

Implementation of Tawhid Education at State Madrasah Ibtidaiyah in Medan

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ABSTRACT

This study aims to describe learning methods and models, teacher efforts, and obstacles in teaching monotheism in madrasas. Then this study wants to find out the obstacles faced by teachers in adopting the teaching of monotheism. The research method used in this research is qualitative. Data was collected through observation, structured interviews and documentation. The data analysis technique uses data reduction, data presentation, and drawing conclusions. The results showed that the teaching methods taught in moral beliefs were speech, question and answer, discussion, practice, recitation and uswah. The teacher tries to introduce students to the teaching of monotheism in schools, such as performing the Duha prayer, reading Al-Asma-ul Husna, memorizing letters. Choose a surah, read the Qur'an 'amma' and celebrate the great Islamic important day. Supporting factors in the implementation of the teachings of monotheism by Madrasah Ibtidaiyah are high student interest in learning, good class leadership made by teachers, parental support, and community support. However, there are also obstacles, namely increasing and decreasing student interest in learning, differences in student intelligence levels, ability to manage learning, teachers, inadequate school facilities and some parents being overworked.

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1. INTRODUCTION

Based on history, that there are about 20 madrasas in Indonesia. They opposed the policy of the Dutch East Indies Government to build and develop public schools. There is dissatisfaction with the existing education system among some Muslims, namely Muslims who only focus on general education in the National education system (Idi, 2016).

The establishment of madrasas is essentially an attempt to address the conditions of education that existed in the early 1920s (Nizar, 2013). Madrasas emerged as an attempt to integrate the Pesantren education system into the Dutch general education system (Primary, 2019). This seems to be an explanation for some Muslims who were educated in Dutch but still adhere to Islamic traditions. They also have a high spirit of nationalism to create an education system that not only attracts people's attention but also religious education.

Muslims who founded Madrasas in protest and applied nationalism and innovation to the Islamic education system, and they developed the pesantren system towards an education system, a mental attitude that allowed graduates the same opportunities as public schools (Kasman, 2018). Even some Muslims, especially students who admire traditional rural education systems and modern Western education systems.

The role and contribution of Madrasahs has grown to be very important, especially the role of the Ministry of Religion of the Republic of Indonesia which was officially established on January 3, 1946 at the beginning of independence (Drajat, 2018). The commercial orientation of the President of Religion in the field of Islamic education depends on the desire of Muslims to teach religion in schools, in addition to the growth of madrasas. The Ministry of Religion of the Republic of Indonesia has undergone many changes and policies to support madrasas, although they are not yet optimal (Manizar, 2018). In fact, until the 1990s, public interest in public schools was higher, which was considered more prestigious than madrasas. Apart from better quality reasons, admissions to public schools seem to be more open to this type of work (Huda, 2016).

The picture began to change when some beds in big cities began to be of better quality and on par with public schools. One of the advantages of madrasas is that the curriculum tends to be universal and does not create a dichotomy between religion and science in general (Moh. Wardi, 2013). One of the determinants of student academic success is educators, learning strategies, models and methods that are applied correctly and provide a satisfying learning effect in the classroom learning process (Pingge & Wangid, 2016). Faith or monotheism training is not enough when word of mouth is a much needed practice and habit. Related learning errors will occur if modeling strategies and learning methods are not applied properly (Nandya, 2010).

Madrasas are known as educational institutions that prioritize religious material and carry out several religious activities as a reference for the community so that later their children grow spiritually, their children are cared for with good morals (Ainiyah, 2013). Madrasah Ibtidaiyah Medan is an institution managed by the Ministry of Religion. This Ibtidaiyah Madrasah has a license to provide good education and training. Madrasah Ibtidaiyah Negeri Medan has a good teaching and teaching team and of course they do a lot of annual reviews to improve the quality and quality of the school. Always targeting students so that they can foster the next generation of a good nation. This is evidence of the greater public trust in the Medan State Islamic Madrasah and the many prospective students who register every year. The problem with Islamic Studies education at MIN Medan is that there are still many students and primary school students already in sixth grade who do not understand correctly about monotheism. Moreover, there are still students and students who have not interpreted God properly and correctly, and even students who do not memorize the pillars of Faith are still found. This is what lies behind it. Researchers also want to see the impact on the sustainability of religious education, so it is appropriate to conduct research on monotheism education at MIN Medan.

The purpose of this research so it is important to do this research can be seen from two sides; As for the theoretical side, that this research can be a means of developing the scientific discourse of Islamic education in contemporary times. This is because this study explains the implementation of monotheism education in the Medan State Islamic Elementary School. The pragmatic side is that this research provides benefits to students, institutions, and the community to further deepen the education of Tawhid.

2. METHOD

The method used is a qualitative research method with a phenomenological approach because it wants to analyze phenomena or social situations that occur in the field and explain the variables studied. The object of the research is monotheism education at Madrasah Ibtidaiyah Negeri Medan. This research lasted for one semester.

Related data can be done from various sources, namely primary and secondary data sources. The primary data is data that can directly collect data. Such as basic data from observations, interviews, documents with students, teachers and students at Madrasah Ibtidaiyah Negeri Medan. The secondary data is an indirect data source. The data were taken from various books and journals related to Tawhid Education in Madrasah Ibtidaiyah.

Data collection techniques are a strategic step in research, because the main purpose of research is to obtain data. To be able to rely on the outcome of things and get tangible results. Therefore, researchers use different techniques to collect data, namely observation which is a way for researchers to observe and systematically record symptoms or problems that occur in the field. Then the researchers conducted interviews which became a way for researchers to ask questions about the research subject and get answers. Information collected from the research subjects were administrators, teachers and students of Madrasah Ibtidaiyah Negeri Medan. The interview model used by the researcher is a structured interview where the researcher prepares research tools in the form of previously written questions and alternative answers that have been prepared. The last step, the researcher conducted a documentation study, which was collecting data in the form of field notes, interviews, audio recordings, and others. Record the conversation with the teacher and then take the necessary videos or pictures depending on the social situation going on at Madrasah Ibtidaiyah Negeri Medan.

Testing the validity of the data in qualitative research includes testing, reliability (cross-linked validity), transferability (external validity), reliability (reliability), verifiability (objectivity). Data analysis is a systematic process of collecting and compiling data from interviews, field notes, and documents by organizing data into categories, categorizing, synthesizing, organizing, formulating, selecting what is important, and proceeding. Study and draw conclusions so that they and others can easily understand them. The data analysis technique used is data reduction, then after the data is reduced, the next step is to see the data presented in the form of tables, graphs, maps, pictograms, and the like. The next step is to draw conclusions.

3. RESULTS AND DISCUSSION

3.1. Tawhid Education Planning

The function of lesson planning is to enable teachers to decide on their students' needs, goals and appropriate intentions to help them meet those needs (Emda, 2018). Of course, educational institutions and educators must be able to choose the most suitable learning. convenient to reach students. This need can motivate them to achieve goals, learning models and learning strategies.

Lesson planning occurs when the teacher is alone and has time to think about short- and long-term plans, student progress toward goals, availability of teaching materials, and more. The time required for the necessary operations and other problems. Some of the learning skills that support the planning function include: observing student behavior, diagnosing student needs, setting a set of goals (Djiwandono, 2002).

It is very important to create a curriculum, so that as a classroom teacher, you must also be a teacher who teaches ethics, so that learning in the classroom can be managed properly. When the learning steps are then practiced and practiced in the classroom, the learning objectives can be achieved appropriately. The syllabus is prepared by the teachers at the beginning of each single and double semester and distributed every Monday during the first lesson of class VI (Six B) and the last lesson of class VI (Six).

3.2. Application of Tawhid Education

Research at Madrasah Ibtidaiyah Negeri Medan, led to a study of the content of the teachings of monotheism at Madrasah Ibtidaiyah Negeri Medan. The process of developing the monotheism curriculum, applying the monotheistic learning method used in learning, learning assessment used to determine academic success, and then applying a unique teaching approach at Madrasah Ibtidaiyah Negeri Medan.

Tawhid Education Class VI (Six) by Madrasah Ibtidaiyah Negeri Medan has the topic of ethics of faith including material about a) *tayyibah* which is a good sentence that is introduced to students in the hope of applying it in daily life such as believing in Allah SWT and asking forgiveness from Allah by saying *Astaghfirullahal Azim*; b) do you believe in destiny? That means believing in Allah's changing and unchanging destiny, then arguments about *qada* and *qadar*, and the benefits of believing in *qada* and *grading*; c) adorn yourself with commendable virtues. The commendable morality they learn is a responsible approach, then a just approach, and then a rational approach; d) avoid shameful morality. The moral to ponder is to tell students to overcome anger, abstain from sin, and avoid apostasy; e) Allah knows with *Asma'ul Husna*, It represents the attributes of Allah such as *Al-Qowwiy*, *Al-Hakim*, *Al-Musawwir*, *Al-Qadir*, *Al-Gafur*, *Al-Afuwwu*, *As-Sabur*, *Al-Halim*; f) Learn from story examples. An exemplary story that students learn is like the story of the Prophet *Ayub* as; g) Environmental friendliness. Observe the environment created by Allah SWT and behave politely with the environment.

Class VI (six A and B) Education Activities for the 2021/2022 Academic Year at the Medan State Islamic School. The application of the monotheistic learning method used in learning can be seen in table 1.

Table 1. Implementation of Tawhid Learning

Ingredient	Observation Characteristics
Opening	Say Greetings pray together Student requirements Student participation
Motivation	rest Students are invited to think while playing with teaching materials for discussion
Perception	Reviewing some previous material Students reviewing knowledge Combining student knowledge with topics Presenting the objectives of today's lesson
Main activity Question table	Begin the lesson by applying the chosen modeling method and strategy Give students the opportunity to read the material in the book Provide opportunities for students to ask questions and listen to their opinions
Sum	Give students orders with clear instructions Helping students when they are in trouble Instruct student for report homework

	Listen and take assignments completed by students.
End of lesson	Rate today's learning and leave a review End today's lesson with students Provide guidance to students so that they can study on their own at home. pray together Greetings after learning activities

When compared with research conducted by Prastiwi and Sauri, that the results of this research prove that Tawhid is given since childhood, the value of monotheism that a person has will be strong. This research was conducted at SDIT Assalamah Ungaran. Moreover, based on observations and interviews conducted that SDIT Assalamah Ungaran attaches great importance to and maintains monotheism education in students without exception. With monotheism education applied in schools, it can make life guidelines for students. So it can be understood that Tawhid education is so important.

3.3. Tawhid Education Learning Activities

The implementation of learning requires teachers to make decisions that are taken at the learning planning stage, especially those related to learning models, learning strategies, and learning strategies for learning activities. Curriculum planning is carried out by the teacher himself, while the implementation function occurs when the teacher communicates with students. Learning skills that support the realization of learning include: conveying and explaining topics, listening, introducing, expressing, receiving, and concluding student feedback (Djiwandono, 2002).

The learning process consists of a number of interacting and interrelated components (Sanjaya, 2009). These components include learning objectives, learning materials, methods, strategies and learning environments, as well as learning assessments. The purpose of teaching materials for moral aqidah is to strengthen and strengthen students' faith, inform and educate good morals. Learning strategies, choice learning strategies, and interpretation strategies are used based on lesson plans and observations. Learning media and their role as tools in the learning process are no less important than other components.

In today's technological developments, teachers need to further develop skills in using the learning environment to achieve their learning goals perfectly. The teaching tools used by the lecturers in the Akidah Akhlak material are the Akhlak Akidah Package Book, videos, laptops, LCD screens, hardcovers, markers, and the internet. Teaching and learning activities carried out by teachers should be aimed at developing the realm of students' emotional, cognitive, and psychological skills. The application of Tawhid at Madrasah Ibtidaiyah Medan to Class VI (six) students using different teaching methods related to 3 domains, namely cognitive, affective, and psychomotor.

The cognitive domain is a skill that must always be mastered by students (Djamarah, 2011). When applying the unitary teaching method, the teacher seeks to develop students' cognitive abilities with various teaching methods such as indicators in textbooks and student books used in learning and teaching according to basic competencies.

a. Narrative method

Almost all teaching materials for monotheism use the lecture method, because the teaching method used is a teaching method that is considered very important in developing students' awareness as teachers in teaching about monotheism, what is the use of God. explain how to interpret the attributes of Allah, so that the perfect attributes of Allah are displayed in their minds, and not just use the method of reading each document. Students are also asked to pay attention to the material explained by the teacher, and the teacher tries to provide explanations through

various strategies, be it modeling or other ways to obtain information that attracts students' attention.

b. Question and answer method

Questions and answers are considered as a verbal method, often in the form of questions asked by the teacher to provide teaching materials to students. This method is often used to determine the extent to which students understand the phenomenon under study (Ekosusilo & Kasihadi, 1985). The question and answer method is used by the teacher as a form of control after the teacher completes the teaching material or completes it at the end of the lesson. When one of the students is ready to answer, the teacher asks the student to answer the student's question by raising his hand. How is the teacher of monotheism of subjects that Allah knows with Asma'ul Husna including Al-Qowwiy, Al-Hakim, Al-Musawwir, Al-Qadir, Al-Gafur, Al-Afuwwu, As-Sabur, Al-Halim. Teachers provide opportunities for students to ask questions about a topic that students do not or do not understand, and respond to teacher questions as a measure of students' understanding of the topic. During the review and evaluation, the teacher asked the importance of the attributes of God that had been described previously.

c. Method of discussion/problem solving

Discussion or problem solving is a teaching technique where students are divided into several different groups consisting of two to four students each and they are faced with a problem related to the material, teaching and asked to solve the problem. The method discussed in the al-Asma'ul Husna document is used in the preparation and implementation of the lesson plan. The indicators are 1) Al-Asma'ul Husna (al-Qawiy, al-Hakim, al-Musawwir and al-Qadir); 2) simple proof that Allah is al-Qawiy, al-Hakim, al-Musawwir and al-Qadir); 3) the subject refers to the argument about the nature of Allah in the verse. Asma'ul Husna (al-Qawiy, al-Hakim, al-Musawwir and al-Qadir), using the teacher's discussion method. Students are divided into 6 groups, each group consists of 5 students. The teacher gives a form with the material and after that each group presents their task. The discussion method is also used in the qada and levels of Allah SWT documents; 4) write down examples of qada and levels in everyday life. The teacher forms groups of 6 people, each group consists of 5 students. Students are asked to give 5 examples of qada and levels, this is the teacher's task. When finished, each group was asked to introduce it to other students. this is the teacher's job. When finished, each group was asked to introduce it to other students. this is the teacher's job. When finished, each group was asked to introduce it to other students.

d. Task method

A learning method in which the teacher assigns students, students to perform tasks, and students are responsible to the teacher for student completion. This sorting method is not like the usual homework method, because this sorting method is carried out not only at home, but also at school, also in laboratories, libraries and also in classrooms, classrooms, and others (Ekosusilo & Kasihadi, 1985).

e. Reading method

This method can be used in any class, as a group, or with any student. The teacher asks each student to name their interests and say the sentence *astaghfirullah 'adhim'*, the teacher makes students and groups, but this task is still carried out by all students.

The psychomotor scope is a place where this scope values students' abilities. In the application of the monotheistic teaching method, the teacher's efforts to develop the psychomotor skills of students and teachers are used in teaching and learning according to the core competencies (KI) and basic competencies (KD) in the book. Students can be taught by various teaching methods such as:

a. Practice Method

This method is a way of learning and doing through student activities to acquire skills such as repetition because repetition alone is not enough to achieve or complete.

The teacher uses the practical method on the material for the expression of the sentence *astaghfirullah 'adhim'*. The teacher repeats the sentence *astaghfirullah 'adhim'* after the student.

It is expected that students are able to read *astagfirullahal 'adzim* fluently. After students mastered the pronunciation of *astagfirullahal 'adzim*, they were asked to write *astagfirullahal 'adzim* sentences without looking at books and blackboards. The teacher then checked the handwriting of *astagfirullahal 'adzim* by sending it to the address one by one.

Likewise with the material *Asma'ul Husna*. The teacher repeats the sentence *Asma'ul Husna*. Students are expected to be able to read *Asma'ul Husna* well. After students master the pronunciation. The teacher asks the students to describe the *Asma'ul Husna* (*al-Qawiyy, al-Hakim, al-Musawwir* and *al-Qadir*) given by the teacher. And then pasted on the classroom wall.

b. Uswah/Exemplary

According to *al-Munawwir's* Indonesian and Arabic dictionaries, the Arabic word for "exemplary" is "uswah" or "qudwah", which means healing or healing when used or named after a typical example in the Qur'an. *Uswatun hasanah* can be used as an example, as a teaching tool for Islamic education (*Al-Munawwir, 2002*).

As mentioned above, *Armai Arief (2002)* quoting another Islamic educator, *Ibn Zakariya*, who wrote in his book that "uswa" means "exemplary example".

According to *Win Sanjaya (2008)* The exemplary method is the process by which children imitate others who become their idols or respect them. Developing an attitude through example must be accompanied by an understanding of why this should be done.

The application of the teaching of monotheism with the *uswah* method is carried out by the teacher starting with *Thayyibah* sentences, by imitating the apostles who are applied in everyday life for students to imitate. Make 5 daily prayers under the supervision of teachers and parents of students. Practicing prayer. Reading prayers is like reading prayers before and after school and various other prayers. Good character is mutual respect between students and teachers, polite and courteous greetings during teacher-student meetings, creating a clean environment by throwing garbage in its place

c. Habituation

Attitude formation can also be done through a habit process. Used to carry out monotheism education, start reading the holy book before and after studying, before learning to pray is to read *Al-Asma Al Husna, Shalawat*, then the letter in *Juz 'Amma*, midday prayer in congregation, *sunnah prayer dhuha*. On Mondays and Wednesdays, students who memorized selected letters and their meanings tended to say good things. Another thing to be polite to older people is to greet the teacher.

3.4 Academic Assessment

According to *Tardif* assessment is the process used to describe the learning outcomes achieved by students according to predetermined criteria (*Shah, 2010*). The purpose of the assessment is to find out how much progress a student has made over a certain period of time, to determine the position or position of students in the class population, to determine the level of student academic effort (*Suciyati & Vitoria, 2017*). Therefore, if the methods commonly used do not support the student's academic success, the teacher can change the teaching method.

Learning assessment requires decisions about how well the chosen goals fit with the goal-oriented instructional strategy guidelines and, ultimately, whether or not students understand what the teacher is thinking. For teachers to make important decisions, they need to decide on the information they need and then combine it. The learning skills that support the assessment function include the specific learning objectives being assessed, identifying the information needed to conduct the assessment, collecting, analyzing, and recording this information, and finally making the same decision (*Djiwandono, 2002*). Learning assessment is a planned and appropriate activity. Thus, the variety starts from the simplest to the most complex, for example pre-test and post-test, assumption assessment, diagnostic evaluation, formative assessment, summative assessment and UAN/UNO. Assessment of

learning outcomes used Madrasah Ibtidaiyah Medan in the form of an integrated and formal assessment. Formative assessment is a type of assessment carried out at the end of an educational activity. Formative assessment is intended to determine the ability of students to absorb learning information and can be an assessment for teachers whether the learning material should be repeated or not.

Summative assessment is one type of assessment used to measure student performance at the end of the semester. Summative assessment is carried out at the end of each semester or the end of the school year. Summative assessment is the number of teachers identified.

3.5 Supporting and Inhibiting Factors

Supporting factors. The success of a student's learning can be seen from the factors that support it both internally and externally. From an internal perspective, what can be seen from the student's perspective is the level of readiness or interest in learning, the level of intelligence and skills of the students themselves and others. From the external side, there is strong support from parents/guardians, competence from teachers, from the environment and from the environment.

The supporting factor in starting monotheism education at Madrasah Ibtidaiyah Negeri Medan can be seen from the students' high academic readiness/requirements. In addition, the skills/competence of a good teacher in teaching in the classroom can be a good role model for students. Support from parents/guardians doing what most schools recommend. Another supporting factor is the school environment itself and the school environment always supports school activities.

Barrier factor. The success of student life does not depend on the obstacles and barriers to academic success. Like the facilitator, the inhibiting factors are divided into two parts, internal and external. Internal inhibiting factors come from the students themselves, and extrinsic factors come from outside. Internal barriers to learning achievement at Madrasah Ibtidaiyah Negeri Medan are the students themselves, such as student learning preferences, varying levels of student intelligence, and fluctuating skills, student learning abilities at different levels.

Another limiting factor comes from outside the students, namely the lack of school facilities such as the unavailability of Infocus in schools, so that teachers find it difficult to explain teaching materials such as the story *The Mirror of the Pioneers*. In addition, the inhibiting factor is also because the teacher's ability to explain teaching materials is too fast, so students find it difficult to understand the teacher's explanations, poor classroom management, so that some students go too far. can't hear it well. Others are the result of the environment such as less than optimal parental support, the absence of school referrals.

4 CONCLUSION

The teachings of the moral creed taught in the class include: the pillars of faith, al-asmaul husna, the virtue of commendable morals, and the avoidance of low morals. Teaching materials are made in accordance with monotheistic material including monotheism uluhiyah and rububiyah. Teaching materials designed to provide information about monotheism sourced from the Qur'an and Sunnah are then displayed in the school curriculum. So that the material presented can be adapted to the development of students. The implementation of monotheism learning in class is carried out through various methods, including: narrative method, discussion, question and answer, and uswah. The realization of monotheism education is carried out through good habits as outlined in activities carried out in daily schools. These activities include: Zuhur prayer, Duha Cerah prayer, Juz 'amma and memorizing selected letters, reading prayers before studying (reading Asmaul Husna, reading prayers of happiness and Juz' amma), and also the success of the implementation of monotheism education at Madrasah Ibtidaiyah Negeri Medan can be seen from the factors that support it, including: high student interest in learning, good teaching skills, cooperation between teachers and parents, and a good

community environment. While the obstacles such as fluctuating student enthusiasm, inadequate school equipment, organizational capacity and teacher class control.

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