

Analysis of Islamic Religious Education and Ethics Textbook for Class X High School

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DOI : <https://doi.org/10.61796/acjoure.v2i1.167>



Sections Info

Article history:

Submitted: April 28, 2024

Final Revised: May 13, 2024

Accepted: May 20, 2024

Published: June 01, 2024

Keywords:

Character development

Islamic education and noble conduct

Student ethics

ABSTRACT

Teenage students, especially those in high school, are in the process of self-discovery. During this quest for identity, students may be susceptible to negative influences that deviate from Islamic teachings, potentially affecting their character. The challenge for students in their search for identity becomes even more pronounced in the rapidly evolving digital world, where they can access vast amounts of information to shape their self-concept. In this process, Islamic education and noble conduct serve as bridges to guide students in their self-discovery journey, enabling them to align their lives with the teachings of Allah Subhanahu Wa Ta'ala. The researcher conducted a study on the Islamic Education and Noble Conduct textbooks for 10th-grade students to assess whether the content in these textbooks can assist students in developing in line with Islamic values. The qualitative literature review method revealed that the Islamic Education and Noble Conduct textbooks for 10th-grade students already encompass Islamic moral values, serving as a foundation for students to shape their character and self-identity in a world filled with challenges.

INTRODUCTION

Islamic Religious Education is one of the compulsory lessons that must exist in formal institutions, both primary, secondary, and tertiary education [1]. Islamic religious education is inseparable from national education. Islamic religious education has an important role in achieving the goals of national education, among others, developing the potential of students, devotion to God Almighty, being healthy, knowledgeable, capable, creative, independent, becoming a democratic citizen, responsible for educating the nation's life [2]. Islamic religious education plays a role in increasing the knowledge possessed by students and making students able to understand, believe and implement Islamic teachings correctly in accordance with Islamic law. With the increase in science and good morals, education will achieve the next generation of quality and strong character [3]. In addition, with Islamic education, a good personality will be formed and make him have a human nature [4].

There must be learning activities in the education system in which various supports are needed, one of which is learning resources. Learning resources are all resources that can be used by students in learning activities so that students are able to achieve what they want competencies [5]. Another meaning of learning resources is that everything can give birth to learning experiences, both intentionally and unintentionally [6]. One of the learning resources that students can use is textbooks. Textbooks are tools that students can use to understand certain subjects [7]. In addition, textbooks are also used as the main material in conveying the competencies to be achieved [8]. The content of the textbook is a more detailed description of the educational curriculum. Components in the curriculum such as competency standards (SK), Basic Competencies (KD), indicators of competency achievement and subject matter must be clearly seen in the textbook. One of the determining factors for students' success in using certain textbooks is the suitability of the content of the textbooks with the curriculum, in addition to this is also the correctness of the existing concept in it [9]. Many parties publish this textbook. One of the parties that publishes textbooks is the Ministry of Education and Culture of the Republic of Indonesia. Books as a learning resource are also used in Islamic Religious Education that in the creation of textbooks, the sources of Islamic law should not be left out, namely the Qur'an and the Hadith of the Prophet Muhammad SAW. With the existence of good learning resources, it is hoped that effective learning will emerge if it can achieve the desired learning goals in accordance with the achievement indicators [11]. Islamic textbooks must follow the development of the curriculum that applies in Indonesia. Because in the curriculum, there is an overall educational goal [12]. Curriculum development in Indonesia has undergone several stages of change until the last curriculum was designated as the national curriculum of the 2013 Curriculum which is commonly referred to as K-13. Learning in the 2013 Curriculum is based on competencies and character that are reflected in scientific and scientific approaches. The 2013 curriculum aims to prepare Indonesia people who are faithful, productive, creative, innovative, and effective who can contribute to the country and world civilization [13]. Students will experience five stages in learning with a scientific approach, namely observing, asking, trying, associating, and communicating.

In a previous study entitled Critical Thinking Analysis in Islamic Religious Education Textbook Grade XI. The researcher explained about critical thinking in the class XI Islamic religious education textbook. The researcher concluded that there are 5 aspects of critical thinking, namely: elementary clarification, basic support, inference, advanced clarification and strategy, and tactics. The research gap of this research is, the absence of constructive criticism or suggestions. The second previous research entitled Analysis of Islamic Religious Education Textbook for Grade 3 Elementary School. In this study, most of them explain how interesting the

book is for 3rd grade elementary school children so there is a lack of information related to the book. And also the lack of images as evidence of research.

One of the learning resources used during Islamic Religious Education learning activities is a textbook published by the Ministry of Education and Culture. This book published by the Ministry of Education and Culture has undergone several revisions. Looking at the results of the revision, it encourages the emergence of this research. This research focuses on analyzing the learning outcomes contained in the Islamic religious education and ethics class X book. And the references used in books with the principles of Islamic Law, namely the Qur'an and Hadith, as well as the advantages and disadvantages of the Textbook of Islamic Religious Education and Ethics Class X curriculum 2013 published by the Ministry of Education and Culture. This study hopes that the percentage of discussion materials and learning outcomes in books as well as the advantages and disadvantages of books can be made. So that improvements can be made in the next printing and make the quality of the book better to be used as teaching materials for Islamic Religion and Ethics.

Textbooks are books used by students to support learning activities that contain descriptions of certain materials that are systematically arranged with a specific purpose [14]. Textbooks are also defined as textbooks for the study of a specific field, standard books compiled by experts in a certain field with an objective purpose [15]. Based on these definitions, textbooks can be used as guidelines in teaching and learning activities in a discipline [16]. In Permendiknas number two of 2008, it is explained that textbooks are reference books that must be used in primary and secondary education units or universities that contain learning materials in the context of improving faith, piety, noble morals, and personality, mastery of science and technology, increasing sensitivity and aesthetic ability, improving kinesthetic and health abilities based on national education standards [17].

Islamic education is a teaching and learning activity that is deliberately aimed at achieving a goal based on the teachings of Islam. At the same time, the definition of Islamic Religion and Morals education is education that provides knowledge and character formation for students in accordance with Islamic teachings. From this explanation, it can be illustrated that Islamic education and morals are taught based on Islamic teachings. There are character values that follow the teachings of Islam and make humans able to gain the power of faith, morals, and true morals to worship God. God Almighty [18]. So that the Islamic Education and Morals Textbook is a book used by students that contains a description of material that can be used as a learning resource based on Islamic religious teachings.

RESEARCH METHOD

Based on the type of data, this type of research is qualitative research, which is a type of research that produces data in the form of narratives or writings based

on what is observed. The approach is library research, which is research in which data is taken from various reading sources in libraries, both digital and other printed documents such as books, magazines, journals and other references which are carried out systematically starting from collection, processing to conclusion.

This research is analytical, the data obtained is not based on the researcher's thoughts, but based on theoretical facts. The data sources in this study are divided into two, namely primary data, in the form of Islamic religion and high school ethics education books in class X, and secondary data in the form of other reference books related to the research field. After the data is collected, then data analysis is carried out. The data analysis technique used is *Content Analysis* or core analysis, which is an analysis used to determine the existence of certain words, concepts, themes, phrases or sentences in other texts from various sources read [19]

RESULTS AND DISCUSSION

Content Presentation

The 2021 Edition of the Islamic Religious Education and Ethics Textbook for Class X Independent Curriculum published by the Ministry of Education and Culture contains material adapted to KI and KD. The book contains subchapters that will help students understand the content of the book, including, learning objectives containing learning objectives that will be achieved during the learning process. Infographics are the presentation of an outline of material in graphic form. Let's tadarus contains verses from the Qur'an related to the theme of the subject matter. Tadabbur invited students to observe the image and write comments on the image. Islamic insights contain a description of the material in accordance with the theme of the lesson presented in this section. The application of character contains items of attitude and character values which are the implementation of the subject matter as well as the application of the Pancasila student profile. Reflection contains feedback after following the learning process. The summary contains a summary of the material presented in Islamic insights. Assessment to measure the level of competence possessed by students. Enrichment contains reference books that can be studied to further explore the learning material.

The discussion material in the textbook on Islamic Religious Education and Ethics consists of 10 chapters which are divided into four types of discussions, including Akidah Akhlak, Fiqih, Al-Qur'an Hadith, and the history of Islamic Culture [20]. The discussion material is explained as follows:

1. Moral Beliefs Material

The Moral Creed contains aspects of faith, commendable morals, and reprehensible moral characteristics (Minister of Religion of the Republic of Indonesia 2008). This aspect of faith includes faith in Allah by understanding its name and attributes, faith in angels, spirits, jinn,

and other supernatural beings, faith in prophets, holy books, and others. Other eschatological events such as the day of resurrection or the day of resurrection [21]. Commendable moral aspects include sincerity, obedience, *kauf*, repentance, *tawakkal*, *ikhtiyar*, patience, gratitude, *qana'ah*, *tawadhu*, *tasamuh*, *ta'awun*, knowledgeable, creative, productive, and adolescent association. Meanwhile, the reprehensible moral aspects include *kufr*, *shirk*, *riya*, *nifaaq*, *ananiah*, despair, *ghadab*, greed, *takabbur*, *hasad*, revenge, *ghibah*, slander, and *namimah* (Minister of Religion of the Republic of Indonesia 2008). The chapter that explains the material of the Moral Faith is found in the second, third, seventh and eighth chapters. In the second chapter it explains about Faith and *Shu'abul iman*. This material leads to the aspect of *Akidah*. The third chapter explains about avoiding the nature of extravagance, *riya*, *sum'ah* *Takabbur*, and *hasad*. This material leads to the Moral Spec. The seventh chapter explains the essence of loving Allah SWT, *Khauf*, the King, and *Tawakkal*. This material leads to the aspect of faith. Chapter eight explains about avoiding *Madzmumah* Morals and Getting Used to *Mahmudah's* Morals. This material leads to the aspect of faith.

2. Fiqh Materials

Fiqh material in learning Islamic Religion at the high school/MA level includes provisions to regulate Islamic sharia and maintain harmony, harmony, and balance between human relations with Allah SWT and human relations with fellow human beings (minister of Religion of the Republic of Indonesia 2008). In Fiqh learning in high school/MA, the discussion includes funeral prayer and the law of *riba* [22]. The material that discusses the science of fiqh is found in chapters four and nine. The fourth chapter discusses Sharia Insurance, Sharia banking, and Sharia Cooperatives. Chapter Nine discusses *al-Kulliyatu al-Khamsah*. Both are included in the scope of *muamalah* fiqh.

3. Islamic Cultural History Material

The History of Islamic Culture discusses the origin, development, role of Islamic culture or civilization and figures who have a past Islamic history (Minister of Religion of the Republic of Indonesia 2008). The material on the History of Islamic Culture is contained in chapters five and ten. In the fifth chapter, namely the discussion of the entry of Islam in Indonesia, the development of the Sultanate in Indonesia, the Figures of Spreading Islamic Teachings in Indonesia, the Examples of Ulama Spreading Islamic Teachings in Indonesia. Chapter 10

discusses Islamic Da'wah in the Pre- Walisongo Period, the History of Islamic Da'wah in the Walisongo Period, the Walisongo Da'wah Method, Walisongo and the Formation of Islamic Communities in the Archipelago, Wisdom and Peace Messages from Wali Songo's Da'wah in Java.

4. Materi Al-Qur'an Hadiths

Discussion in the material of the Qur'an Hadith includes reading and writing the Qur'an with the science of tajweed, translating the meaning contained in the Qur'an and Hadith, and applying the content of the verse or hadith in daily life (Minister of Religion of the Republic of Indonesia 2008). The material of the Qur'an Hadith is found in the first and sixth chapters. The first chapter discusses competence in goodness contained in surah al-maidah verse 48 and Work Ethic contained in surah at-Taubah verse 105. The sixth chapter discusses the prohibition of approaching the act of adultery contained in surah al-Isra verse 32 and the prohibition of practicing promiscuity contained in surah an-nur verse 2.

The four types of discussion above have an unbalanced portion, if presented, the results are as follows

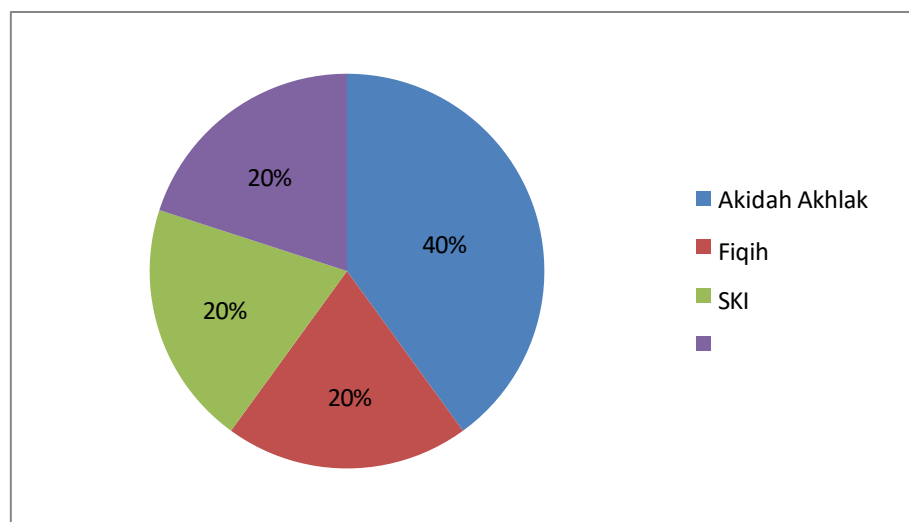


Figure 1. Discussion type percentage chart

Looking at the chart above, it can be seen that there is a percentage difference between each type of discussion category. The type of discussion that has a high percentage of value is Akidah Akhlak followed by Fiqh, Ski, and Al- Qur'an hadith with the same percentage. By looking at the data above, students will get a more significant portion of learning in the discussion of Moral Beliefs. By obtaining the highest percentage, it can be interpreted that students will strengthen the values of monotheism

which are the foundation of Islamic teachings. By strengthening monotheism in students, they will do commendable things in their lives and abandon reprehensible behaviors.

In addition to the discussion of Akidah Akhlak, Fiqih, SKI, and Al-Qur'an Hadith obtained the same percentage.

Conformity of the Material with the Principles of Islamic Law

The suitability of the material with the sources of Islamic law, namely the Qur'an and the Hadith of the Prophet Muhammad SAW. It is a matter that needs special attention because in studying Islamic Religious Education, one must not leave the source of Islamic law which is a guideline in the life of a Muslim. By adjusting the material to the source of Islamic law, it will make students gain knowledge that is inseparable from Islamic teachings. In addition to gaining knowledge, students will get a stronger character and understanding of the basics of Islam.

The first chapter discusses competing in goodness and work ethic contained in surah al-maidah verse 48. In surah al maidah verse 48, it explains about competition in goodness. Allah tests his servants with human diversity, this is intended so that humans compete in goodness. The command to compete in goodness is also contained in several verses of the Qur'an, among which is found in surah Al-Baqarah verse 148 which explains that every ummah has a qibla facing him, so compete in goodness, also explained in a hadith narrated by Muslims which means: *"From Abu Hurairah r.a. that the Prophet (peace and blessings of Allaah be upon him) said: "Hurry up and do righteous deeds, for there will be a calamity that resembles a pitch-black night, where there is a man who in the morning he believes, but in the evening he disbelieves, in the afternoon he believes but in the morning he disbelieves, he is willing to change his religion (with a little advantage of the world)"* In verse 105 surah at taubah explains about the work ethic, Allah commands his servants to work and do righteous deeds, every deed will be seen by Allah, do not feel satisfied with the deeds you have. There is a hadith narrated by Imam Ahmad which means that the Prophet PBUH said, "Compete for good deeds."

The second chapter discusses the essence of monotheism and faith shuuabul. This chapter includes a verse from the Qur'an, surah al-a'raf verse 172 which explains about the descendants of Adam who testify that Allah SWT is their God. Then there is surah an-nisa verse 136 which discusses the 6 pillars of faith, namely faith in Allah, the Messenger, angels, the book, the last day, and qada and qadar. This chapter also discusses the shuabul of faith contained in surah Ibrahim verse 27 which explains about Allah confirming the faith of believers. It is strengthened by the hadith of the Prophet which reads from the ashes of hurairah ra. The Messenger of Allah (peace and blessings of Allaah be upon him) said: Faith is 77 more branches, the most important of which is to say laa ilaha illallah, and the least is to get rid of what will hinder people in the way, and shame is one of the branches of faith (HR. Muslim).

The branch of faith is divided into three parts which include intention, creed and heart, the second is verbal/speech, and the third is all limbs. The first branch of faith with the heart is found in surah Ibrahim verse 27 which explains, Allah confirms the faith of those who believe with firm words. Second, the branch of faith with the mouth is found in the hadith "the mouth of a man of reason arises from behind his conscience, so that when he wants to speak, he will first return to his conscience. If it is beneficial to him, then he speaks, and if it can be dangerous, then he refrains. While the heart of a fool lies in his mouth and he speaks whatever he wants" (HR. Bukhari-Muslim). The third branch of faith is related to the limbs contained in surah an nisa verse 142 which explains that hypocrites want to deceive Allah by intending to perform *riya* before humans.

The third chapter discusses about living a life full of benefits by avoiding extravagance, *riya*, *sum'ah*, *takabur*, and *hasad*. The first discussion is to avoid living extravagantly. In surah al-Isra verses 26-27 it explains about giving wealth to relatives and people in need and do not be a wasteful person, because it is a brother of Satan. It is also explained in surah al-fur'qan verse 67 which contains, that property must be used fairly, for oneself and others. In another verse in surah ali Imran verse 180 explains that Allah forbids his servants to be miserly, because what they think of will be put around their necks on the Day of Resurrection. There is a hadith narrated by Muslims the Prophet PBUH said which means "From Jabir bin Abdullah r.a., that the Prophet PBUH said: 'Stay away from (fear) by you wrongdoers, because tyranny is darkness on the Day of Resurrection. And shun by you miserliness, for miserliness has harmed the people before you, who encourage them to shed blood and to make lawful what is forbidden for them.'" (H.R. Muslim). The second discussion avoids the nature of *riya* and *sum'ah* in surah al-baqarah verse 264 which explains not to damage alms by mentioning and hurting the feelings of the recipient. It is reinforced by a hadith narrated by Ahmad which means: "From Mahmud bin Labid said, the Prophet (peace and blessings of Allaah be upon him) said: 'A small shirk is a very dangerous disease for you, and then the companions asked, is a small shirk, the Messenger of Allah? He replied: *Riya'*, tomorrow on the Day of Resurrection, Allah tells them to seek the reward of their deeds, to whom their charity is the purpose, He said, look for people who live in the world, you do deeds only to be praised or praised by them, ask for rewards to them. (H.R.Ahmad). The third discussion is to avoid the nature of *Takabbur*, in surah al-A'raf verse 40 it is explained that those who deny the verse of Allah and boast will not enter heaven, even in surah al-A'raf verse 36 it is expressly stated that people who are *Takabur* will be put in hell. This verse is reinforced by the following hadith which means: "From Abu Hurairah (r.a.) said: 'The Messenger of Allah (peace and blessings of Allaah be upon him) said: 'Glory is my garment and the greatness (pride) of my shawl, so whoever rivals me in one of them I will surely torture him (narrated by Muslim). The fourth discussion is to avoid the nature of evil. There are

two qualities of hasad that are permissible in accordance with the words of the Prophet which means: "From Abdullah bin Mas'ud r.a., said: "The Prophet PBUH, said: "It is not permissible to hasad except for two people: (1). A person who is given wealth by Allah and then used to uphold haq and goodness, (2). A person who is given wisdom (knowledge) by Allah is then practiced and taught to others." (HR. Ahmad). Allah SWT, expressly forbids the nature of evil. As in surah an nisa verse 32 explains, let us not be envious of others, because each human being already has his own portion. Also in another hadith of the Prophet which means: "From Abu Hurairah (r.a) that the Prophet (peace be upon him) said: 'Stay away from hasad (envy), because hasad can eat good like fire eats firewood". (H.R. Abu Dawud)

Chapter four discusses Insurance, Banks, and Sharia Cooperatives for the economy of the Ummah and Businesses that are beneficial. This is contained in surah al-maidah verse 2 which explains about helping in goodness and not helping in sinful deeds. Another verse in Surah Al Maidah 9 discusses how people leave their offspring because they are worried about their welfare. This is reinforced by a hadith narrated by Muslims which means: Whoever eliminates the worldly difficulties of a believer, then Allah SWT, will eliminate his difficulties on the Day of Resurrection. Whoever makes someone's difficulties easier, then Allah SWT, will make his affairs easier in this world and the hereafter". (HR. Muslim).

Chapter five discusses Imitating the Role of Ulama in Spreading Islamic Teachings in Indonesia. Among the traits of the scholars who spread Islam in Indonesia is the love of living a simple life, this is as explained in surah al- Baqarah verse 267, incentivizing part of the results of the work from what the earth spends and do not take the bad to be expended. The second trait is perseverance in striving as in surah al-ra'd verse 11 explains, Allah will not change the condition of a people until they change their own condition. The third trait is to master religious knowledge broadly and deeply. This is according to the word of Allah in Surah at-Taubah verse 122 that not all believers should go to the battlefield, but some of them should deepen their religious knowledge, so that they can take care of themselves. The fourth quality is patience, as Allah says in surah az-zumar verse 10 which discusses, only those who are patient have infinite rewards. The next trait is to respect differences, Islam expressly has no coercion in religion, this is stated in surah al hujurat verse 13 which states that Allah created people of nations and tribes to know each other. The next trait is to preach peacefully, as in surah an-nahl verse 125 which discusses calling people to the good path, and arguing with them in a good way.

Chapter six discusses Staying Away from Promiscuity and Adultery to protect Human Dignity and Dignity. This is in accordance with surah al-Isra verse 32 which explains, do not approach adultery, because adultery is a heinous and bad act. It is also strengthened by a hadith narrated by Tirmidhi which means: "From Abu Hurairah ra., from the Prophet (peace be upon him) said: If a person has

committed adultery, then the faith comes out of him as if he were covered with a cloud (above his head). If he is free from adultery, then the faith will return to him"(HR. Tirmidhi). And there is also another hadith which means: "A man does not perform khalwat with a woman, but the third of them is Satan" (HR. At-Tirmidhi). In another verse of Surah An-Nur verse 2 it is explained that female adulterers and male adulterers are abused a hundred times each. Habituation of attitudes in positive things can prevent adultery acts including 1) maintaining healthy and ethical associations 2) covering and maintaining the aurah 3) being selective in choosing friends to associate with, this is as the Prophet said: From Abu Musa r.a. , from the Prophet PBUH. The person who brought the musk oil may give it to you or you may buy it or you may get a good smell from it. And as for the one who carries the fire, perhaps he will burn your cloth, and perhaps you will get a stench from him." (HR. Muslims), 4) fasting as a shield of lust, this is as the Prophet said, which means: "O young men, whoever is able to marry, then marry. Therefore, it lowers the gaze and takes care of the genitals more. Whoever is not able to do so, then fast, because fasting is a remedy for his appetite"(HR. Bukhari Muslim).

Chapter seven discusses the essence of loving Allah SWT., Khauf, Raja', and Tawakal to Him. In Surah Ibrahim verses 24-25, it is explained how human faith is like a good tree, which bears fruit at any time we can pluck. The first material is the essence of loving Allah SWT, as He said in surah al-Baqarah verse 165 explained that believers have great love for Allah and are incomparable. This is reinforced by the words of the Prophet which means: "From Anas r.a from the Prophet (peace be upon him), he said: 'There are three things where the person who has it will feel the sweetness of faith, namely: loving Allah and his Messenger above all else, loving someone for Allah's sake, and being reluctant to return to disbelief after being saved by Allah from him as he is reluctant to throw into the fire.'" (HR. Bukhari and Muslim). The signs of love for Allah are loving the Prophet, in surah Ali-imran verse 31 it is explained that if you love Allah, then follow the Prophet, the above verse is reaffirmed with a hadith which means: "From Abu Hurairah r.a. that the Prophet (saw) said: For the sake of which my soul is in His power, the faith of a person among you is not perfect so that I am more loved than his parents and children". (HR. Bukhari). The second material is the Essence of Fear of Allah SWT (Khauf). Fear is a trait of a devout person, this is in accordance with the words of Allah surah al-Hajj verses 1-2 which discusses how scary the shock of the Day of Resurrection is, a woman who breastfeeds will be negligent about her child, a pregnant woman will miscarry her pregnancy, and a person is in a state of drunkenness when he is not. It is also explained in surah as-sajdah verse 16 which discusses how they pray with fear and hope. This is reinforced by the hadith narrated by Bukhari Muslim which means: "From anas r.a. said: "The Prophet PBUH once gave an extraordinary sermon where I have never heard such a sermon, where he said: "If you had known what I know, you would surely laugh a

little and would have cried a lot". Then the companions of the Prophet (peace and blessings of Allaah be upon him) covered their faces while sobbing (crying)." (HR. Bukhari and Muslim). Fear of Allah must be followed by righteous deeds, the Prophet PBUH said, which means: "From Ady bin Hatim (r.a.) said. I heard the Prophet (peace be upon him) saying: Be afraid of the fire of hell even if you only give alms with half a date." (HR. Bukhari and Muslim). The third material is the essence of hoping for Allah SWT. (King). In surah al-ankabut verse 5 it is explained how Allah promises to those who hope. The opposite of the king's nature is the despair of God's grace. This is contained in surah al-hijr verses 55-56 which discuss, Allah conveys good news, so do not despair, indeed no one gives up except those who are lost. This is reinforced by the Prophet's saying: "From Abu Hurairah (r.a.) said, the Prophet (peace and blessings of Allaah be upon him) said: "When Allah created a creature, he wrote on a book, which was beside Him above 'Arsy, which reads: "Indeed, my mercy overcomes my wrath", (HR, Bukhari and Muslim). The fourth material is the Essence of Tawakal to Allah. In surah ar-ra'd verse 30 it is explained, Allah sent Muhammad to a people to recite the Qur'an and told him to say that he is my God, there is no God but him, only to Him I put my trust and only to Him I repent. In a hadith narrated by Tirmidhi which means: "From 'Umar (r.a.) said: "I heard the Messenger of Allah (peace and blessings of Allaah be upon him) saying: 'If you were truly tawakal to Allah, Allah would surely give you sustenance just as he gave sustenance to a bird, where the bird came out in the morning with an empty stomach (hungry) and in the afternoon it came back with a full stomach." (HR. Tirmidhi). There are benefits of Tawakal including the fulfillment of all needs, this is in accordance with Surah At-Talaq which discusses whoever puts his trust in Allah, then Allah will provide for his needs. The second benefit is that it cannot be controlled by Satan, this is in accordance with Surah an-nahl verse 99 which explains how Satan cannot influence people who believe and trust. The third benefit is to obtain endless blessings, this is in accordance with surah ash-shura verse 36 which discusses that pleasure in the sight of Allah is better and more eternal for believers.

Chapter eight discusses Avoiding Madzmumah Morals and getting used to Mahmudah Morals so that life is more comfortable and blessed. First, a) avoid temperamental nature (Ghadab) as the Prophet said, which means: a strong person is not a person who wins a fight, but a strong person is a person who is able to control himself when he is angry (HR. Bukhari and Muslim). Ghadab has the first level of ifrath as the Prophet said: he has a friend and he said that the Messenger of Allah said, "Indeed, anger comes from Satan, and Satan is created from fire and indeed the fire is extinguished with water, so if one of you is angry, then let him perform ablution". (HR. Abu Dawud). How to avoid temperamental nature (Ghadab), reciting Taawudz, changing positions, being silent or not speaking, performing ablution, remembering the will of the Messenger and the promise of Allah SWT, strengthened by the hadith of the

Prophet which means: whoever is able to restrain his anger, while he may overflow it, Allah SWT will call him before the (others) on the Day of Resurrection to give him the angel he wants (HR. Abu Dawud). As for the benefits if we avoid temperamental traits, among others, avoiding hatred and hostility, bringing happiness, getting great rewards from Allah SWT, this is enshrined in surah ali-imran verses 133-134 which explains, those who restrain their anger and those who indulge in free and narrow time will get a heaven that is as wide as the heavens and the earth. Second, b) get used to self-control behavior, the Prophet said, which means:

Abdullah bin Mas'ud (r.a.) said: The Prophet (peace and blessings of Allaah be upon him) said: "What do you call the mighty (strong) among you?" We answer: "the one who is able to knock down his opponent". The Prophet replied: "It is not a mighty person, but a person who is able to control himself in times of anger" (H.R. Muslim. The implementation of self-control in life includes, thinking about the risks and consequences of each action, as the Prophet said, which means: From Abu Hurairah (ra.), he heard the Messenger of Allah (peace and blessings of Allaah be upon him) saying: "Indeed, a servant speaks with a word that he does not think (whether he is good or bad), so that with that one word, he falls into a hell that is farther than the distance between the east." (H.R. Bukhari). The second is to multiply dhikr to Allah SWT, this is in accordance with the words of Allah SWT in surah ar'ra'd verse 8 which explains that those who believe in it become peaceful by remembering Allah. Third, c) refracting the behavior of daring to defend the truth, this is strengthened by the hadith of the Prophet which means: From Al-Mughirah bin Shu'bah, from the Prophet (peace be upon him) he said: "There will always be those of my people who defend the truth until the decree of Allah SWT comes to them, and they are in a state of victory." (H.R. Bukhari). The implementation of the attitude of daring to defend the truth in life includes, daring to face the enemy on the battlefield, daring to tell the truth, this is as the words of the Prophet which means: From Abu Dharr r.a. said, My beloved, the Messenger of Allah (peace and blessings of Allaah be upon him) commanded me to tell the truth, even if it was bitter." (H.R. Ahmad), dares to admit mistakes, as the words of the Prophet mean: From Anas (r.a.) said, the Prophet (peace and blessings of Allaah be upon him) said: "Every son of Adam has made a mistake, and the best person who is guilty is the one who repents of his mistakes." (H.R. Tirmidzi).

Chapter Nine discusses applying al-kulliyatu al-khamsah in daily life. Al kulliyatu al khamsa are the five basic principles of Islamic law that aim to realize benefits. The five basic principles of Islamic law are safeguarding religion (*hifzhu al-din*), safeguarding the soul (*hifzhu al-nafs*), safeguarding intellect (*hifzhu al-'Aql*), safeguarding offspring (*hifzhu al-nasl*), and safeguarding property (*hifzhu al-mal*). The various types of al-kulliyatu al-khamsa are a) maintaining religion, this is as stated by Allah in surah az-zariyat verse 56 which means: "I did not create jinn and human beings but so that they worship Me.". Allah also affirms in surah ash-shura verse 13 which explains how Allah has made this religion to us who have bequeathed it to Noah,

Abraham, Moses and Jesus and revealed it to Muhammad, and Allah gives guidance for those who return to Him. There are two categories of infidels, namely, infidels dzimmi and infidels harbi. Kafir dzimmi is a non-Muslim person who in social and humanitarian life there is no difference in it, while kafir harbi is a non-Muslim person who is openly hostile to Islam and Islam is harsh on it, this is in accordance with the word of Allah in surah al-fath verse 29 which means: *Muhammad is the messenger of Allah and those who are with him are harsh towards the disbelievers, but love their fellow man.* The second al-kulliyatu alkhamisa is b) guarding the soul (al nafs). The words of Allah in surah al-maidah verse 32 explain that whoever kills someone not because he causes damage to the earth, then it is as if he has killed all humans. *Whoever preserves the life of a man, it is as if he has preserved the life of all men.* In the category of *hifzhu al-nafs*, it is related to the fulfillment of basic human needs. Islam strongly supports all human efforts to meet its basic needs. Emphatically, the Qur'an states that in one's property there are rights for others who are not able to afford it. This is in accordance with the words of Allah surah az-zariyat verse 19 which means: *"And in their possessions there is a right for the poor who ask and the poor who do not ask."* The third al-kulliyatu al-khamisa is c) guarding the intellect (*hifzhu al-aql*). The fourth al-kulliyatu al-khamisa is d) maintaining offspring (*hifzhu al-nasl*) One of the purposes of religion is to maintain offspring. The Prophet Muhammad (peace be upon him) commanded marriage, as in a hadith narrated by al-Bukhari from Abdullah bin Mas'ud r.a., he said: *'We are with the Prophet (peace be upon him) as a young man who has nothing, and he said to us: "Which means: "O young men, whoever among you is able to marry, then marry. Because getting married is more able to hold the gaze and take care of the genitals more. And whoever is unable to do so, then let him fast, for fasting can suppress his orgasm."* (HR. Bukhari). Allah SWT created people of tribes and nations who came from one lineage so that they could know each other. As in surah al-hujurat verse 13 which discusses how Allah created humans with various cultures, tribes and nations to know each other. Because indeed, the noblest person in the sight of Allah is only a righteous person. The fifth Al kulliyatu al-khamisa is e) guarding property (*hifzhu al-mal*) Through the ownership of property, a person can survive or live a decent life and can perform worship in peace, the Qur'an terms it with *"fadlullah"* which means "the bounty of Allah" as the following verse means: *"When the prayer has been performed, then scatter you on the earth; seek the bounty of Allah and remember Allah abundantly so that you may be lucky."* (Q.S. al- Jumuah/62: 10). Islam prohibits usury, theft, or even fraud even if it is disguised, and even prohibits offering goods to people who are receiving offers from others. Allah says in Surah at-Taubah verses 34-35 it is explained, those who do not put their wealth in the way of Allah, then they will feel a good adzab, the gold and silver that they have collected will iron their foreheads, stomachs, and backs. This is reinforced by a hadith which means:

"From Ibn Umar (r.a.) from the Prophet (peace be upon him) said: "Whoever hoards food for forty days with the aim of raising the price, then he has separated himself from Allah, and Allah has also separated himself from him." (HR. Abu Daud). So important is the issue of property, the Qur'an commands all parties who make debts and receivables to record it. This record is very important for both evidence and as a reminder of transactions that have been made such as in a long verse in surah al-baqarah verse 28 which explains, if a person wants to owe, he should write it down.

Chapter ten discusses the role of Ulama in the Spread of Islam in Indonesia (Islamic da'wah method by Wali songo in Java). The spread of Islam is one of the most important stages in the history of Indonesia's civilization. Historical sources from the Tang Dynasty in 674 AD give clues that indeed in the early days of the growth of Islam, Muslim merchants from Arabia had entered the archipelago. The strong encouragement for Arab merchants in the early days of Islam to spread Islam to the archipelago was driven by the hadith of the Prophet Muhammad (peace be upon him) which means: *From Abdullah bin Amr r.a. said, that the Prophet (peace be upon him) said; "Tell me what is from me, even if it's a single verse."* (H.R. Bukhari)

Advantages and Disadvantages of Books

After an in-depth analysis of the Islamic Religious Education and Ethics textbook for grade X of the Independent curriculum, it has several advantages. The advantage of this book is that it contains four subjects of Islamic Religious Education, namely Akidah Akhlak, Fiqih, Al-Qur'an Hadith, and Islamic Cultural History in accordance with the regulation of the Minister of Religion of the Republic of Indonesia Number 2 of 2008. The inclusion of verses of the Qur'an and the hadith of the Prophet Muhammad is appropriate. There are no errors in both the writing and the context of the discussion, and the presence of images. Illustrations and examples that are relevant in daily life can help students improve their understanding of the material.

CONCLUSION

The conclusion obtained from this study is that the Islamic Religious Education and Ethics Textbook for class X of the Independent Curriculum High School published by the Ministry of Education and Culture in presenting material in it already has four types of discussions that are in accordance with Islamic religious lessons, namely Moral Faith, Fiqih, Al-Qur'an Hadith, and Islamic Cultural History if presented as a percentage, four discussions become 40% of moral beliefs, 20% fiqh, 20% al-qur'an hadith, and 20% Islamic cultural history. In addition, the verses and hadiths in this book follow the principles of Islamic law. Namely the Qur'an and the Hadith of the Prophet Muhammad.

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