

Date Received : 16 - 01 - 2024
Date Accepted : 28 - 02 - 2024
Date Published : 03 - 03 - 2024

OPTIMIZATION OF SAMA', BASHOR, AND AF'IDAH IN LEARNING THE SUBJECTS OF MORAL CREED IN MADRASAH IBTIDA'YAH QODRATULLAH

Ebing Karmiza

Universitas Islam Negeri Raden Fatah Palembang, Indonesia (ekarmiza92@gmail.com)

Aflatun Muchtar

Universitas Islam Negeri Raden Fatah Palembang, Indonesia (ekarmiza92@gmail.com)

Ismail Sukardi

Universitas Islam Negeri Raden Fatah Palembang, Indonesia (ekarmiza92@gmail.com)

Keywords:

*Optimization,
Sama', Bashor,
Afidah*

ABSTRACTS

Islamic education is vital in determining and producing quality for the next generations; so far, Muslims have adopted more Western educational concepts. However, if Muslims examine more deeply, many Islamic concepts in the Qur'an that teach educational methods are more relevant to Muslims. This study will examine the "Optimization of same, Bashor, and afidah in learning the subjects of moral creed in Madrasah Ibtida'iyah Qodratullah." This research uses qualitative methods, namely by prioritizing the results of observations and interviews. The results showed that Madrasah Ibtida'iyah Qodratullah teachers using the same concepts, Bashor and afidah, with a combined approach or adjustment of auditorial, visual, and analytical methods in teaching moral creed subjects could provide a holistic and adaptive approach. By combining all three methods, teachers can create a rich and supportive learning environment, allowing students to understand religious values better. This holistic approach considers the diversity of student learning styles and provides space for each student to find the way of learning that works best for them. In other words, integrating these three methods provides flexibility and responsiveness to diverse learning needs.

A. INTRODUCTION

Islamic education aims to shape humans into more moral and intellectually qualified individuals in the sense of becoming utterly Muslim person by developing physical and spiritual potential. With Islamic education, humans can foster a good relationship between humans with humans and humans with God and humans with the universe Education (Huda, 2015). Islamic education departs from the Islamic view of man. The Qur'an explains that man is a creature with two functions that simultaneously include two main tasks.

The first function of humans as caliphs on Earth means that humans are mandated to manage, maintain, utilize, and preserve the universe. Second, humans are beings who have the function of worshiping Allah SWT as servants of Allah SWT. To carry out this function, humans are given two potentials, namely physical potential and inner potential (LPMA, 2016).

Based on several arguments about the purpose of Islamic education, man, as a servant or caliph on earth, must develop his potential physically and spiritually in carrying out his functions to make it easier. A man was born into a world not without reason but with a purpose, and to achieve the goal of human creation, man needs science, one of the ways of obtaining knowledge through education. As a perfect religion, Islam teaches man all aspects to guide man in living life (Daulay, 2014).

Then Abuddin Nata connects Q.S Al-Alaq verses 1-5 where there is an Iqro command, which means the learning process where humans must read data, facts, written symbols, and phenomena, classify, identify, and others, then draw conclusions and produce theories. To achieve all that, the above verse is correlated or hypothesized with Q.S An-Nahl verse 78, which tells humans to use the five senses, mind, and intuition to understand various kinds of creations of Allah SWT, to produce multiple sciences to understand the verses of Allah SWT, get closer, glorify and thank him (Nata, 2018).

The explanation above confirms that the source of knowledge obtained by humans from birth through aspect tasks, first through hearing, where since infancy, humans can hear because, indeed, the auditory aspect is active before vision. Next is vision; with vision, humans can observe, observe around, and wonder what this and that are. The last aspect, namely the heart or understanding, is the most critical because what is heard and seen will be understood with the heart.

Religious education within Madrasah Ibtida'iyah (MI) has a very significant role in shaping the character and morals of students through Islamic values. One of the main subjects that play a vital role in forming a quality human being is the subject of Akidah Akhlak. In the process of learning the subject of Akidah Akhlak, the concepts of *Sama'* (hearing), *Bashor* (sight), and *afidah* (reason) have an essential role as sense-intellectual in capturing, understanding, and implementing the content of these subjects, so that it will form the character and morals of the Qur'an.

They are learning the values that exist in the eyes of moral creed learning face several challenges in the MI Qodratullah environment. These challenges can range from a lack of in-depth understanding of concepts by students, teaching methods that have not been maximized, to the potential of the curriculum that has not fully utilized the power of the senses and reason in learning Akidah Akhlak subjects and the most important thing is how the ability of education personnel to optimize the three instruments in optimizing moral creed lessons.

Therefore, this study aims to optimize the application of *the same Bashor and afidah instruments in learning Akidah Akhlak subjects at MI Qodratullah* by involving a more flexible approach and not fixated on existing learning systems. This research is expected to increase students' understanding of the subject matter, arouse curiosity and reflection, and ensure that teaching Akidah Akhlak subjects is informative and transformative.

Through the understanding and optimization of *same, Bashor, and afidah*, this research is expected to make a positive contribution to the quality of religious education in MI Qodratullah and provide valuable input for the development of curriculum and learning methods for Akidah Akhlak subjects in similar madrasas.

Optimization

Optimization comes from the root word "optimal," which refers to the best, highest, or most profitable thing (KBBI, 2011). Optimization refers to the effort to make something the best or highest, as well as the actions or processes to make something, such as a design, system, or decision, more or completely perfect, functional, or more effective.

According to (the Oxford Dictionary 2008), "*Optimization is the process of finding the best solution to some problem where 'best' accords to pre-stated criteria.*" Optimization is a process, method, or activity that aims to find the best solution to a problem, where the definition of "best" matches predetermined criteria.

Sidik (2001) defines optimization as actions or activities to improve and optimize something. Optimization is an individual effort to improve activity or work to reduce losses or maximize profits to achieve the best goals within a specific limit (Andri et al., 2013).

Thus, it can be concluded that optimization is a process of activities that aims to improve and optimize a job to achieve perfection, functionality, or effectiveness while finding the best solution to several problems per predetermined criteria.

Sama', Bashor and Afidah

Allah Almighty gives a hint in the Qur'an about education namely in Q.S An-Nahl: 78,

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ٧٨

And God brought you out of your mother's belly knowing nothing, and He gave you hearing, sight, and heart, that you might be grateful

This verse, according to Tafsir Al-Maraghi, explains that after Allah Almighty created man from the mother's womb, He gave man the ability to know previously unknown things. Awards include :

- a. Intellect: It is a tool God gave man to understand things. With reason, man can make a separation between good and evil, between righteous and perverted, and between right and wrong.
- b. Hearing: As a tool for listening to sounds, humans can understand conversations between them, especially with hearing. This ability allows humans to communicate and exchange information.
- c. Sight: As a means of seeing things, especially by sight, humans can get to know each other. It creates understanding and recognition between individuals through visual perception.
- d. Other Living Devices: Allah gave man other living devices, such as the senses of touch and smell, so that man could know how to seek sustenance and other materials. Humans are given the policy to choose wisely between the best and the bad, indicating the existence of freedom and responsibility in life decision-making.

In tafsir al-Misbah, it is explained that Sayyid Quthub used this verse as a simple example of human life that he cannot achieve, namely the process of birth that occurs at any time of the day or night. Although birth occurs periodically, how it happens is a secret to life that is physically close but difficult to understand. Although man can see the stages of fetal growth, he does not know in detail how the process occurs because it is the secret of life.

Sayyid Quthub connects this verse with the previous verse, which discusses Allah's possession of supernatural things, including the occult of Judgment Day.

The verse uses the word "*as-sam*" (hearing) in the singular and places it before the plural "*al-abshar*" (vision) and "*al-afidah*" (miscellaneous heart) also in the plural. "*Al-afidah*" is interpreted as the plural form of "*fu'ad*," which refers to the various hearts or intellects. Many scholars understand it as reason, which involves the relationship between thought and reason, making one bound to avoid error and iniquity. (Fu'ad, 2002)

The placement of the word "hearing" in front of "sight" is very appropriate because modern medical science shows that the sense of hearing developed earlier than the sense of sight. These senses begin to grow in the first weeks of a baby's life, while the sense of sight only develops in the third month and reaches its perfection by the sixth month. The intellect and the eyes of the heart, which distinguish excellent and evil, work after these two senses. Therefore, the order in which the senses are mentioned in this verse reflects the stage of development of the function of each of these senses.

Overall, the meaning is *the same*', *Bashar* and *fu'ad* in the Qur'an are instruments or tools owned by humans from birth as a form of Allah's affection for

humans to live life in this world, so in some verses of the Qur'an, these three words are accompanied by advice for humans to be grateful, because without these three instruments, humans will not be able to develop potential. *Sama* 'itself is a sensory instrument used for hearing; with human hearing can absorb information from a certain distance and range, so can *humans* see what is heard by the ear as a form of validation of information from hearing, but these two senses would not be perfect without *fu'ad* which some scholars interpret with the meaning of the power of reason or the power of thinking, from here all information from hearing and also from what is seen will be perfected by reason or logical reason so that knowledge information is perfect.

In the world of education or educating children, Islam has recommended that parents recite children verses of the Qur'an and prayers. Also, in Jewish religious traditions, babies are played instrumental music, even the habit recommended by doctors that parents interact with babies in the womb; this proves that educating children begins in the womb. However, the method used is the auditory method or *the same*'. After birth and growth, parents are encouraged to invite their children to interact and introduced to objects around them; this indicates that children's education since they can open their eyes, parents begin to teach their children the names of objects, even though they do not know the function and essence of these objects, but children can only imitate them.

Then, along with the development of the child's brain and reasoning power, parents begin to teach children about the use and function of an object and also begin to instill good values, begin to introduce excellent and bad things from here, the child's curiosity will grow, so that the role of parents as education is needed so that children's growth and development continue well.

Regarding the same scientific methodology, *Bashar* and *fu'ad* are three forms of scientific validation and steps that must be followed before making decisions and conclusions. When a person hears information, to make sure it is accurate, it is mandatory to check by looking directly at the truth of the information and then draw an understanding with logical thinking and reasoning power.

Hearing, sight, and reason are three essential components in human perception and understanding of the world around them. The three are interconnected and interact to understand the environment and influence human cognitive processes comprehensively.

1. The Relationship between Hearing and Vision:
 - a. Hearing and sight are the two primary senses humans use to receive sensory information from the environment.
 - b. These two senses complement each other and work together to form a better understanding. Information received through hearing and sight often reinforces and complements each other.

- c. For example, when a person sees a moving object, vision provides information about his physical movements, whereas hearing provides information about the sounds produced by those movements.
 - d. Incorporating auditory and visual information is also crucial in understanding verbal communication. When a person speaks, humans hear the sound produced and perceive lip movements and facial expressions that provide additional context and understanding.
2. The Relationship between Hearing, Sight, and Intellect:
- a. The intellect or mind is the human ability to process, interpret, and connect information from hearing and sight.
 - b. The intellect plays a vital role in shaping the human understanding of sensory information received.
 - c. For example, when we hear the sound of a bell and see the movement of someone's hand pulling the bell string, the human intellect connects the information and concludes that the sound of the bell comes from pulling the bell string.
 - d. The ability to think and reason also influences human perception of the world and helps us interpret the sensory information received. Our minds can process and connect auditory and visual information to form more complete and complex understandings.

Thus, hearing, sight, and reason are interrelated and work together to shape the human understanding of the environment. The human mind processes information received through hearing and sight to form a more complete perception and understanding, and this connectedness helps us communicate, interact, and adapt to the surrounding environment.

Akidah Akhlak Subjects

Etymologically, the term creed comes from the word "*aqadaya'qidu-aqdan*," which means covenant bond, concern, and firmness. It is called because the creed binds and becomes the basis or foundation for everything. In a technical sense, creed refers to faith or belief. In terminology, the creed is the fundamental beliefs or beliefs possessed by a Muslim, derived from Islamic teachings, which every Muslim must hold as a binding belief foundation (Yunus, 1991)

According to Shaykh Abu Bakr Al-Jaziri, the creed is a collection of clear laws of truth, acceptable to reason, hearing, and feeling, believed by the human heart, worshipped, ascertained to be accurate, established Haleh, and no one can violate it. Akidah includes belief in the existence of the Creator, belief in the science of His power, belief in the obligation of obedience to Him, and efforts to perfect morals. In other words, creed in Arabic (creed in Indonesian) refers to a belief system that involves belief in truth and justice recognized by the human intellect, senses, and heart, held firmly without doubt, and valid forever. (Alim, 2014).

Etymologically, the term "moral" has its origin in Arabic. In its plural form, the term can be "*khuluq*" or "*al-khulq*." Linguistically, the term "moral" includes the meaning of ethics, temperament, behavior, or character. This term refers to a person's moral traits, behavior, and character that reflect a society's ethical values and norms. Morality also includes integrity, morality, and good behavior (Yunus, 1991).

Khulq (ethics) is a state or character that has seeped from the soul and become part of one's personality, so from this arise various types of behavior in a natural way, without excessive effort, and without requiring deep thought. If a good and commendable action arises from this situation according to religious norms and common sense, it can be called noble ethics (*akhlak mahmudah*). Conversely, if the behavior that arises is negative, it is called despicable ethics (*akhlak madzmumah*).

According to the above understanding, it is clear that the essence of morality, according to Al-Ghazali, must include two conditions:

- a. The deed must be constant, i.e., done repeatedly (continuously) in the same form to become a habit.
- b. That constant action should proliferate as a reflection of one's soul without consideration and thought, i.e., no pressure or coercion from others.

In line with Al-Ghazali's opinion above, Ibn Maskawaih, in his book *Tahdzib al-Akhlak*, says that morality is the nature of the soul embedded in the soul with which various kinds of deeds are born, good or bad, without the need for thought and consideration.

From the explanation of creeds and morals above, it can be concluded that the learning of moral creeds is a conscious and planned effort in preparing students to know, understand, and live God and manifest it in daily noble moral behavior. This process involves mentoring, teaching, rehearsal, experiential utilization, and habituation activities so that students can internalize these values.

B. METHOD

In this study, researchers chose qualitative research methods with a phenomenological approach because this study aimed to describe a particular phenomenon. One of the characteristics of qualitative research is its descriptive nature. Descriptive means the collected data is expressed in words, images, and not numbers. The numbers, if any, serve only as support. Data collection involves transcripts, interviews, field notes, photographs, personal documents, and others. This research uses a qualitative approach and type of research because the research aims to reveal information about the "Optimization of same, Bashor and af'idah in learning the subjects of moral creed in Madrasah Ibtida'iyah Qodratullah." This research concept shows a desire to explore the meaning behind data description so that descriptive methods in this context are more appropriate when using a qualitative approach. The research method adopted is the description method because the focus is only on describing information related to the optimization of

same, Bashor, and afidah in learning the subjects of moral creed in Madrasah Ibtida'iyah Qodratullah. In Sujana's view, descriptive research is an attempt to describe a symptom, event, or event that occurs at the present moment.

C. RESULT AND DISCUSSION

***Sama'* (Auditorial Method)**

As explained in the previous explanations, the function of hearing is the first sense that functions since the baby is still in the mother's womb, meaning that, in this case, humans can receive education through scientific sources with auditory media from the womb. So, the role of a mother is vital, and a mother's behavior during pregnancy will determine what kind of child will be born.

Hearing function is hearing and interpreting sounds obtained through the ear. Hearing is one of the crucial senses for humans because it helps us to communicate and understand the surrounding environment. Hearing helps us identify, avoid danger, and enjoy music and other pleasant sounds. Hearing function depends on the condition and health of the ears, nervous system, and brain.

The auditor's learning style is a learning style that emphasizes the process of listening to and recording information from trusted sources. People who have an auditory learning style usually find it easy to remember the information listened to and can repeat it appropriately. They also like organized and structured learning activities like classes, discussions, or seminars. Other characteristics of auditors' learning styles are recording information in detail, quickly understanding the information listened to, and learning activities that focus on listening and recording information.

Therefore, they rely heavily on their ears to achieve learning success, for example, by listening to lectures, radio, dialogue, and discussion. In addition, you can also listen through tones (songs/songs). Auditorial children quickly learn the materials presented in the form of sounds (lectures); once the teacher explains, he quickly grasps the learning material; besides words from friends (discussion) or radio/cassette sounds, he quickly catches it. The lessons were presented in writing, touch, movement, and movements, which he struggled with.

From some of the above understandings, it can be concluded that people who use the Auditorial learning style obtain information using the ear sense apparatus. To achieve learning success, people who use auditorial learning styles can learn by listening through lectures, radio, dialogue, and discussion

The auditor's learning style is a learning style that is based on a person's ability to listen and remember the information conveyed. People with auditory learning styles prefer learning by listening and recording information rather than reading or writing. Some characteristics of auditors' learning styles are as follows:

- 1) Love listening to and remembering information delivered in class or presentations.

- 2) Have the ability to remember information in detail after listening to it just once.
- 3) Have the ability to record information well, both orally and in writing.
- 4) It usually can repeat information that has been listened to correctly.
- 5) Tend to dislike reading and writing regularly.

A person does not have to have all the above traits to be categorized as someone with an auditor's learning style. However, if a person has more than one of the above traits, he may fall into this category.

From some of the above understandings, it can be concluded that people who use the Auditorial learning style obtain information using the ear sense apparatus. People who use auditorial learning styles can learn by listening to lectures, radio, dialogue, and discussion to achieve learning success.

So, the concept of hearing gave birth to an auditorial learning style method in the world of education, where children who tend to be more dominant in auditory focus are more suitable to apply auditorial learning styles; using this method, students can more easily absorb knowledge.

Several benefits will be obtained if educators use audio or radio media as learning media. The educators' tasks will be lighter compared to those without audio media. Sudjana and Rivai (Arsyah, 2010) stated that the function of audio media is to train all skill development activities, especially listening skills. Skills that can be achieved with the use of audio media include:

- 1) Concentration and maintaining attention.
- 2) Following the briefing.
- 3) Train analytical power.
- 4) Sorting through relevant information or ideas and irrelevant information.
- 5) Summarizing, representing, or recalling information

According to one of the teachers of the moral creed said that

"The auditorial method is a way of teaching that focuses on hearing. In learning moral creeds, we use this approach by presenting material through lectures, group discussions, and reading relevant texts. We believe that this approach helps students understand religious concepts more deeply. I identified a diversity of student learning styles in the classroom. Some may be more responsive to lectures, while others may be better at discussions or listening to recordings. I try to present the material in various ways, such as holding discussions, playing recordings, or inviting guest speakers. Sure, there are challenges like ensuring that all students stay engaged and understand the material, especially since each individual has a different level of attention. Therefore, we strive to create an environment that supports auditorial learning, such as using audiovisual or hearing aid equipment if needed. (Interview October 20, 2023)

Other teachers said that,

"I strive to create an interactive classroom atmosphere. Aside from lectures, I encourage students to participate in discussions and exchanges of ideas. In addition, audiovisual tools such as video and sound recordings can make the material more vivid and infused by students. I see an increase in students' understanding of the context of religious values. By listening and actively participating, students can explore the meanings of religious teachings more deeply. This helps them form their personal views on religious life. Be sure to stay understanding of students' needs and preferences. Provide space for them to talk and share opinions. Use a variety of auditorial learning tools to maintain learning diversity. Furthermore, most importantly, be flexible and open to change according to student responses." (Interview October 20, 2023)

Analysis of these two interviews shows that auditorial methods in learning moral creeds are not only limited to lectures but also incorporate elements of interactivity. Understanding the diversity of student learning styles, the application of audiovisual tools, and openness to change illustrate that this method is not static but dynamic and responsive to student needs. The commonality in creating a supportive auditorial learning environment reflects an awareness of the importance of this approach in deepening students' understanding of religious values.

Bashor (Visual Method)

According to M. Quraish Shihab in his tafsir, Allah Almighty created humans to test them with various commandments and prohibitions. Allah allowed people to hear and see with their eyes and hearts to hear Allah's instructions and meditate on His verses. This purpose of human creation is directed at testing man's ability to follow God's instructions, obey His commandments, and shun His prohibitions. The ability to hear and see, both physically and spiritually, is given so that man can respond well to God's guidance and understand His teachings. (Shihab, 2006).

In the condition of newborns, their vision function is not optimal, which means their vision ability is still weak and limited. Babies can only see briefly and have limited visibility, not exceeding 1.25 meters. During development, babies begin to be able to distinguish the brightness of light, recognize colors, and be able to follow moving stimuli using their eyes. Meanwhile, other sensory nerves, such as the tactile, olfactory, and digestive nerves, also develop along with the development of the visual nerve. This allows the baby to give meaning to what he sees and feels over time (Nurjan, 2019).

Visual learning styles focus on visual stimuli and can be widely applied in various disciplines, including art, design, architecture, and information technology. Individuals with a visual learning style tend to respond positively to visual elements

such as images, graphics, and conceptual models in art and design. They can explore and develop their creativity through projects involving visual aspects. Meanwhile, in architecture, drawings, diagrams, and visual design play a vital role in designing and communicating complex ideas. In addition, in information technology, visual learning styles can be explored through online learning by using videos, infographics, and other visual elements to facilitate understanding and retention of information. Overall, applying visual learning styles helps individuals more easily understand and remember the information they obtain in the context of various learning fields. (Wahyuddin, 2016).

According to one of the teachers of the moral creed said that, "The visual method is an approach that focuses on using images, diagrams, and other visual materials in learning. In teaching moral creeds, we integrate visual elements such as presentation slides, infographics, and other visual materials to facilitate students' understanding of religious concepts. We understand that students have a variety of learning styles. For some students, visualizing abstract concepts can help them understand better. Therefore, we use images and visualizations to provide concrete representations of religious teachings and life values. We always pay attention to students' responses to the visual material presented. If there are students who are more responsive to animation, we might use short videos. In addition, we also allow students to create their visual projects, such as posters or presentations, so they can express their understanding in a visual way they choose. Some students may be more inclined to learn through hearing or direct experience. Therefore, we strive to provide a blended approach that includes auditorial and kinesthetic methods. In addition, technology becomes an important factor in ensuring that visual materials are accessible to all students." (Interview October 20, 2023)

Other teachers said, I create visual observation activities, such as image analysis or visual presentation. In addition, providing opportunities for students to present their understanding through visual media, such as creating posters or infographics, can increase their engagement in learning. I saw an increase in students' understanding of religious values. Visually presented material helps them associate abstract concepts with everyday reality. Students also seem more enthusiastic and engaged in the learning process when they can see and perceive the material. Be sure to create visual materials that are engaging and relevant to students' daily lives. Involve them in the process of creating visual material. In addition, it provides a choice of visual variations to meet the needs of diverse student learning styles. (Interview October 20, 2023)

Analysis of these two interviews shows that the visual method in learning moral creed focuses on presenting the material and student interactivity. Understanding the diversity of learning styles and the choice of visual variation reflects the teacher's adaptability to student needs. The importance of technology to ensure the accessibility of visual materials plays a crucial role in the modern learning era. The similarity in understanding that visual methods can improve students' understanding creates continuity between the two approaches. At the same time, the differences highlight the flexibility in applying visual methods in teaching moral creeds.

***Afidah* (Method of Analysis)**

In the context of knowledge, this process involves absorbing learning material from the simplest to more complex material. Comprehension refers to the ability to understand the meaning of the material that has been studied. Meanwhile, application includes the ability to use or apply material learned in new situations involving previously understood rules and principles. Application is considered a higher level of thinking ability than comprehension.

Furthermore, analysis involves decomposing a material into its constituent parts or causal factors. The analysis also includes understanding the relationships between parts to better understand the existing structures and rules. Thus, analysis is a further step after understanding, where one can break down a material into essential components and understand how those components relate to each other.

Analysis is the level of thinking ability placed above understanding and application. In analysis, a person can break down a material into its constituent components, identify causal factors, and understand the relationships between parts. It involves understanding the underlying structure and rules of a material.

Synthesis combines different concepts or components to form a new model or structure. Synthesis requires a level of creativity because it involves the formation of something new from already existing elements. Synthesis is thinking higher than understanding, application, and analysis. Evaluation involves considering a material's values to achieve specific goals. It includes assessing the quality, relevance, or effectiveness of a concept or action. Evaluation allows a person to make decisions or judgments based on critical consideration of the information or material.

Intellect plays a vital role in the world of education. Using reason, we can understand abstract concepts taught in school and develop critical, analytical, and creative thinking skills. Intellect also helps us solve problems at hand, individually and in groups. In addition, reason also plays a vital role in developing empathy and emotion, which are essential competencies in being a valuable member of society.

One of the advantages of resourcefulness in educational methods is that it helps students understand the subject matter more deeply and thoroughly. Using

reason, students can understand abstract concepts and develop critical, analytical, and creative thinking skills. In addition, reason also helps students solve the problems they face, both individually and in groups. Thus, reason-based educational methods can help students become intelligent, competent, and ready to face future challenges.

According to one of the teachers of the moral creed said that,

"The analysis method refers to a learning approach that encourages students to actively assess, draw conclusions, and take the essence of a subject matter. In studying moral creeds, we provide opportunities for students to observe, analyze, and formulate their views on the religious concepts taught. I designed activities where students were invited to analyze religious texts, identify moral values, and formulate their views on an issue. In addition, group discussions and research projects help students perceive and apply the concepts of creed and morals in everyday life. I give students the responsibility to convey their thoughts through presentations, essay writing, or class discussions. Students are invited to listen to each other and provide feedback on their peers' analysis. This creates a collaborative learning environment and provides a sense of ownership of understanding religious concepts. Sure, some students may feel uncomfortable with the concept of analysis initially. Therefore, I need to create a supportive atmosphere where students feel valued and comfortable sharing their views. In addition, it takes time to ensure that all students can master analytical skills well". (Interview October 20, 2023)

According to other teachers said that,

"I provide opportunities for students to take an active role in learning by analyzing religious texts and real-life situations. Students are tasked with evaluating moral values in everyday life, and they then share the results of their analysis through presentations or class discussions. I see an increase in students' ability to formulate critical thinking, draw conclusions, and relate concepts of creed to the realities of life. Students appear to be more active and engaged in the learning process, which reflects a deeper understanding of the subject matter. Give students the freedom to express their views. Involve them in discussions and analysis activities that match their interests and background. Be sure to provide constructive feedback to support their development of critical thinking." (Interview October 20, 2023)

Analysis of these two interviews shows that the analytical method approach is generally practical in facilitating the understanding of the concepts of creed and morals. A supportive and collaborative learning environment creates a sense of ownership of students' understanding of religious concepts. Allowing students to express their views and establishing open discussions can encourage critical thinking.

While challenges such as initial discomfort and the time required to master analytical skills need to be overcome, the results achieved, namely deep understanding and more active student involvement, show that the analysis method is an approach that has the potential to positively impact moral creed learning.

Islam formulates education as an implementation guide and provides various concepts and views regarding alternative approaches, methods, and environments that can be used in Islamic education and learning. This approach covers all education areas, including family, community, and school institutions. The Islamic philosophy of education ensures that educational processes and outcomes are formulated in the curriculum, reflecting the aspirations of Muslims. The continuous, comprehensive, objective, and systematic principle is the foundation for implementing Islamic education. In addition, to enrich the insights of Islamic education managers, the views of world Muslim experts and scholars, especially those related to Islamic education, are also given attention. Thus, Islamic education becomes a directed system based on philosophical principles, combining Islamic values with contemporary learning contexts.

Hearing, sight, and reason are three interrelated and essential educational elements. Hearing and sight are senses that allow a person to receive information and knowledge from outside. At the same time, reason is an ability that allows a person to process and analyze that information. These three senses complement and depend on each other, so it is essential to be developed in a balanced manner in education. Hearing helps students to listen to lessons at school, listen to instructions from teachers, or listen to readings from books. Vision helps students to view lesson material, pictures or illustrations, or learning videos. Intellect helps students to understand the concepts taught, analyze and organize the information obtained, and draw appropriate conclusions.

From the results of interviews with teachers of moral creed subjects using auditorial, visual, and analytical methods, it can be concluded that each approach is unique and contributes positively to increasing students' understanding of religious values. The auditorial method is not just limited to lectures but includes elements of interactivity, application of audiovisual tools, and responsiveness to the diversity of student learning styles. The similarity in creating a learning environment that supports an auditorial approach reflects an awareness of the importance of these methods in deepening students' understanding of religious values.

On the other hand, visual methods indicate that the focus is on presenting the material and students' interactivity. An understanding of the diversity of learning styles and the use of visual variations reflects the teacher's adaptability to student needs. The crucial role of technology in ensuring the accessibility of visual materials confirms the relevance of visual methods in the modern learning era. The similarity in understanding that visual methods can improve students' understanding creates

continuity between the two approaches. At the same time, the differences highlight the flexibility in applying visual methods in teaching moral creeds. In addition, analytical methods have proven effective in facilitating the understanding of the concepts of creed and morals. A supportive and collaborative learning environment creates a sense of ownership of students' understanding of religious concepts. Despite challenges such as initial discomfort and the time it takes to master analytical skills, the results achieved, namely deep understanding and more active student involvement, show that the analytical method is an approach that has the potential to impact learning moral creeds positively.

D. CONCLUSION

Based on the results of the study, it can be concluded that Madrasah Ibtida'iyah Qodratullah teachers use the same concepts, *bashor*, and *afidah* with a combined approach or adjustment of auditorial, visual, and analytical methods in teaching moral creed subjects can provide a holistic and adaptive approach. By combining all three methods, teachers can create a rich and supportive learning environment, allowing students to understand religious values better. This holistic approach considers the diversity of student learning styles and provides space for each student to find the way of learning that works best for them. The use of auditorial methods helps stimulate students' hearing, visually providing elements of images and visualizations. In contrast, analysis allows students to be actively involved in judging, drawing conclusions, and taking the gist of the learning material. This approach allows students to engage in various ways according to their individual learning preferences. In other words, integrating these three methods provides flexibility and responsiveness to diverse learning needs. This creates a more engaging and interactive learning experience and supports students in internalizing religious values more deeply. This holistic approach can create a solid foundation for understanding the concepts of moral creed, positively impacting students' spiritual and moral development.

E. SUGGESTIONS AND ACKNOWLEDGMENTS

Based on the results of research that shows the effectiveness of combining or adjusting auditorial, visual, and analytical methods in teaching moral creed subjects, here are some suggestions to improve the implementation of this approach:

1. Teacher Training. Provide training to teachers to develop skills in integrating auditorial, visual, and analytical methods effectively.
2. Curriculum Maker. Design a curriculum that supports the use of these three methods.
3. Learning Material Development. Develop diverse learning materials, including auditorial, visual, and analytical resources

4. Use of Technology. They are utilizing modern technology in supporting visual and auditorial methods.

REFERENCES

- Alim, A. *Tafsir of Islamic education*. Al-Mawardi Prima Press, 2014.
- Alwi, Hasan. *Big Dictionary Indonesian*. Gramedia Pustaka, 2011.
- Daulay, H. P. *Islamic education in the perspective of philosophy*. Kencana, 2014.
- Di, P., & Garut, M. A. N. "Achieving Quality Character-Based Education. 14-29.
- Gunawan, A. (2022). *At Tuots: Journal of Islamic Education Optimization of audio-visual learning media in aqidah akhlak learning at SMP Muhammadiyah Special Program Surakarta Analysis of The Optimization Of Learning Media Based Program School Of SMP Muhammadiyah Surakart* 4, no. 2 (2003): 341-348.
- Huda, M. "The role of Islamic education on social change." *Islamic Education Research* 10, no. 1 (2015): 165-188. DOI <https://journal.iainkudus.ac.id/index.php/Edukasia/article/view/790/758>
- Khairunnisa, I., Ichsan, Y., Muyasaroh, N., Muhyidin, M., & Muhanna, H. A. "Optimization of Technology-Based Akidah Learning during a Pandemic." *TA'DIBUNA: Journal of Islamic Education* 4, no. 1 (2021): 74. <https://doi.org/10.30659/jpai.4.1.74-84>
- Miranda, N., Ridwan, F., Islam, U., & Sumatra, N. (2021). *ALACRITY: Journal Of Education*. 1, 1-11.
- Muqarramah. (2016). Student Centered Learning Approach; Design of Aqidah Akhlak Learning for Madrasah Ibtidaiyah. *Tarbiyah: Ilmiah Journal of Education*, 5(2), 23-43. <https://jurnal.uin-antasari.ac.id/index.php/jtijk/article/view/982/782>
- Muhaini, H. (2019). Optimization of Aqidah Akhlak Education in Madrasah Ibtidaiyah in Shaping Positive Student Behavior. *MODELING: Journal of PGMI Study Program*, 6(2), 176-185. <https://doi.org/10.36835/modeling.v6i2.470>
- Nata, A. (2016). *Education in Qur'anic Perspective*. Pretone Media Group.
- Nurjan, S. (2019). *Development of Islamic perspective learners*. The Commandment of Heaven.
- Primary, Andri Rizki. (2013). *Optimization of Ship Crew Safety in the Anchor Work Process at AHTS Amber*. Semarang: Polytechnic of Shipping Science
- Rahman, A., & Arsyah, A. (2010). *Learning media*. King Grafindo Persada
- Rapson, J. E. (1968). Research and Development. *Aircraft Engineering and Aerospace Technology*, 40(5), 15-20. <https://doi.org/10.1108/ebo34372>

- Raudah, R., & Majdi, M. (2022). Analysis of Optimization of Akidah Akhlak Mi Learning with the Billboard Ranking Active Learning Model Learning Strategy. *Al-Madrasah: Journal of Madrasah Ibtidaiyah Education*, 6(2), 341. <https://doi.org/10.35931/am.v6i2.938>
- Sidik, Machfud, (2002). *Central and Regional Financial Balance as an Implementation of Fiscal Decentralization*. Seminar Paper on a Year of Implementation of Regional Autonomy Policy in Indonesia, Yogyakarta, March 13, 2002.
- Shihab, M. Q. (2006). *Encyclopedia of the Qur'an*. Heart Lantern.
- Shafi'i, I., & Diana, A. E. (2021). Optimization of Class IV Akidah Akhlak Learning through the Inquiry-Discovery Approach at Islamiyah Butoh. *Edumaspul: Journal of Education*, 5(1), 58–65. <https://doi.org/10.33487/edumaspul.v5i1.1028>
- Syamsudin, A. fauziah, Adelia, D., Alayyono, F. H., Aliyah, H., Mukhofifah, I., Sholichah, M., Mubarokah, L., At Thohiri, M. F. H., Jannah, Z. H., & Ni'mah, Z. Z. Optimization of Aqidah Akhlak Learning on the Formation of Akhlakul Karimah Students in Mi Al Ihsan Kalijaring Jombang. *ABDIMASY: Journal of Community Service* 1, no. 1 (2022): 01–10. <https://doi.org/10.52431/abdimasy.viii.874>
- Wahyuddin, W. Student learning style. *Al-Qalam* 33, no. 1 (2016): 105–118. DOI <https://jurnal.uinbanten.ac.id/index.php/alqalam/article/view/387/344>
- Jonah., M. *Arabic-Indonesian dictionary*. Klang Book Centre, 1991.

