



ANALYSIS OF THE RPP OF THE QUR'AN AND HADITH AS A MEANS OF STRENGTHENING ISLAMIC EDUCATION VALUES IN GRADE III MI AL-IHSAN

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Abstract:

This study aims to analyze the Lesson Implementation Plan (RPP) for the Al-Qur'an Hadith subject for grade III MI as a means of strengthening Islamic educational values. This study is motivated by the reality that learning the Al-Qur'an Hadith often only emphasizes cognitive aspects, such as memorization and literal understanding, without integrating spiritual and moral values as a whole in learning planning. This study uses a descriptive qualitative approach with data collection techniques through observation, interviews, and document analysis. The results of the study indicate that although the RPP has included elements of Islamic values, its integration is still implicit. Learning objectives tend to be cognitive, teaching methods are still predominantly lectures, conventional learning media, and the assessment system is more focused on written test results. It is necessary to develop a more innovative and contextual RPP by emphasizing active, reflective, and value-based learning. This study recommends increasing teacher capacity through ongoing professional training so that learning the Al-Qur'an Hadith is able to answer the challenges of character education in the modern era.

Keywords : Lesson Plan for Al-Quran Hadith, Islamic Education, Elementary Madrasah

INTRODUCTION

Islamic religious education at the elementary level is the main foundation in shaping the personality and character of students. In Madrasah Ibtidaiyah (MI), the subject of Al-Qur'an Hadith plays a role as the main media in instilling the values of faith, noble morals, and the spirit of devotion to Allah from an early age. However, in practice, learning Al-Qur'an Hadith is often still limited to cognitive aspects such as memorization and literal understanding of verses, without being followed by internalization of values in students' daily lives.

Planning is taken from the basic word, namely "plan" which means to make a sketch design (outline of something that is done). In education management, planning is called the word planning, which is preparation for making a decision in the form of steps to solve a problem or the implementation of work that is structured around a certain goal. Because in management science, planning plays a role in determining goals and procedures in achieving goals, allowing the organization to get resources to achieve goals, making it clear for members of the organization to carry out various activities according to goals and procedures and allowing to monitor and measure the success of the organization and overcome when there are mistakes. (Mubarak, 2022)

Learning planning consists of the words "planning" and "learning", so it is necessary to understand first the meaning of each one, for that first what will be discussed is about planning. Planning is setting the work that must be carried out



by a person to achieve the outlined goals, because planning includes activities in making a decision. Therefore, the ability to look ahead is needed to formulate a pattern of action for the future. (Tuzzahroh, 2024) Meanwhile, the lesson plan is described from the syllabus to direct students' learning activities in an effort to achieve KD. Each teacher in the education unit is obliged to prepare a lesson plan in an interactive, inspiring, fun, challenging, motivating students to actively participate, and providing sufficient space for initiative, creativity, and independence in accordance with the talents, interests, and physical and psychological development of students. The RPP is prepared for each KD which can be carried out in one or more meetings. Teachers design lesson plans for each meeting that is adjusted to the scheduling in an education. (Azzaah & Halimah, 2022)

The subject of Al-Qur'an Hadith at the Madrasah Ibtidaiyah (MI) level is an integral part of Islamic Religious Education which is designed to shape the character of students from an early age through the introduction of the main sources of Islamic teachings, namely the Qur'an and Hadith. In this context, the subject of Al-Qur'an Hadith is not only to introduce recitation or memorization, but also to instill love, understanding, and the spirit of practicing the content of the Qur'an and Hadith in children's daily lives.

In general, the Qur'an Hadith at the MI level is understood as a subject that provides the basics of understanding to students about the importance of the Qur'an as a revelation of Allah SWT and Hadith as a guideline for life exemplified by the Prophet Muhammad SAW. Through this learning, students are directed to have basic skills in interacting with Islamic texts in a polite and meaningful manner. (Billah & PAP, 2021)

The main purpose of learning the Qur'an Hadith at the MI level is so that students can know and love the Qur'an and Hadith, be skilled in reading and memorize it, understand the values contained in it, and be able to practice it in daily life. For example, through the hadith about honesty, students are invited to be honest in saying and acting at home and at school. The material taught includes short letters from juz 'amma, hadiths on noble morals, and applicable Islamic values.

The characteristics of learning the Qur'an Hadith at MI emphasize a fun approach and in accordance with the development stage of students. Teachers are encouraged to use methods that are contextual, thematic, and prioritize habituation and example in teaching Islamic values. Thus, students are not only able to understand the content of the Qur'an and Hadith, but also grow into individuals with noble character, faith, and fear of Allah SWT from an early age.

The subject of Al-Qur'an Hadith at the Madrasah Ibtidaiyah (MI) level not only teaches the ability to read and memorize verses or hadiths, but also contains basic Islamic educational values and shapes the character of students. These values include aspects of faith, worship, morals, and social that are integrated in the subject matter and learning activities. (Wahyuningsih, 2018)

In today's social context, students live in the midst of digitalization, exemplary crises, and the onslaught of popular cultural values that often conflict

with Islamic principles. This condition demands that religious learning in schools be not only informative, but also transformative and contextual. The lesson plan as a core learning tool should be an instrument to direct the learning process that integrates Qur'anic values into real actions.

Unfortunately, in many practices in the field, the lesson plan is still designed administratively and normatively. Teachers tend to only list Basic Competencies (KD), materials, and methods technically, without special attention to strengthening spiritual and moral values. This leads to a gap between the goals of holistic Islamic education and the implementation of mechanical learning and minimal reflection. (Desniwati, Rasyid, & Halim, 2022)

This problem is important considering that the purpose of the Islamic Religious Education curriculum is to form people who are not only intellectually intelligent, but also mature in spiritual, social, and emotional dimensions. Therefore, there needs to be an in-depth study of the lesson plan as the main instrument that determines the direction and process of learning, especially in the subject of the Qur'an Hadith which is loaded with Islamic values.

Research conducted by Rahmadayani, Badarussyamsi, & el-Widdah, (2022) in their study at MTsN 1 Bantul shows that the internalization of the learning values of the Qur'an Hadith has been successfully achieved through habituation, example, and reflective approaches. However, this study focuses on implementation in the classroom and has not examined the design of the lesson plan as the underlying planning document of the process. This is the gap that is the basis for the importance of this research.

This study takes a different position with the main focus on the analysis of the RPP Al-Qur'an Hadith class III MI as a potential planning medium to form values. By examining components such as learning objectives, core activities, methods, media, and assessment systems, this study is expected to see the extent to which Islamic values have been consciously integrated into learning design.

In the midst of efforts to strengthen the Independent Curriculum and 21st century competencies, a project-based, reflective learning approach, and active involvement of students in exploring and applying religious values are highly emphasized. But in reality, not all RPPs are able to answer this challenge. Learning is still oriented towards mastery of the material and the final result, not on the process of instilling sustainable values.

In terms of learning strategies, teachers need to be encouraged to utilize cooperative methods, value discussions, case studies, and digital technology that supports the visualization and practice of Islamic values. The RPP is the initial document for designing these strategies. So, it is important to know whether the current RPP design has led to that or is still fixated on the traditional learning model.

Based on this context, this research is important to evaluate and understand the function of RPP as a tool to strengthen the value of Islamic education, not just an administrative tool. This research also seeks to provide concrete recommendations for the development of lesson plans that are not only in accordance with the curriculum, but also relevant to the spiritual needs of

students and the challenges of the times. (Gustiansyah, Sholihah, & Sobri, 2020)

The purpose of this study is to analyze the RPP Al-Qur'an Hadith class III MI as a means of strengthening the value of Islamic education. Practically, the results of this research are expected to contribute to teachers in designing more meaningful and value-based learning. Meanwhile, theoretically, this study enriches the literature review regarding the correlation between the design of teaching devices and the success of value education at the elementary level.

RESEARCH METHOD

This research uses a descriptive qualitative approach with a type of field research (Sugiyono, 2013) that aims to analyze in depth the RPP Al-Qur'an Hadith class III MI document and its implementation as a means of strengthening Islamic educational values. The location of the research is MI Al-Ihsan, with the main subject in the form of teachers of Al-Qur'an Hadith subjects, lesson plan documents, and grade III students as learning actors.

Data collection is carried out through three main techniques, namely observation, interviews, and document analysis. Observations were made to see firsthand the learning process in the classroom, focusing on teachers' strategies and students' responses to the internalization of values. In-depth interviews were conducted in a semi-structured manner with teachers to gather information about the preparation and implementation of the lesson plan. Document analysis is used to examine the components of the RPP, such as objectives, methods, media, and assessment systems that reflect the integration of Islamic values.

The data obtained was analyzed using Miles and Huberman's interactive model, namely data reduction, data presentation, and conclusion drawn. To maintain the validity of the data, source triangulation, confirmation of findings to respondents (member check), and peer checking (peer debriefing) were used. (Miles, 1994) Through this method, it is hoped that the research can provide a complete and contextual picture of the effectiveness of the RPP in shaping students' Islamic character from an early age.

FINDINGS AND DISCUSSION

An in-depth analysis of the Learning Implementation Plan (RPP) document for the subject of Al-Qur'an Hadith grade III Madrasah Ibtidaiyah (MI) from various madrasahs that were purposively selected, revealed several significant findings related to the integration of Islamic educational values. In general, it can be admitted that the lesson plan has included these values, but its implementation is still at an implicit level and has not been optimally internalized in all components of learning planning.

Learning Objectives Analysis

Evaluation of the formulation of learning objectives shows an orientation tendency towards mastery of the material and the development of cognitive skills. Learning objectives that explicitly articulate the internalization of Islamic values, such as the formation of honest, responsible, or caring for others, are still relatively rare. The dominance of goals that focus on the ability to memorize

verses, understand literal meanings, or identify the laws of tajweed, indicates a gap between the ideals of holistic Islamic educational goals and practical implementation in learning planning.

This implies that educators, in formulating learning objectives, have not fully realized the urgency of internalizing values as the main foundation in the formation of students' character. The learning goal should not only focus on the transfer of knowledge, but also on the transformation of values that will equip students with a solid moral foundation. In this context, the Bloom Taxonomy theory revised by Anderson & Krathwohl, (2001) can be a reference. Learning objectives should include cognitive, affective, and psychomotor dimensions in a balanced manner. Educators need to formulate more operational and measurable learning objectives, which explicitly reflect the Islamic values that they want to instill in students. For example, the learning objectives can be formulated as follows: "After participating in this learning, students can demonstrate honest behavior in daily words and deeds." This goal not only measures the cognitive understanding of honesty, but also the ability of learners to apply it in everyday behavior.

Analysis of Learning Activities

Observations of learning activities listed in the lesson plan show the dominance of lecture and assignment methods as the main strategy in delivering material. Activities that actively encourage self-reflection, discussion of moral values, or case studies that are relevant to the context of students' lives are still relatively minimal. Teacher-centered learning approaches still dominate, while more interactive and participatory student-centered learning approaches have not been optimally implemented.

This condition indicates that educators have not fully utilized the variety of learning methods that can stimulate the active involvement of students in the process of internalizing values. Cooperative learning methods, project-based learning, or problem-based learning that can facilitate students in constructing value understanding independently, have not become the main choice in learning planning. In this context, the constructivist theory from Vygotsky, (1978) emphasizes the importance of social interaction and collaboration in the learning process. Educators need to be encouraged to use more varied and innovative learning methods, such as role-playing, simulation, or group discussions, that allow learners to actively interact and reflect Islamic values in real-life contexts. These methods can help learners to build their own understanding of Islamic values through experience and interaction with others.

Analysis of Learning Methods and Media

Evaluation of the use of learning methods and media reveals limitations in the use of innovative approaches that can visualize and contextualize Islamic values. The use of cooperative methods, project-based learning, or the use of digital technology to create simulations or visualizations of moral values is still relatively limited. The learning media used is generally still dominated by textbooks and worksheets, which tend to be conventional and less attractive to students.

This indicates that educators are not fully aware of the potential of modern technology and learning media in facilitating the process of internalizing values. The use of animated videos, short films, or interactive applications that contain moral messages can be an effective alternative in attracting students' attention and strengthening their understanding of Islamic values. The Dual Coding Theory from Paivio explains that information presented in visual and verbal form will be easier to remember and understand. Educators need to be encouraged to utilize more creative and innovative learning media, such as images, videos, audio, or multimedia, which can help students to visualize and contextualize Islamic values in daily life. (Paivio, 2013)

Evaluation System Analysis

The analysis of the applied assessment system shows the main focus on the cognitive aspect through written test instruments. The assessment of affective (attitude) and psychomotor (behavioral) aspects that directly measure the practice of Islamic values in daily life is still not systematically integrated. The assessment instruments used tend to be summative and lack constructive feedback for students in developing their character.

This condition indicates that educators do not yet have a comprehensive and valid assessment instrument to measure the success of value internalization. Assessment should not only focus on students' ability to answer exam questions, but also on their ability to apply Islamic values in real action. Behavioral observation, self-assessment, or peer-assessment can be an effective alternative in measuring students' affective and psychomotor aspects. Wiggins, (1998) in his book *Educative Assessment* emphasizes the importance of authentic assessments that are relevant to real-life contexts. Educators need to develop more holistic and comprehensive assessment instruments, which include cognitive, affective, and psychomotor aspects. Assessment instruments can be written tests, oral tests, behavioral observations, self-assessments, peer assessments, portfolios, or projects.

The Gap between the Ideal Curriculum and the Implementation of the RPP

One of the significant findings is the gap between the ideals of the PAI curriculum that emphasizes character formation and internalization of values and the implementation of RPP which tends to focus on knowledge transfer. The PAI curriculum explicitly mandates that learning must be able to form students who have faith, piety, noble character, and have life skills that are relevant to the demands of the times. However, the analysis of the lesson plan shows that these ideal goals have not been fully internalized in the learning plan.

This indicates that educators, in compiling lesson plans, have not fully understood the philosophy and objectives of the PAI curriculum comprehensively. Educators tend to get stuck in administrative routines and lack a clear vision of how to integrate Islamic values in every aspect of learning. Therefore, efforts are needed to improve the competence of educators through intensive training and mentoring, especially in the field of value-based lesson plan development. In this context, the Backward Design theory of Wiggins & McTighe, (2011) can be a guide. Educators need to start by formulating the

desired results (Islamic values that they want to inculcate), then determine the evidence of assessment to be used, and finally plan learning activities that will support the achievement of these results. Educators need to be provided with intensive training and mentoring on how to integrate Islamic values in every aspect of learning, from the formulation of learning objectives, the selection of learning methods and media, to the development of assessment instruments.

The Influence of Social and Cultural Context on Value Learning

The analysis also highlights the importance of considering the social and cultural context of learners in designing value learning. Students today live in an era of digitalization and globalization that is full of challenges and temptations. Popular cultural values that often conflict with Islamic principles can easily influence the behavior and mindset of students. Therefore, value learning must be designed contextually and relevant to the reality of students' lives.

The lesson plan should not only contain theoretical subject matter, but also case studies, simulations, or project activities that allow students to apply Islamic values in real-life situations. Educators need to be facilitators who are able to guide students in analyzing and evaluating various social and cultural phenomena from an Islamic perspective. Thus, students will have the ability to distinguish between positive and negative values, and be able to make wise decisions based on Islamic principles. In this context, the Social Cognitive Theory theory from Bandura & Walters, (1977) emphasizes the importance of modeling and observation in the learning process. Educators need to be good role models for students in practicing Islamic values, as well as provide concrete examples of how these values can be applied in daily life. Educators need to develop the ability to analyze and evaluate various social and cultural phenomena from an Islamic perspective, as well as be able to guide students in doing the same.

The Strategic Role of Learning Media in Internalizing Values

The findings of the study also affirm the strategic role of learning media in facilitating the internalization of values. Learning media that is engaging, interactive, and relevant to students' interests can increase their motivation to learn and strengthen their understanding of Islamic values. The use of digital technology, such as animated videos, short films, or interactive applications, can be an effective alternative in conveying moral messages visually and audio.

However, keep in mind that learning media is just an aid. The effectiveness of learning media largely depends on how educators use it in the learning process. Educators need to have skills in selecting, developing, and integrating learning media creatively and innovatively. In addition, educators also need to provide guidance and direction to students in using learning media responsibly and ethically. In this context, the Cognitive Load Theory from Sweller, (1988) emphasizes the importance of designing learning media that does not burden students' cognition. Educators need to choose learning media that is in accordance with the level of cognitive development of students, as well as present information in a clear and structured manner. Educators need to develop skills in selecting, developing, and integrating learning media creatively and innovatively, as well as being able to provide guidance and direction to students

in using learning media responsibly and ethically.

The Urgency of Developing Holistic Assessment Instruments

The analysis of the assessment system applied in the RPP shows that there is an urgent need to develop a more holistic and comprehensive assessment instrument. Assessments should focus not only on the cognitive aspect, but also on the affective and psychomotor aspects. The assessment instrument used must be able to measure the ability of students to understand, appreciate, and practice Islamic values in daily life.

In addition to written tests, educators can use a variety of alternative assessment techniques, such as behavioral observation, self-assessment, peer-assessment, portfolio, or project. These assessment techniques allow educators to get a more complete and accurate picture of the development of a learner's character and personality. In addition, educators also need to provide constructive feedback to students so that they can know their strengths and weaknesses, and be motivated to continue to improve. In this context, the Formative Assessment theory of Black & Wiliam, (1998) emphasizes the importance of providing continuous feedback to learners to help them improve their understanding and skills. Educators need to develop skills in using various alternative assessment techniques, as well as be able to provide constructive feedback to students.

Implications for the Development of Educator Professionalism

The findings of this study have significant implications for the development of the professionalism of PAI educators in MI. Educators need to continue to improve their competence in the field of value-based lesson plan development, the use of innovative learning media, and the development of holistic assessment instruments. In addition, educators also need to have a deep understanding of the philosophy and objectives of the PAI curriculum, as well as be able to integrate Islamic values in every aspect of learning.

Ongoing training and mentoring programs need to be designed to equip educators with the knowledge, skills, and attitudes necessary to become professional and dedicated educators. In addition, there needs to be support and appreciation from schools and the government for educators who excel and innovate in developing quality PAI learning. In this context, Bandura, (1982) emphasizes the importance of providing educators with successful experiences to increase their confidence in their ability to teach effectively. Educators need to be given the opportunity to participate in continuous training and mentoring, as well as get support and appreciation from schools and the government for their achievements and innovations in developing quality PAI learning.

CONCLUSION

Based on the results of the analysis carried out, it can be concluded that the lesson plan for the subject of Al-Qur'an Hadith in grade III of MI Al-Ihsan has contained the content of Islamic educational values, but its integration is still implicit and has not been fully reflected in all components of learning planning. The learning objectives focus more on the cognitive aspect, while the affective

and psychomotor aspects as a reflection of the internalization of values receive less attention. The learning methods and activities used tend to be conventional and have not fully supported the formation of students' Islamic character in an active and participatory manner. The learning media used is still limited to traditional sources, even though digital media has great potential in visualizing Islamic values in a contextual and interesting way. The assessment carried out is more dominant on the written test, not yet reflecting a holistic evaluation of students' attitudes and behaviors. Therefore, there is a need to improve and develop RPPs that are oriented towards strengthening Islamic values through more innovative, applicative, and contextual objectives, methods, media, and assessments. These findings also affirm the importance of improving teacher professionalism through continuous training and mentoring in designing and implementing value-based learning in the modern era.

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