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# **Analysis of Sirah Learning Model at MATSA, Malaysia and Dayah Darul Muta'allimin, Aceh : Between Traditional and Contemporary Educational Institutions**

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## **Abstract**

The research aims to determine the depth of sirah material in MATSA, Malaysia, and Dayah Darul Muta'allimin, Aceh, collecting data related to the teaching sources used, methods used, media variations, and evaluation of learning implemented. The research uses a multi-site qualitative approach, with data collection techniques such as interviews, observations, and document studies. Data were collected using validated instruments. Data analysis involves data reduction, data presentation, and conclusion. The research results show that the scope of Sirah's learning material taught at the intermediate level is generally relatively similar. The teaching resource at MATSA, Malaysia, uses the book "Kitab al Sirah al Nabawiyah" by Yayasan Islam Kelantan. At Dayah Darul Muta'allimin, the "Kitab Khulashah Nurul Yaqin" by Syekh Umar Abdul Jabbar is used. Even so, the difference in the teaching resources used makes the learning of sirah in Dayah Darul Muta'allimin more traditional. The methods used are Arabic text translation techniques and storytelling techniques. The media used are Microsoft PowerPoint and the Kahoot application. The research contributes to the development of learning models in Islamic education. The learning model applied to modern Islamic educational institutions in Malaysia can be combined with Aceh's traditional educational learning model.

Keywords: Sirah Learning, MATSA Malaysia, Dayah Darul Muta'allimin Aceh.

### **Abstrak**

*Penelitian bertujuan untuk mengetahui tingkat kedalaman materi sirah di MATSA, Malaysia dan Dayah Darul Muta'allimin, Aceh, mengumpulkan data terkait sumber ajar yang digunakan, metode yang dipakai, variasi media dan evaluasi pembelajaran yang diimplementasikan. Penelitian menggunakan pendekatan kualitatif, metode multi situs, dengan teknik pengumpulan data wawancara, observasi dan studi dokumen. Pengumpulan data menggunakan instrumen yang telah divalidasi. Analisis data menggunakan reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa secara umum, cakupan materi pembelajaran sirah yang diajarkan pada level menengah relatif sama. Sumber ajar di MATSA, Malaysia menggunakan Kitab al Sirah al Nabawiyah oleh Yayasan Islam Kelantan, dan pada Dayah Darul Muta'allimin menggunakan Kitab Khulashah Nurul Yaqin oleh Syekh Umar Abdul Jabbar. Meskipun begitu, perbedaan sumber ajar yang digunakan menjadikan pembelajaran sirah di Dayah Darul Muta'allimin lebih tradisional. Metode yang digunakan adalah teknik terjemahan teks Arab dan teknik bercerita. Media yang digunakan adalah power point dari Microsoft dan aplikasi Kahoot. Evaluasi yang digunakan yaitu teknik syarah, tes tertulis, dan evaluasi berbasis digital menggunakan aplikasi Kahoot. Penelitian berkontribusi pada pengembangan model pembelajaran bidang pendidikan Islam. Model pembelajaran yang diterapkan pada lembaga pendidikan Islam modern di Malaysia dapat dikombinasikan dengan model pembelajaran pendidikan tradisional di Aceh.*

*Kata Kunci: Pembelajaran Sirah, MATSA Malaysia, Dayah Darul Muta'allimin Aceh.*

## **Introduction**

The concept of the Sirah learning curriculum model in two Islamic educational institutions in two countries, namely Indonesia and Malaysia, is the basis for the research conducted. This is because the two countries have the most significant Muslim majorities in Southeast Asia<sup>1</sup>. The development of Muslims in these two countries is related to the history of the civilization of the ancient Muslims, especially in the early days of Islam, namely the story of the journey of the Prophet and his companions. Muslims must be aware of the Sirah and the history of Islamic culture as part of the struggle of the previous ummah<sup>2</sup>. Therefore, the subject of Sirah or Islamic cultural history

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<sup>1</sup> Muhammad Kafnun Kafi and Mulyawan Safwandy Nugraha, 'Analisis Pembelajaran Sejarah Kebudayaan Islam (SKI) Berbasis Kurikulum Merdeka', *AL-AFKAR: Journal for Islamic Studies*, 7.2 (2024), pp. 1077–87, doi:10.31943/afkarjournal.v7i2.983.

<sup>2</sup> St. Rahmah R and Muhamad Faisal Kaliky, 'Meningkatkan Pengetahuan Siswa Tentang Sirah Nabi Pada Mata Pelajaran Sejarah Kebudayaan Islam (Improving Student Knowledge about Sirah Prophet in Islamic Cultural History Lessons)', *27 Uniqbu Journal of Social Sciences (UJSS)*, 3 (2022), pp. 27–35.

plays an essential role in the development of Islamic education. So, sirah subjects need to be studied and applied with a good curriculum model in both Islamic educational institutions in Malaysia and Indonesia.

The learning of Sirah at the two Islamic educational institutions includes the story of the Prophet Muhammad's journey from his birth to his death. Through the teaching resources used, it is hoped that students can learn the knowledge of Sirah well. The development of the times in the digital era is used as a learning medium<sup>3</sup>. The use of media has an impact on Sirah learning in Islamic educational institutions in Malaysia and Indonesia. In addition, an active learning strategy is needed so that teaching and learning can be effective<sup>4</sup>.

Learning Sirah, or Islamic history, is one of the main foundations of Islamic education. Students in formal schools must have initial history-related knowledge; apart from that, they must also be supported by other scientific disciplines such as faith, jurisprudence, and morals. Ulfah and Achadi state that students are prepared to study, understand, and appreciate Islam's history, which is the basis of their views<sup>5</sup>. One way to learn about Islamic history at school is by adding Islamic Cultural History lessons to the curriculum. Rahayu and Abbas explained that Islamic Cultural History is one of the materials taught to introduce students to Islam's diverse and rich historical and cultural heritage<sup>6</sup>.

The science of Sirah examines past events, draws lessons from them, and applies these teachings in present and future life. Studying history always confronts us with various events and situations that are not very different from our lives. Today, the most significant way to learn this information is through education. In this regard, studying Islamic cultural

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<sup>3</sup> Muhammad Nazmi Bin Mohd Jamil Aris and Fadzillah Binti Abd Aziz, 'Mobile App: Pendidikan Islam SPM Sirrah Dan Tamadun (Khulafa' Ar-Rasyidin)', *Journal of Computing Technologies and Creative Content*, 6.1 (2021), pp. 7–11.

<sup>4</sup> Muhammad Rizki and others, 'Strategi Pembelajaran Sejarah Kebudayaan Islam Di Man 1 Banda Aceh', *Mimbar Akademika*, 9 (2024), pp. 139–56.

<sup>5</sup> S Ulfah and M W Achadi, 'Implementasi Kurikulum Merdeka Belajar Pada Pelajaran Sejarah Kebudayaan Islam Di Madrasah Sanawiah Negeri 5 Sleman ...', ... *Proud To Be Professionals: Jurnal ...*, x (2023), pp. 867–77.

<sup>6</sup> Sri Isniyati Rahayu and Ngatmin Abbas, 'Analisis Efektivitas Pembelajaran Sejarah Kebudayaan Islam Terhadap Belajar Siswa Di Madrasah Tsanawiyah Negeri 6 Sragen', *Bulletin of Community Engagement*, 3.2 (2024), pp. 584–94.

history is increasingly important in many Islamic educational institutions. The aim of studying the history of Islamic culture is to identify several problems in human existence related to Islamic law. Students can understand various issues in the lives of Muslims that coincide with the growth and development of Islamic culture by studying the history of Islamic culture. Without learning Sirah and being literate in the history of Islamic culture, students lose understanding of the development of Islamic culture, including culture and law. So, students experience difficulties when dealing with the challenges of the future, and they cannot face them wisely as Muslims in general.

Therefore, Sirah lessons or Islamic cultural history are essential in Islamic education. In the education systems in Indonesia and Malaysia, Sirah lessons or Islamic cultural history are part of Islamic education. The main lessons taught in Malaysia's Integrated Secondary School Curriculum (KBSM) include the history of Islam, also known as tamaddun Islam. In line with Syarif et al., one of the components or elements covered in the learning of Islamic Education KBSM is Islam's history, personality, and civilization<sup>7</sup>.

Based on previous research, sirah learning is one of the learning areas that is the focus of Islamic education. The research entitled Story-Based Islamic Education: The Values of Islamic Education in the Prophet's Sirah by Syaefudin Achmad. The results of the research show that storytelling techniques are very effective in attracting students' attention, and students can imitate the positive characteristics of the characters being told<sup>8</sup>. Research by Mochamad Syaepul Bahtiar, Ulil Amri Syafri, and Budi Handrianto entitled Character Education in Learning the Nabawiyah Sirah in the Book of Khulashoh Nurul Yaqin. The results show the educational principles of Sirah learning contained in Khulashoh Nurul Yaqin and how they can be used to

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<sup>7</sup> Mohd Saifun Aznin Mohd Sharif and others, 'Inovasi Pengajaran Dan Pembelajaran Sirah Melalui Permainan Dalam Kalangan Pelajar Pintar Cerdas', *The International Journal of Maqāsid Studies and Advanced Islamic Research*, 3.2 (2022), pp. 49–62.

<sup>8</sup> Syaefudin Achmad, 'Pendidikan Islam Berbasis Kisah: Nilai Pendidikan Islam Dalam Sirah Nabi', *INSANIA: Jurnal Pemikiran Alternatif Kependidikan*, 26.2 (2021), pp. 161–74, doi:10.24090/insania.v26i2.5201.

shape the personality or character of a devout Muslim in everyday life <sup>9</sup>. Research by Sakban, Nur Hidayah entitled *Siroh Nabawiyah Learning in Shaping the Morals of Class VIII Students at SMP IT Al-Husnayain Panyabungan*. The research results show that to perfect the learning process, teachers practice using various techniques, resources, and assessments by the curriculum <sup>10</sup>. Research by Suprian et al., entitled *Implementation of Sirah Learning in Class V of the Salafiyah Ula Islamic Center Bin Baz Yogyakarta*. The results show that Sirah learning plays an important role in forming the character of students through moral values, as demonstrated by Research by Saili J, Taat MS entitled *The Influence of Content Pedagogical Technology Knowledge (PTPK) on the Creativity Practices of Islamic Education Teachers in the Field of Sirah and Islamic Civilization*. The research results show that technology in the digital era contributes to the delivery of material in the learning process <sup>11</sup>.

Based on relevant previous research, no research has focused on exploring information about the study of Sirah learning in Malaysia, and AcehMalaysia and Aceh have strong characteristics of Islamic education. Moreover, Islamic education is carried out in Dayah (Aceh) and Ma'had (Malaysia). So, this is a novelty in this research.

The research aims to determine the depth of the Sirah material used by MATSA, Malaysia and Dayah Darul Muta'allimin, Aceh, the Sirah teaching sources used, the Sirah learning methods implemented, the variety of learning media applied, and the evaluation of the Sirah learning carried out. These five things are elaborated with the hope of making a new and real contribution to Islamic education, especially Sirah learning.

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<sup>9</sup> Mochamad Syaepul Bahtiar, Ulil Amri Syafri, and Budi Hardiyanto, 'Pendidikan Karakter Pada Pembelajaran Sirah Nabawiyah Dalam Kitab Khulashoh Nurul Yaqin', *Rayah Al-Islam*, 5.02 (2021), pp. 255–67, doi:10.37274/rais.v5i02.460.

<sup>10</sup> Sakban and Nur Hidayah, 'Pembelajaran Sirah Nabawiyah Dalam Membentuk Akhlak Siswa Kelas VIII SMP It Al-Husnayain Panyabungan', *Madania: Jurnal Ilmu-Ilmu Keislaman*, 10, 2020, pp. 76–86 <<http://ejournal.uin-suska.ac.id/index.php/madania/article/view/11335>>.

<sup>11</sup> Jahidin Saili and Muhammad Suhaimi Taat, 'Pengaruh Pengetahuan Teknologi Pedagogi Kandungan (Ptpk) Terhadap Amalan Kreativiti Guru Pendidikan Islam Dalam Bidang Sirah Dan Tamadun Islam', *Quantum Journal of Social Sciences and Humanities*, 5.1 (2024), pp. 64–81, doi:10.55197/qjssh.v5i1.331.

## **Method**

The research utilized a multi-site methodology with a qualitative approach. Due to both educational institutions' strong and unique characteristics, a multi-site method was chosen to gather comprehensive information on Sirah learning at MATSA in Malaysia and Dayah Darul Muta'alimin in Aceh. The multi-site approach allowed for an in-depth exploration of the distinct attributes of each institution.

The subjects of the research at MATSA, Malaysia, were second-year students, the teachers who taught Sirah, and the director (Mudir) of the institution. At Dayah Darul Muta'allimin, Aceh, the research subjects were students, Sirah teachers, and the school principal. The students involved in the research were at the junior high school level. The study was conducted from August to December 2024 over approximately five months.

The resource persons from MATSA totaled 28, consisting of two Sirah teachers, the principal of MATSA, and 25 students. Dayah Darul Muta'allimin had 32 resource persons, consisting of two Sirah teachers and 30 students. In-depth interviews, document analysis, and observations were used to collect data. All research subjects were interviewed using validated instruments. Information regarding the learning process, teaching materials, learning tools, and the intricacies of Sirah language learning was investigated through observation. Information on fundamental documents for planning and recording learning activities was gathered through document research.

To ensure the validity of the data, use the source triangulation technique. The data obtained from the results of the interview will be confirmed by observation techniques and documentation study techniques. Data that is considered contradictory will be reconfirmed to the source.

Data analysis used data reduction, validation, presentation, and conclusion drawing. Data reduction aimed to ensure the analyzed data was relevant to the research. Data validation was conducted to ensure the accuracy of the received data. The procedure involved comparing research topics and verifying data by comparing data collection methods.

Researchers apply research ethics when collecting data. Before taking data at MATSA, the researcher first asks for permission from the resource person concerned. The interview instrument is given to the resource person

first so that the resource person can understand the description of the information that will be searched by the researcher. For data collection at Dayah Darul Muta'allimin, the researcher also first asks for permission from the principal and resource persons. The permission is needed to ensure that the data provided is legal.

## **Result And Discussion**

For all of humanity, education is something very important. Education is one of the ways to spread good character, bring people closer to Allah, and achieve human satisfaction, according to Al-Ghazali, as stated by Fathiya Hasan Sulaiman<sup>12</sup>. According to Government Regulation No. 55 of 1999 on Education, education enhances virtue, brings individuals closer to God, and achieves societal well-being. To improve education, the 2007 Law on Religious Guidance and Religious Education grants educational institutions the authority to modify their curriculum. Religious education encompasses lessons, substance, and additional materials as needed. Therefore, it shows that from the students' perspective, educational units can deliver educational material based on their daily needs and experiences and have the authority to grow and run independently per their vision and mission<sup>13</sup>.

Islamic education essentially aims to develop Muslim character within students. Therefore, achieving this goal requires contributions from various stakeholders. One of them is an educator. In this context, Muslim educators can apply Islamic education's norms. Teachers are a very important component in the teaching and learning process and in developing the potential of human resources in teaching and learning<sup>14</sup>.

In general, Sirah learning in MATSA, Malaysia, and Dayah Darul Muta'allimin, Aceh, covers several aspects. These aspects include teaching

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<sup>12</sup> Toha Makhshun, 'Pendidikan Agama Islam Berbasis Sirah Nabawiyah', *TA'DIBUNA: Jurnal Pendidikan Agama Islam*, 3.2 (2020), p. 75, doi:10.30659/jpai.3.2.75-89.

<sup>13</sup> Ahmad Muflihini, 'Peran Guru Pendidikan Agama Islam Dalam Meningkatkan Literasi Digital Siswa Sebagai Kecakapan Abad 21', *TA'DIBUNA: Jurnal Pendidikan Agama Islam*, 3.1 (2020), p. 91, doi:10.30659/jpai.3.1.91-103.

<sup>14</sup> A. Mustika Abidin, 'Kreativitas Guru Menggunakan Model Pembelajaran Dalam Meningkatkan Hasil Belajar Siswa', *Didaktika*, 11.2 (2019), p. 225, doi:10.30863/didaktika.v11i2.168.

resources, teaching materials, methods, media, and evaluation. The difference in the application of sirah learning in the two places is influenced by the form of the Islamic educational institution's curriculum. MATSA, Malaysia, is a modern integrated Islamic boarding school, while Dayah Darul Muta'allimin emphasizes the traditional curriculum model. The following table provides a general picture of the differences in the learning model of sirah.

Table 1.  
 Differences and similarities in aspects of MATSA and Dayah Darul Muta'allimin.

| No | Aspects            | MATSA  | Dayah Darul Muta'allimin  |
|----|--------------------|--|---|
| 1  | Teaching resources | <i>Kitab al-Sirah al-Nabawiyah</i> , 2019 AD/1440 AH.  | Khulashah Nurul Yaqin by Sheikh Umar Abdul Jabbar 1320 H/1902 AD. |
| 2  | Teaching materials | The scope of the material taught is the same.  |   |
| 3  | Metode             | 1. Translation techniques—translating Arabic texts into Malay<br>2. Story Technique<br>3. Presentation of teaching materials with PowerPoint and Kahoot tools. | Classical learning model  |
| 4  | Media              | The digital presses used at MATSA are Kahoot and PowerPoint.   | Not using learning media.   |
| 5  | Evaluation         | 1. Quiz using kahoot<br>2. Practice at the end of each chapter   | Students re-explain the material they have learned.               |

### Similarity in Coverage of Sirah Material in Learning

Material is one of the main components of learning, as is learning sirah at MATSA, Malaysia, and Dayah Darul Muta'allimin, Aceh. The breadth of material coverage at the two Islamic educational institutions tends to be the same. The material starts from the history of the Prophet Muhammad's pre-birth and post-birth until his death. The choice of material is considered still

basic. Due to the education level still being at a lower intermediate stage, The lower middle level is equivalent to Indonesia's Junior High School (SMP).

Based on the interview with teachers from MATSA, Malaysia, the Sirah material taught to students is not extensive. If explored further, at least three stages of Sirah are taught. First is the pre-birth of Prophet Muhammad (peace be upon him). Second, the post-birth of Prophet Muhammad (peace be upon him) until he reached 40. Third, after receiving the revelation at the age of 40, he died in Medina at the age of 63.

Even though the material is not very extensive, it is thought to impact student learning motivation. Muflihah and Puspita in their study that Islamic history material raises students' motivation and enthusiasm for learning. Of course, this learning must be combined with interactive learning methods and media <sup>15</sup>.

In learning sirah at MATSA, Malaysia, and Dayah Darul Muta'allimin, Aceh, even though both have different teaching material sources for learning Sirah. However, in general, these two institutions have similarities in the scope of material and targets for Sirah's learning to form students with good morals. Islamic educational institutions aim to increase students' faith, understanding, appreciation, and experience regarding the Islamic religion<sup>16</sup>.

Through Sirah learning, both institutions emphasize the character values of the Prophet Muhammad SAW. Students are formed to have noble qualities exemplified by the Prophet Muhammad SAW. These include being fair, honest, wise, intelligent, and gentle towards others <sup>17</sup>. In presenting sources of Sirah teaching materials, MATSA and Dayah Darul Muta'allimin do not just choose teaching materials to complement part of the subjects at these two institutions. However, it also aligns with their existence as an Islamic educational institution with an Islamic boarding school background. Therefore, teaching material sources are presented using Arabic books. Thus,

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<sup>15</sup> Muflihah and Dhevin MQ Agus Puspita W, 'Peningkatan Motivasi Belajar Siswa Melalui Inovasi Pembelajaran SKI Berbasis Smart TV Di MTs Irsyadun Nasyi ' in', 4 (2024), pp. 1539–54.

<sup>16</sup> Abdul Basyit, 'Format Lembaga Pendidikan Perspektif Pendidikan Islam', *Islamika*, 14.1 (2020), pp. 12–28, doi:10.33592/islamika.v14i1.638.

<sup>17</sup> Shufiatul Ihda and others, 'Rasulullah SAW Sebagai Sosok Guru Teladan', 5.2 (2024), pp. 600–609.

it is believed to maintain the scientific transformation process of the books used<sup>18</sup>.

Based on observations, apart from the similarity in the scope of material applied in learning Sirah. MATSA, Malaysia, and Dayah Darul Muta'allimin, Aceh, also have similarities in implementing an Islamic boarding school-based education system even though they are located in two different countries. Both of them maintain their characteristics as Islamic Boarding Schools. Moh. Abdullah et al. that Islamic boarding schools are educational institutions that can be categorized as unique institutions and have their unique characteristics because the Islamic boarding school education system is traditionally synonymous with kiai (teachers/caregivers), santri (students), pesantren (dormitories), and yellow books. (teaching references or diktats) Until now, Islamic boarding schools have been able to overcome the various challenges they face<sup>19</sup>.

### **Difference in Sirah Teaching Resources**

In learning Sirah, teaching resources need to be paid attention to. The selection of teaching resources refers to the vision and curriculum used in an educational institution. In this case, MATSA, Malaysia, and Dayah Darul Muta'allimin differ in selecting teaching resources for Sirah learning. At Dayah Darul Mutallimin, Aceh, the material taught is based on the book *Khulashah Nurul Yaqin* by Sheikh Umar Abdul Jabbar 1320 H/1902 AD. The book *Khulashah Nurul Yaqin* is divided into three juzu' or volumes. The first juzu' is taught to students in grades VII and VIII, while the second yuzu is taught in grades IX. The division of the material is based on the agreement of the teachers or teungku assigned by the head of the dayah or mudir.

"Here, the book of *Khulasah* is used; the levels are different if the third grade uses *Khulasah Juzu's* two. For first and second grade, use *Khulasah Juzu' one*."<sup>20</sup>

The teaching resource for Sirah used at MATSA, Malaysia, is the book *Kitab al-Sirah al-Nabawiyah*, 2019 AD/1440 AH. The Kelantan Islamic Foundation, Nilam Puri, Kuta Baharu, Kelantan Darul Naim, Malaysia

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<sup>18</sup> Silahuddin Silahuddin, 'Budaya Akademik Dalam Sistem Pendidikan Dayah Salafiyah Di Aceh', *MIQOT: Jurnal Ilmu-Ulmu Keislaman*, 40.2 (2016), pp. 349–69, doi:10.30821/miqot.v40i2.296.

<sup>19</sup> Abd. Ghani and Ferawati, 'Model Pengembangan Sistem Pendidikan Pesantren', *Ayaa*, 15.1 (2024), pp. 37–48.

<sup>20</sup> PS interview results, teachers at Dayah Darul Muta'allimin

published the book. The Kelantan Islamic Foundation is an official institution recognized by the Kelantan government. The Kelantan Islamic Foundation operates in Islamic education, overseeing many educational institutions and knowledge development and publishing books as teaching resources for pesantren or ma'had in Kelantan, Malaysia.

“the Syllabus from Yayasan Islam Kelantan.”<sup>21</sup>

Observations and interviews at Dayah Darul Mutallimin show that the main teaching resource used is *Kitab Khulashah Nurul Yaqin* by Sheikh Umar Abdul Jabbar, 1320 AH/1902 AD. Sheikh Umar Abdul Jabbar is an enthusiastic professor interested in developing religious and literary books. In addition, Sheikh Umar Abdul Jabbar is also active in social and political fields. He even served as the Minister of Education of Saudi Arabia. The *Kitab Khulashah* summarizes the book *Nurul Yaqin* by Sheikh Muhammad Khudari Beik from Cairo, Egypt.

Teaching resources have a very important functional role, including guiding teachers in the learning process and being the substance of the teaching competencies<sup>22</sup>. Therefore, in general, the Sirah teaching resources chosen at these two institutions have a deep essence in the story of the life journey of the Prophet Muhammad from birth until his death.

Khulasah Nurul Yaqin is an Arabic book that discusses the history of the struggle of the Prophet's journey from birth to death. It also explains the resistance of enemies and the dynamics in the Prophet's preaching in upholding the Islamic religion at that time<sup>23</sup>. Therefore, based on an interview with one of the Dayah Darul Muta'allimin teachers, Aceh. This book is used as the main reference in learning Sirah with the hope that students will not only gain knowledge about the history of the Prophet's journey but also about the exemplary values of the figure of the Prophet, as well as the noble qualities of a Prophet that can be implemented from the results of learning in everyday life.

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<sup>21</sup> Interview results with MDI, a teacher at MATSA

<sup>22</sup> Siti Aisyah, Evih Noviyanti, and Triyanto, 'Bahan Ajar Sebagai Bagian Dalam Kajian Problematika', *Jurnal Salaka*, 2 (2016), pp. 1–23.

<sup>23</sup> M. Yusuf, 'Penguatan Memahami Kitab Nurul Yaqin Dengan Media Gambar Dan Peta', *Kuttub*, 4.2 (2020), doi:10.30736/ktb.v4i2.274.

The teaching source for Sirah learning materials at MATSA, Malaysia, is Buku al-Sirah al-Nabawiyah, published by the Kelantan Islamic Foundation in 2019 AD/ 1440 AH. The Kelantan Islamic Foundation has played a significant role in the development of science, especially in Islamic education institutions in Malaysia. Many books from the Kelantan Islamic Foundation are used as teaching resources for learning materials at Islamic education institutions in Malaysia. However, there is still a failure factor in using this book because some teachers in several institutions prefer to use short notes in Malay<sup>24</sup>. Therefore, in this case, MATSA applies Sirah learning with Arabic Ktab. Apart from the material taught, it is also used to develop other knowledge in learning, such as Arabic.

The selection of teaching resources for Sirah material at these two institutions includes several aspects. These include the results of teacher council discussions, homecoming, and consideration of multicultural values in the development of the Islamic Boarding School curriculum<sup>25</sup>. Apart from that, customs and cultural nuances and even government regulations in these two places also influence the implementation of the curriculum at these Islamic education institutions.

In this case, Aceh and Malaysia have a history of closeness that cannot be forgotten. In the golden era, the Kingdom of Aceh covered parts of Malaysia such as Pahang, Perak, and Kelantan. Until the 20th century, the spread of Islamic law in Malaysia was still influenced by the laws of the Tanah Melayu Kingdom, which was the former territory of the Kingdom of Aceh at that time<sup>26</sup>.

### **The Sirah method at MATSA, Malaysia, is more varied**

Learning methods play an important role in supporting the success of a teaching and learning process. Afandi et al. stated that learning methods

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<sup>24</sup> Muhammad Mustaqim Roslan and Nur Aishah Z, 'Faktor-Faktor Kegagalan Penggunaan Buku Teks Yayasan Islam Kelantan (YIK) Dalam Proses Pengajaran Dan Pembelajaran (PDP): Satu Analisis Kajian Kes ( Factors Contributing and the Failure in Utilizing Textbooks Provided by Yayasan Islam Kelantan (YIK) in the Teaching and Learning Process (PDP): A Case Study Analysis)', 2024.

<sup>25</sup> Ahmad Sulton, 'KURIKULUM PESANTREN MULTIKULTURAL (Melacak Muatan Nilai-Nilai Multikultural Dalam Kurikulum Pondok Pesantren Sunan Drajat Banjarwati Paciran Lamongan)', *ULUL ALBAB Jurnal Studi Islam*, 16.1 (2015), p. 1, doi:10.18860/ua.v16i1.2782.

<sup>26</sup> Shukri Ahmad, 'Pelaksanaan Syariat Islam Di Aceh Dan Malaysia: Analisis Perbandingan Dari Aspek Sosiologi Dan Politik', *Jurnal Pembangunan Sosial*, 15 (2012), p. 57.

are ways or stages used in the interaction between learners and educators to achieve predetermined learning objectives by the material and the learning method mechanism <sup>27</sup>.

Based on observations and interviews, MATSA implements a very varied Sirah learning model. The models, methods, approaches, and techniques used aim to achieve maximum learning outcomes in Sirah learning. With the right strategies, the learning process will run effectively, efficiently, and relevantly <sup>28</sup>.

“The methods used included translation techniques—translating Arabic texts to Malay, storytelling techniques, and evaluation at the end of each chapter.”

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At MATSA, three methods are used to teach Sirah. The first method is translating Sirah texts from Arabic to Malay. The second is storytelling, and the third is evaluation at the end of each sub-topic. Additionally, using the technique of translating Arabic texts also serves as practice for students in getting used to translating texts into Malay. The strategy used is also part of the characteristics of Islamic boarding schools, namely, making students accustomed to using Arabic in everyday life.

This approach also refers to the technique of text translation, ensuring that students not only translate a text from one language to another but also emphasize the original meaning of the entire translated text. In implementing text translation, students do not merely translate word for word; context, nuance, and culture must also be considered.

Students often use techniques in translating texts by using special dictionaries and referring to several other sources to understand special terms in the translated text, as well as increasing students' knowledge in mastering the terminology of Arabic texts, a language often used. By consistently translating Arabic texts, students can easily understand the Sirah

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<sup>27</sup> Mahfud Ifendi, ‘Metode Pembelajaran Kitab Kuning Di Pondok Pesantren Sunan Drajad Banjarwati Lamongan’, *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, 6.2 (2021), p. 85, doi:10.24235/tarbawi.v6i2.8898.

<sup>28</sup> Sri Watini, ‘Pendekatan Kontekstual Dalam Meningkatkan Hasil Belajar Sains Pada Anak Usia Dini’, *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 3.1 (2019), p. 82, doi:10.31004/obsesi.v3i1.111.

<sup>29</sup> Interview results with MDL, a teacher at MATSA

material being taught, allowing them to gain a deeper understanding of the theories related to the journey of Prophet Muhammad (peace be upon him).

The methods applied in sirah learning at MATSA include translating Arabic texts into Malay, using storytelling techniques, using the lecture method, and using media as tools in the learning method. In addition to enhancing students' understanding of the journey of Rasulullah, the technique of translating Arabic texts is also conducted as a practice exercise to familiarize and train students in translating Arabic texts. Foreign languages are an important part of MATSA, allowing students to deepen their knowledge. This statement is in line with Fikri Hifasoh et al. that language is the vessel of knowledge and a tool that serves as a means of adaptation in the advancement of knowledge, and it also enables access to information in science and technology <sup>30</sup>.

Storytelling is one of the effective techniques or methods to help students understand Sirah's material. MATSA uses this method to allow students to reflect deeply on the life journey of Prophet Muhammad (peace be upon him). The use of storytelling or lecture techniques in sirah material is carried out narratively to convey the stories of the Prophet and his companions. With this method, students are expected to comprehend the Prophet's journey and derive wisdom and lessons from each aspect of his life.

This method emphasizes that students should be able to appreciate and reflect on the life journey of Prophet Muhammad (peace be upon him). In this context, students are expected to gain inspiration and role models to implement daily. The storytelling technique also involves students actively in learning, such as role-play activities to hone communication among students by bringing the stories of the Prophet to life.

Furthermore, the storytelling technique emphasizes moral and ethical aspects, where students should derive lessons and wisdom from each story the teacher conveys. Teachers instill honesty, compassion, and patience by linking these attributes to the stories presented.

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<sup>30</sup> Fikri Hifasoh and others, 'Strategi Guru Pondok Pesantren Dalam Meningkatkan Kemampuan Bahasa Asing Santri Di Pondok Pesantren M. Tho'ha Al-Fasyni Dusun Sungai Gurun Kabupaten Bungo', *Jmpis*, 5.1 (2023), pp. 9–20.

The storytelling or lecture method is considered appropriate and effective for Sirah learning at MATSA, aiming to ensure that students receive the Sirah material well. According to Eggen and Kauchak (2004), the lecture method is often used in learning<sup>31</sup>. In sirah learning at MATSA, the lecture method is used to convey the story of Rasulullah's journey and impart the moral values contained within it to be applied in daily life.

The learning methods applied at MATSA are considered more varied, and PowerPoint media is even used to convey important messages in Sirah learning. At the same time, Dayah Darul Mutaallimin leans more towards a classical learning model. Nevertheless, the methods implemented in both places have considered all aspects deemed appropriate to be applied. Essentially, teachers/educators need to choose the right and efficient methods for teaching lessons to achieve optimal results<sup>32</sup>.

#### **Differences in the Use of Various Learning Media.**

In the current digital era, the use of media as a learning tool has become one of the main components in the teaching and learning process to support the achievement of success in a learning process. Using creative and innovative learning media helps students understand the material presented by the teacher/teacher<sup>33</sup>.

MATSA, Malaysia, is a modern Islamic education institution that presents a variety of media in the teaching and learning process. In learning sirah at MATSA, besides books as a teaching resource, digital media is also used to facilitate the conveying of the knowledge provided. The digital presses used at MATSA are Kahoot and PowerPoint.

*"Our learning media here uses PowerPoint and Kahoot."*<sup>34</sup>

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<sup>31</sup> Fatimah Saguni, 'The Effectiveness of the Problem-Based Learning , the Jigsaw Type Cooperative Learning , and Lecturing Methods As Problem Solving', *Cakrawala Pendidikan*, 2, Saguni, F. (2013). the Effectiveness of the Problem-Based Learning , the Jigsaw Type Cooperative Learning, and Lecturing Methods As Problem Solving. *Cakrawala Pendidikan*, 2, 207–219. (2013), pp. 207–19.

<sup>32</sup> Ardinal, 'Penggunaan Metode Bermain Peran Dalam Peningkatan Hasil Pembelajaran IPS Di Kelas v SD Negeri 14 Sungai Sirah Kecamatan Sutera', *Inovasi Pendidikan*, 1,17 (2016), pp. 1–23.

<sup>33</sup> Iis Dewi Lestari, Halimatusha'diah Halimatusha'diah, and Fibria Anggraini Puji Lestari, 'Penggunaan Media Audio, Visual, Audiovisual, Dalam Meningkatkan Pembelajaran Kepada Guru-Guru', *Jurnal PkM Pengabdian Kepada Masyarakat*, 1,01 (2018), p. 55, doi:10.30998/jurnalpkm.v1i01.2361.

<sup>34</sup> Interview results with NSZ, a teacher at MATSA

The application of digital technology media in learning is a step forward towards an educational revolution<sup>35</sup>. Therefore, digital media in the current era is also utilized to learn Sirah at the Islamic institution MATSA, Malaysia.

PowerPoint is one of the learning media often used in teaching. The use of PowerPoint is typically for presentations and teaching. In Sirah's learning at MATSA, teachers use PowerPoint to explain the learning material, making it easier for teachers to convey the messages and values of learning Sirah.

The power points used at MATSA in studying Sirah play a role in conveying important values and wisdom from the story of the Prophet's journey. Power is the right medium to facilitate the delivery of learning material so that it is easy to understand because it is written and includes audio and video<sup>36</sup>.

Apart from that, MATSA also uses the Kahoot platform as a learning medium, one of which is mind mapping. Kahoot provides good features for use as a question-and-answer quiz. Kahoot also offers more features, which can be in the form of images, audio, and videos providing an interesting and interactive impression for users<sup>37</sup>.

Kahoot is a platform used in educational media. The use of Kahoot is based on games or multiple-choice quizzes. The Kahoot platform is one of the learning media used at MATSA to facilitate understanding in the learning process. Teachers use Kahoot to design learning media in the form of mind mapping.

At Dayah Darul Muta'allimin, Aceh, the use of learning media is minimal for Sirah material. With the dominant lecture method, teachers at the dayah maximize interaction with students, conducting Q&A sessions to

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<sup>35</sup> Lovandri Dwanda Putra and Suci Zhinta Ananda Pratama, 'Pemanfaatan Media Dan Teknologi Digital Dalam Mengatasi Masalah Pembelajaran', *Journal Transformation of Mandalika*, 4.8 (2023), pp. 323–29.

<sup>36</sup> Mitha Afrilia, Fitri Puji Rahmawati, and Wahyu Ratnawati, 'Penggunaan Media Power Point Untuk Menunjang Motivasi Belajar Siswa Kelas IV SDN Nglorog 1 Sragen', *Educatif Journal of Education Research*, 4.2 (2021), pp. 1–7, doi:10.36654/educatif.v4i2.98.

<sup>37</sup> Rahman Abdillah and others, 'Pemanfaatan Aplikasi Kahoot! Dan Quizizz Sebagai Media Pembelajaran Interaktif Berbasis Gamifikasi', *Jurnal Pendidikan Sains Dan Komputer*, 2.01 (2022), pp. 92–102, doi:10.47709/jpsk.v2i01.1363.

explore students' understanding and discussions between students and teachers.

*"For the use of media, we have not yet because we are still using more classics. The learning media we use is only books, not digital media."*<sup>38</sup>

At Dayah Darul Muta'allimin, the teaching media used is not extensive because the applied Sirah learning model is more of a classical learning model like traditional Islamic boarding schools. However, the Sirah learning model in Dayah emphasizes interaction between teachers and students and in-depth mastery of Sirah material through the teaching resources presented. Apart from that, some Dayah in Aceh still maintains the classical recitation method using the *tasmi'* method as a heritage of traditional Dayah culture in Aceh.<sup>39</sup>

### **Oral, Written, and digital-based evaluation.**

Evaluation is the final stage in the teaching and learning process to measure the achievement of success in a lesson<sup>40</sup>. Evaluation is done using various implementation models according to the subjects taken. Similarly, in the study of Sirah (biography of the Prophet), evaluation becomes a benchmark to measure how well students have understood the material about the life journey of the Prophet Muhammad, from his birth to his death, and the wisdom and values contained within.

The learning of Sirah at MATSA, Malaysia, and Dayah Darul Muta'allimin also involves evaluation stages. At the end of each sub-chapter of the material taught, Sirah teachers at MATSA conduct evaluations to determine the success of the learning process. Evaluations are conducted in several ways, including written tests, presentations, group projects, and individual assignments. The presentation method is used to allow students to collaborate to achieve an understanding of the material studied.

*"One of the evaluations we do is an exam. Some use syarah. For example, students explain what they have learned. For example, from several pages, determined*

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<sup>38</sup> PS interview results, teachers at Dayah Darul Muta'allimin

<sup>39</sup> Irsan Adrianda and Mutia Tisa, 'Dilema Kultur Dayah Tradisional Di Aceh Menghadapi Transformasi Era Media Digital', *Bayan Lin Naas: Jurnal Dakwah Islam*, 6.2 (2022), pp. 2580–3972.

<sup>40</sup> Mahmudah Mahmudah, 'Pengelolaan Kelas: Upaya Mengukur Keberhasilan Proses Pembelajaran', *Jurnal Kependidikan*, 6.1 (2018), pp. 53–70, doi:10.24090/jk.v6i1.1696.

by the teacher. Some evaluate the writing of the answer questions on paper. There are two assessments, and the assessment will be based on the way he lectures or answers questions."<sup>41</sup>

At Dayah Darul Muta'allimin, students conduct evaluations using the search technique (re-explaining the material taught). The syarah technique is chosen because it allows for measuring various aspects of learning achievement, such as students' knowledge and skills in understanding and re-explaining the material received. In addition to syarah, written evaluations are used at Dayah Darul Muta'allimin. Written tests usually use essay questions. Essay questions are considered more appropriate for revealing students' understanding.

In this case, MATSA and Dayah Darul Muta'allimin, who were in sirah learning, carried out oral and written evaluations. Oral test evaluation is carried out by asking students questions and answering them directly. An oral assessment improves communication skills and trains students' mental abilities <sup>42</sup>.

Written evaluations are also conducted at both institutions for Sirah's study. Written tests involve giving exam questions to students in the classroom. The written evaluation is the most commonly used form of assessment in teaching and learning. <sup>43</sup>. In learning sirah at MATSA, Malaysia, and Dayah Darul Muta'llimin, Aceh, the evaluation is expected to determine mastery of the Sirah material that has been studied.

"Students are given exercises at the end of each chapter, and teachers carry out quizzes through the Kahoot application."<sup>44</sup>

In the digital era of MATSA, Malaysia utilizes technology to evaluate Sirah's studies. Not only is the material, but the Kahoot platform is also used to assist in implementing the evaluation process. With all its features, the

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<sup>41</sup> PS interview results, teachers at Dayah Darul Muta'allimin

<sup>42</sup> Muhamad Yamastio Sektingtyas, Syarif Hidayatullah, and Hafizt Fauzan, 'Evaluasi Pembelajaran An Nahwul Qur'an Menggunakan Tes Lisan Di PPTQM Al-Firdaus Kartasura', ... : *Indonesian Journal ...*, 2 (2024), pp. 86–93.

<sup>43</sup> Sugiyono Sugiyono, Sutarman Sutarman, and Tri Rochmadi, 'Pengembangan Sistem Computer Based Test (Cbt) Tingkat Sekolah', *Indonesian Journal of Business Intelligence (IJUBI)*, 2.1 (2019), p. 1, doi:10.21927/ijubi.v2i1.917.

<sup>44</sup> Interview results with NSZ, a teacher at MATSA

Kahoot application is considered valid, effective, and practical as an evaluation tool in learning <sup>45</sup>. Kahoot was chosen because it allows for the easy selection of evaluation instruments based on the material selected in the application. Teachers at MATSA can adjust the evaluation instruments recommended by Kahoot.

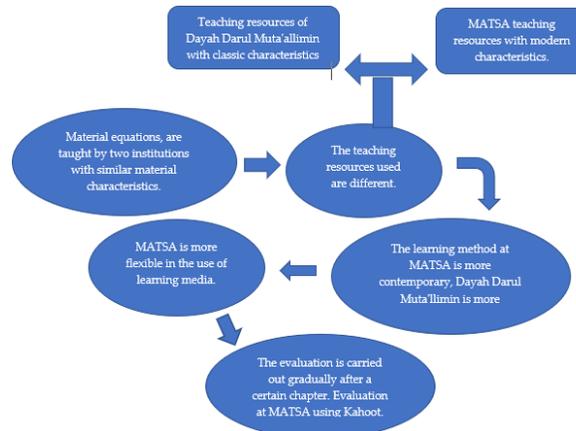
In conducting evaluations, teachers do not only assess students based on the formal tests mentioned above. Teachers also conduct evaluations to ensure students apply their knowledge daily, both in the dormitory and in the classroom. As in the learning process, continuous assessment is undertaken with daily assignments and discussions with students to provide knowledge about understanding the Sirah that has been taught.

Various evaluations were carried out by MATSA, Malaysia, and Dayah Darul Muta'allimin to ensure that students truly mastered Sirah learning. Not only that, but it is also expected that students will be able to apply it in their lives. After going through the Sirah learning process, students should be able to make the Prophet Muhammad an exemplary model (*uswatun hasanah*) in all aspects of life. With his gentle demeanor and other noble qualities, he is a figure who deserves to be respected and used as an example <sup>46</sup>.

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<sup>45</sup> Nadhira Aisyah Damayanti and Retno Mustika Dewi, 'Pengembangan Aplikasi Kahoot Sebagai Media Evaluasi Hasil Belajar Siswa', *Edukatif: Jurnal Ilmu Pendidikan*, 3.4 (2021), pp. 1647–59, doi:10.31004/edukatif.v3i4.656.

<sup>46</sup> Ahamad Putra and Prasetyo Rumondor, 'Rasulullah Sebagai Konselor Profesional', *Al-Tazkiyah*, 8.2 (2019).



Picture 1.

*Description of the results of the analysis of the sirah learning model*

The image above summarizes the analysis of the Sirah learning model in MATSA and Darul Muta'allimin. The analysis results show that the sirah learning model in MATSA is more progressive. Several indicators that support this are the use of interactive learning media and learning evaluation using digital applications. It is suspected that the progressiveness of the learning model is due to the more modern form of the educational institution. At the same time, the Sirah learning model in Dayah Darul Muta'allimin is characterized by traditional characteristics. The form of the educational institution "dayah" is suspected to be one of the causal factors.

## Conclusion

The Sirah learning model applied at MATSA, Malaysia, and Dayah Darul Muta'allimin differs. The research shows that the differences obtained include the teaching sources of sirah material, the application of learning methods, the use of learning media, and evaluation. Sirah learning is done to achieve maximum learning so that students in both places become people with noble characters, as taught in Sirah learning. Even though there are differences in the application of learning models, the substance of the Sirah science taught at MATSA, Malaysia, and Dayah Darul Muta'allimin remains the same. This research shows that models, methods, media, and evaluation

are important components that should be considered in a teaching and learning process because sirah is a lesson that plays an important role in forming the character of students, especially in Islamic institutions.

The research provide an overview of two models of implementing Sirah learning and contribute to developing Sirah learning in Islamic institutions. In the digital era, multiple learning methods and media can facilitate learning. In Sirah learning, we should be able to develop learning models from all current techniques and media, as in MATSA, namely efforts to use digital-based media in Sirah learning. Efforts are being made to learn sirah at MATSA and Dayah Darul Muta'allimin to develop a sirah learning model at Islamic boarding school institutions in the modern era and consider aspects of local needs and regional cultural nuances in both places.

This research has limitations in terms of research perspective. Learning has many aspects, such as methods, media, facilities, infrastructure, and evaluation. All of these aspects have not been explored in depth. The researcher suggests that future research can explore the learning of Sirah in Malaysia and Aceh from this perspective.

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