to generation to only keep the stability of the normative meanings of the Qur'an, especially those related to the verses of the ethics or laws. The textual approach of Qur'anic interpretation presents an understanding of the doctrinal meaning of the Qur'an, not contextual and actual.³

Pendidikan Agama Islam 02, No. 02 (2014): 234–72, <https://doi.org/10.15642/jpai.2014.2.2.233-272>.

² M Natsir, "Pengembangan Pembelajaran Fikih Kelas X Madrasah Aliyah dalam Model Dick & Carey," *Jurnal Pendidikan Agama Islam* 5, no. 1 (2017): 44, <https://doi.org/10.15642/jpai.2017.5.1.44-67>.

³ Conservatism in tafsir derives from the ideological view that the problem of the meaning of a sign (word) is not the result of the relationship between words and reality, yet what is decided by the authorized party to interpret the word. *Tafsir bi al-Ma'tsur*, for example, has determined the order of the authorized scholars to interpret the Qur'an, from Allah to the Qur'an itself, the prophet Muhammad, and those who witnessed the revelation of the Qur'an or the companions of the Prophet. The interpretation by the authorized scholars

Contextual interpretation attempts to contextualize the meaning of the Qur'an revealed 14 Centuries ago to the current conditions of society. The Qur'an has two dimensions of meaning, historical and contemporary meaning. Historical meaning refers to the era of the Prophet and the early generation of Islam. While contemporary meaning refers to the context related to society today.⁴ The contextual interpretation is bringing the Qur'an into the earth, which means actualizing the Qur'anic message into social transformation today, and to what extent the Qur'an can transform society.⁵

The contextual interpretation model of the Qur'an is more relevant to the spirit of teaching material development of Islamic education to explore religious teachings at school. Teaching material is a set of facility or learning tools containing the learning materials, methods, limitations, and evaluation system designed systematically and attractively to achieve the expected goals.⁶ The components of the teaching materials are dynamic, and they require regular innovation to follow the development of the era contextually.

A study on the Islamic education materials for an elementary school had been conducted by experts based on various approaches, such as historical,⁷ teaching material development (research and development),⁸

must be referred to as guidance. See Anwar Mujahidin, *Pemurnian Tafsir Surat Al-Fatihah, Analisis Struktural Terhadap Pemikiran Ibn. Katsir Dalam Karyanya Tafsir Al-Adzim* (Yogyakarta: Suka-Press, 2013), 96.

⁴ Abdullah Saeed, *Paradigma, Prinsip, dan Metode Penafsiran Kontekstual atas Al-Qur'an*, trans. Ari Henri Lien Iffah Naf'atu Fina (Yogyakarta: Baitul Hikmah Press, 2016), 230–31.

⁵ Sahiron Syamsuddin, *Hermenutika dan Pengembangan Ulumul Qur'an* (Yogyakarta: Pesantren Nawesea Press, 2017), 7.

⁶ Sitti Jauhar, "Pengembangan Bahan Ajar Ips Berbasis Pendekatan Sains Teknologi Masyarakat (STM) untuk Meningkatkan Kreativitas Siswa di Sekolah Dasar," *JIKAP PGSD-Jurnal Ilmiah Ilmu Kependidikan* 2, no. 2 (2018).

⁷ Luthfi Khairul Fikri, Wahyu Wibisana, and Munawar Rahmat, "Perkembangan Pendidikan Agama Islam (PAI) di Sekolah Dasar Tahun 1945-1966," *TARBAWY: Indonesian Journal of Islamic Education* 2, no. 2 (2015): 172, <https://doi.org/10.17509/t.v2i2.3454>.

⁸ Hujair AH. Sanaky, "Reserach and Development Bahan Ajar Pendidikan Agama Islam di Sekolah Dasar Luar Biasa Tuna Grahita Ringan (C) SLB Bhakti Kencana Berbah Sleman Oleh Hujair AH. Sanaky Dkk.," *Millah* XIII, no. 2 (2014), <https://doi.org/DOI:https://doi.org/10.20885/millah.vol13.iss1.art4>; Fadriati, "A Model of Discovery Learning-Based-Text Book of Character and Islamic Education: An Accuracy Analysis of Student

and content analysis approach.⁹ However, the correlation of the Islamic education materials and the primary references, such as *tafsir*, hadith, and *fiqh* has not been much considered by those approaches. Meanwhile, the teaching materials for Islamic education, especially related to the Qur'an, hadith, and *fiqh* are much closely associated with authoritative references. Hereby, it needs certain concern, to guarantee the quality, accuracy, and contextuality of the materials presented. Whether the current materials refer to authoritative sources or not, it needs to be examined its quality, accuracy, and contextuality.

This study focuses on analyzing the Islamic education materials in the Elementary School grades IV and V about the story and model of prophet Adam and Ayub. It examines two major questions: how is the structure of the Islamic education materials in the Elementary School grade IV and V about the story and model of Prophet Adam and Ayub, in terms of the material depth and Qur'anic interpretation referred; and how is the contextuality of the materials about the story and model of prophet Adam and Ayub.

The fact that the current research focuses on the sub-chapter of the prophet histories is based on two reasons. The first, the story of the prophets is one of the delivery styles of the message in the Qur'an, which has become one of the Qur'anic interpretation scholarly study focuses called *qasas Al-Qur'an*.¹⁰ The histories provided in the Qur'an had been studied by the scholars of Qur'anic exegesis with some methods and patterns, that various interpretations of the Qur'an related to the histories were found. One of the scholars who focuses on examining the Qur'anic interpretation of the histories is the fact that the sources used are not accurate, such as the histories of *israiliyat* verses.¹¹ The second, story is one

Book in Elementary School," *JURNAL TA'DIB* 20, no. 2 (2017).

⁹ Abdul Mughis, Syamsul Arifin, and Syamsudin Lubis, "Analisis Isi Kurikulum PAI dan Kemampuan Dasar Siswa Kelas III SDN Kelapa Gading Timur Jakarta Utara," n.d.

¹⁰ Mannā' al-Qathān, *Mabahits fi 'Ulum al-Qur'an* (Riyadh: Mansyurat al-'Ashr al-Hadits, 1973), 306.

¹¹ Ahmad Levi Avivy, Jawiah Dakir, and Mazlan Ibrahim, "Israiliyat Interpretive Literature of Indonesia: A Comparison between Tafsir Marah Labid and Tafsir al-Azhar,"

of the methods of the Qur'an to guide and to realize the educational goal of delivering and strengthening *dakwah Islamiyah*.¹² The Prophet's story in the Qur'an is not just about faith and infidelity, goodness and badness, truth and falsehood, but an inspiration to think and to act.¹³ The parables and histories of the Prophets presented in the Qur'an are one of the ways to present the main messages about truth. The histories contain religious messages implied within.¹⁴ The actual and contextual interpretation of the story is highly prominent, in line with the objectives of the Qur'an.

This study employs library research, wherein the data are collected through the documentation method. The data are the materials in the handbooks of Islamic education for Elementary School grades IV and V published by the Center for Curriculum and Books of the Ministry of Education and Culture. The data collected are then classified, presented in the data presentation, and analyzed with the text analysis method and explanatory analysis approach, which means describing and criticizing the substance of the contents according to categories in the research problem.¹⁵

Contextual Interpretation

The relationship between the Qur'anic text and the cultural context has become the focus of contemporary Qur'anic scholarly studies. The meaning of a text is generated by the complex relationship between text, author, reader, and the environment around it. The relationship among

Mediterranean Journal of Social Sciences MCSER Publishing 6, no. 3 (2015).

¹² Abdul Mustaqim, "Kisah Al-Qur'an: Hakekat, Makna, dan Nilai-Nilai Pendidikan," *Ulumuna; Jurnal Studi Keislaman*, vol.15, no. 2 (2011): 271, <https://doi.org/10.20414/ujs.v15i2.199>.

¹³ M. Faisal, "Interpretasi Kisah Nabi Musa Perspektif Naratologi Al-Qur'an," *ISLAMICA: Jurnal Studi Keislaman* 11, no. 2 (2017): 367, <https://doi.org/10.15642/islamica.2017.11.2.365-392>.

¹⁴ M. Yaser Arafat, "Analisis Antropologi-Struktural Kisah Musa dan Khidzir dalam Al-Qur'an," *Al-A'raf: Jurnal Pemikiran Islam dan Filsafat* 15, no. 2 (2018): 236, <https://doi.org/10.22515/ajpif.v15i2.1425>; Matswah, Akrimi, "Pendekatan Kritik Naratif A.H. Johns terhadap Narasi Dialog Dalam Surah Yusuf," *SUHUF Jurnal Pengkajian Al-Qur'an Dan Budaya* 11, no. 1 (2018): 152, <https://doi.org/10.22548/shf.v11i1.308>.

¹⁵ Sahiron Syamsuddin, *Tafsir Studies* (Yogyakarta: eLSAQ, 2009), xvi.

the elements has invited experts to examine and to produce several perspectives on the meaning of a text. Based on its meaning pattern, the interpretation of the Quran can be classified into three categories: *first*, the school of quasi-objectivist-conservative, which refers to the view that Qur'anic teachings should be understood, interpreted, and applied to the situation, in which the Quran is revealed to the prophet Muhammad and delivered to the early Muslim generations. This view has a significant tendency to hold a literal understanding of the Quran.¹⁶

The *second* category is subjectivism. Every interpretation is entirely the subjectivity of the interpreter. Therefore, interpretive truth is relative so that each generation has the right to interpret the Qur'an according to the development of knowledge and experience at the time it is interpreted.¹⁷ Muhammad Syahrur, the figure who has the most subjective view, stated that interpretive truth lies in the appropriateness of an interpretation to the needs, situations, and the development of knowledge at the time the Qur'an is interpreted. An adagium to which the subjective group holds is *thabat al-nashwa harakat al-mubtawa*, the text of the Qur'an remains, but its content continues to move or develop.¹⁸

The *third* category is the progressive quasi-objectivism. This tradition has similarities to the traditionalist quasi-objectivist view in that today's interpreters are still obliged to explore the original meaning, by using exegesis methods as well as other methodical tools, such as information on the macro-historical context of the Arab world during the decline of revelation, theories of modern linguistics, literature, and hermeneutics. Nevertheless, they think that the original meaning is historical only as an early foothold for the reading of the Qur'an in the present. Literal meanings are no longer seen as the main message of the Qur'an. Today's Muslim scholars must also try to understand the meaning behind literal messages. Therefore, the meaning behind this literal message

¹⁶ iron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qura'an*, 54–55.

¹⁷ Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qura'an*, 55–56.

¹⁸ Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qura'an*, 57.

must be implemented in the present and the future.¹⁹

The third category is a middle-way perspective which accommodates the spirit of grounded Qur'an so that the meaning has its contemporary context. However, it does not leave the meaning generated by the early pioneers, from which the Qur'an was first revealed. Thus, the contextual understanding of the Qur'anic verses means understanding the Qur'an based on its relation to the events and situations when the verses were revealed, and to whom and for what purpose the verses were revealed for today's society. Contextual interpretation understands the Quran in its historical and etymological context, then projects it to the present situation to bring social phenomena into the objectives of the Qur'an.²⁰

The contextual interpretation implemented in Islamic education subject needs to be adjusted to the Qur'an as not only a source of moral inspiration but also the highest reference for problem-solving in everyday life that increasingly complex and challenging. The contextual meaning of the Qur'an will prevent split personalities, which in turn causes the development of morality among Muslims. They become technical players in religion, but religious spirits are rarely used intensely.²¹

Teaching Materials

Teaching materials are a set of learning tools that contain learning materials, methods, limitations, and ways to evaluate systematically and attractively designed to achieve the expected goals, achieving the competence or sub-competence with all of its complexity. Teaching materials should be designed and written under instructional rules because they will be used by the teachers to help and support the learning process. Teaching materials will make it easy for teachers to guide students in the

¹⁹ Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qura'an*, 58.

²⁰ Muhammad Hasbiyallah, "Paradigma Tafsir Kontekstual: Upaya Membumikan Nilai-Nilai Al-Qur'an," *Al-Dzikra: Jurnal Studi Ilmu Al-Quran dan Al-Hadits* 12, no. 1 (2018): 32, <https://doi.org/10.24042/al-dzikra.v12i1.2924>.

²¹ Muhammad Fahmi, "Pendidikan Islam Perspektif Fazlur Rahman," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 2, no. 2 (2014): 273–98, <https://doi.org/10.15642/jpai.2014.2.2.273-298>.

learning process, and allow the students to gain new knowledge from all sources or references. Teachers' explanation, which has long been perceived as the only source of knowledge, will diminish.²²

There are four types of teaching materials. They are (1) printed materials, such as books, handouts, modules, student worksheets, brochures, leaflets, wall charts, photographs or drawings, and models; (2) listening materials, such as cassettes, radios, vinyl discs, and audio compact disks; (3) visual and listening textbooks, such as video compact disks and movies; and (4) the interactive teaching materials, such as interactive compact disks.²³ While teaching material at least includes; learning instructions (teacher/student instructions), competencies to be achieved, contents of learning material, supportive information, exercises, worksheet, evaluation, and evaluation feedback.²⁴

The development of teaching materials should take into the principles of learning, including; the easy materials to understand the difficult ones, from the abstract to the concrete. Students will have a better understanding of a certain concept if the explanation starts from something easy or concrete, something that is real in their environment; and repetition will sharpen students' understanding. In the learning process, repetition is needed so that students would have a better understanding of the concept.²⁵

One of the teaching materials is a textbook, which is a handbook for a subject written and compiled by the experts in the related field, meeting the rules of a textbook, and officially published and disseminated (Kep. Mendiknas No.36/D/O/2001, Article 5 Verse 9). Handbooks are different from textbooks, as they are organized based on specific

²² Sitti Jauhar, "Pengembangan Bahan Ajar IPS Berbasis Pendekatan Sains Teknologi Masyarakat (STM) untuk Meningkatkan Kreativitas Siswa di Sekolah Dasar," 61.

²³ Sitti Jauhar, "Pengembangan Bahan Ajar IPS Berbasis Pendekatan Sains Teknologi Masyarakat (STM) untuk Meningkatkan Kreativitas Siswa di Sekolah Dasar," 61.

²⁴ Sitti Jauhar, "Pengembangan Bahan Ajar IPS Berbasis Pendekatan Sains Teknologi Masyarakat (STM) untuk Meningkatkan Kreativitas Siswa di Sekolah Dasar," 61.

²⁵ Sitti Jauhar, "Pengembangan Bahan Ajar IPS Berbasis Pendekatan Sains Teknologi Masyarakat (STM) untuk Meningkatkan Kreativitas Siswa di Sekolah Dasar," 61.

provisions related to student learning. Handbooks are compiled to meet the needs of students, to fit the characteristics of students, and to plan the student learning activities. Handbooks or teaching materials are systematically arranged, and they can be used by teachers and students in the learning process. They have a systematic structure and sequence, explain basic competencies and indicators of achievement in each material to motivate students to learn and to anticipate the learning difficulties. After presenting the material, they are followed by exercises and summaries. In general, they are oriented to the students individually, independently, systematically, and completely.²⁶

The function of handbooks is to be used as a guide for learning activities and to make it easy for the students to understand certain materials. The handbooks are also used as a guide for conducting certain activity-based learning, where the contents are designed and equipped with examples of activity sheets. So, the students can do observation and other various learning activities. Handbooks also have a function to activate students in learning through observing, questioning, trying, reasoning, discussing, and improving their communication skills between friends and teachers. The teacher can enrich the material and other activities based on the learning objectives.²⁷

Story of the Prophets in the Islamic Education Materials

The material in this study refers to a book entitled, "Pendidikan Agama Islam Kelas IV Sekolah Dasar, written by Sekar Galuh Endah Pinuji Lawuningrum and Nurwahid, Jakarta: Pusat Kurikulum dan Perbukuan, Kementerian Pendidikan Nasional, 2011". While the subject of its analysis is the materials in chapter 3, about the story of the Prophet Adam.²⁸

²⁶ Fadriati, "A Model of Discovery Learning-Based - Text Book of Character and Islamic Education: An Accuracy Analysis of Student Book in Elementary School," 189.

²⁷ Fadriati, "A Model of Discovery Learning-Based - Text Book of Character and Islamic Education: An Accuracy Analysis of Student Book in Elementary School," 190.

²⁸ Sekar Galuh Endah Pinuji Lawuningrum and Nurwahid, *Pendidikan Agama Islam*
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The material presentation begins with the chapter title, details of the learning objectives, images of *Ka'aba* as an illustration, introduction, and keywords. The next is the main discussion divided into several sub-chapters. The first sub-chapter is about the origin of the prophet Adam. The explanation begins with the importance of faith in the Apostles, the introduction to the creation of the first man followed by the presentation of the verse from Al-Baqarah 30 and its translation. This verse reported that Allah told to the angels about His will to create humans. They worried that these creatures would later rebel against His provisions and destroy the earth. Allah created Adam out of a lump of dry clay and black mud. Then the spirit is blown into it. So, he can move and become a perfect human. This explanation is strengthened by another verse, Al-Hijr 26.²⁹

After the prophet Adam was created, Allah commanded all the creatures in heaven to prostrate and witness the majesty of Allah. Only the devil disobeyed Allah's orders because he felt that he was nobler, superior, and greater than prophet Adam. He felt that he is created from fire, while the prophet Adam is just created from dirt and mud. Pride in his origins makes him arrogant and unwilling to prostrate himself in honor of the prophet Adam. Because of his arrogance, Allah punished the devil by driving him out of heaven and removing him from the ranks of the angels with a curse that would stick to them until the end of the world.

The devil proudly accepted the punishment and asked Allah to give him eternal life until the end. Then, Allah granted his request. Without saying thanks and gratitude for the guarantee, the devil even threatened to mislead Adam so that he was expelled from heaven. The devil also vowed to persuade Adam's children and grandchildren in various ways to leave the straight path and take the wrong path with him.³⁰

untuk Sekolah Dasar Kelas IV (Jakarta: Pusat Kurikulum dan Perbukuan Kementerian Pendidikan Nasional, 2011).

²⁹ Sekar Galuh Endah Pinuji Lawuningrum and Nurwahid, *Pendidikan Agama Islam untuk Sekolah Dasar Kelas IV*, 27.

³⁰ Sekar Galuh Endah Pinuji Lawuningrum and Nurwahid, *Pendidikan Agama Islam untuk Sekolah Dasar Kelas IV*, 27.

The next material is the second sub-chapter entitled, "Satan's Deception against Adam." It is explained that Adam was given a place by Allah in heaven, and for him was created Hawa to accompany, become a lifetime friend, eliminate loneliness, and complete his nature to produce offspring. Allah created Hawa from one of the left ribs of prophet Adam, while he was asleep, so when he was awake, Hawa was already by his side. Prophet Adam felt happy and grateful to Allah with the presence of Hawa. Allah destined Hawa to be the wife of Prophet Adam. All-day, they rejoiced in the garden of heaven. Both could enjoy heaven. They may eat whatever was available in heaven. There was only one thing Allah forbade. They were not allowed to eat *kebuldi* (the forbidden fruit). Allah forbids them to approach the fruit. This explanation is followed by the mention of the word of Allah in the Qur'anic verse, *Al-Baqarah*, 35.³¹

Following the devil's threat when he was expelled by Allah from heaven due to his defiance, the devil began to plan to mislead the prophet Adam and Hawa, who lived happily in heaven. The devil persuaded Adam and Hawa that he was their friend, who wanted to give advice and guidance for their good and happiness. All means and subtle words were used by the devil to persuade Adam and Hawa. He whispered to them that Allah forbade them to eat the *kebuldi* fruit because they would live eternally as angels when they ate it. The persuasion was continually given to Adam and Hawa until they were finally persuaded and ate the *kebuldi* fruit. So, they violated the provisions of Allah, and that prophet Adam and Hawa were sent down to earth. The explanation is strengthened by mentioning the Qur'anic verses, *Al-Baqarah*, 36.³²

Apart from the prophet Adam and Hawa, the devil was also expelled from heaven and had to live on earth. When prophet Adam and Hawa came down from heaven, both of them were in far apart places. They were

³¹ Sekar Galuh Endah Pinuji Lawuningrum and Nurwahid, *Pendidikan Agama Islam untuk Sekolah Dasar Kelas IV* 28.

³² Sekar Galuh Endah Pinuji Lawuningrum and Nurwahid, *Pendidikan Agama Islam untuk Sekolah Dasar Kelas IV*, 29.

separated for 300 years. The two of them searched each other and wandered from one place to another. Finally, they were gathered by Allah in a place, *Jabal Rahmah*. The explanation is accompanied by a photo of the Jabal Rahmah monument in Mecca, Saudi Arabia. The explanation in the next paragraph that Adam and Hawa were facing a new way of life that was far different from heaven. They have to live in this world with joy and sorrow and will have mankind with a variety of natures and characters. Men who have different skin colors and intelligence, who will group into tribes and nations. Then, from time to time, Allah sends His prophets and messengers to lead His servants on straight paths to get to His pleasure and gain happiness in this world to the hereafter. In the end, the story of Adam is ended with an evaluation by practicing five (5) questions related to the story of Adam.³³

The next chapter is entitled, "getting used to having good behavior". The explanation begins with the learning objectives, illustration pictures, introduction, and keywords. The first sub-chapter is entitled, "Modelling the Penitential Behavior of the Prophet Adam." The previous chapter has learned about the story of Adam. Adam was the first human being as well as the first Prophet created by Allah. Then, after that Allah created Hawa to accompany Adam. In the story of prophet Adam, Adam and Hawa have violated what Allah commanded, by approaching and eating the forbidden fruit. Adam and Hawa were successfully persuaded by the devil, so they were removed from heaven. Adam deeply regretted the deeds he had done. Then, Adam asked for forgiveness and immediately repented to Allah. The next part is the speech of repentance of the prophet Adam as written in the Qur'anic verse, *Al-A'raf*, 23.³⁴

The repentance of the prophet Adam is a commendable behavior that must be exemplified. When we offend someone, we have to

³³ Sekar Galuh Endah Pinuji Lawuningrum and Nurwahid, *Pendidikan Agama Islam untuk Sekolah Dasar Kelas IV*, 30.

³⁴ Sekar Galuh Endah Pinuji Lawuningrum and Nurwahid, *Pendidikan Agama Islam untuk Sekolah Dasar Kelas IV*, 40.

immediately apologize to him and ask Allah for forgiveness. Repentance means returning to the right path. A person who repents means a person who returns to the right path. The real repentance is called *nasuha* repentance, which means; regret the bad deeds that have been done; promise not to repeat the bad deeds; asking forgiveness to Allah; asking apologies to humans, and doing the good deeds immediately.

Every Muslim, both men and women must do repentance if they make a mistake. They must follow the repentance of the prophet Adam because the faithful are commanded to repent. Allah loves those people who repent and purify themselves as Allah says in Qur'anic verse, Al-Baqarah, 222. The explanation ends with an illustrative image, a suggestion to follow Adam's repentant behavior, and an evaluation.

The second object of the study is the teaching materials of Islamic education in Elementary School grade V. The teaching material is a book entitled, "*Pendidikan Agama Islam grade V SD* by Bambang Sunan Giri and Siti Rochmaida, Jakarta: Pusat Kurikulum dan Perbukuan, Kementerian Pendidikan Nasional, 2011". Focusing to chapter 3, the story of the prophets of Allah, tells the story of three prophets, such as the prophet Ayub, Musa, and Isa.

Sub-chapter A is the story of Prophet Ayub. The opening paragraph presents an illustrated picture and a brief profile explanation of the prophet Ayub. He is the son of Prophet Ishaq the son of Ibrahim. He is also the brother of prophet Ya'qub. Ayub is a prophet who has many descendants. All of his children are *shaleh*. They all worship to Allah and always behave politely to everyone and happy to help the poor.³⁵

The discussion is divided into three sub-discussions. The first is about the prophet Ayub gets a trial. The second is about the prayer of prophet Ayub which is granted. The third is the answer of Allah for the patience of Prophet Ayub. Seeing the faith and steadfastness of prophet Ayub, the devil was very unhappy. Various ways have been done by the

³⁵ Sekar Galuh Endah Pinuji Lawuningrum and Nurwahid, *Pendidikan Agama Islam untuk Sekolah Dasar Kelas IV*, 41–42.

devil to incite Prophet Ayub. However, all do not work. "It is possible if all the wealth of prophet Ayub runs out, and he will disobey Allah." Said the devil. The devil then asked Allah to allow him to test the prophet Ayub by spending all of his wealth. The devil then destroyed all of Ayub's wealth, but he was unable to beat his faith. Then the devil tested prophet Ayub by calling all of his children. The test also did not discourage Ayub's spirit of worship. The Ayub was then tested by pain.³⁶

Rahmah patiently took care of prophet Ayub. Despite his great pain, prophet Ayub continued to carry out Allah's commandments. He sincerely accepted all the tests that came to him. The tests that came alternately made his wife persuaded by the devil. Ayub reminded his wife to be patient, yet it turned out that she had been seduced by the devil. He eventually left Prophet Ayub. Because of his wife's attitude, prophet Ayub swore that if he recovered later, his wife would be beaten 100 times.³⁷

The next sub-discussion is about the granted prayer of prophet Ayub. The disease of Ayub was getting worse. Finally, Ayub prayed fervently and hopeful to Allah. Ayub prayed to be spared from all calamities. The prayer of the prophet Ayub is mentioned in the Qur'anic verse, Shad 41-43 with its translation. The verse and its translation are not followed by the interpretation and a deeper description. The next sub-discussion is the reward for the patience of Prophet Ayub. This sub-chapter explains that prophet Ayub was then recovered from the disease. Prophet Ayub forgave his wife, Rahmah, and Allah gave more offspring. All these things as an affirmation of Allah's promise in Qur'anic verse, Sad, 42-43; *'Then Allah returned everything and multiplied the number'*. The discussion ended with a wise word and evaluation or practice questions.

Chapter four (4) discusses 'getting used to praiseworthy behavior'. The discussion begins with an introduction, illustrated images, and a

³⁶ Bambang Sunan Giri and Siti Rochmaida, *Pendidikan Agama Islam untuk Kelas V SD* (Jakarta: Pusat Kurikulum dan Perbukuan Kementerian Pendidikan Nasional, 2011), 32.

³⁷ Bambang Sunan Giri and Siti Rochmaida, *Pendidikan Agama Islam untuk Kelas V SD*, 33.

concept map for the discussion to get used to commendable behavior. Prophet Ayub is the Prophet who is well-known for his patience. Despite experiencing many trials and tribulations, prophet Ayub does not complain at all. His faith in Allah has not diminished in the least. Some actions reflect his attitude and behavior, which include believing in Allah wherever and whenever, and being patient when facing hard times. The discussion refers to the hadith of the prophet Muhammad from Abu Sa'id and Abu Hurairah, that "any Muslim who is afflicted with misfortune, misery, despair, sorrow, pain, including being pierced by thorns, surely Allah will atone for his sins with something that befell him". (H.R. Bukhari Muslim).³⁸

An example of the prophet Ayub's behavior is realizing that all his wealth belongs to Allah. As a sign of gratitude, the prophet Ayub becomes more diligent in worship. It reminds us that all worships mean "thanks" to Allah. Prophet Ayub also uses almost all his wealth to help the weak, the poor, the elderly, and poor widows. This example gives us a lesson that we should not have feeling heavy to share our belongings with others. The explanation is closed to the illustration images and evaluations or exercises.³⁹

The Reference and Material Contextuality

The material presented in the Islamic education handbook for Elementary School grades IV and V, about the stories of the Prophets is an explanation from the translation of the verses and its short interpretations on the important points, known as *tafsir ijmal* (global). The presentation of the material is in the form of a narrative so that it becomes a series of stories that are coherent and well-read, by only mentioning the chapters and verses that are the source of the story, but not mentioning the source of reference, either from the commentary book or other

⁴⁰ Bambang Sunan Giri and Siti Rochmaida, *Pendidikan Agama Islam untuk Kelas V SD*, 48–49.

⁴¹ Bambang Sunan Giri and Siti Rochmaida, *Pendidikan Agama Islam untuk Kelas V SD*, 50–51.

sources.

The brief explanation fulfills the demands of material developments that concern the learning principles, including (a) from the easy materials to the difficult ones, from the abstract to the concrete. Here, the students will have a better understanding of a certain concept if the explanation starts from something easy or concrete, something that is real in their environment; (b) repetition will sharpen students' understanding. So, the students would have a better understanding of the concept.

In the discussion of the history of prophet Adam, the material begins with a brief description of Al-Baqarah chapter, verse 30, which is an excerpt from the translation of the verse. After discussing the excerpt, it explains Al-Hijr chapter, verse 26, that human beings are made of dry clay and black mud. The information in Al-Baqarah chapter, verses 31-32 is about Adam who was taught about the names of objects, which were then presented to the angels, that they recognized the supremacy of Adam. The discussion continues until it explains Allah's commandment that all beings, who inhabited heaven prostrated to witness the majesty of Allah. Only the devils disobeyed the command because they felt nobler, superior, and greater than Adam.

The reference for the discussion of Adam's story is the translation and interpretation of Al-Baqarah chapter, verses 30-34. However, the discussion has ignored the content of Al-Baqarah chapter, verses 31-33, which explains the supremacy of Adam after being taught the names of goods by Allah. The discussion does not explain Adam's supremacy in knowledge, that he knows the names of objects which are not familiar to the other creatures, angels.⁴⁰ His persistence and enthusiasm for learning should be highlighted in the discussion. It is the lessons from the story of Adam.

The next paragraph explains the devil's deception against Adam. Prophet Adam was given a place by Allah in heaven, and for him, Eve was

⁴⁰ M. Quraish Shihab, *Tafsir Al-Mishbah, Pesan, Kesan dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2007), Vol 1.149.

created. The explanation that Eve was created from Adam's rib is derived from the hadith of Bukhari and Muslim told by Abu Hurairah. In terms of *sanad*, the hadith is authentic.⁴¹ Concerning the understanding of the content (*matn*) of hadiths, which are considered to be degrading women, more explanation is necessary. Some scholars consider that the hadith about the creation of women from the ribs of men goes against the creation of humans in the Qur'an, but very much following the Bible, the books of Genesis 2/18-33 and 3/20. However, other scholars argue that the hadith does not contradict the Qur'an. It functions as the explainer because it mostly referred to the most expert *mufassir* in interpreting the creation of the first humans, Adam and Eve.

The creation of Eve from Adam's rib does not mean that women are lower in position than men in terms of dignity. It is just a symbol of a relationship that they can complement each other. Therefore, somebody could not possibly live in balance without another. The *salaf* scholars also do not refer to the hadith as the evidence of the superiority of men over women, because Islam has never judged a glory and contempt based on one's origin.⁴² The hadith above confirms that the Islamic education textbook at the Elementary School level, which tells the story of Eve's creation, teaches the negative image of women. The brief explanation showing that Eve is created for the complement can be misunderstood that she was unequal to Adam.

The next material regarding the story of Adam is the prohibition against Adam and Eve from God not to approach a fruit in heaven. The story of the prohibition against Adam and his wife only refers to Al-Baqarah chapter, verse 35. The story of Adam's prohibition to approach the *kebuldi* fruit is also written in Al-A'raf chapter, verse 20 and Thaha chapter, verse 120. Al-A'raf verse 20 tells that Satan whispers to Adam

⁴¹ Syamsul Hadi Untung and Achmad Idris, "Telaah Kritis terhadap Hadis Misoginis," *KALIMAH* 11, no. 1 (2012): 43, <https://doi.org/10.21111/klm.v11i1.483>.

⁴² Syamsul Hadi Untung and Achmad Idris, "Telaah Kritis terhadap Hadis Misoginis," 43.

that if they eat the fruit, they both will live eternally as angels. The purpose of this part is to show that temptation for power and eternal life is the greatest human lust. This understanding is also in line with and strengthened by the information from Thaha chapter, verse 120.⁴³ The affirmation of the Adam story and Satan's temptation in Al-A`raf chapter, verse 20 and Thaha chapter, verse 120 are needed to clarify the explanation of Adam's story in Al-Baqarah chapter. The interpretation that concerns the relationship between the mutually explaining verses will lead the discussion of Adam's story to the very relevant and contextual explanation of human weakness in facing Satan's seduction, so humans become more disciplined in following God's commands.

The explanation of the Adam and Eve stories after violating Allah's prohibition is not followed with important stories about the repentance of Adam and Eve and God's message to them after living on earth.⁴⁴ Whereas, such explanation is highly prominent because repentance is one of the values that can be emulated from the story of Adam and Eve as explained in the next chapter on getting used to praiseworthy behavior. The chapter explains that Adam's figurable example is his immediate repentance. Prophet Adam deeply regretted what he had done. Then, he asked for forgiveness and immediately repented of God.

The next story in the handbook of the Elementary School grade V is Prophet Ayub. It begins with the description of the Ayub's story who was subjected to various trials, from the destruction of his wealth, the death of all of his descendants, and his illness. All of these tests failed to break the prophet Ayub's faith. The disease suffered was getting worse and worse. Finally, he prayed fervently to God. He prayed that he could be free from all calamities. The prayer is mentioned in the Shad chapter, verses 41-43 which is delivered with a translation without further interpretation and explanation.

⁴³ M. Quraish Shihab, *Tafsir Al-Mishbah, Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 5, 48.

⁴⁴ M. Quraish Shihab, *Tafsir Al-Mishbah, Pesan, Kesan dan Keserasian Al-Qur'an*, 166.

The explanation of the prophet Ayub's story in the handbook is quite proportional. According to Quraish Shihab, some scholar's description of Ayub's illness that his flesh fell and his family left him is excessive without any justifiable basis. A prophet is certainly a person who has a sympathetic appearance, and even if he occasionally suffers from the illness, it is not a disgusting disease. Hamka in his interpretation of *Al-Azhar* also reveals several *Israiliyat* stories about the illness of Prophet Ayub. The exaggeration in the stories of *Israiliyat* stories about the affliction of Ayub, according to him, may lead to an irrational attitude towards society.⁴⁵

Chapter four (4) of the textbook describes the praiseworthy habits of the prophet Job which include three acts that reflect his exemplary; Firstly, people must keep their faith in Allah wherever and whenever. Secondly, people have to be patient during getting a test. Thirdly, people must always be grateful for Allah's blessings. The material explanation regarding the belief in Allah in any conditions here is in line with the explanation within *Tafsir Al-Mishbah* Shad chapter, verse 44, which explains that Ayub once vowed to beat a member of his family (in another narration, Ayub swears to against his wife). The family had irritated prophet Job. He regretted his swear, but in terms of *sharia*, the swear must be performed. Allah provides the solution that he does not break the swear by taking a bunch of grass to beat the family.⁴⁶

The next discussion is about the prophet Ayub's patience. The discussion is strengthened by referring to the hadith. The hadith shows that patience is a refrain when something goes wrong. According to some experts, patience includes its three aspects, patience in obeying Allah, leaving His prohibition, and facing the test from Allah. Thus, the discussion about patience has not got deeper and contextual.⁴⁷

⁴⁵ Hamka, *Tafsir Al-Azhar* (Singapura: Pustaka Nasional, 2003).

⁴⁶ M. Quraish Shihab, *Tafsir Al-Mishbah, Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 12, 152-153.

⁴⁷ Sopyan Hadi, "Konsep Sabar dalam Al-Qur'an" (Jurnal Madani: Ilmu Pengetahuan, Teknologi, dan Humaniora, 2018), 49–50, <https://doi.org/10.33753/madani.v1i2.25>.

The final part of the example of the prophet Ayub is about the value of gratitude. It is explained in Ibrahim chapter, verse 7, which describes the three ways to be grateful to Allah: sayings "*Alhamdulillah*", carrying out Allah's commandments and staying away from Allah's prohibitions, and sharing happiness to others, such as giving alms, paying zakat, supporting orphans, and so on. This behavior is realizing that all of Ayub's wealth belongs to Allah. As a sign of gratitude, the prophet Ayub becomes more diligent in worship, and he uses almost all his wealth to help the weak, the poor, and poor widows.

Conclusion

The analysis of the Islamic education materials for the Elementary School grades IV and V about the story and model of prophet Adam and Ayub found, that the source of the Qur'anic interpretation is not optimally used. Some prominent parts in the verses of the Qur'an are not provided in the material, such as the excellence of Adam in science after learning about the names of God, the persuasion of Satan to Adam and Eve to violate the prohibition of God, and the dialogue of Adam and God during his repentance. The materials also do not refer to the Qur'anic interpretation. Hence, it is relatively narrow and potentially biased, such as, the origins of Eve and the values of the story, which only teaches one value, repentance, that we can benefit from. While the story of prophet Ayub provides three values: faith, patience, and gratitude.

The lack of references may lead to the narrow discussion and contextuality of the values delivered. The excellence of Adam and Eve in science and their weaknesses in standing against the desire for eternity and power are ideally relevant to the current context. In which the greed of people towards wealth and position make break the law most of the time, such as corruption and abuse of authority. The suffering experienced by Ayub could be viewed as a test or challenge for believers, so they keep struggling. Patience does not only refer to the context of disaster but also covers all aspects of life in either worship and obedience to God or

implementation of professionalism upon working in their respective fields. Hereby, this study suggests that the relationship of Islamic education materials, especially the sub-chapters of the Qur'an and its interpretation as the primary reference must be studied in-depth, to give the student's understanding comprehensively and contextually.

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