

## ANALYSIS OF ISLAMIC CULTURAL HISTORY MATERIALS IN MI CLASS IV, V, VI

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### Abstract

The purpose of this study was to find and analyze the discrepancy between KMA and the teacher's book in the History of Islamic Culture class IV, V, VI MI. The confusion will more or less reduce the behavior of the success of a learning. and if that happens, the ideals of education to educate the nation's children will be increasingly difficult to realize. Therefore, there is a need for an in-depth analysis of the suitability between the teacher's book and the KMA, which includes aspects of relevance, consistency, and adequacy. This research is included in the type of library research, which uses descriptive analysis techniques. The results of this study indicate that there is a difference between what is in the teacher's book and KMA No. 183 of 2019. Such as misspelling, wrong number writing to editorial writing. Therefore, education still has to improve. Not only from teachers, schools, or students, but also the government who designs maps and directions for education in the future.

**Keyword:** Analysis of subject matter, History of Islamic Culture, Class IV, V, VI MI



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### Introduction

It has become a shared commitment that education has a noble and noble role. This noble character is shown from the role of education which is understood as a means of educating and providing students with provisions to face their future. So that education is considered to play a role in predicting the fate of a person in the future. If a person studies medicine, it is certain that he will become a doctor. If you study at a teacher, it can be predicted that he will become a teacher, and so on. The role of education is so noble that people never feel suspicious of a creature called education (Riyadi, 2010).

This glorification brings the understanding that education is a conscious and planned effort made by educators to students for the transfer of knowledge, and the transfer of value. All individual potentials are actualized through the educational process. So that education is expected to be able to intensify and liberate students. So that when students graduate from school, they are expected to have the ability to adapt and survive quite rapidly.

The essence of the ideals of education, especially Islamic education is the formation of human beings who are faithful, intelligent, creative, and have nobility of character. The main task of education is a conscious effort to deliver people to these ideals. If educational efforts fail in delivering humans towards human ideals that rely on

divine values, then what will happen is the growth of negative and negative behaviors. destructive activities, such as violence, radicalism, fundamentalism, and terrorism, as well as social ignorance, all of which result in universal suffering (Pransiska, 2018).

The religion of Islam which was introduced by the Prophet Muhammad SAW is indeed very focused on character building and developing human potential through educational activities with various methods. Even in the Qur'an, the command to develop education can be seen through verses that reveal that in humans there is some potential for education, both educating or media for the ongoing process of education and teaching, namely in the form of reason, five senses, and heart.

Education is a conscious and planned effort from educators to students in the context of the transfer of knowledge, transfer of values and moral formation. Therefore, in the process, education must be designed in such a way that it can be useful effectively and efficiently (Darmanistyas, 2015). Education is predicted to be at the forefront of solving problems, as well as answering existing problems. Starting from morals, profession, welfare, economy, health, and so on. The main focus or study of this education is the development of the soul and potential of the individual to all his abilities (Utami, 2012).

Education is also one of the pioneers in the formation of scholars who have good morals. Therefore, education must function as it should, namely providing structural insight in accordance with theories or references that can be accounted for, and able to "fertilize" the personality of students. (Ginting, 2016). Welcoming a dynamic and progressive life, it would be very good if the implementation of learning did not only focus on the outer shell or the physical building of a school, but also the main foundation that must be improved, namely the teachers in an effort to improve the quality and achievement of educational goals.

The homework of educational institutions is indeed very heavy, not only focusing on things with the theme of intelligence, but also struggling to shape the character of the nation ('Aziz, 2016). In learning, Islamic Religious Education is considered as one of the strategic concepts in an effort to create students who have humanist and religious character values (Iswati, 2017). Islamic Religious Education apart from being a scientific discipline in the field of education, PAI is also the foundation for achieving the goals of education itself. Because the focus of PAI is not just on insight into religion or religious theory, but more than that, PAI is a science that is applicable or can be applied in social life (Tolchah, 2020).

However, it must be admitted that there are many problems or problems in Islamic Religious Education, especially in conceptual terms. Problems around Islamic Religious Education are things or issues that become obstacles in the process of Islamic Religious Education, either as a scientific discipline, institution or way of life, which is a challenge for every Muslim to find a solution. (Yunof Candra, 2019).

One of the things that need to be considered in compiling the learning process is knowledge about learning itself. As is known, the reference in learning is to use "Decree of The Minister of Religion of the Republic of Indonesia Number: 183 Of 2019 Concerning The 2013 Curriculum of Islamic Religion And Arabic Language Education Lessons In Madrasah".

The 2013 curriculum is believed to be able to encourage the realization of national education goals, namely "the development of the potential of students to become human beings who believe, and fear God Almighty, have noble character, are healthy,

knowledgeable, capable, creative, independent and become democratic and responsible citizens” (Rokhman, 2017).

In supporting the success of an education, facilities are needed that can be a guide in the learning process, one of which is the use of textbooks in the learning process. Textbooks are one of the important components in the 2013 curriculum that are used in the implementation of the learning process. Textbooks are tools used by teachers and students in the learning process. Textbooks will always play an important role in education.

Textbooks are used as a source of information for students and educators that contain materials / materials, so that they can be used to find out what happened in the past, present, and future and can broaden their horizons for their readers and can be an inspiration to get new ideas. new. The use of textbooks can help the learning process in certain subjects, such as the subject of Islamic Cultural History (Muna, 2020). In its journey, theory is often not in accordance with practice. If you look closely, it turns out that there are some discrepancies between the KMA and the teacher's book. The discrepancy includes aspects of relevance, consistency, and adequacy. Which if this aspect turns out to be inappropriate, it will cause confusion in the learning process.

Relevant means that learning materials should be relevant to the achievement of core competencies and basic competencies. Adequacy meaning that the material taught must be adequate, not shallow nor too deep to help students master the basic competencies set. Consistency meaning that if there are five basic competencies that students must master, then the material to be taught must also include five kinds. (Nasional, 2008).

The confusion will more or less reduce the behavior of the success of a learning. and if that happens, the ideals of education to educate the nation's children will be increasingly difficult to realize. Therefore, there is a need for an in-depth analysis of the suitability between the teacher's book and the KMA, which includes aspects of relevance, consistency, and adequacy.

It is hoped that with this analysis, learning will have a clear direction. And if the direction is clear, it is hoped that the goals or ideals of education to educate the nation's children will be realized or achieved in the future. Based on this explanation, the author will try to explain about "Analysis of the Development of Islamic Cultural History Materials at Madrasah Ibtidaiyah" which is expected to be able to add to the scientific treasures and be useful for others.

## **Research Methods**

This research is included in the type of library research, which is to obtain data from library research or related literature, then conduct a theoretical philosophical analysis, draw conclusions and determine its relevance. The implementation of this research refers to the existing literature in order to collect and search for data as a theory and basic foundation, as well as examine various problems from the supporting literature, both from physical books, electronic books, and other literature sources. (Hasan, 2002). The data is then processed by taking into account various points of view and referring to previous research.

The data sources used are divided into two categories, namely, the primary source in this study is the Islamic Cultural History Student Book of MI grades IV, V, VI which uses the 2013 curriculum. Secondary sources in this study are books, relevant and appropriate literature. with the subject matter. Secondary sources here use journals, books, articles, and websites related to Islamic Cultural History MI grades IV, V, VI.

Then the data collection technique is by identifying discourse from books, papers or articles, journals, web (internet), and other information related to the "Islamic Culture History Student Book of MI class IV, V, VI, published by the Ministry of Religion, 2013 Curriculum". The data analysis technique used by the author in this study is descriptive analysis, with the aim of being able to describe systematically and factually about the facts found, then processed and analyzed according to existing procedures.

An analysis of the "Islamic Cultural History Student Book of MI grades IV, V, VI" was conducted to get an overview of the state of the elements of the textbook. The elements have been detailed, selected, classified, compared, and matched according to the elements. After the data is collected, the researchers will process and analyze the data using descriptive analysis. According to Winarno S. descriptive analysis method is an analytical method with an effort to collect and compile a data, then analyze the data (Surachmad, 1990)

## Results

In analyzing the material, the author refers to KMA Number 183 2019 by considering 3 principles, namely: Relevance, Consistency, and Adequacy.

Core Competencies (KI):

- KI-1 Accept and carry out the teachings of their religion.
- KI-2 Demonstrate honest, disciplined, responsible, polite, caring, and confident behavior in interacting with family, friends, and teachers.
- KI-3 Understanding factual knowledge by observing (hearing, seeing, reading) and asking questions based on curiosity about himself, God's creatures and their activities, and objects they encounter at home and at school.
- KI-4 Presenting factual knowledge in clear and logical language, in aesthetic works, in movements that reflect healthy children, and in actions that reflect the behavior of children with faith and noble character.

The following is a table of material analysis in the book "History of Islamic Culture of Madrasah Ibtidaiyah" published by the Directorate of KSKK Madrasah, Directorate General of Islamic Education, Ministry of Religion.

### 1. Class IV MI

| No | Subject matter                  | Time Allocation         | Basic competencies  | Explanation  |
|----|---------------------------------|-------------------------|---|--|
| 1. | Da'wah of the Prophet Muhammad. | 3 TM<br>(5 x 35 minute) | 1.1 Believing in the truth from Allah SWT. although there are many challenges that must be faced as | <b>Irrelevant</b><br>Between the teacher's book and KMA No. 183 In 2019 there are differences in each basic competencies |

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|  |  |  | <p>the implementation of the values of the Prophet's da'wah in the early years of prophethood.</p> <p>1.2 Accustomed to being polite in conveying the truth as an implementation of the value of the Prophet's da'wah.</p> <p>2.1 Be steadfast in the face of trials in conveying the truth as a form of imitating the fortitude of the Prophet Muhammad. and his companions in preaching.</p> <p>2.2 Showing the nobility of morality in conveying the truth as an implementation of the example of the Prophet Muhammad. in preaching.</p> | <p><b>Not Adequacy</b><br/>The number of existing basic competencies is too much and does not match the time allocation</p> |
|--|--|--|--|---|

|    |                                      |                         |  |   |
|----|--------------------------------------|-------------------------|--|---|
|    |                                      |                         | <p>3.1 Know the examples of the fortitude of the Prophet Muhammad. and friends in preaching.</p> <p>4.1 Talking about the fortitude of the Prophet Muhammad saw. and friends in preaching.</p> <p>4.2 Talking about the noble character of the Prophet Muhammad saw. and friends in preaching.</p> |   |
| 2. | Personality of Prophet Muhammad SAW. | 3 TM<br>(5 x 35 minute) | <p>2.2 Showing the nobility of morality in conveying the truth as an implementation of the example of the Prophet Muhammad. in preaching.</p> <p>3.2 Understanding the personality traits of the Prophet</p>   | <p><b>Irrelevant</b><br/>KD 2.2 and KD 4.2 in the teacher's book do not match those in KMA No. 183 Year 2019</p> <p><b>Inconsistent:</b><br/>There is a repetition of KD, namely KD 4.2 is the same as in chapter 1</p> |

|    |  |                          |   |   |
|----|--|--------------------------|---|---|
|    |  |                          | <p>Muhammad. as a mercy to the whole world.</p> <p>4.2 Telling the nobility of the morals of the Prophet Muhammad and his companions in preaching</p>   |   |
| 3. | The Hijrah of the Companions of the Prophet Muhammad saw. to Habasah | 3 TM<br>(5 x 35 minutes) | <p>1.1 Fulfilling the will to always change towards goodness as a form of implementation of the spirit of hijrah of the companions of the Prophet.</p> <p>2.1 Shows the patience of the Companions of the Prophet Muhammad saw. in the event of moving to Habasah.</p> <p>3.1 Knowing the causes of the Prophet Muhammad. encourage friends to move to Habasah.</p> | <p><b>Irrelevant:</b></p> <p>There is a typo, KD 3.1 in the teacher's book should be written KD 3.3</p> |

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|----|--|--------------------------|---|---|
|    |  |                          | 4.1 Telling the events of the friend's migration to Habasyah  |   |
| 4. | The Hijrah of the Prophet Muhammad to Taif | 3 TM<br>(5 x 35 minutes) | <p>2.2 Shows the patience of the Prophet Muhammad. in the event of moving to Taif.</p> <p>3.2 Knowing the causes of the Prophet Muhammad saw. move to Taif.</p> <p>4.2 Telling the events of the friend's migration to Taif</p> | <p><b>Irrelevant</b></p> <p>There is a difference in wording. Like KD 4.2 which should "conclude" not "telling".</p> <p>KD 4.2 should also be written KD 4.4</p>                  |
| 5. | Isra' Mi'raj of the Prophet Muhammad saw.  | 3 TM<br>(5 x 35 minutes) | <p>1.2 Get used to growing awareness of the importance of the five daily prayers.</p> <p>1.3 Carry out the five daily prayers in an orderly manner as a form of practicing the Isra 'Mi'raj event of the Prophet Muhammad.</p>  | <p><b>Irrelevant</b></p> <p>KD 1.2, 1.3, 2.3, 5.3 is not in KMA No. 183 of 2019.</p> <p><b>Inconsistent</b></p> <p>There is a KD of 5.3, even though the KD is a maximum of 4</p> |



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|----|--|--------------------------|---|---|
|    |  |                          | <p>2.3 Shows the wisdom of the Isra Mi'raj event of the Prophet Muhammad saw.</p> <p>3.3 Get to know the background of the Prophet Muhammad saw. Isra 'Mi'raj is Allah swt.</p> <p>5.3 Retelling important events in the Isra Mi'raj of the Prophet Muhammad saw.</p> |   |
| 6. | The Hijrah of the Prophet Muhammad to Yathrib. | 3 TM<br>(5 x 35 minutes) | <p>1.4 Get used to always changing towards goodness as a form of implementation of the spirit of the migration of the Prophet and his companions to Yathrib.</p> <p>3 .5 Know the reasons for the migration of the</p>  | <p><b>Irrelevant</b></p> <p>KD 3.5 should be written "Analyze" not "know" And it should be written KD 3.7</p> |

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|--|--|--|-------------------------------------|--|
|  |  |  | Prophet Muhammad<br>saw. to Yathrib |  |
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## 2. Class V MI

| No | Subject matter               | Time Allocation | Basic competencies   | Explanation  |
|----|------------------------------|-----------------|--|--|
| 1. | Heroism prophet Muhammad SAW | 6 JP            | <p>1.1 Appreciate the authority of the Prophet Muhammad. in defending the city of Medina from the attacks of the Quraysh</p> <p>2.1 Reflecting the authority of the Prophet Muhammad saw. in defending the city of Medina from the attacks of the Quraish infidels in everyday life.</p> <p>3.1 Knowing the authority of the Prophet Muhammad. in defending the city of Medina from the attacks of the Quraish infidels.</p> <p>4.1 Tells about the authority of the</p> | <p><b>Irrelevant, Inconsistent, and not Adequacy</b></p> <p>KD 1.1, 2.1, 3.1, 4.1 in the teacher's book is more focused on discussing the officerhood of the Prophet Muhammad in the battles of Uhud, Badr and khondak. While at the KMA, the focus is on fostering the people of Medina</p> |

|    |  |      |   |  |
|----|--|------|---|--|
|    |  |      | Prophet Muhammad. in defending the city of Medina from the attacks of the Quraysh.  |  |
| 2. | The efforts of the Prophet Muhammad saw. in Fostering the Medina Society | 6 JP | <p>1.3 Practicing the efforts of the Prophet Muhammad. in fostering the Medina community (social, economic, religious, and defense).</p> <p>2.3 Shows the efforts made by the Prophet Muhammad. in fostering the people of Medina (social, economic, religious, and defense) in everyday life.</p> <p>3.3 Understanding the efforts made by the Prophet Muhammad. in fostering the Medina community (social, economic, religious, and defense).</p> | <p><b>Irrelevant, Inconsistent, and not Adequacy</b></p> <p>KD 1.3, 2.3, 3.3, 4.3 in the teacher's book is more focused on discussing the development of the Medina community. While at the KMA, the focus is on fathul makkah</p> |

|    |                  |       |  |  |
|----|------------------|-------|--|--|
|    |                  |       | 4.3 Tells about the efforts made by the Prophet Muhammad. in fostering the Medina community (social, economic, religious, and defense).  |  |
| 3. | Victory in Mecca | 14 JP | <p>1.2 Committed to practicing positive values from the causes of Fathu Makkah.</p> <p>1.4 Live the ways of the Prophet Muhammad. in avoiding bloodshed with the Quraysh infidels in the Fathu Makkah incident.</p> <p>2.2 Shows the positive values of the causes of Fathu Makkah in everyday life.</p> <p>2.4 Follow the ways of the Prophet Muhammad. in avoiding bloodshed</p> | <p><b>Irrelevant, Inconsistent, and not Adequacy</b></p> <p>KD 1.2, 2.2, 3.2, 4.2 in the teacher's book is more focused on discussing fathul makkah.</p> <p>Meanwhile at KMA, the focus is on how to relate to groups outside Islam</p> <p>Then KD 1.4, 2.4, 3.4, 4.4 in the teacher's book is in accordance with the KMA even though the editorial is different</p> |

|    |                                  |      |   |   |
|----|----------------------------------|------|---|---|
|    |                                  |      | <p>with the Quraysh infidels in the Fathu Mecca incident.</p> <p>3.2 Knowing the causes of the occurrence of Fathu Makkah.</p> <p>3.4 Understand the ways of the Prophet Muhammad. in avoiding bloodshed with the Quraysh infidels in the Fathu Mecca incident.</p> <p>4.2 Tells the reasons for the occurrence of Fathu Makkah.</p> <p>4.4 Tell the ways of the Prophet Muhammad saw. in avoiding bloodshed with the Quraysh infidels in the Fathu Makkah incident</p> |   |
| 4. | I miss you Prophet Muhammad saw. | 8 JP | 1.1 Live the events at the end of the life of the Prophet Muhammad.   | <b>Irrelevant, Inconsistent, and not Adequacy</b> |

|    |                                  |      |  |  |
|----|----------------------------------|------|--|--|
|    |                                  |      | <p>2.1 Live the events at the end of the Prophet's life.</p> <p>3.1 Knowing the events at the end of the life of the Prophet Muhammad saw..</p> <p>4.1 Tells the events at the end of the life of the Prophet Muhammad.</p>  | <p>The discussion of chapter 4 in the teacher's book is a discussion in semester 2, while in KMA it is placed in semester 1</p>  |
| 5. | Abu Bakr Al-Siddiq the Justifier | 8 JP | <p>1.2 Practicing the example of the pious values of the caliph Abu Bakr As-Siddiq</p> <p>2.2 According to the personality of the Caliph Abu Bakr As-Siddiq r.a. in daily life.</p> <p>3.2 Knowing examples of positive values from the caliph Abu Bakr As-Siddiq.</p> <p>4.2 Tells the personality of Abu</p> | <p><b>Tidak Relevan</b></p> <p>KD in the teacher's book has editorial differences with those in KMA. Writing KD in the teacher's book is also ambiguous because it is almost the same as chapter 3, it should use point 6 instead of 2</p> |

|    |                               |      |  |   |
|----|-------------------------------|------|--|---|
|    |                               |      | Bakr As-Siddiq and his struggles in Islamic da'wah.  |   |
| 6. | Umar Bin Khattab<br>The Brave | 8 JP | <p>1.3 Practicing the example of the piety values of the caliph Umar bin Khattab r.a.</p> <p>2.3 Following the personality of the caliph Umar bin Khattab r.a. in daily life.</p> <p>3.3 Knowing examples of positive values from the caliph Umar bin Khattab r.a.</p> <p>4.3 Telling the personality of Umar bin Khattab and his struggle in Islamic da'wah..</p> | <p><b>Irrelevant, Inconsistent, and not Adequacy</b></p> <p>KD in the teacher's book has editorial differences with those in KMA. Even though the context of the material is appropriate.</p> |

### 3. Class VI MI

| No | Subject matter  | Time Allocation | Basic competencies  | Explanation  |
|----|-----------------|-----------------|---|--|
| 1. | Usman bin Affan | 12 JP           | 0.1 Believing in the truth of the history of the caliphate of Uthman bin Affan. | <p><b>Irrelevant, Inconsistent, and not Adequacy</b></p> <p>There are differences in</p> |

|  |  |  |   |  |
|--|--|--|---|--|
|  |  |  | <p>0.2 Practicing the piety values of the caliph Uthman bin Affan.</p> <p>1.1 Get used to being positive as an implementation of an understanding of the history of the caliphate of Uthman bin Affan.</p> <p>1.2 Imitate the personality of Caliph Uthman bin Affan in everyday life.</p> <p>3.1 Understanding the history of the Caliphate of Caliph Uthman bin Affan.</p> <p>3.2 Knowing examples of positive values from the caliph Uthman bin Affan.</p> <p>4. 1 Presenting the history of the</p> | <p>teaching materials. At the KMA there was no discussion about khulafaur rosidin, because it was already discussed in grade 5</p> <p>For the time allocation it seems too much, it would be better if the time allocation was exchanged with the chapter on wali songo which requires more time allocation.</p> |
|--|--|--|---|--|



|    |                    |  |  |  |
|----|--------------------|--|--|--|
|    |                    |  | caliphate of Uthman bin Affan.   |  |
| 2. | Ali bin Abi Thalib |  | <p>0.1 Believing in the truth of the history of the caliphate of Ali bin Abi Talib.</p> <p>0.2 Practicing the pious values of the caliph Ali bin Abi Talib.</p> <p>1.1 Get used to being positive as an implementation of an understanding of the history of the caliphate of Ali bin Abi Talib.</p> <p>1.2 Imitate the personality of Caliph Ali bin Abi Talib in everyday life.</p> <p>3.3 Understanding the history of the caliphate of Caliph Ali bin Abi Talib.</p> <p>3.4 Knowing examples of positive</p> | <p><b>Irrelevant, Inconsistent, and not Adequacy</b></p> <p>There are differences in teaching materials. At the KMA there was no discussion about khulafaur rosidin, because it was already discussed in class 5</p> <p>For the time allocation it seems too much, it would be better if the time allocation was exchanged with the chapter on wali songo which requires more time allocation.</p> |

|    |  |      |   |   |
|----|--|------|---|---|
|    |  |      | <p>values from the caliph Ali bin Abi Talib.</p> <p>4. 3 Presenting the history of the caliphate of Ali bin Abi Talib.</p> <p>4.4 Telling the personality of Ali bin Abi Talib and his struggle in Islamic da'wah.</p>  |   |
| 3. | Sunan Maulana Malik Ibrahim, Sunan Ampel, and Sunan Giri | 8 JP | <p>1.1 Appreciating the values of the struggle of Sunan Maulana Malik Ibrahim, Sunan Ampel and Sunan Giri.</p> <p>2.1 Emulate the personalities of Sunan Maulana Malik Ibrahim, Sunan Ampel and Sunan Giri in everyday life.</p> <p>3.1 Knowing the history of the struggle of Sunan Maulana Malik Ibrahim, Sunan</p> | <p><b>Irrelevant, Inconsistent, and not Adequacy</b></p> <p>There are differences in the scope of the discussion. If the teacher's book in chapter 3 discusses 3 sunans, then at KMA each sunan is made into one discussion</p> |

|    |  |      |   |  |
|----|--|------|---|--|
|    |  |      | <p>Ampel and Sunan Giri.</p> <p>4.1 Telling the history of the struggle of Sunan Maulana Malik Ibrahim, Sunan Ampel and Sunan Giri.</p>   |  |
| 4. | Sunan Bonang, Sunan Kalijaga, and Sunan Drajat | 8 JP | <p>1.2 Living the values of the struggle of Sunan Bonang, Sunan Kalijaga and Sunan Drajat.</p> <p>2.2 Emulate the personalities of Sunan Bonang, Sunan Kalijaga and Sunan Drajat in everyday life.</p> <p>3.2 Knowing the history of the struggle of Sunan Bonang, Sunan Kalijaga and Sunan Drajat.</p> <p>4.2 Telling the history of the struggle of Sunan Bonang, Sunan</p> | <p><b>Irrelevant, Inconsistent, and not Adequacy</b></p> <p>There are differences in the scope of the discussion. If the teacher's book in chapter 4 discusses 3 sunans, then at KMA each sunan is made into one discussion.</p> |

|    |   |      |   |   |
|----|---|------|---|---|
|    |   |      | Kalijaga and Sunan Drajat.  |   |
| 5. | Sunan Muria, Sunan Kudus, and Sunan Gunung Jati | 8 JP | <p>1.3 Living the values of the struggle of Sunan Muria, Sunan Kudus and Sunan Gunung Jati.</p> <p>2.3 Emulate the personalities of Sunan Muria, Sunan Kudus and Sunan Gunung Jati in daily life.</p> <p>3.3 Knowing the history of the struggle of Sunan Muria, Sunan Kudus and Sunan Gunung Jati.</p> <p>4.3 Telling the history of the struggle of Sunan Muria, Sunan Kudus and Sunan Gunung Jati.</p> | <p><b>Irrelevant, Inconsistent, and not Adequacy</b></p> <p>There are differences in the scope of the discussion. If the teacher's book in chapter 5 discusses 3 sunans, then at KMA each sunan is made into one discussion</p> |

## Discussion

Education is still believed to be a very powerful medium in building the intelligence and personality of human children for the better. Therefore, education is continuously built and developed so that the implementation process produces the expected generation. The Indonesian people do not want to be a stupid and backward nation. Especially in the face of an era that continues to develop in the era of technological and communication sophistication. Improvement of intelligent, skilled, independent, and

noble Human Resources (HR) must be continuously pursued through the educational process (Fitriani, 2020).

In education, there are several processes, including the learning process, which is often used by various terms with a view to explaining the methods, stages, or approaches taken by an educator to achieve learning objectives. The process will be greatly affected if the existing material turns out to be incompatible with what was designed. Therefore, analysis of the material needs to be carried out and evaluated.

Then based on the analysis that has been done, several things can be summarized, including: First, the results of the analysis in grade 4 MI which include aspects of relevance, consistency and adequacy, namely: there are several differences between what is in the teacher's book and KMA No. 183 of 2019. Such as misspelling, wrong number writing to editorial writing. According to the author, this error is unnecessary. However, technical matters in writing cannot be ignored.

Second, in class 5 MI, there are several differences, such as spelling errors, writing numbers incorrectly, and writing editors. The worst thing is the difference in the material presented. For example, in the teacher's book, only 2 khulafaurrasidins are studied, namely Abu Bakr and Umar. Meanwhile, at the KMA, the 5th grader studied 4 khulafaur Rasyidin at once. This error is rather crucial because it relates to the content of the material being taught. This will lead to a void of material from the student's point of view, and can be disruptive from the cognitive side.

Third, in grade 6 MI there are differences in the scope of the discussion. In the teacher's book, each chapter discusses 3 sunans, while in the KMA each sunan or wali songo is made into one discussion chapter. And if the teacher's book is still studying 2 khulafaur Rasyidin namely Usman and Ali, while at KMA this is not the case. Material imbalances finally occurred because the material in grade 5 contained errors and discrepancies which caused the material in grade 6 to feel more dense.

From this description, it can be observed that the errors that exist in the educational process are not only in the implementation section, but also in the planning that is still lame, ambiguous, and inappropriate. This should also be used as an evaluation by the relevant ministry of education.

Whereas education according to the Law of the Republic of Indonesia Number 20 of 2003 is "a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and good skills. needed by himself, the community, the nation and the state" (Undang-Undang Republik Indonesia No 20 Tentang Sistem Pendidikan Nasional, 2003). From this understanding it can be concluded that education is an effort to be able to develop self-potential in order to provide good results in improving self-quality.

From this understanding, it seems that the goals of national education will be difficult to achieve if the existing material does not meet the principles of relevance, consistency, and adequacy. Therefore, education still has to improve. Not only from teachers, schools, or students, but also the government who designs maps and directions for education in the future.

## **Conclusion**

The results of this study indicate that there is a difference between what is in the teacher's book and KMA No. 183 of 2019. Such as misspelling, wrong number writing to

editorial writing. Not only that, in grades 5 and 6 there are also content errors between the material and the existing references. This book should also continue to improve the quality, because it is through this book that students will be able to develop their learning insights well. In addition, it is hoped that this book can correct the errors that occur. Because, textbooks are not only seen from a certain point of view, but textbooks must also be able to attract the interest of readers who use them and can motivate their readers. Thus, we can know that it is so important to use student textbooks in the implementation of the learning process. If the textbook is classified as good and deserves to be read by students, it will result in success in the learning process and can also achieve the expected learning objectives. Therefore, education still has to improve. Not only from teachers, schools, or students, but also the government who designs maps and directions for education in the future.

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