

BAYANI EPISTEMOLOGY AS THE BASIS FOR THE DEVELOPMENT OF ISLAMIC RELIGIOUS EDUCATION LEARNING MATERIALS

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Abstrak

Kajian epistemologi *bayani* menekankan otoritas teks sebagai sumber utama pengetahuan, sehingga relevan dengan pembelajaran Pendidikan Agama Islam yang berbasis pada Al-Qur'an dan hadis. Penelitian ini bertujuan untuk menjelaskan epistemologi *bayani* dari aspek sejarah, sumber pengetahuan, metode pendekatan, serta implementasinya dalam pembelajaran PAI. Metode penelitian menggunakan pendekatan kualitatif dengan jenis studi kepustakaan melalui penelaahan literatur berupa buku-buku klasik dan kontemporer, jurnal akademik, serta penelitian terdahulu yang relevan. Hasil penelitian menunjukkan bahwa epistemologi *bayani* menempatkan teks wahyu, yakni Al-Qur'an dan As-Sunnah, sebagai sumber pengetahuan utama. Pendekatan yang digunakan meliputi dua metode, yaitu pemahaman literal terhadap teks serta penerapan analogi (*qiyas*) dalam pengembangan hukum dan pemikiran keagamaan. Penerapan epistemologi *bayani* dalam pembelajaran PAI tampak pada penggunaan teks Al-Qur'an, hadis, dan literatur keislaman lainnya sebagai pedoman pokok dalam proses belajar-mengajar, baik di madrasah. Selain itu, epistemologi *bayani* juga berfungsi sebagai sarana internalisasi nilai-nilai religius sekaligus sebagai landasan normatif dalam membentuk karakter peserta didik. Penelitian ini menegaskan bahwa epistemologi *bayani* bukan hanya kerangka teoritis filsafat Islam, tetapi juga memiliki relevansi praktis dalam pengembangan kurikulum dan metode pembelajaran. Hal ini memperkuat posisi epistemologi *bayani* sebagai landasan penting dalam menjaga otoritas teks wahyu, sekaligus menjadi fondasi epistemik yang membedakan PAI dari mata pelajaran lain.

Kata Kunci: Epistemologi Bayani, Filsafat Islam, PAI, Metode Pembelajaran.

Abstract

The study of *bayani* epistemology emphasizes the authority of the text as the main source of knowledge, so it is relevant to the learning of Islamic Religious Education based on the Qur'an and hadith. This study aims to explain the epistemology of *bayani* from historical aspects, sources of knowledge, approach methods, and its implementation in PAI learning. The research method uses a qualitative approach with a type of literature study through the review of literature in the form of classic and contemporary books, academic journals, and relevant previous research. The results of the study show that *bayani epistemology* places the text of revelation, namely the Qur'an and As-Sunnah, as the main source of knowledge. The approach used includes two methods, namely literal understanding of the text and the application of analogies (*qiyas*) in the development of law and religious thought. The application of *bayani* epistemology in PAI learning can be seen in the use of Qur'anic texts, hadiths, and other Islamic literature as the main guidelines in the teaching and learning process, both in madrasahs. In addition, *bayani* epistemology also functions as a means of internalizing religious values as well as a normative foundation in shaping the character of students. This research confirms that *bayani* epistemology is not only a theoretical framework of Islamic philosophy, but also has practical relevance in the development of curriculum and learning methods. This strengthens the position of *bayani epistemology* as an important foundation in maintaining the authority of the text of revelation, as well as being the epistemic foundation that distinguishes PAI from other subjects in the education system.

Keywords: Bayani Epistemology, Islamic Philosophy, PAI, Learning Methods.

Introduction

The study of bayani methodology has a close relationship in the process of establishing a sharia law that can be used as a guide and guideline in life. The approach of the bayani epistemological method is an approach that is important to study. Because the first and main source of law in Islam is the Qur'an and The Sunnah. Therefore, in obtaining a law, it is necessary to have a reference and method of excavating knowledge, which in this context is a definite sharia law in its use. In the realm of education, the bayani epistemological approach can be used in the subject of Islamic Religious Education.

The learning process of Islamic Religious Education is a fundamental thing. The implementation of Islamic Religious Education learning is very necessary in daily life because it includes external worship which is an obligation for humans. Al Attas said that the purpose of Islamic Religious Education is a plenary person or a kamil person, which means someone who not only has a cognitive knowledge dimension but also affective and psychomotor.

In the cognitive realm, a student gains factual knowledge from a discipline. The knowledge obtained needs to be tested for validity because it is used as the main basis in the foundation of knowledge. The basis of knowledge in the subject of Islamic religious education is sourced from the main texts of the Qur'an and Hadith. So in the books of Islamic religious learning materials, the main material comes from the Qur'an and Hadith.

The application of bayani epistemology has been discussed in previous research, namely, first, Fajrina Margareth, and M Kholili studied the Epistemology of Bayani and Burhani Reason and Its Implementation in Madrasah Learning [2]. Second, Rakkha Saputra and Koddam Rukadi Lubis studied the application of Islamic epistemology to the process of Islamic mindset for *scientists* [3]. Third, Nasyariah Siregar studies the Epistemology of Ahmed Al-Jabiri in Science Learning Madrasah Ibtidaiyah, Fourth, Mahmudi studies Islamic Religious Education and Islamic Education Review of Epistemology, Content and Material [4]. Fifth, Matroni studied the Application of Bayani in Improving the Ability to Deliver Lessons for Elementary School Students [5]. Sixth, Rasyid Ridlo examines the Application of Bayani and Burhani Epistemology in learning methods [6].

In Matroni research with the title The Application of Bayani in Improving the Ability to Deliver Lessons for Elementary School Students, it was explained that the application of the bayani method in the implementation of learning is carried out with the textual approach method, student lesson texts. The reason for using this method is that it can invite students to connect the material learned from the text provided, in the sense that students are expected to understand the text of the

subject by applying the bayani method. So that students have comprehensive results not only thinking at the cognitive level but also at the affective level. Grade VI students of SDI Ruhul Islam Al-Muntaha, East Gapura village, Gapura District after using the bayani method, it was proven that students were able to master the subject well. The next application by Rasyid Ridlo (2020) with the title The Application of Bayani and Burhani Epistemology in Learning Methods. Rasyid Ridlo discussed the epistemology of bayani sourced from the text of the Qur'an, Hadith, with the methods of Ijtihad, Istinbat, Istinja and Istidlal which are applied to the level of Madrasah Ibtidaiyah education in the lessons of the Qur'an Hadith, Moral Faith, Fiqh and Islamic Cultural History. The bayani method in the learning process will make a solid foundation of knowledge for students in future learning activities. The burhani methodology that comes from nature and humanity is applied in the development of science at Madrasah Ibtidaiyah, namely the subjects of SCIENCE, SOCIAL STUDIES, PPKN, Arabic, Indonesian, Sundanese, Arts and Sports. The burhani method by developing existing knowledge and the tradition of finding problems around will have implications for the competence of students who are usually trained in thinking induction, deduction and dialogue [6].

Based on literature studies that have been experted by previous research, bayani epistemology in its development can be used as a learning methodology. The purpose of using the learning methodology is to make it easier for students in the learning process. However, there have not been many studies that discuss the analysis of the bayani method in Islamic Religious Education learning materials. The purpose of writing this article is to explain and study more deeply the application of bayani epistemology in PAI subject matter. Such as the Qur'an Hadith, Fiqh, Moral Faith, and Islamic Cultural History.

Research Methods

The object of this research is a number of writings related to Bayani's epistemology and PAI learning, both in the form of scientific papers such as journals and in the form of books. The type of research used in this study is library research, research carried out with literature (literature). The research uses a qualitative approach. Qualitative research is a type of research that produces a finding that cannot be achieved or obtained using statistical procedures or quantification methods such as measurement [7]. The data sources used by the author in this study are books, articles, and previous research journals that are relevant to the subject theme of this research.

Then in the process of data analysis, the author uses the theory put forward by Miles and Huberman in data analysis in qualitative research, which is carried out in an interactive way through data reduction, data display, and verification [8]. The stage of data analysis is reduction, where the

author will summarize or sort important data from data sources such as books, articles and previous research results related to bayani epistemology and PAI learning materials. Next, a display is carried out, where the author will present data from the reduction results in the form of a brief description, chart, and relationships between categories. Next is verification where the author will conclude the results of the data that has been presented (display) in the form of writing or narrative in the form of a discussion and analysis.

Bayani epistemologists

Etymologically, al bayan means the process of apparitions (*al zhuhur*) and *al Izhar*) as well as the activity of understanding and understanding (*al-fahm* and *al-ifham*). In the oral dictionary al-arab al Jabiri gives the meaning as *al-fashl wa infishal* (separate and separate) in relation to methodology and *al dhuhur wa al idhar* (clear and explaining) has to do with the vision of the bayani method. Al Bayan also includes the understanding of the process of seeking clarity (*az zhuhur*) and giving explanations (*al izhar*), efforts to understand (*al fahim*) and communication of understanding (*al ifham*), acquisition of meaning (*al talaqqi*), and conveying meaning (*al tabligh*) [9].

Based on the study of epistemologists with reference to the Oral al-Arabi dictionary by Ibn Manzur, Al-Jabiri concluded that the term al-Bayan contains four meanings, namely separation, separation, clarity and explanation. These four meanings can be classified into two groups: al-Bayan as methodology, which means separation and explanation and al-Bayan as worldview [10].

The source of heroic epistemological knowledge is the text (*nash*). In *ushul al-fiqh*, the meaning of *nash* as a source of bayani knowledge is the Qur'an and *hadith*[11]. Because epistemology is sourced from text, bayani epistemology pays great and careful attention to the process of development of texts from time to time. This is important for bayani, because as a source of knowledge, the truth or not of a text determines the true or wrong status of a law taken. If the text can be held accountable, then the text is correct and can be used as a legal basis. If the text is doubtful, then the truth of the text cannot be held accountable so that it cannot be used as a legal guideline[12]. Because the impact of bayani is very large, especially in determining the status of the law, during the period of *tadwin* (codification), especially the codification of *hadith*, Muslim scholars were very strict in selecting an accepted text. For example, Al-Bukhari (810-870 AD) outlined strict conditions for the acceptance of a *hadith* text. Because of this strictness, at that time branches of science were born that were used to detect and ensure the authenticity of texts, such as the science of *jarh wa ta'dil*, *mushthalah al-Hadith*, *Rijal al-Hadith*, and so on [11].

To gain knowledge from a text, bayani takes two paths. First, stick to the redaction (pronunciation) of the text, by using Arabic rules such as nahwu, shorof, and so on. Second, using the qiyas (analogy) method [11]. Qiyas is a resemblance of the law of a problem to another problem that has certainty in the text, because of the existence of the same illah. The study of ushul fiqh provides several things that must be fulfilled in performing qiyas, namely: 1. The existence of al-ashl, which is a sacred text that gives the law and is used as a measure. 2. al-Far'`u, something that has no law in the nas 3. Hukm al-ashl, the decree of the law given by ash1. 4'Illah, a certain circumstance that is used as the basis for determining the law of Ashl [13]. One example of Qiyas is the question of determining the law of paying zakat using rice. Rice is called far' (branch) because it is not mentioned directly in the nash of the law, and is qiyased to wheat. Wheat is ash1 (staple) because it is found in the text of nash, which is the staple food or *quth al balad*. Rice is the same as wheat which is a staple food in a region or country [14]. Another example of qiyas is qiyas, namely qiyas, apples to wheat in determining the validity of riba when exchanged for similar goods. The illat that it is food [15].

PAI Learning

According to Zuhairini, Islamic religious education is a conscious effort to guide towards the formation of students' personalities in a systematic and pragmatic manner, so that they live in accordance with Islamic teachings, so that happiness in the hereafter [16] occurs. Another definition of Islamic Religious Education is a conscious and planned effort to prepare students to know, understand, live to believe, be devout, and have noble character in practicing Islamic religious teachings from the main source of the holy book of the Qur'an and Hadith, through guidance, teaching, training, and the use of experience. Accompanied by guidance to respect adherents of other religions in relation to harmony between religious communities in society until the unity and unity of the nation is realized. The subjects of Islamic Religious Education are all covered in the scope: Quran and Hadith, Faith, Morals, and Fiqh/Worship [17]. Education is a significant agent of change in the formation of children's character, and Islamic religious education is an important part of the process of character formation [18].

A learning carried out certainly refers to the expected goal, especially the results of the education provided to students. The learning objectives are knowledge, skills, and attitudes that allow students to perform certain tasks and job functions in accordance with the standards that have been set [19]. In general, the expected purpose of learning Islamic education is to be able to produce intellectuals who are faithful and pious so that they are able to carry out Islamic sharia in accordance with the guidance of the Qur'an and sunnah. In addition, the goal achieved is to be able

to make students have noble morals and ethics according to the norms that exist in society. So that from the learning of Islamic religion directs students to have the nature of religiosity and nationalism, useful for their religion and nation [20].

Material is referred to as a component to achieve learning objectives, therefore the determination of material must be based on the planned objectives both in terms of scope, level of difficulty and organization [21]. Abdul Ghofur said that Islamic Education Materials are Islamic Religious Education materials in the form of activities, experiences and knowledge that are intentional and systematic given to students in order to achieve the goals of Islamic Religious Education [16]. The scope of Islamic Religious Education materials includes harmony, harmony, and balance between: (1) Human relationship with Allah swt. (2) The relationship between humans and humans, and (3) The relationship between humans and other creatures (other than humans) and the environment. Furthermore, the subject matter contained in Islamic Religious Education can be classified into five aspects of study, namely: a. Aspects of the Qur'an and Hadith In this aspect explain several verses in the Qur'an and at the same time also explain some of the laws of its reading related to the science of tajweed and also explain some of the hadiths of the Prophet Muhammad (PBUH). Aspects of faith and Islamic aqidah In this aspect explain various concepts of faith which include the six pillars of faith in Islam. c. Moral aspects In this aspect, it explains the various commendable qualities (akhlak karimah) that must be followed and the despicable qualities that must be mastered. d. Aspects of Islamic law or Islamic Sharia In this aspect, it explains various religious concepts related to the issue of worship and mu'amalah. e. Aspects of Islamic dates In this aspect explain the history of Islamic development or civilization that can be used to be applied in the present [17].

Application of Bayani in PAI Learning

Bayani as a method of critical thinking based on texts implemented in Islamic Religious Education materials, which includes the subjects of the Qur'an, Hadith, Moral Faith, Islamic Cultural History, and Fiqh. Hasym mentioned that Bayani is an epistemology that includes disciplines of science that originate from Arabic including (nahwu, fiqh, and ushul fiqh, kalam and balaghah) [6]. The Arabic language is sourced from Islamic teachings, namely the Qur'an and Hadith, where the Qur'an and Hadith are texts/nash, so that bayani in Islamic Religious Education materials is to gain knowledge from the first way, namely text/nash.

The application of bayani epistemology in PAI learning includes sources and methods. The sources of PAI subjects are the Qur'an and Hadith. PAI material contains aspects of faith to Islam, which are enshrined in the subject of moral faith, aspects of stories or history that can be taken from

wisdom enshrined in SKI subjects, aspects of Islamic law and procedures guided in daily life enshrined in fiqh subjects and aspects of the basic legal content of the Qur'an and hadith. All PAI subjects are sourced from the main sources of Islamic law, namely the Qur'an and Hadith. The bayani method in PAI learning is implemented with a textual and analogue learning approach. The use of this textual method is intended to invite students to connect or relate the material delivered by educators with the world of text. Thus, with this approach, students have comprehensive results not only at the cognitive level, but also at the affective level, by the heart, taste, and karsa [5]. The use of the analogy method or example is by giving an example of an explanation, or providing other analogies similar to the learning topic.

From the point of view of the application of bayani epistemology in Islamic Religious Education material, there are several themes of material related to bayani reasoning. Like the first example, the Qur'an Hadith (understanding the Qur'an and hadith, as well as the laws of behavior contained in the guidelines of the Qur'an and hadith) [22]. Second, Fiqh (understanding the concepts of worship, zakat, funeral management and so on) [23]. Third, Moral Faith (practicing the material of mahmudah morality, avoiding madzmumah morals, manners towards other slaves and so on) [24]. Fourth, the History of Islamic Culture (the history of the previous races) [25]. From the four PAI coverages, it can be seen that Bayani's reasoning is enshrined in the PAI material in madrasas to see how to worship properly through the procedures that have been determined by Allah swt. As explained earlier, Bayani's reasoning is a reasoning that focuses on the existing text.

Discussion

Bayani as a source of knowledge is a method of thinking that is based on the authority of the text, both directly and indirectly. It directly means understanding the text as knowledge once "finished" and immediately applying it without the need for thought and interpretation, indirectly means understanding the text as raw knowledge which results in the need for in-depth interpretation and reasoning [5]. Although there is a need for in-depth interpretation, not only using reason, but still having to rely on the text, namely the Qur'an and hadith. In a current learning, it is realized in the subject book. The subject book contains materials that are guidelines for the basis of the group of knowledge, if it is related to Islamic religious material, the basis for the guidelines is the Qur'an and hadith.

Bayani as a system of thought can be understood as an episteme that makes nash (the Qur'an and hadith), ijma', and qiyas as the basic source of knowledge, especially in describing the teachings of Islam. In this context, Bayani's reason rests on the maintenance of the text (nash), and therefore, his intellectual activity is in the hegemony of al-ashl, and his reason is confined to three

patterns of thought, namely, al-istinbath, al-qiyas, and al-istidlal which are widely applied in the science of nahwu, balaghah, fiqh, and kalam [26]. The bayani method is a research method to find knowledge, by making maximum efforts to read, understand, study and study the explanations of the text of the Qur'an and the sunnah in order to capture the messages contained in it [27]. Bayani science trusts literary sources as a reference. So the validity of literature is also very important. For example, the hadith category includes sahih hadith, hasan and dhaif. In determining the quality of saheeh hadith, hasan dhaif, it is necessary to use a reference source. One of them is the science that researches the narrator of hadith. The source of reference that examines the narrator of the hadith must be clear and definite.

In life, humans need guidelines in practicing daily shari'a. Islamic shari'a is sourced from the Qur'an and hadith. In the general public, the knowledge used in life is called Islamic Religious Education which is obtained from a learning process in educational institutions. In public school educational institutions, Islamic Religious Education is a subject that contains materials of worship, mu'amalah, morals, history and so on. The purpose of Islamic Religious Education according to Harun Nasution quoted by Syahidin is (especially in public schools) is to form pious people, namely human beings who are obedient to Allah in carrying out worship by emphasizing the development of Muslim personality, namely the development of moral karimah, even though religious subjects are not replaced by moral and ethical subjects [4]. In madrasah institutions, the scope of PAI material is grouped into four parts, including normative material (*Qur'an*), belief or belief in the existence of God (*aqidah*), the norms of human life (Sharia/Fiqh), attitudes and behaviors between humans (*morals*) and past reality (history/dates) [28]. The grouping aims to make it easier to explore PAI material which is very broad in scope according to the subject matter.

The implementation of Islamic Religious Education Learning has several bases, namely (1) Juridical Basis, (2) Religious Basis, (3) Socio-Psychological Basis. Judging from a religious basis, Islamic Religious Education is the basis that is the basis that is the handle in the implementation of PAI, namely the Qur'an and hadith. As stated by Marimba (1964) that the basis of PAI is the Qur'an and hadith, both of which if education is like a building, then the content of the Qur'an and hadith is the main foundation [29]. The Qur'an and hadith contain in full all Islamic laws, as for new problems as the times develop, other sources of law can be used, namely qiyas and ijma'.

The application of bayani can be found in the handbook for PAI class X students, it is stated that the basic source of PAI material is the Qur'an and hadith. In the material book, it is mentioned the postulates of nash related to the theme of the study. Students can study the text (nash) contained in the study material. With the existence of the text (nash), students will have a stronger belief in the

truth of a law, as for example in the fiqh material for class X chapter 7 students know the law of buying and selling by studying the postulates in the Qur'an and hadith. This is in line with the goals of Islamic Religious Education stated by Ahmad Tafsir, namely (1) the realization of Kamil people, as God's representatives on earth, (2) the creation of kaffah people, which have three dimensions; religious, cultural, and scientific, and (3) the realization of the realization of human functions as servants, caliphs of Allah, heirs of the prophets, and providing adequate provisions to carry out these functions [29].

Matroni (2017) offers several learning strategies that can be done by studying textual, including (a) text-based learning, (b) reading learning, (c) lesson-based learning, (d) guidance learning, and (e) text-comprehension-based learning. These five strategies can provide a nurturant effect on the development of students' understanding and independence, such as: intelligent character, open thinking, responsibility, and deep curiosity. Indonesian Education [5]. Several methods and strategies of creativity triggered by teachers in learning can be done by teachers in studying a text on Islamic Religious Education materials both at school and in madrasas. The bayani textual approach method in PAI learning can be through several strategies, namely (1) text-based learning, (2) reading learning, (3) lesson-based learning, (4) guidance learning, and (5) text-comprehension-based learning. These five strategies have an impact on the development of students' understanding of independence such as: intelligent character, openness, responsibility, and deep curiosity [5].

Conclusion

Bayani epistemology has the meaning of bayan which means explainer. To gain knowledge of bayani epistemology is based on two paths, namely adhering to the text, and the qiyas method. Holding on to the text means understanding the text in a holding or direct way, the qiyas method means understanding the text using a deep understanding with the help of other sciences. PAI subjects are subjects that have an orientation to the application of materials, namely students are required to implement the material that has been obtained at school in daily life. After a more in-depth study, a new understanding can be taken, namely in the materials collected in the Aliyah madrasah student handbook there is a bayani method. The inclusion of the original text or nash in the Islamic Religious Education book is the student's handle in each chapter or each study theme. The inclusion of the text (nash) can be in the form of Qur'anic postulates or hadith that are used as a legal source on the theme of the study. Then it is elaborated with other explanations. The bayani learning method in PAI used is the approach method to text and analogy.

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