

# **MEDIA LEARNING AQIDAH THROUGH THE *TADARUZIAH WAQ'IAH* APPROACH FOR ELEMENTARY SCHOOL STUDENTS IN BANDUNG**

Muhamad Parhan

Universitas Pendidikan Indonesia (UPI) Bandung, Indonesia.

E-mail: parhan.muhamad@upi.edu

Usup Romli

Universitas Pendidikan Indonesia (UPI) Bandung, Indonesia.

E-mail: usupromli@upi.edu

Mohammad Rindu Fajar Islamy

Universitas Pendidikan Indonesia (UPI) Bandung, Indonesia.

E-mail: fajarislam2000@upi.edu

Salima Muhammad Husein

Sebha University, Libya

E-mail: salamabarka3@gmail.com

**Abstract:** This research aims to develop Islamic Education learning media for the material of faith in elementary schools (SD). The basis for developing learning media results from previous studies found many teachers tend to experience difficulties in using media in Islamic Islamic education learning material in elementary schools. Therefore, this research is significant to obtain an appropriate learning media formula in providing a complete understanding of the subject matter of faith in elementary school students. The research method used in this research is research and development (R & D) with the compilation of Islamic Islamic Studies learning media in elementary schools (SD), which delivers an understanding of Islamic education in faith material to get references and ease in learning. Students can also understand the material of faith efficiently and effectively through the *tadaruziah waqi'iah* approaches.

**Keywords:** Media Learning Aqidah, Tadaruziah Waqi'iyah, Elementary School

## Introduction

The material of faith is one of the primary materials in Islamic Islamic education. The discussion scope generally consists of four sub-topics: Divine, namely, discussing everything related to Allah (God). *Nubuwwah*, namely the discussion of everything related to prophets and apostles. *Ruhaniyah* discusses everything associated with the metaphysical realm, such as angels, jinn, demons, demons, and spirits. And *sam'iyah*, which is a discussion of everything that can only be known through *Sami*, namely *naqli* arguments in the form of Al-Quran and as-sunnah, such as the nature of *barzah*, the afterlife, and grave punishment<sup>1</sup>. This means that the teacher's material related to Islamic Education learning in faith material is not from the four scopes mentioned above. Of the four scopes, the creed discusses everything regulated (faith), so the emphasis is more on understanding the unseen case. A suitable media and approaches are needed to convey and receive the material well received by elementary school students.<sup>2</sup>

Regarding the learning media used in the creed material, few teachers experience difficulties utilizing instructional media. Teachers are demanded that the media is truly capable of giving a concrete picture of the abstract. In particular, for elementary school children, the media used must be substantial and straightforward to help students at their level of understanding. This means that there is a need for media that can accommodate the two problems above as a solution to convey and understand Islamic Islamic Studies learning materials efficiently and effectively.<sup>3</sup>

---

<sup>1</sup>Didin Hafiduddin Azyumardi Azra, Suryana, Toto, Abdulhaq, Ishak, *Buku Teks Pendidikan Agama Islam Pada Perguruan Tinggi Umum* (Jakarta: Direktorat Perguruan Tinggi Agama Islam, 2002).

<sup>2</sup> Nandang Kosim, "Pengembangan Dan Aplikasi Pembelajaran PAI Di SD," *QATHRUN* 2, no. 02 (2015): 121-42.

<sup>3</sup> Muammar Muammar and Suhartina Suhartina, "Media Pembelajaran Berbasis Teknologi Informasi Dalam Meningkatkan Minat Belajar Akidah Akhlak," *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 11, no. 2 (2018): 176-88.

Based on these problems, the question arises, what kind of learning approach can be used in the Islamic Education learning process? so that the material presented can be designed to combine knowledge and action, as well as learning to be more actual, concrete, realistic, authentic, fun, and meaningful.<sup>4</sup> The solution to these problems can be solved using the *aqidah* learning media through the *tadaruziah waqi'iah* approaches. A *tadaruziah waqi'iah* approach is a learning approach that combines the knowledge obtained in the classroom through the learning process. It is built little by little through student experiences in the natural environment or outside the school. The learning process is directed at search and discovery through a systematic thought process. The teacher designs learning to facilitate and direct students to find the material they must understand and believe in gradually.<sup>5</sup>

The importance of the *tadaruziah waqi'iah* learning approach in *aqidah* material in elementary schools is based on the fact that most elementary school students cannot believe in (faith) and connect what they learn with how it is used in their real-life everyday. This is because understanding academic concepts they get is only abstract, not yet touching the practical aspects of student life. Besides, most of the creed material delivered in schools is still produced using conventional ways, namely only using lectures and questions and answers in the learning process, so that the learning process becomes monotonous and statically contextual, tends to be normative, monolithic, independent from history, and increasingly academic.<sup>6</sup> This means that the teaching and learning media through the *tadaruziah*

---

<sup>4</sup> Muhamad Parhan and Bambang Sutedja, "Penerapan Pendekatan Pembelajaran Kontekstual Dalam Pendidikan Agama Islam Di Universitas Pendidikan Indonesia," *TARBAWY: Indonesian Journal of Islamic Education* 6, no. 2 (2019): 114–26, <https://doi.org/10.17509/t.v6i2.20165>.

<sup>5</sup> Usup Romli et al., "PENGEMBANGAN MEDIA PEMBELAJARAN AKIDAH DENGAN KONSEP 'QURANI' BERBASIS ICT UNTUK SISWA SEKOLAH," *Jurnal Pendidikan Dan Pengajaran Guru Sekolah Dasar (JPPGuseda)* 4, no. 1 (2021): 60–64.

<sup>6</sup> Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam: Di Sekolah, Madrasah, Dan Perguruan Tinggi* (RajaGrafindo Persada, 2005).

*maqi'iah* approaches in PAI learning is a solution that is considered capable of making a positive contribution to the teaching and learning process carried out by teachers in elementary schools.

This study uses research and development methods (research and development, R & D). Research and development methods are research methods used to produce specific products and test the effectiveness of these products.<sup>7</sup> The R & D method is applied in this research in developing Islamic Islamic education learning media for the material of faith in elementary schools. The R&D method in this research takes the following steps:

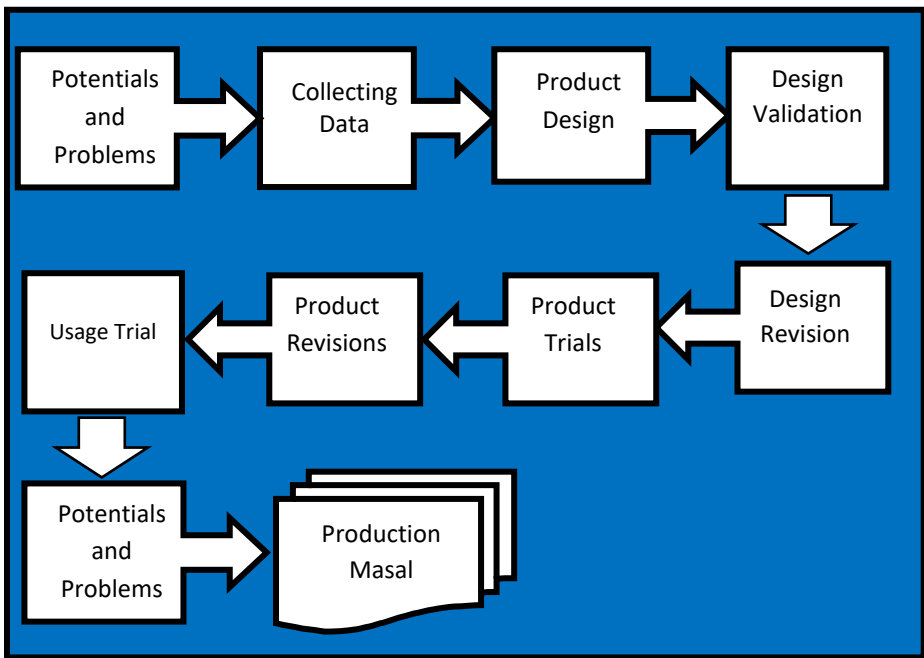


Figure 1. Steps for Using the Research and Development Method<sup>8</sup>

<sup>7</sup> Sugiyono, "Metode Penelitian Kuantitatif Kualitatif Dan R&D" (CV. Alfabeta, Bandung, 2011).

<sup>8</sup> Ibid.

This research stage was carried out to validate the design through focus group discussions with experts, improving the results of the FGD, testing, and measuring its effectiveness. The research was designed to produce the finalization of Islamic Education learning media for Islamic teaching material in elementary schools. As for the technical design:

1. Accumulate experts' opinions regarding the draft of Islamic Education learning media for Islamic teaching material in elementary schools.
2. Improve aspects of the media after focus group discussions with experts on Islamic Education learning media draft for Islamic teaching material in elementary schools.
3. We are conducting a test of Islamic Education learning media for Islamic teaching materials in elementary schools. After the results of the improvement through a focus group discussion.
4. We are analyzing the effectiveness of Islamic Education learning media in elementary school faith materials.

### **Development of Learning Media for Islamic Education in Aqidah Material**

The values of the Islamic faith are fundamental aspects of human life. These values are significant to instill from an early age. This is in line with cognitive development in the childhood phase, which is seen as the most crucial to the success of the Islamic education pattern.<sup>9</sup> The cultivation of Islamic creed values must be initiated from within the family. Education expert Abdul Karim Bakkar emphasizes that the earliest and dominating educational process must come from within the family. The educational content must also refer to the Al-Quran and as-Sunnah. Allah SWT said: "And (remember) when Luqman said to his son when he gave him a lesson:

---

<sup>9</sup> Fitri Erning Kurniawati, "Pengembangan Bahan Ajar Aqidah Ahklak Di Madrasah Ibtidaiyah," *Jurnal Penelitian* 9, no. 2 (2015): 367, <https://doi.org/10.21043/jupe.v9i2.1326>.

O my son, do not associate with Allah. Verily associating partners with (Allah) is truly a great tyranny.” (Surah Luqman: 13).

From the verse above, Allah SWT describes how the successful process of family education carried out by Luqman begins with actualizing the values of faith in his child, namely by believing in Allah and not condemning Him. The creed principles must refer to the revelation, namely the Qur'an, because it is the only one that has received legitimacy from Allah SWT. There will never be a distortion of meaning and teachings in it. Prophet Muhammad is the primary example of how the character education process must be initiated from family development. A father fosters a mother and children to be closer to Allah SWT. In this study, the main focus of the creed was grade 1 to 3 in elementary school (SD). Therefore, the learning media developed are related to the material mentioned above.

The press set in this research uses a Quranic approach adapted to understanding children in elementary school, combined with story, memorization, and chanting. Based on the book of the Ministry of Education and Culture of Islamic Religious Education and Character, Islamic teaching materials in Islamic Education and Character subjects in elementary schools.<sup>10</sup> In general, the material studied is as follows:

---

<sup>10</sup> Maula Nisa Nur Azizah, “RELEVANSI MATERI AJAR AKIDAH DALAM MATA PELAJARAN PAI DAN BUDI PEKERTI DI SEKOLAH DENGAN MATERI MATA KULIAH AKIDAH PADA PROGRAM STUDI ILMU PENDIDIKAN AGAMA ISLAM UNIVERSITAS PENDIDIKAN INDONESIA” (Universitas Pendidikan Indonesia, 2018).

Table 1. Material in Aqidah Learning for Elementary School

Class 1	Class 2	Class 3	Class 4	Class 5	Class 6
<ul style="list-style-type: none"> <li>• Allah almighty</li> <li>• <i>Al-Asmau al-Husna: ar-Rabman, ar-Rabim, dan al-Malik, Syahadat.</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Al-Asmau al-Husna: Qudus, as-salam al-Khaliq.</i></li> </ul>	<ul style="list-style-type: none"> <li>• Allah almighty</li> <li>y</li> <li>• <i>al-Asmau al-Husna: Wabab, al-'Alim as-Sami'.</i></li> </ul>	<ul style="list-style-type: none"> <li>• Allah almighty</li> <li>y</li> <li>• al-Asmau al-Husna: al-Basir, al-'Adil, al-'Azim</li> <li>• Faith in God's Angels</li> <li>• Belief in Allah's Apostle</li> </ul>	<ul style="list-style-type: none"> <li>• al-Asmau al-husna: al-Mumit, al-Hayy, al-Qayyum, al-Ahad, Nubuwwah material study: (1) Names of Allah's Apostles and Ulul Azmi's Apostles and (2) Holy Books through His Rasul.</li> </ul>	<ul style="list-style-type: none"> <li>• al-Asmau al-husna: As-Samad, Al-Muqtadir, Al-Muqaddim, Al-Baqi</li> <li>• Study of sam'iyah material, namely: (1) Wisdom of faith in the Last Day and (2) Wisdom of having faith in qadha and qadar.</li> </ul>

The scope of faith-based on Hasan al-Bana includes the following four:

1. *Illabiyyat* (divinity). Namely, which contains discussions related to *Illah* (God, Allah) in terms of His attributes, names, and *af'al* Allah. Also associated with that is all that servants towards God must believe.
2. *Nubumwat* (prophetic). That is, which discusses everything related to the Prophet and Rasul regarding their characteristics, their '*Shum,*' their duties, and the need for their decisions. It is connected with something related to the saints, miracles, *karamah*, and sacred books.
3. *Rubaniyyat* (spirituality). Namely, the discussion of everything related to immaterial nature (metaphysics) includes *jinn*, angels, demons, and spirits.

4. *Sam'iyat* (problems that can only be heard from syara'). Namely, discussions related to life in the *barzakh* realm, life in the afterlife, the state of the grave, signs of the Last Day, *ba'ts* (resurrection from the grave), *mahsyar* (gathering place), reckoning (calculation), and *jaza'* (retribution).<sup>11</sup>

### **Development of Aqidah Media Learning with the *Tadaruziah Waqi'iah* Approach**

Seeing the importance of the faith to be instilled from an early age must be taken seriously. Various efforts need to be made, one of which is using appropriate learning media, one of the media uses the *tadaruziah waqi'iah* approach. A *tadaruziah waqi'iah* approach is a learning approach that combines the knowledge obtained in the classroom through the learning process. It is built little by little through student experiences in the natural environment or outside the school.

Media becomes very important, which serves as a learning resource. The sentence “learning resources” implied the meaning of activeness, namely as a channel, conveyor, liaison, and others. Mudhofir, in his book entitled Principles of Learning Resource Center Management, states that learning resources are essentially a component of an instructional system that includes messages, people, materials, tools, techniques, and the environment, which can affect the results. Student learning.<sup>12</sup> Thus learning resources can be understood as sources outside the person (students) and allow (facilitate) the learning process. The above understanding is in line with Edgar Dale's statement that learning resources are experiences that are very broad, namely the extent of life that includes everything that can be experienced, which can

---

<sup>11</sup> A. Asyafah, *Prinsip-Prinsip Aqidah Islam Modul Ajar Aqidah Islamiah* (Bandung: MKDU FPIPS., n.d.).

<sup>12</sup> Mudhofir, *Prinsip-Prinsip Pengelolaan Pusat Sumber Belajar* (Bandung: Remaja Karya, 1992).



lead to learning events. It means that there is a change in behavior towards a perfect fit with predetermined goals.<sup>13</sup>

The *tadaruziah waqi'iah* approach becomes a solution by combining classroom and outside learning; learning is directed at building or compiling new knowledge in students' cognitive structures based on experience.<sup>14</sup> Knowledge is built up by humans tiny by little, and the results are expanded through a limited context (narrow) and not suddenly. Knowledge is not a set of facts, concepts, or rules ready to be taken and remembered.<sup>15</sup> Humans must construct this knowledge and give meaning through authentic experiences. Knowledge comes from outside but is built by and from within a person. Knowledge is created through students' understanding of new experiences based on initial knowledge, and learning must be packaged into a process of constructing, not just receiving knowledge.<sup>16</sup> Therefore, knowledge is formed by two critical factors: the object of observation and the subject's ability to interpret the thing. The two factors are equally important; thus, the knowledge is not static but dynamic, depending on the individual who sees and constructs it.

*Tadaruziah waqi'iah* learning is based on searching and discovery through a systematic thought process. Knowledge is not some facts the result of remembering but the result of discovering it yourself. Thus in the learning process, the PAI teacher is not preparing some materials that must be memorized. Still, designing learning, facilitating and directing students to find the material they must understand themselves. Learning is a person's mental process that doesn't happen mechanically. Through this mental process, it is hoped that students will ultimately develop intellectually, mentally,

---

<sup>13</sup> Rohani Ahmad, *Media Instruksional Edukatif* (Pt Rineka Cipta, 1997).

<sup>14</sup> Hamruni, *Strategi Pembelajaran* (Yogyakarta: Insan Madani, 2012).

<sup>15</sup> Komalasari Komalasari, "Evaluating Instrument Quality: Rasch Model-Analyses of Post Test of Curriculum 2013 Training," *Jurnal Ilmiah Kanderang Tingang* 9, no. 1 (2018): 67-86.

<sup>16</sup> Zainal Aqib, *Model-Model, Media, Dan Strategi Pembelajaran Kontektual (Inovatif)* (Bandung: Yrama Widya, 2013).

emotionally, and personally.<sup>17</sup> Learning is carried out by moving from observation to understanding by inviting students to learn to use critical thinking skills.<sup>18</sup>

Komalasari explains that: The knowledge and skills acquired are expected not to result from remembering a set of facts. Still, finding it yourself through the cycle: (1) observation, (2) asking (questioning), (3) put forward a hypothesis, (4) collect data gathering, and a conclusion.<sup>19</sup> Various topics in each faith material can be carried out through the *tadaruziah waqi'iah* process, including learning Islamic religious education. In general, the *tadaruziah waqi'iah* process can be done through several steps, namely: (1) formulating problems, (2) proposing hypotheses, (3) collecting data, (4) testing hypotheses based on the data found, and (5) making conclusions.<sup>20</sup> Applying the *tadaruziah waqi'iah* principle in learning begins with the students' awareness of the apparent problem to be solved. Thus, students are encouraged to find problems facilitated by the teacher in guiding the learning process.

## **The Implementation of Development of Learning Media for Islamic Education in Aqidah Material in Elementary Schools**

As for the application of the development of Islamic Religious Education learning media for Aqidah material in elementary schools, it can be done through *Tadabbur Alam* or by learning outside the classroom, which aims to teach children to love nature, introduce children to Allah SWT's

---

<sup>17</sup> Wina Sanjaya, *Kurikulum Dan Pembelajaran, Teori Dan Praktek Pengembangan Kurikulum KTSP* (Jakarta: Kencana, 2010).

<sup>18</sup> Aqib, *Model-Model, Media, Dan Strategi Pembelajaran Kontektual (Inovatif)*.

<sup>19</sup> Komalasari, "Evaluating Instrument Quality: Rasch Model-Analyses of Post Test of Curriculum 2013 Training."

<sup>20</sup> Hamruni, *Strategi Pembelajaran*.

creations and encourage children to be active in the open.<sup>21</sup> The preparations that need to be done for an educator, namely by inviting students to permanently straighten their learning intentions because of Allah SWT, instilling in students that Allah loves those who study and become divine, get blessings and rewards, and are forgiven for all sins. Meanwhile, an educator invites students to conduct learning outside the classroom in the implementation process, namely in the open. The teacher then makes mini-groups of up to 4 people per group and invites each group to observe nature and write down their observations.<sup>22</sup> After that, the teacher explained the *Tadabbur Alam* and commented on the results of the statements of each group. The teacher then stimulates the students to think using the “what if” method. Example: what happens if the ants you observe become big. The teacher carries out the final activity of learning outside the classroom by explaining the wisdom of the action accompanied by prayer readings.

Apart from being outside the classroom, the application of the development of Islamic learning media for Islamic teaching material in elementary schools can also be made by learning in the school.<sup>23</sup> Preparatory steps need to be taken by the teacher for the learning model in the classroom by inviting students to straighten their learning intentions because Allah SWT instills in students that Allah loves those who study and become divine, get blessings and rewards, and are forgiven for all sins. In the implementation, the teacher then shows the picture to the students and asks them to provide comments as the example image below:

---

<sup>21</sup> Asfahani, “Model Pengembangan Bahan Ajar Aqidah Akhlak,” *Jurnal Pendidikan, Sosial, Dan Agama* 11, no. 1 (2019): 83–92.

<sup>22</sup> Riesda January, “Inovasi Media Interaktif Audiovisual Pada Pembelajaran Pendidikan Agama Islam Di SD Islam Mohammad Hatta Malang” (University Of Muhammadiyah Malang, 2018).

<sup>23</sup> Amir Rusdi, “MODEL PEMBELAJARAN AGAMA ISLAM MENGGUNAKAN MULTIMEDIA INTERAKTIF UNTUK MENINGKATKAN EFEKTIVITAS PEMBELAJARAN: Studi Pada Aspek Akidah/Akhlak Dan Tulis Baca Huruf Al Quran Di Sekolah Dasar Kota Palembang” (Universitas Pendidikan Indonesia, 2010).



Figure 2. Sample Picture for Brainstorming with Students

From the picture above, Teacher explains that Allah SWT is the God of the universe, the God who created all life in this universe. Allah SWT also created human beings to worship Him. So, a Muslim must believe in the existence of Allah SWT as the Pillars of Faith: Belief in Allah, the Angels, the Prophet and Messenger, the Book, the Day of Judgment, Qaeda, and Qadar. Therefore, all human actions will be held accountable on the Day of Judgment. The teacher also conveyed to the students that Allah SWT the Prophets and Messengers to preach to humanity to always be on the right path. Islam is the religion most pleasing to God and is the religion of all the Prophets and Messengers.

The teacher also invites the students to think about Allah's creation of the universe by using the “what if” method, like how it would be if Allah did not make the sunshine. Of course, the lives of all creatures in the world would experience difficulties. How would it be if Allah did not create air to breathe? Surely humans would die. How would it be if Allah did not send rain down from the sky? Indeed the plants would not live. The teacher can then conclude that Allah created the entire universe, Allah who made the rain

from the sky, Allah created the sun to benefit life on earth, Allah created the animals and plants, so it fits us to worship Allah, and Allah Almighty. In addition, the teacher can also provide students with memorization material for the Quranic verses and short hadis as part of character building for the *Qur'ani* generation. Among them, students can memorize *surah* al-Ikhlas and short hadis about the virtue of *dhikr*.<sup>24</sup>

In learning faith material in Primary School, Teachers must also be skilled in providing material through inspiring stories to teach students about real life, train sensitivity, instill moral and religious values and establish love between educators and students as the story of Prophet Ibrahim as loaded with wisdom.<sup>25</sup> The teacher was able to tell the story of Prophet Ibrahim during King Namrud, and he issued a rule that greatly disturbed his community. If a mother gives birth to a male baby, it is obligatory to be killed. Prophet Ibrahim was born during that government. In order not to be found out, the mother of Prophet Ibrahim AS exiled him to the forest in a cave that is impossible for people to know. King Namrud had a very arrogant, unassuming, and selfish nature. The making of the regulation aims to ensure that no man replaces and defeats himself in power. Allah SWT always protected Prophet Ibrahim until he became a strong man, always safe from various dangers. Until one day, he can return to society.

When Prophet Ibrahim AS had returned to society, he was so confused by the behavior of those who worshiped statue. Almost throughout his journey, various houses and buildings always have idols for the people to worship. Until he got home, the object was still found. His father worked as a sculptor. Prophet Ibrahim felt restrained and confused about the behavior of people who worshiped idols. He also wondered to himself, and his

---

<sup>24</sup> Asfahani, "Model Pengembangan Bahan Ajar Aqidah Akhlak."

<sup>25</sup> Siti Maesaroh, "PENGUNAAN MEDIA PEMBELAJARAN PENDIDIKAN AGAMA ISLAM DI SD MUHAMMADIYAH BANCARKEMBAR KECAMATAN PURWOKERTO UTARA KABUPATEN BANYUMAS TAHUN PELAJARAN 2013/2014" (IAIN Purwokerto, 2014).

curiosity was great. Where is God? Which one is called God ?, it is good that God gave him a miracle, which is intelligent and critical thinking. Allah SWT sent him as a communicator of His existence all this time. Later the community will leave the idols that are not important and fear Him. Abraham then proceeded to seek God. He always asked and covered the contents of his thoughts. 'Who is God? Is it true that the idol is God? Or is it that the powerful emerald king is God? ' Then he saw the moon, the stars, and the sun, but whatever the force, it turned out that the object disappeared, not my Lord in his mind.

Prophet Ibrahim's process in seeking God is found in the holy verses of the Qur'an in Surah Al-An'am 76-78 Allah SWT said: When the night was dark, he saw a star (then) he said: "This is my Lord," but when the star set he said: "I do not like those who set." Then when he saw the moon rising, he said: "This is my Lord." But when the moon set, he said: "If my Lord had not guided me, I would certainly have been among the astray." Then when he saw the sun rising, he said: "This is my Lord, this is the greater." So when the sunset, he said: "O my people! Lo! I am free from that which ye associate (with Him)."

After that the Prophet, Ibrahim realized that idols are not his God at all. Then Allah SWT whispered a command to Prophet Ibrahim to invite people to worship Allah SWT, not idols back. The entire contents of the universe and the laws that apply in it are vital so that the proof of the oneness of God and the falsehood of the actions of the polytheists. So Prophet Ibrahim AS believed that God is only Allah SWT.

With his ingenuity to show that idols are not God, Prophet Ibrahim carried out the tactic of awakening King Namrud and his followers. Prophet Ibrahim ran his army when King Namrud traveled out of the city with most of his followers. It destroyed all the idols in the Namrud region except the

most prominent idols. When King Namrud arrived in his territory with most of his followers, he was shocked and outraged. Then he sought out who was the mastermind of the destruction of his idols. But one of his followers who did not follow the journey out of the city saw the actions of the Prophet Ibrahim. So he told King Namrud that Prophet Ibrahim was the perpetrator of the destruction of the idol. Without hesitation in his anger, he asked Prophet Ibrahim to face him. When the Prophet Ibrahim met King Namrud, there was a conversation that made the followers of King Namrud become aware and think clearly.

The conversation is as follows: King Namrud: "O Ibrahim, are you not the one who destroyed these gods?" Prophet Ibrahim: "No!" King Namrud: "Then who else but you, aren't you here when we left and don't you hate these gods?" Prophet Ibrahim: "Yes, but I did not destroy the gods. I thought, that big god destroyed him, isn't the axe still around his neck?". King Namrud: "How can a statue do such a thing!" Hearing that, Prophet Ibrahim said: "Then why do you worship statue that can do nothing?"

Prophet Ibrahim's answer for all the questions from King Namrud was amazing while showing it to most of his followers. They finally realized that the God they had been worshipping could not move, see, and remain silent. King Namrud became angrier and did not accept the incident. Because King Namrud was so upset and revengeful towards Prophet Ibrahim AS, he ordered his army to execute Prophet Ibrahim. The sacrificial fire was massive and hot, with wood as its fuel. Alhamdulillah, Allah SWT, always shows His power. He did not want Prophet Ibrahim to lose and die from his polytheist King Namrud. King Namrud and his followers laughed when they saw the burning and felt very relieved and satisfied. However, to their surprise, the great flame was extinguished. Immediately Prophet Ibrahim AS came out of the burning rubble and survived without the slightest injury. Since then, the

followers of King Namrud flocked to become the people of Prophet Ibrahim AS to obey and the spirit of walking straight to Allah SWT.

From the story of the Prophet Ibrahim above, the teacher can explain wisdom and lessons to students, including so that people always believe and have an excellent prejudice to Allah SWT, always worship Allah SWT tirelessly, always be patient with all tests and believe that exams are a form of God's love. SWT to His servants, Allah also never tests His servants beyond the capabilities of His servants, always submits to Allah SWT after trying to do every business or test, and never gives up in bad or difficult situations. At the end of the session, the teacher listens to the students the Asmaul Husna song and invites them to sing Asmaul Husna to support students' brain and physical development, improve academic abilities, develop social emotions well, sharpen memory and thinking skills, and train concentration and coordination for growth and development.

In Islamic Religious Education, the goal of Islamic education is not only in the form of transfer of knowledge, but also in the form of transfer of values, namely fostering religious moral and spiritual values. In the subjects of aqidah morals, the aspects developed are affective domains which have implications for the spiritual realm of students who need a strategy in implementing moral aqidah in a learning process. Madrasas as Islamic educational institutions have a very important role in creating, empowering and fostering students' moral beliefs carefully and comprehensively.

Today's social problems are showing unique complexity. The issue of terrorism that has its roots in understanding radical diversity is one of the biggest problems that occur. This is assumed to be a serious problem that is getting bigger due to technological developments that show extraordinary significance. Based on several analyzes that have been carried out, the vision of religious moderation can be done in many ways, one of which is by



applying moderate Islamic education. This has become a strategic option because education in Indonesia has a very vital position, where the government policy requires all Indonesians to study for 12 years. Through this moderate Islamic education, the future generation of this nation is expected to be able to maintain and improve the quality of their faith so that they can control and keep themselves from the danger of radical understanding. With such self-control, the nation's next generation will have a clear vision of life and can make the right decisions when faced with global problems.<sup>26</sup>

Innovatively applied learning strategies can play a significant role in improving the quality of student learning. In developing innovative learning strategies, by involving learning aspects consisting of objectives, materials, methods, media, and assessments. The application of learning strategies refers to the process of learning activities. The aspects in the process of learning activities are learning components that are part of the learning system.<sup>27</sup> The strategic measures undertaken in implementing innovative teaching strategies using a variety of methods in the learning process, such as lectures, question and answer, assignments, discussions, and demonstrations. Likewise with the *tadaruziah waq'iah* approach which can be applied synergistically with these variations.

---

<sup>26</sup> Limas Dodi, M. Dimiyati Huda, and Sufirmansyah Sufirmansyah, "Grounding the Vision of Religious Moderation as a Strategic Step in Preparing the Next Generation of the Nation towards Global Era," in *Proceedings of the 2nd International Conference on Islamic Studies, ICIS 2020, 27-28 October 2020, Ponorogo, Indonesia* (ICIS 2020, Ponorogo, Indonesia, 2021), <https://doi.org/10.4108/eai.27-10-2020.2304176>.

<sup>27</sup> Faisal Kamal, "STRATEGI INOVATIF PEMBELAJARAN AKIDAH AKHLAK DI MAN WONOSOBO JAWA TENGAH," *Jurnal Penelitian Dan Pengabdian Kepada Masyarakat UNSIQ* 4, no. 1 (January 2, 2017): 45–55, <https://doi.org/10.32699/ppkm.v4i1.405>.

## **Conclusion**

The development of learning media in Islamic Religious Education subject matter of Aqidah in elementary school aims to provide teaching materials that are following the demands of the curriculum by considering the needs of students, namely teaching materials that are following the characteristics and settings or the social environment of students. In addition, the development of instructional media in the subject of Islamic Religious Education, Aqidah material in elementary school is expected to help students obtain alternative teaching materials and textbooks that are sometimes difficult to get and make it easier for teachers to carry out their duties as an educator. Whereas the types of learning media development in Islamic Religious Education subject matter of aqidah in existing elementary schools, among others, can be in the form of printed learning media, visual learning media, audio learning media, audio-visual learning media, and interactive multimedia learning media.

In the development of learning media in the subject of Islamic Religious Education, the material of aqidah in elementary school must start from things that are easy to understand difficult, from concrete to understanding the abstract and must be able to motivate students in the learning process, and can be positive feedback that will reinforce the understanding of students. In developing learning media in Islamic Religious Education subjects, the material of aqidah in elementary schools needs to be considered in the learning process, both the school environment and student development. Regarding the school environment, they are adjusting the existing facilities and infrastructure so that technical problems do not constrain the learning media. Meanwhile, student development needs to be considered, namely student psychological factors and aspects related to student development in the learning process.

## References

- Ahmad, Rohani. *Media Instruksional Edukatif*. Pt Rineka Cipta, 1997.
- Aqib, Zainal. *Model-Model, Media, Dan Strategi Pembelajaran Kontektual (Inovatif)*. Bandung: Yrama Widya, 2013.
- Asfahani. "Model Pengembangan Bahan Ajar Aqidah Akhlak." *Jurnal Pendidikan, Sosial, Dan Agama* 11, no. 1 (2019): 83–92.
- Asyafah, A. *Prinsip-Prinsip Aqidah Islam Modul Ajar Aqidah Islamiyah*. Bandung: MKDU FPIPS., n.d.
- Azizah, Maula Nisa Nur. "RELEVANSI MATERI AJAR AKIDAH DALAM MATA PELAJARAN PAI DAN BUDI PEKERTI DI SEKOLAH DENGAN MATERI MATA KULIAH AKIDAH PADA PROGRAM STUDI ILMU PENDIDIKAN AGAMA ISLAM UNIVERSITAS PENDIDIKAN INDONESIA." Universitas Pendidikan Indonesia, 2018.
- Azyumardi Azra, Suryana, Toto, Abdulhaq, Ishak, Didin Hafiduddin. *Buku Teks Pendidikan Agama Islam Pada Perguruan Tinggi Umum*. Jakarta: Direktorat Perguruan Tinggi Agama Islam, 2002.
- Dodi, Limas, M. Dimiyati Huda, and Sufirmansyah Sufirmansyah. "Grounding the Vision of Religious Moderation as a Strategic Step in Preparing the Next Generation of the Nation towards Global Era." In *Proceedings of the 2nd International Conference on Islamic Studies, ICIS 2020, 27-28 October 2020, Ponorogo, Indonesia*. Ponorogo, Indonesia, 2021. <https://doi.org/10.4108/eai.27-10-2020.2304176>.
- Hamruni. *Strategi Pembelajaran*. Yogyakarta: Insan Madani, 2012.
- Januarty, Riesda. "Inovasi Media Interaktif Audiovisual Pada Pembelajaran Pendidikan Agama Islam Di SD Islam Mohammad Hatta Malang." University Of Muhammadiyah Malang, 2018.
- Kamal, Faisal. "STRATEGI INOVATIF PEMBELAJARAN AKIDAH AKHLAK DI MAN WONOSOBO JAWA TENGAH." *Jurnal Penelitian Dan Pengabdian Kepada Masyarakat UNSIQ* 4, no. 1 (January 2, 2017): 45–55. <https://doi.org/10.32699/ppkm.v4i1.405>.
- Komalasari, Komalasari. "Evaluating Instrument Quality: Rasch Model–Analyses of Post Test of Curriculum 2013 Training." *Jurnal Ilmiah Kanderang Tingang* 9, no. 1 (2018): 67–86.
- Kosim, Nandang. "Pengembangan Dan Aplikasi Pembelajaran PAI Di SD." *QATHRUNA* 2, no. 02 (2015): 121–42.

- Kurniawati, Fitri Erning. “Pengembangan Bahan Ajar Aqidah Ahklak Di Madrasah Ibtidaiyah.” *Jurnal Penelitian* 9, no. 2 (2015): 367. <https://doi.org/10.21043/jupe.v9i2.1326>.
- Maesaroh, Siti. “PENGUNAAN MEDIA PEMBELAJARAN PENDIDIKAN AGAMA ISLAM DI SD MUHAMMADIYAH BANCARKEMBAR KECAMATAN PURWOKERTO UTARA KABUPATEN BANYUMAS TAHUN PELAJARAN 2013/2014.” IAIN Purwokerto, 2014.
- Muammar, Muammar, and Suhartina Suhartina. “Media Pembelajaran Berbasis Teknologi Informasi Dalam Meningkatkan Minat Belajar Akidah Akhlak.” *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 11, no. 2 (2018): 176–88.
- Mudhofir. *Prinsip-Prinsip Pengelolaan Pusat Sumber Belajar*. Bandung: Remaja Karya, 1992.
- Muhaimin. *Pengembangan Kurikulum Pendidikan Agama Islam: Di Sekolah, Madrasah, Dan Perguruan Tinggi*. RajaGrafindo Persada, 2005.
- Parhan, Muhamad, and Bambang Sutedja. “Penerapan Pendekatan Pembelajaran Kontekstual Dalam Pendidikan Agama Islam Di Universitas Pendidikan Indonesia.” *TARBAWY : Indonesian Journal of Islamic Education* 6, no. 2 (2019): 114–26. <https://doi.org/10.17509/t.v6i2.20165>.
- Romli, Usup, Dina Mayadiana Suwarma, Mohammad Rindu Fajar Islamy, and Muhamad Parhan. “PENGEMBANGAN MEDIA PEMBELAJARAN AKIDAH DENGAN KONSEP ‘QURAN’ BERBASIS ICT UNTUK SISWA SEKOLAH.” *Jurnal Pendidikan Dan Pengajaran Guru Sekolah Dasar (JPPGuseda)* 4, no. 1 (2021): 60–64.
- Rusdi, Amir. “MODEL PEMBELAJARAN AGAMA ISLAM MENGGUNAKAN MULTIMEDIA INTERAKTIF UNTUK MENINGKATKAN EFEKTIVITAS PEMBELAJARAN: Studi Pada Aspek Akidah/Akhlak Dan Tulis Baca Huruf Al Quran Di Sekolah Dasar Kota Palembang.” Universitas Pendidikan Indonesia, 2010.
- Sanjaya, Wina. *Kurikulum Dan Pembelajaran, Teori Dan Praktek Pengembangan Kurikulum KTSP*. Jakarta: Kencana, 2010.
- Sugiyono. “Metode Penelitian Kuantitatif Kualitatif Dan R&D.” CV. Alfabeta, Bandung, 2011.