Study Effects of Student Knowledge Science Based on Alquran and Hadis in Madrasah Aliyah

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Abstract. Qur'an and hadith are the basis of the main and second Islamic law. As an Islamic education institution, the implementation of learning can be sourced or developed from the contents of the Qur'an. This study aims to describe and explain how to interconnect subjects in the madrasa with the basis of either first or second Islamic law. The research data is in the form of information, learning activities, and learning documents. Data is collected through observation, interviews, and documentation obtained through data sources that support the acquisition of research data. The results obtained from this study are, 1) interconnection of the verses of the Koran or Hadith can be implemented in Islamic education institutions, 2) interconnection of the verses of the Koran and Hadith can be integrated with general or religious subjects, and 3) integration in subjects can be implicit or explicitly.

Keywords: Qur'an and Hadith, Science, Islamic Educational Institutions

1. INTRODUCTION

Madrasa is educational institutions under the auspices of the Ministry of Religion (Kemenag) that have an Islamic background. So far, many parties have explained that school achievement is only seen from visible and quantifiable dimensions, especially the acquisition of pure UAN values and the physical condition of the school [1]. Even though the achievement or excellence of a madrasa is not only seen from how many students succeed in gaining value and proud achievements but in terms of attitudes, morals, and religiosity of students in everyday life is also a consideration of the spotlight for the community.

During this time the madrasa was seen by the community as the second choice, but this view had undergone a shift. Madrasas are no longer the second choice but several madrassas are the first choice. Not all madrassas in Indonesia have low status or have minimal quality. Some madrassas are able to compete and demonstrate superior quality and achievement. Competition is not only between madrassas but with schools under the auspices of the Ministry of Education and Culture, even academic and non-academic achievements sometimes exceed public schools [2].

Increasing the quality of madrasas until recently not a few parents have entrusted their children to study in madrasas. Parents' concerns about their children's relationships are of concern, to the extent that various reports on various cases of juvenile delinquency such as promiscuity, crime, and violence committed by students. That adds the concern to parents. Like the case in Gunung Kidul Yogyakarta, there were six teenagers molested junior high school students. At first, the victim was invited to meet in a *terminal* by one of the friends of the six perpetrators. Chronology, after meeting the victim given liquor, and brought in a *koskosan*. The victim was molested by the six perpetrators, even from the six perpetrators there was one perpetrator who was still underage [3]. As an institution of Islamic education, such cases is a serious problem for the younger generation today. Crime behavior carried out by students is caused by the development of a 'positive character' that is hampered, resulting in delinquency that leads to criminal acts among students [4].

Madrasa has become a core part of the national education system, even though the madrasa does not forget its identity as an educational institution characterized by Islam. Therefore, the madrasa is required to be able to adapt and evolve in accordance with the surrounding conditions while maintaining their identity as Islamic educational institutions [5]. The task of each educational institution is to provide lessons, directing students and produce young people who have good character, have noble behavior, good character, and have extraordinary intelligence. Ideally, the educational institution besides being a place to transfer knowledge, madrasas can also be a place to shape the character and morals of students [6].

The emergence of various problems has made policymakers at the madrasa rethink and evaluate and improve the education system or realign the system and management of the implementation of learning activities in madrasas that are not in accordance with the learning objectives in Islamic educational institutions. As in MAN 2 Boyolali, one of them is trying to form and print a generation that is smart and dignified and has good character, by connecting all subjects using verses from the Koran and hadith that are confused with learning material.

Such research has been conducted by Mulyono, that in order to realize superior madrasas there needs to be breakthroughs that need to be implemented, namely changes in the madrasa system and management patterns by using three strategic management, namely: first government / MORA strategy that supports madrasa excellence such as adequate funding allocation, infrastructure, training or provision of reliable human resources; secondly the implementation of accreditation is correct and appropriate; and thirdly there are maximal efforts of the madrasa community to manage themselves and develop themselves to achieve excellence [7].

Based on the explanation above, this study examines efforts to connect the Koran and hadith in all subjects as a debriefing for students. The results of this study are expected to be an input for some madrassas to correct how appropriate the learning activities are in each madrasa, to produce an Islamic generation.

2. METHOD

This research is qualitative research, using a case study approach, where the research is intended to describe, explain the results of analyzing phenomena, events, social activities, both individually and in groups [8]. Therefore, case studies are research strategies that are considered relevant to the research conducted. The data used in this study are qualitative data taken from various documents and informants and learning activities [9]. Sampling in this study uses purposive sampling, directing sampling that is considered important and related to the discussion of researchers [10]. The data are collected by interviewing, observation, and

documentation. Interviews are carried out simultaneously with observations sometimes carried out as a follow-up of observations or vice versa, and between interviews with documentation. Data that has been collected, the next stage is reviewing and compiling the results of interview transcripts, field notes, and the results of other data collection arranged systematically, looking for patterns and synthesizing. Next after knowing the pattern and synthesizing it, then conclusions can be drawn from the research conducted.

3. RESULTS AND DISCUSSION

Madrasah is an educational institution that has the task of providing learning to students, so students can face life problems both now and in the future with the knowledge they have learned. The responsibility of educational institutions such as madrasas is far more severe than public schools. Madrasas, on the other hand, are supported to teach Islam and religious subjects, they are required to introduce sciences and general subjects to its students [11]. These two aspects are at the core of the demands for Islamic educational institutions.

Based on the results of data analysis, it was found that there were policies implemented in MAN 2 Boyolali, namely interconnecting general subjects with the Koran or Hadith, or conversely linking religious subjects to general subjects. The following are excerpts of findings in learning.

The first finding (Javanese, P1 Ka).

إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَو امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

Amal itu tergantung niatnya, dan seseorang hanya mendapatkan sesuai niatnya. Barang siapa yang hijrahnya kepada Allah dan Rasul-Nya, maka hijrahnya kepada Allah dan Rasul-Nya, dan barang siapa yang hijrahnya karena dunia atau karena wanita yang hendak dinikahinya, maka hijrahnya itu sesuai ke mana ia hijrah."

The findings in Javanese language learning are the integration of hadith regarding intentions. The Hadith contains the importance of an intention in all the deeds done so that it is worth the reward. If someone is carrying out a thing intended because of Allah then what is aspired in the world will also enter in it, so that we will get reward and what we expect in the world we will also get [12]. The giving of hadith in the initial activity is used by the teacher as a basic motivation for students. Explain students about the contents of the hadith, which is so that they have complete intentions in learning. If the intention has grown in the heart, the interest will follow the process of learning [13].

Second finding: (Penjas, P1 Ki)

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

"Sesungguhnya shalat itu mencegah dari perbuatan keji dan mungkar." (QS. Al-'Ankabuut [29]: 45)

Findings on physical education subjects, the integration of the Qur'anic verses, namely QS. Al-'Anabut verse 29, which is implemented during heating. The teacher explained the relation between the function of heating and prayer movements. That heating aims to stretch the muscles reflect so that the body is ready to carry out more severe activities and reduce the effects of an injury. The verse stated that prayer prevents vile and evil deeds. Basically having the same core, vile and mungkar here has a bad connotation that is not desirable either by humans or God. As with injury is an event that is not desired by everyone. If you want to avoid vile and mundane actions, then do a prayer. The prayer movement consisting of *takbiratulihram*, bowing, *I'tidal*, sitting between two prostrations, prostration, greetings has several benefits for the health of the body. Manfat includes blood circulation, maintaining the perfection of spinal function, digestive training, influencing thinking power, avoiding thigh pain, the reflection of neck muscles, improving head blood flow [14].

Based on the explanation on the side, there is a learning phenomenon that is confused with the verses of the Koran or hadith on subjects other than religion. From the samples used are Javanese Language Learning (BJ) and Penjas (P), both of these subjects are related to the Qur'an and Hadith. Integration of the verses of the Koran or Hadith can be done implicitly or explicitly. Implicit integration means the hadith that is used directly related to the material being taught, or even the core of the learning material. whereas explicitly, integration only concerns externally can be used as an introduction, as motivation, as a basis for initiating a matter to be conveyed.

The tradition of learning in Islam starts from learning the Koran, the most basic book in Islam. In the initial period, the Koran can be said as 'the foundation stone 'of Islamic education. In its development institutions such as madrasa emerged which offered a recitation of the Qur'an, *nahw*, interpretations, jurisprudence, *usul al-fiqh*, and kalam sciences, while also offering arithmetic, astronomy, literature, etc [15]. The Qur'an is the basis of the first Islamic law, while the hadith is the second basis for Islamic law after the Koran. Hadith is in the second position after the Qur'an with the connotation that the main legal references and religious norms are the Qur'an and hadith used as study material to understand the Qur'anic messages or be referred to after it turns out that the Koran does not provide textual exposures about issues that faced [16]. As the second source of Islamic law after the Qur'an, hadith is not only read but also has to be understood in terms of its contents, so that it can be guided and applied in daily life as every Muslim [17].

Allah has explained all human problems in the Qur'an. Allah is *Robbul'alamin*, ruler or educator of the universe and or educator for humans. This understanding comes from the word *Robbun* in the sense of God and *Rabb* in the sense that the educator comes from the origin of the same word. In the Qur'an, nature and humans have the nature to grow and develop and which regulate growth and development are nothing but Allah [18]. Based on this, then humans have actually been educated by God directly through the Qur'an to develop what is on the face of the earth. Humans in developing science and technology can learn to understand first through the Qur'an.

The purpose of Islamic teachings is integrated and interconnected to each subject/subject, such as the application of economics and the application of Islam in Psychology. Basically, it aims to slip Islamic moral values into several subjects. So that integration is more inclined to value-bond, not value-free, the most important is applying Islamic religious values in pure science for the sake of community service and the environment [19]. Knowledge about religion really needs to be known, understood, and more importantly, practiced if it has understood the knowledge. not only does religion have a role as a motivation for life and life and is a tool of

development and self-control that is very important for humans to be able to become the basis of personality so that he can become a full human being [20]

Integration of Qur'anic verses or hadith in learning is a management tool that is felt to be suitable for implementation in the madrasa. Management is generally interpreted as a process of planning, organizing, directing, and supervising. Education is a conscious and planned effort to realize the atmosphere, process, and develop self-potential that includes spiritual, self-control, personality, intelligence, noble character, and skills [21]. Islamic education management is a process for planning, organizing, directing and managing with a planned effort to develop students' self-potential which includes attitudes, intelligence, morals, skills, personality, based on the basics of Islam, namely the Koran and Hadith. The use of good management in educational institutions aims to improve the quality of madrasah management by providing power and increasing madrasa participation in efforts to improve madrasa work [22].

4. CONCLUSION

Qur'an and hadith are the basis of Islam, where the Qur'an is a truth that is believed that the revelation of truth comes from Allah revealed to the Prophet Muhammad. In the Qur'an, all the events that have occurred in the world and in the hereafter have been explained. Whereas the hadith is the second basis of Islamic law where this hadith is used as a companion when the explanation in the Koran cannot be understood clearly, then the hadith is used to get an understanding of the meaning of the mandate ordered by Allah. As an organizer of Islamic education Madrasah Aliyah Negeri 2 Boyolali in learning to use verses from the Koran and Hadith to connect with all subjects both religious and general subjects.

Integration of Qur'anic verses or hadith in all subjects in the madrasa which can be integrated explicitly and implicitly. Implicit integration is the integration of Qur'anic verses or hadiths that are directly related to the material if the material is clearly in accordance with the learning material. then explicit integration, namely the integration of the verses of the Koran or Hadith, is not directly related to the main material. Can be used as a prefix or introduction to enter the main material, can be used to build the foundation of students' understanding of attitudes and behavior to support the process of implementing learning such as being used as motivation, and guidance to students.

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