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SOCIODRAMA METHOD WITH STUDENTS' PRAISEABLE MORALS STATE ELEMENTARY SCHOOL 040470 LINGGA JULU SIMPANG EMPAT

Ade Ridho Rejeki

SD Negeri 040470 Lingga Julu, Kec.Simpang empat

aderidho40@gmail.com

ABSTRACT

The learning methods commonly used by most teachers are discussion, lecture and question and answer methods, where the teacher is the center of information, so that students become less active and only as recipients of information. The sociodrama method is to dramatize behavior in relation to social problems. The sociodrama method used is expected to carve out commendable morals in oneself through habituation in daily life. The commendable morals formed through the sociodrama method are expected to be morals towards Allah, morals towards humans, and morals towards parents. The purpose of this study specifically is to determine the relationship between the sociodrama method and students' commendable morals. This study was conducted in Class VI of Elementary School 040470 Lingga Julu, Simpang Empat District. The data collection technique was a questionnaire distributed to 23 respondents who were students of Elementary School 040470 Lingga Julu, Simpang Empat District. The results of the study on the relationship between the sociodrama method and students' commendable morals can be seen from the Pearson moment correlation analysis obtained a significance value of less than 0.05, namely 0.023 <0.05, so the research hypothesis is accepted. This means that there is a relationship between the sociodrama method and the commendable morals of students at Elementary School 040470 Lingga Julu. The conclusion of this study is that there is a fairly strong relationship between the sociodrama method and the commendable morals of students at Elementary School 040470 Lingga Julu, Simpang Empat District.

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INTRODUCTION

Education in a simple sense is often interpreted as a human effort to develop his personality in accordance with the values in society and culture. In its development, the term education or paedagogie means guidance or assistance given intentionally by adults so that he becomes an adult. Furthermore, education is interpreted as an effort carried out by a person or group of other people to become adults or achieve a higher standard of living or livelihood in the mental sense (Hasbullah, 2009: 1).

Morals are things that are inherent in the soul, from which easy actions arise without being thought about and researched by humans. If these things give rise to actions that are good and praiseworthy by reason and sharia', then that behavior is called good morals. On the other hand, if the actions are bad then the behavior is called bad morals (Zainuddin Ali, 2012: 29).

Morals are a state of a person's soul that causes actions to occur easily (according to Sayyid Sabiq in the book Choiruddin Hadhiri, 2015: 14). In this case, Ibrahim Anis (in the book Deden Makhbuloh, 2011: 142) also said that morals are traits that are embedded in the soul with which various good and bad actions are born without the need for thought and consideration.

Islamic morality is a morality that in addition to recognizing the existence of universal values as the basis for moral forms, also recognizes local and temporal values as an elaboration of universal values. Respecting both parents is an absolute and universal morality, while how the form and way of respecting both parents can be manifested by the results of human thought that is influenced by the conditions and situations in which the person who describes the universal values is located (Abuddin Nata, 2014: 125).

In the perspective of Islam, morality is closely related to the teachings and sources of Islam, namely revelation. So that attitudes and moral assessments are always linked to the provisions of sharia and its rules. It cannot be said that this attitude is good or bad, if it only relies on the opinion of a person or group. Because it could be that opinions about the goodness and badness of something can differ between two people or two groups. This difference is what always appears in the study of classical or modern philosophy (Ulil Amri Syafri, 2012: 74).

However, morality is not something that is brought since birth. To achieve this can be attempted through education, both education in the family, at school and in society. Therefore, teachers as educators must apply a learning method that can shape students' morals.

Learning methods are the ways teachers use to deliver lessons to students. Because the delivery takes place in educational interactions, learning methods can be interpreted as the ways used by teachers to establish relationships with students during teaching. Thus, learning methods are tools to create a teaching and learning process (Hamdani, 2011:80).

Because of the many subjects, the objectives for each subject are also different. This allows a teacher to choose a method to achieve the goal. Choosing the wrong method will hinder the achievement of learning goals. Teachers should not choose methods as they please, they must be guided by learning goals.

The variety of learning methods, more or less can help teachers in the teaching and learning process. Learning methods can also be used as a solution to overcome student boredom if they are no longer using media or cannot use media. Some learning methods are lecture methods, demonstrations, discussions, sociodramas and others. Of course, these methods must be applied according to the material presented and adjusted to the characteristics of the students.

In the PAI Class VI material, various kinds of commendable behavior are explained. This material explains the procedures for implementing commendable morals and what behaviors should be applied by students. Because this learning is in the form of providing examples, the right method to use is the sociodrama method.

Sociodrama method, namely a way to present learning materials by dramatizing behavior in social relations with a problem, so that students can solve a problem (Tambak, 2014:234).

Sociodrama learning strategy is one of the learning approaches that can be used by teachers to improve students' understanding and creativity. In this approach, teachers use real-world problems as a context for students to learn about critical thinking and social relationships. The sociodrama method is intended to dramatize behavior in social relationships and it is expected that

students can appreciate the feelings of others. This learning method emphasizes games to solve social problems that arise in human relationships. If expecting collective participation in making a decision, if intended to gain certain skills so that students certainly get valuable experience when they enter society.

Where for students who have a shy and afraid nature to face others will gradually disappear, become accustomed and open to adapt to their environment, and to develop the talents and potential possessed by students so that it is very useful for their lives and their future, especially those who are talented in playing drama, film roles and so on. Sociodrama method learning can be used for various learning materials such as Islamic Religious Education learning. One of the important teachings of Islam is morality, because morality is a fundamental reflection of a person's behavior.

However, based on the preliminary study conducted by the author, the author saw that the sociodrama method had been applied by Islamic Religious Education teachers. The sociodrama method was conducted to form students' commendable morals, but the phenomena that occurred among students at Elementary School 040470 Lingga Julu, Simpang Empat District were: (1) There were still students who were not civilized towards teachers; (2) Through learning the sociodrama method, students would play an important role in dramatizing the manners they should have towards teachers; (3) There were still students whose clothing was not in accordance with Islamic law; and (4) There were still students who did not understand the techniques of the sociodrama method.

Based on the above symptoms, the author is interested in conducting a study on the Relationship between Sociodrama Method and Commendable Morals of Grade VI Students of Elementary School 040470 Lingga Julu, Simpang Empat District. Based on the background of the problem that has been described, the author provides a limitation of the problem in this study, namely "The relationship between the sociodrama method and commendable morals of Grade VI students in the field of PAI study at Elementary School 040470 Lingga Julu, Simpang Empat District". The formulation of the problem above is: "How is the relationship between the sociodrama method and commendable morals of Grade VI students in the field of PAI study at Elementary School 040470 Lingga Julu, Simpang Empat District?". This study aims to determine the relationship between the sociodrama method and commendable morals of Grade VI students in the

field of PAI study at Elementary School 040470 Lingga Julu, Simpang Empat District.

Understanding the Sociodrama Method

The word method comes from Greek, namely meta and hodos. Meta means through and hodos means path or way. In Arabic, the word method is known as thariqah which means the steps taken by an educator to help students realize certain goals. Thus, it can be understood that the method means the way used to carry out a job so that it is achieved according to the desired goals (Wiyani and Barnawi, 2012:185).

Teaching method is a way used by teachers in using relationships with students during teaching (Sudjana, 2002:76). Learning method is an operational step of the learning strategy chosen to achieve learning objectives (Sani, 2013:158). Sociodrama and role playing methods can be said to have the same meaning and are often used interchangeably. Sociodrama basically dramatizes behavior in relation to social (Nana Sudjana, 2002:84).

The sociodrama method or role playing is a method that is often used in teaching values and solving problems faced in social relationships with people in the family, school and community environment. In its implementation, students are given various specific roles and carry out these roles, and discuss them in class (Ibrahim and Syaodih S, 2003:107)

Role playing or sociodrama technique is a type of simulation technique that is generally used for social education and interpersonal relationships. This technique is related to case studies, but the cases involve human individuals with their behavior or interactions between individuals in the form of dramatization (Hamalik, 2011:199)

Advantages and Disadvantages of the Sociodrama Method

The sociodrama method in Islamic Religious Education learning has various advantages. These advantages are important things to consider in using the sociodrama method. The advantages of the sociodrama method are:

First, students train themselves to practice, understand and remember the contents of the material to be dramatized. This then, as players, must understand, appreciate the contents of the story as a whole, especially for the material that must be played. Thus, students' memory must be sharp and long-lasting. The advantages require students to be able to remember quickly and understand the material to be learned which is more specific for players or actors. While for those

who watch will be able to appreciate and understand emotionally the learning material learned through sociodrama.

Second, students will practice taking the initiative and being creative during drama play. The players are required to express their opinions according to the time available. An interesting advantage of this sociodrama method is that students will have their own initiative and creativity. When learning is taking place with this method, students are required to

According to Djamarah and Zain in the book by Syahraini Tambak, the sociodrama method is basically dramatizing behavior in relation to social problems. The goal is for students to be able to appreciate and appreciate the feelings of others, to learn how to share responsibilities, to learn how to make decisions in group situations, and to stimulate the class to think and solve problems (Tambak, 2014:234).

The Basis of Sociodrama Method in Islam

The sociodrama method has a basis that can be referred to the main guidelines of Muslims, namely the Qur'an. It is emphasized how the learning method with sociodrama is significantly immortalized in the case of the son of the Prophet Adam AS, namely the case of Habil having the initiative, because he had to play a role that was in accordance with the demands of the sociodrama material. This initiative is very important for all students in Indonesia to have because from there it is possible to produce good works.

Third, the talents in students can be nurtured so that it is possible that the seeds of drama arts will emerge or grow from the school. If their drama arts are well developed, they will most likely become good players in the future. The positive thing about learning with the sociodrama method is that it can develop students' talents to become Islamic actors or actresses who can later entertain the public.

Fourth, cooperation between players can be developed and fostered as well as possible. Cooperation is very important to encourage togetherness and also to solve a problem well. The network of cooperation between students is very well developed because that is what will lead them to become successful people.

There is no successful person today who does not network with various parties to facilitate business and other activities. A person's success in the future cannot be done individually, but it can be realized with good cooperation. In the process of using the sociodrama method, this cooperation has been well fostered.

Because if this does not happen among students, then learning will be threatened not to be achieved.

Fifth, students acquire the habit of accepting and sharing responsibility with others. A "super" advantage if you borrow Mario Teguh's term, with the use of the sociodrama method in Islamic Religious Education learning where students will be accustomed to accepting and sharing responsibility. Accepting responsibility to do drama and sharing that responsibility with others is a positive thing to develop. The use of responsibility is done well and sharing it with others will produce people who are trusted, independent, wise and have a leadership soul.

Sixth, students' spoken language can be developed into a good language so that it is easily understood by others. The problem of speaking orally is sometimes a crucial issue to be considered in students. Students' spoken language can be honed well through the use of sociodrama methods in learning (Syahraini Tambak, 2014: 247-250).

In addition to the advantages, there are also weaknesses that surround the sociodrama method itself. The weaknesses of this method are also a warning for Islamic Religious Education teachers to avoid and find solutions. Because not infrequently the use of this method makes teachers find various difficulties in the implementation process. The weaknesses of the sociodrama method in Islamic Religious Education learning are:

First, most of the children who did not participate in their drama became less active. The learning process with this method does not involve all students, only some students can play the role. This is in accordance with the material taught by the PAI teacher.

Second, takes a lot of time, both preparation time in order to understand the contents of the lesson material and in carrying out the performance.

It takes intensive thinking from an Islamic Religious Education teacher to manage time in the learning process with the sociodrama method. The intensity of time use becomes a problem for Islamic Religious Education teachers because it does require primary things to be prepared and even in the implementation process. Related to this, for example, an Islamic Religious Education teacher must appoint actors, scene preparation is needed, chronology and synopsis of the material to be dramatized are needed and all of that must be mastered first by the students. An important challenge is indeed for Islamic Religious Education teachers in

preparing themselves to use the sociodrama method. The intensity of time use is a major concern for teachers if they do not want to get caught in the vortex of the weaknesses of the sociodrama method.

Third, requires a fairly large place, if the playground is narrow, it causes the players' movements to be less free. Of course, the issue of adequate space for the use of sociodrama is very much needed. Where students can cumulatively play the roles that have been entrusted to them to be played freely and attractively. The use of a fairly large place that is not just the front of the class is absolutely necessary for the emergence of student creativity and the success of learning. Here, a PAI teacher can formulate the limitations of the place with various innovative thoughts in overcoming these limitations. For example, a PAI teacher can use the yard or school environment that is considered representative in organizing learning with the sociodrama method.

Fourth, often other classes are disturbed by the voices of the players and the audience who sometimes clap their hands and so on. External disturbances can sometimes occur for other classes when learning occurs so that the concentration of students in that class is neglected. This is caused by the voices of the players which are sometimes quite loud and also added to the applause of the audience. This internal linearity effect becomes a secondary disturbance for students who are near the class that uses the sociodrama method. An extra time thinker for Islamic Religious Education teachers to overcome this so that their learning does not have a negative effect or disturb other classes around it (Syahraini Tambak, 2014: 250-253).

The Purpose of the Sociodrama Method

According to Oemar Hamalik, the purpose of role playing is in accordance with the following types of learning: (1) Learning by doing. Students play certain roles according to reality. The goal is to develop interactive skills or reactive skills; (2) Learning through imitation. Students who observe the drama identify themselves with the actors and their behavior; (3) Learning through feedback. Observers comment on (respond to) the behavior of the players or role holders that have been displayed. The goal is to develop cognitive procedures and principles that underlie the behavior of skills that have been dramatized; and (4) Learning

The Essence of Praiseworthy Morals

Etymologically (linguistically) morals come from the word Khalaqa, the origin of which is khuluqun which means: temperament, nature, custom or khalqun which means event, creation, creation. So etymologically morals means temperament, custom, nature, or a system of behavior that is created. Therefore, morals in language can be good or bad depending on the values used as its basis, although sociologically in Indonesia the word morals already contains good connotations, so people who are moral mean they have good morals (Abu Ahmadi and Noor Salimi, 2008:198).

Terminologically, there are several definitions of morals put forward by experts. Ahmad Amin defines morals as a habitual will. Imam Al-Ghazali stated that morals are traits that are embedded in the soul which give rise to actions easily without the need for thought and consideration. Meanwhile, Abdullah Darraz stated that morals are a strength in the will that is stable which brings a tendency towards choosing the right party (good morals) or the evil party (bad morals) (Supadie and Sarjuni, 2012: 216).

Morals have a scope related to human behavior from the good and bad sides as well as ethics and morals. Morals are a set of religious values that must be realized in everyday life and are a must, a habitual attitude, and come from divine revelation.

It can be concluded that morality is a habit or will. This means that if the will is accustomed to something, then the habit is called morality. For example, if the will is to give, then the habit is a generous morality. In relation to this research, the commendable behavior in question is respect and politeness to teachers and politeness to neighbors.

Praiseworthy Morals

Islamic morals are the same as the scope of Islamic teachings themselves, especially those related to relationship patterns. Divine (religious/Islamic) morals cover various aspects, starting from morals towards Allah, to fellow creatures (humans, animals, plants and inanimate objects). The various forms and scope of Islamic morals can be explained as follows: First, Morals towards Allah. Morals towards Allah can be interpreted as attitudes or actions that should be carried out

by humans as creatures, towards God as creator. These attitudes or actions have the characteristics of moral actions as mentioned above.

There are four reasons why humans need to behave towards Allah: (a) Because Allah is the One who created humans; (b) Because Allah is the One who has provided the five senses, in the form of hearing, sight, reason and conscience; (c) Because Allah is the One who has provided various materials. and the means necessary for the survival of human life such as food from plants, water, air, livestock and so on; and (d) Allah is the One who has honored humans by giving them the ability to control land and sea.

*Second,*morals towards fellow human beings. There are many details presented in the Qur'an regarding the treatment of fellow human beings. Regarding this, it is not only in the form of a prohibition on doing negative things such as killing, causing bodily harm or taking property without a valid reason, but also to hurting feelings by telling someone's disgrace behind their back, no matter whether the disgrace is right or wrong, even while giving material to those whose hearts have been hurt.

*Third,*morals towards the environment. Basically, the morals taught by the Qur'an towards the environment are derived from the function of humans as caliphs. The caliphate is based on the interaction between humans and each other and humans towards nature. The caliphate means protection, maintenance, and guidance, so that every creature achieves the goals of its creator.

This means that humans are required to be able to respect the ongoing processes, and all the processes that are happening. This leads humans to be responsible, so that they do not commit destruction, even in other words, every destruction, even in other words, every destruction of the environment must be assessed as destruction of humans themselves (Abuddin Nata 2014:126).

The scope of commendable morals includes: (1) Being grateful to Allah, consisting of: (a) Being grateful when receiving blessings; (b) Being grateful when receiving useful knowledge; and (c) Being grateful by giving charity; (2) Qona'ah, consisting of: (a) Never being arrogant; (b) Not giving up hope; and (c) Feeling sufficient for Allah's blessings; (3) Patience, consisting of: (a) Being patient when experiencing a disaster; (b) Being patient when getting low grades at school; and (c) Being patient when facing other people's emotions; (4) Manners towards parents, consisting of: (a) Obeying and carrying out parents' orders; (b) Not speaking harshly to parents; and (c) Praying for parents; (5) Manners towards

teachers, consisting of: (a) Saying hello when meeting the teacher; (b) Paying proper attention during learning; and (c) Obeying the teacher's orders; (6) Clothing Morals, consisting of: (a) Covering each person's private parts; (b) Elements of beauty for the wearer; (c) Protecting from disasters; and (d) Demonstrating the identity of a Muslim; (7) Decorative Morals, consisting of: (a) Straight intentions (decorating only for worship and as gratitude for what Allah has given); (b) Decoration must not use materials that are prohibited by religion; (c) Do not use decorations that use non-Muslim symbols; (d) Not excessive; (e) You must not decorate yourself like an ignorant person; (f) Decorate according to custom and propriety, taking into account gender; and (g) Decorating is not for extravagance; (8) Travel Morals, consisting of: (a) Travel undertaken with the sole intention of Allah; (b) Perform two or four rak'ahs of Suunnah prayers before starting the journey; and (c) May join in and perform prayers during the journey at two times, namely Zuhr and Asr prayers, Maghrib and Isha prayers.

RESEARCH METHODS

Based on the problems to be studied, this research is included in the type of correlation research. According to Hartono (2013: 30) correlation research is research conducted to determine whether or not there is a relationship between two or more variables.

The research was conducted at SD Negeri 040470 Lingga Julu, Simpang Empat District. The researcher chose this research location because the research location was close and easy to reach by the researcher. This research was conducted for 4 months (from September to December 2016).

In this study, the subjects of the study were students of Class VI of Elementary School 040470 Lingga Julu, Simpang Empat District, while the object of the study was the Relationship between the Sociodrama Method and Commendable Morals in the Field of Islamic Religious Education.

The population in this study were students of Class VI of State Elementary School 040470 Lingga Julu, Simpang Empat District. The number of students of Class VI of State Elementary School 040470 Lingga Julu, Simpang Empat District was 23 people.

In this study, the research sample used by the author is saturated sampling (saturated sample), which is a sampling technique when all members of the population are used as samples (Sugiyono, 2011:68). This is used for research with a sample size of less than 30 people, or for research that wants to make

generalizations with a small or minimal error rate. So, the research sample taken is the entire research population, namely 23 people.

The data collection techniques in this study are: (1) Questionnaire. According to Rizal Dairi (2013:66) a questionnaire is an important and standard data collection instrument and is often used in research. The questionnaire technique in this study was used to obtain primary data. The questions designed to determine the Relationship between the Sociodrama Method and Commendable Morals in the Field of Islamic Religious Education Study for Students at Elementary School 040470 Lingga Julu, Simpang Empat District reached 23 points by providing positive statements. Variable measurement was carried out using a Likert scale; and (2) Documentation. Data in qualitative research is mostly obtained from human sources or human resources, through observation and interviews. Other sources that are not from humans (non-human resources),

RESULTS AND DISCUSSION

SD Negeri 040470 Lingga Julu, Simpang Empat District. There is one elementary school. Therefore, an initiative arose from a number of teachers to establish an Islamic institution foundation.

The vision of SD Negeri 040470 Lingga Julu, Simpang Empat District is: "To become the best elementary school in Karo Regency in 2020." While the mission of SD Negeri 040470 Lingga Julu, Simpang Empat District is: (a) To form students who are moral and excel in the fields of science, art and sports; (b) To create quality, pious and intellectual students; (c) To provide adequate facilities and infrastructure; and (d) To strive for professional educators and education personnel. The objectives of SD Negeri 040470 Lingga Julu, Simpang Empat District

Teaching staff (teachers) are very important in the teaching and learning process. Learning outcomes are largely determined by the teacher's skill in providing teaching materials. The condition of teachers or educators at SD Negeri 040470 Lingga Julu, Simpang Empat District. based on teacher data, there are 8 people. 2013 curriculum for class X and uses KTSP for classes VI and XII.

The Relationship between Sociodrama Method and the Commendable Morals of Students of Elementary School 040470 Lingga Julu, Simpang Empat District

The data that will be presented in the chapter of the results of this study are data collected from the field. The data collection techniques used are questionnaires and documentation. The results of the questionnaire that have been obtained are

expected to show whether there is a relationship between the sociodrama method and the commendable morals of students of SD Negeri 040470 Lingga Julu, Kec.Simpang Empat.

CONCLUSION

Based on the results of research and data analysis on the relationship between the sociodrama method and the commendable morals of students at SD Negeri 040470 Lingga Julu, Simpang Empat District, it can be concluded that: There is a relationship between the sociodrama method and the commendable morals of students at SD Negeri 040470 Lingga Julu, Simpang Empat District. This is in line with the Pearson moment correlation analysis, which obtained a significance value of less than 0.05, namely 0.023 <0.05. So the research hypothesis is accepted. This means that there is a relationship between the sociodrama method and the commendable morals of students at SD Negeri 040470 Lingga Julu, Simpang Empat District. The level of relationship between the sociodrama method and the commendable morals of students can be seen from the Pearson correlation probability value of 0.471. And according to the interpretation of the correlation coefficient, the value of 0.471 is in the interval 0.40 - 0.599 with the criteria for a fairly strong relationship level. This means that there is a fairly strong relationship between the sociodrama method and the commendable morals of students at State Elementary School 040470 Lingga Julu, Simpang Empat District.

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