

# Representation of Islamic Culture in Textbooks at Islamic Boarding Schools: Study on Textbooks at Pondok Modern Darussalam Gontor

Nuryani<sup>1</sup>, Mahmudah Fitriyah Z. A.<sup>1</sup> and Neneng Nurjanah<sup>1</sup>

<sup>1</sup>Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Syarif Hidayatullah Jakarta

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**Abstract:** This study aims to describe the representation of Islamic culture in Indonesian language textbooks used in schools located in Islamic boarding schools. This is based on the idea that since the new order Islamic education has been recognized as an official institution that is different from secular education. This recognition has the consequence that Islamic education should be able to realize Islamic elements in every component of its teaching, one of which is in the preparation and use of textbooks for each subject. The data presentation method used in this study is descriptive qualitative, which will describe the data and analysis results in depth and as is. The textbooks studied were textbooks used in Pondok Modern Darussalam Gontor (PMDG). Based on the data analysis, it was concluded that the textbooks used in the Gontor Islamic Boarding School had represented a lot of Islamic culture. Islamic culture is represented through the characteristics of *akhlakul karimah* which refers to the five characteristics of Rosul. From five the characteristics of *akhlakul karimah* that not found is listening skills. Factors that influence it are because textbooks are prepared independently.

## 1 INTRODUCTION

Education in Indonesia is divided into several elements. This is because of the diversity possessed by the Indonesian people. A pluralistic society requires the Indonesian people to be able to maintain tolerance well. One of the efforts made was the establishment of many educational institutions. Educational institutions in Indonesia must be able to facilitate all the diversity of their communities.

Existing pluralism includes language, culture, and religion. Seeing this plurality in Indonesia stands educational institutions that come from almost all official religions in Indonesia. We can find Islamic schools, Christian schools, Hindu schools, Buddhist schools, and Catholic schools. This educational institution stands from the lowest level (basic) to the highest level (college). That way, the community can choose education in accordance with the conditions and objectives of each.

Ministries that have the authority as education providers starting from the basic to the secondary level are the Ministry of Education and the Ministry of Religion. The thing that distinguishes between the two is the name and content of religion contained in it.

As a school under the auspices of Kemanag, MTs and MA is a reference for the formation of *akhlakul karimah*. This is influenced by several things. Besides because it is indeed under the influence of religion also because the content of religious subjects that are quite a lot is expected to provide an example that will be brought in life. Therefore, the responsibility of the subjects carried out in schools under the Ministry of Religion is quite large, both for general and religious subjects.

Seeing such great responsibilities should also receive considerable attention from the authorities. The responsibility to provide good examples or lessons is not only absolutely the responsibility of religious education. Appropriately, as a school under the Ministry of Religion also provides material that always connects with *akhlakul karimah*. The linkage must be seen in all learning materials. That way, the responsibility of Religion subjects can be shared for all subjects so that students will be accustomed to getting good examples of morality in all material.

The example that must be included in each learning component contains at least five basic characteristics of Rosul. These qualities must be embodied in the material that will be taught to children. Every material both in writing and verbally

must always remind the example of the characteristics of the Prophet. There are five moral principles that we can directly model and practice in our daily lives. The five noble traits are humble (*tawadhu*), respectful, listening in dialogue, caring for others, and honest and trustworthy. Exemplary characteristics can be included in textbooks used by students and teachers.

The preparation of textbooks used in Islamic schools under the supervision of the Ministry of Religion should be the responsibility of the Ministry of Religion. The hope is that the authors understand well the needs and contents of Islamic culture that will be included. However, it is necessary to conduct an in-depth study and research thoroughly in order to obtain tangible results. After doing research, it will be recommended to several parties so that it can be used as an option in making policies in compiling textbooks.

## 2 MANUSCRIPT PREPARATION

In this section will be presented about the theory used as a reference, methods used, and discussion of data.

### 2.1 Theory

Representation is an important part of a process in which meaning is produced and exchanged among members of the community (Stuart Hall, 2003). Representation is generally understood broadly as an illustration or embodiment of an idea. How an idea can be realized or read by others, in what form, and in a broad form of representation that is widely understood.

Representation can be realized through language. Language is the result of a nation's culture. Through language everything can be conveyed and understood by others. Saphir and Whorf said that language is a representation of the culture of the people. Communities that are rich in culture usually have wealth in their language. Reflections on language and culture can take many forms, including vocabulary, sentence form, and developing discourses. Language as a container and reflection of the culture of the people who own it and from our language can find out how high the level of culture of a nation.

One of the things that must appear in relation to Islamic culture is positive values as described in the *Al-Quran*. These values are not the values absorbed from the Arabs but the values that are

indeed guided in the scriptures. In the holy book has been guided or taught about the values of Islamic culture that must be possessed by every human being, especially for Muslims. Character values in the *AL-Quran* that are guided are also known as moral terms. This morality should be owned by every adherent of Islam so that this religion can be an example for other adherents of the moral beauty of their adherents. Syihabudin and Aam Abdussalam had conducted research on Islamic education related to the concept and its implementation in a global context (Syihabudin and Aam Abdussalam, 2015). The findings of the study were to direct educators to the importance of the content of *al-akhlaq al-karimah*, the teacher as a role model and revitalization of the *ijtihad* tradition in the classroom. At least we can emulate the five characteristics of Rosul, which are humble (*tawadhu*), respectful, listen in dialogue, care for others, and honest and trustworthy ([www.pagaralampos.com](http://www.pagaralampos.com)).

In one book (Sandy, 2013) it was written that the jahiliyah, dirty, angry, angry Arabian people always waged war on trivial matters, lowered the dignity of women, changed to khaitu ummah (the best people) with nobility and moral glory. This transformation cannot be separated from the role of the Prophet in spreading the teachings that promote salvation and peace. This is clearly a lot we find in our daily lives today. The many moral setbacks that occur today may be one of the causes is that we are all less imitating the nature of the Prophet. Therefore, it's time to return the community to emulate the morality of the Prophet. One way is to include concepts about the morality of the Prophet who must be modeled into the world of our education. Through the use of various components of education to include Islamic cultural values or moral values Rosulullah is expected to restore our example to his morals.

Textbooks are books designed for use in class carefully prepared and prepared by experts or experts in the field and equipped with appropriate teaching facilities and harmonious (Bacon in Tarigan, 2009). Textbooks are books used by both students and teachers in teaching and learning activities. The material in textbooks is the realization of the material listed in the curriculum (I Gusti Putu Suharta).

Nasution in Prastowo (2012) mentions the function of textbooks

1. As reference material or reference material by students
2. As an evaluation material

3. As a tool to assist educators in implementing the curriculum
4. As one of the determinants of teaching methods or techniques that educators will use

## 2.2 Research Methode

This study uses a qualitative descriptive method that describes data and phenomena as they are. Data obtained from Indonesian language textbooks used in Islamic boarding schools. This research is a study that is a document study with content analysis approach. The data in this study are in the form of words contained in textbooks. The words that are intended are words that are used in several elements / aspects of the textbook.

The analysis is carried out by utilizing research instruments that have been compiled in previous activities. Instruments are arranged in the form of tables which are also used for data presentation. This instrument covers two things, namely the instrument used to view cultural values related to the morals of fellow human beings and the instruments used to see cultural values related to morals towards other creatures (animals and plants). That way, the data will be presented in the form of tables which are then given a check list for further analysis.

The following is a table of instruments of representation of Islamic culture in the category of properties (*Akhlakul Karimah*)

No	<i>Akhlakul Karimah</i>	Clear	Not Clear
1	Humble (Rendah Hati)		
2	Respectful (Pandai Menghargai)		
3	Listen in dialogue (Menyimak dalam Berdialog)		
4	Care for others (Peduli terhadap Sesama)		
5	Honest and trustworthy (Jujur dan Amanah)		

## 2.3 Discussion

The discussion is carried out in two stages, namely data presentation and data analysis

Table 1: Data on Islamic Cultural Values in Indonesian Language Textbook 1 KMI PMDG

No	<i>Akhlakul Karimah</i>	Clear	Not Clear
1	Humble (Rendah Hati)	V	
2	Respectful (Pandai Menghargai)	V	
3	Listen in dialogue (Menyimak dalam Berdialog)		V
4	Care for others (Peduli terhadap Sesama)	V	
5	Honest and trustworthy (Jujur dan Amanah)	V	

Humility is embodied in instruction questions and forms of questions. Respectful embodied in examples of discourse, matter, and form of questions. Listening to dialogue is not found because there is more to the ability to read and write. Caring for others is embodied in the sample points of discourse and examples for material. Meanwhile, for morals honest and trustworthy are embodied in instruction points, examples of discourse, material, and questions.

Some of the things found will be explained as follows.

### 1) Humble

This attitude is important for every human being. Especially for young people of national generation who are recorded as students. They must have been equipped with a humble attitude from childhood or from the base. This is important because in this world no one deserves to be boasted. Once a human being is arrogant, he actually has destroyed himself..

The Prophet, who was recorded as a perfect human being, never had a history of his arrogance. In this textbook, there are many points which contain or imply a humble value. This humble score is embodied or manifested in instructions or instructions about the problem and also the problem itself. As shown in the following example.

- *Penutup, yang berisi permintaan maaf dan ucapan terima kasih kepada pendengar/hadirin* (Closing, which contains an apology and thanks to the audience / audience)

- *Apabila pada saat menyampaikan informasi ternyata ada kekeliruan ucapan, segeralah minta maaf.*

(If at the time of conveying information, there is a mistake in saying, immediately apologize)

- *Setelah informasi selesai, sampaikan ucapan terima kasih dan ucapkanlah salam penutup.*

(After the information is complete, give a thank you and say the closing greeting.)

The point above shows how as a student they are taught to apologize to listeners who do not even know who the listener is. They are also taught to thank anyone. The above points are only in the form of instructions which if not read carefully the value will be lost. Therefore, the teacher should also emphasize in instilling verbal value in humility in the teaching process. Based on these points, the teacher actually has an entrance to help teach humility by wanting to apologize to anyone. Students can also always express their gratitude for all the assistance they have been given.

## 2) Respectful

A smart attitude of respect is also important to be owned by a student. Through its existence taught in Indonesian textbooks students are expected to emulate this trait so that the established communication will work well. Examples of applications found in Indonesian textbooks at KMI PMDG are as follows.

- *Apabila kita akan menelepon seseorang, kita harus memperhatikan hal-hal berikut.*

(If we are going to call someone, we must pay attention to the following.)

- *Apabila orang yang dihubungi telah menerima, ucapkan terlebih dulu salam kepadanya. Setelah itu katakan siapa dan dengan siapa kamu ingin berbicara.*

(If the person contacted has received, first say hello to him. After that, say who and who you want to talk to.)

- *Berbicaralah seperlunya karena kemungkinan orang lain akan menggunakan telepon tersebut.*

(Speak as needed because of the possibility that other people will use the phone.)

- *Ucapkan terima kasih apabila pembicaraan telah selesai.*

(say thank you if conversation has finished).

The above points are instructions or rules when we will call. Adab like that is rarely done by the public at this time. Therefore, students are invited to follow the example of good character even with anyone. When we call, we do not know who will pick up the telephone kit (especially if we call with an telephone). Therefore, respect through polite language is the key to good communication.

Another example is as follows.

- *Fatimah akan menghubungi majalah Iffah untuk mengkonfirmasi cerpen yang dikirimkannya melalui e-mail. Fatimah menekan nomer telpon yang*

*dituju, lalu di seberang terdengar suara mekanis yang mengucapkan salam dan memberi petunjuk pada operator:*

(Fatimah will contact Iffah magazine to confirm the short story she sent via e-mail. Fatimah pressed the telephone number, then the mechanical sound came across the greeting and instructed the operator:)

- *Suara mekanis: Assalamualaikum warahmatullahi wabarakatuh. Selamat datang di redaksi majalah Iffah! Silakan tekan extension yang Anda tuju, tekan angka nol jika Anda membutuhkan bantuan!*

(Mechanical sound: Assalamualaikum warahmatullahi wabarakatuh. Welcome to the editor of Iffah magazine! Please press the extension that you are going to, press zero if you need help!)

- *Fatimah lalu menekan angka nol; terdengar suara 'tut' dua kali, lalu pesawat telpon di seberang diangkat oleh Zainab, operator majalah Iffah.*

(Fatimah then pressed zero; there was a "tut" sound twice, then the telephone plane across from was appointed by Zainab, operator of Iffah magazine.)

*Zainab: Assalamualaikum! Redaksi majalah Iffah. Ada yang bisa kami bantu?*

(Zainab: Assalamualaikum! Editor of Iffah magazine. Can I help you?)

*Fatimah: Waalaikumsalam. Ini Fatimah dari Surabaya. Bisa bicara dengan Bu Sari?*

(Fatimah: Waalikumsalam. This is from Fatimah. Can I talk with Mrs. Sri?)

*Zainab: Sebentar ya Bu, kami sambungkan.*

(Zainab: waiting for a minute Mrs, we will connect.)

Based on examples of instructions and dialogues described above the teacher gets a gap to get in to bring students to have an attitude of smart respect. We will never know who we are facing and who we will meet. Therefore, having an attitude of good respect with anyone will make our authority look better. Luckily if those who call us are "officials" or "commoners", as long as we have a smart attitude of respect, everything will work well

## 3) Listen in dialogue

Listening ability is a fairly difficult ability. Abilities like this cannot be easily mastered. Need good character to be a good listener. In Indonesian Language textbooks this is actually a good opportunity to teach and train listening skills. With

continuous training, students are expected to have this ability well. However, unfortunately not many textbooks contain material to train this ability.

Included in the textbooks used in KMI PMDG also found less material or instructions that are expected to teach the nature of "listening ability". More material or instruction that refers to the ability to read and write. Like material on Speech Text Writing, Writing Diary, Reading Discourse and Giving Conclusions in written form, and some other material that tends to measure reading and writing skills. Seperti yang terlihat pada contoh-contoh berikut.

- *Bacalah bacaan ini dengan seksama!* (reading skill)

(Read this reading carefully!)

- *Pernahkah kamu bermain di pantai? Sudahkah kamu menuliskan pengalamanmu itu?* (writing skill)

(Have you ever played on the beach? Do you write your experiences?)

- *Agar tulisan kalian enak dibaca, buatlah kerangka karangan dengan memperhatikan bahan-bahan yang sudah terkumpul dan terpilih. Misalnya, kalian hendak menulis narasi tentang pengalaman "Berkunjung ke Taman Impian di JATIM PARK Malang".* (writing skill)

(In order for your writing to be pleasant to read, create a composition framework by paying attention to the materials that have been collected and selected. For example, you want to write a narrative about the experience "Visiting the Dream Park in JATIM PARK Malang".)

- *Menyajikan informasi.* (speaking skill)

(Presenting information)

- *Menulis Teks Pidato* (writing skill)

(Writing speech text)

- *Tulislah sebuah teks pidato sederhana, yang berisi tentang anjuran berbuat baik. Perhatikan kelengkapan unsur-unsurnya serta porsi atau volume masing-masing bagian.* (writing skill)

(Please write a simple speech text, which contains suggestions for doing good. Pay attention to the completeness of the elements and the portion or volume of each part.)

- *Setelah kalian mencermati contoh-contoh penulisan buku harian, apa yang terpikirdi benakmu? Sulitkah menyalis buku harian? Tentunya tidak, bahkan menyenangkan. Sekarang cobalah kalian menuliskan pengalamannya di dalam sebuah buku harian.* (writing skill).

(After you look at the examples of diary writing, what comes to mind? Is it difficult to write a diary?)

Of course not, even fun. Now try to write your experience in a diary.)

However, even so there are still lessons to teach attitude to be a good listener. This teaching can be implicitly found in the following example.

- *Sajikanlah informasi di bawah ini secara bergantian. Caranya, yaitu 4 orang siswa maju ke dapan kelas untuk membacakan berita atau menyampaikan infomasi secara bergiliran.*

(Present the information below alternately. The method is that 4 students advance to the classroom to read the news or submit information in turn.)

Based on the example instructions above there is actually a lesson that when their colleagues are delivering information in front of the class, the other colleagues must be able to become good listeners. This is done because the process takes place alternately. When one partner advances the other becomes a listener. The next thing goes. That way, students who read the news will feel appreciated if their colleagues behind are listening to the information they convey.

#### 4) Care for Others

The attitude of caring for others is also very important for every student to have. Especially nowadays, the tendency of humans to have selfish or selfish qualities. Not many people are able to feel what others feel. Even when a disaster occurs in an area there are still many people who are not responsible for doing things that harm others. Therefore, it is important to always teach and remind the importance of this trait. As has been taught and exemplified by the Prophet.

The components in learning are very many. If one of them is able to facilitate the teaching of manners or this attitude will certainly be a good tool. Moreover, if all components of learning support each other to be able to teach and remind all tips about the importance of imitating the nature of this Prophet. However, one of them has also been felt pretty good.

One component that is representative enough to support the teaching of these attitudes is textbooks. Likewise with what was done in PMDG. Indonesian language textbooks that are used quite a lot contain things that can be used as a teaching tool to emulate caring for others.

Examples of the discussion can be seen as follows.

- *Apa yang terjadi jika iklim bumi mengalami perubahan dari keteraturannya sekarang? Kita*

*mungkin belum dapat memberi jawaban yang pasti. Sebenarnya, bagaimanakah situasi yang tengah berlangsung di permukaan bumi kita ini sehubungan dengan masalah pemanasan global (global warming)? Temukan jawabannya melalui informasi berikut!*

(What happens if the earth's climate changes from its current order? We may not be able to give a definite answer. Actually, what is the situation that is happening on the surface of our earth in connection with the problem of global warming? Find the answer through the following information!)

Examples of the instructions above imply that the current condition of the earth is not in good condition. This is read through the discourse delivered in writing. By reading the discourse, students will know the condition of the earth that is currently occupied. After knowing the condition of the earth that is no longer stable and good, students are expected to have a caring attitude towards the surrounding environment and environment. This attitude is the same as we have cared for others. Because we occupy this environment with other people, maintaining the environment means that we also take care of others.

- *Tentunya kalian sudah mencermati format surat pribadi. Sekarang, tuliskan surat untuk seorang sahabat yang sedang berduka cita karena orang tuanya meninggal dunia!*

(Of course you have looked at the format of the personal letter. Now, write a letter to a friend who is mourning because his parents died!)

The example above is in the form of instructions or instructions to do assignments in the exercise of writing Personal Letter material. By practicing making the letter students are expected to have a sense of caring or empathy, to feel the grief being experienced by their friends. Without caring or feeling the sadness of his friend students will not be able to make or write letters well. Because what is conveyed is the result of the taste and exceptions they feel.

- *Murid yang baik tidak melakukan hal-hal yang tidak perlu.*

(Good students don't doing unnecessary things)

- Wacana "Anak yang Terbuang"  
*Matahari telah hampir masuk ke peraduannya. Dengan amat perlahan, menuruti perintah dari alam gaib, ia berangsur-angsur turun, turun ke dasar lautan yang tidak kelihatan ranah tanah*

*tepinya. Cahaya merah mulai terbentang di ufuk barat, dan bayangannya tampak mengindahkan wajah lautan yang tenang tak berombak. Di sana-sini kelihatan layar perahu-perahu telah berkembang, putih dan sabar. Ke pantai kedengaran suara nyanyian Iloho Gading atau Sio Sayang, yang dinyanyikan oleh anak-anak perahu orang Mandar itu, ditingkah oleh suara-suara geseran rebab dan kecapi. Nun, agak di tengah, di tepi pagaran anggar kelihatan puncak dari sebuah kapal yang telah berpuluh-puluh tahun ditenggelamkan di sana.*

Discourse on "Wasted Children"

(The sun has almost entered into the process. Very slowly, obeying the commands of the unseen realm, he gradually descended, descending to the bottom of the ocean that did not appear in the realm of the edges. The red light began to unfold in the western horizon, and the shadow seemed to heed the face of the calm, undulating sea. Here and there a screen of boats has grown, white and patient. To the beach, the sound of the Iloho Gading or Sio Sayang, which was sung by the children of the Mandar boat, was ignored by the voices of the triggers and harps. However, a little in the middle, on the edge of the fencing the visible top of a ship that had been sunk there for decades.)

Based on the two examples above it can be seen that the choice of questions is also prepared for students to be able to see good attitudes and bad attitudes. In the case of students being asked to complete the points with the correct answer choices. The sound of the problem also leads to the attitude that must be possessed by students, that good students do not do things that are not necessary. This teaches that as students should always care for others by not doing unnecessary actions that can cause harm to others.

Meanwhile, for the second example, the discourse presented was chosen which contained elements of learning. Based on the title presented the discourse invites students to feel a waste child. That way, they will feel concerned about the life that the beach children live.

##### 5) Honest and Trustworthy

Honest and trustworthy are two basic traits that will lead people to high happiness and authority. These two traits must not be abandoned in every activity and daily life. Therefore it is important to always teach and remind our students and ourselves also the importance of these two traits. Losing these

two traits will make us enter the ranks or class of hypocrites.

Honest is an act where we always say the right thing is right and wrong is wrong. How bitter the truth and truth must be conveyed honestly. Meanwhile, trust is an act where we never break a promise. We can always be trusted to be able to hold trust or trust. An example is if the teacher is doing an evaluation, the teacher asks students to close the book or not open the book. This must be carried out entirely by students. If there are still students who open a book or try to cheat then the student does not have a trustworthy attitude. When students are asked "Do you cheat?" And when the student answers "no" then that is a category of dishonesty. With such behavior the student has violated the two basic characteristics above.

Given the importance of the two attitudes above, as a teacher or educator, never be bored to keep reminding of the importance of this attitude. One effort that can be done is to enter the example of the attitude in the material in the textbook. Likewise with what was done by the compilers of the book at KMI PMDG which tried to incorporate the exemplary elements of the two attitudes into textbooks.

The following examples can be listened to.

- *Kalian telah bertanya jawab dengan teman atau dengan orang yang baru kalian kenal. Kalian tentu mendapatkan informasi. Kemukakanlah informasi data pribadi temanmu di depan orang lain. Untuk mengemukakannya, kalian tidak boleh menambah-nambahi informasi yang telah didapatkan. Karena itu, sebaiknya tulislah dengan rapi sesudah berkenalan dan berdialog, baru kemudian sampaikan kepada orang lain hasilnya.*

(You have asked questions with friends or with people you just met. You certainly get information. Bring your friend's personal data information in front of the lost person. To put it forward, you cannot add information that has been obtained. Therefore, it is better to write neatly after getting acquainted and dialogue, and then convey to others the results.)

Based on the example above it is clear that when conveying information obtained from people we are forbidden to add or reduce. Convey information as is as a reflection of our honest and trustworthy nature. Delivering information that is obtained in its entirety without adding to it or reducing it can also free us from all prejudices if there are later things that are not pleasing. Especially conveying information

about the characteristics of other people which must be in accordance with what we get.

- *Jujur merupakan salah satu syarat bagi keutuhan persahabatan.*

(Be honesty is one of the conditions for friendship integrity.)

The above example is found in the sample item. Examples of questions given have led or directly convey the importance of being honest. Dishonesty will lead us to one of the characteristics of hypocrites. Of course this will make us far from friends. We can no longer be trusted people so many people will stay away from us because they are considered as people who cannot hold the mandate.

- *Benarkah pertemanan kalian itu sarat dengan maksud tertentu?*

(Is it true that your friendship is loaded with certain intentions?)

- *Tega-teganya ia mengelabui teman sendiri!*  
(How could he fool his friends!)

- *Berdasarkan perhitungan dari bagian pendataan KMI, siswa yang gemar pelajaran Bahasa Indonesia mencapai 75%.*

(Based on calculations from the KMI data collection section, students who like Indonesian language learning reach 75%.)

- *Berdasarkan dugaan saja, hal tersebut tidak benar.*

(Based on expectations, this is not true)

The examples above are in the sample questions section for some material. With diverse material, it turns out that it does not make it difficult to include elements of teaching or incorporating honesty values. The examples above are a small portion of what can be displayed. It can be seen from the above example of the importance of honesty and trustworthiness, the loss if we (humans) are not honest and trustworthy, and the importance of conveying information based on actual data and not guessing. Therefore, it turns out that through various means and elements we can still incorporate values or lessons about honesty and hold the mandate.

### 3 CONCLUSIONS

The conclusions of this study are that Indonesian language textbooks used in PMDG contain many representations of Islamic culture which refer to the nature of morality. The five basic characteristics of the Prophet which are the references represented in this textbook are humble, respectful, caring for others, and honest and trustworthy. Meanwhile, the nature of listening in dialogue is not found because learning demands more for the ability to read and write. The factors that influence the many representations of Islamic culture are because textbooks are compiled internally by the team compiling the PMDG book.

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