

## CONTEXTUALIZING MAHMUD YUNUS' ISLAMIC EDUCATION CONCEPT IN MADRASAH ALIYAH

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### ABSTRACT

Islamic education will always develop in every era to respond to the world's changes. This situation can be a challenge for Islamic education to ensure its advancement in terms of its existence and management. This study aims to investigate the implementation of the Mahmud Yunus concept of Islamic education at Madrasah Aliyah Miftahul Huda Tegalwaru. The method used in this study is a descriptive method with a qualitative approach. Data were collected using observation, interview and documentation. The Analysis of data is done through: data reduction, data interpretation, and conclusion. The results of this study indicate that the concept of Mahmud Yunus' Islamic education can be implemented to overcome the problems of Islamic education. At Madrasah Aliyah Miftahul Huda Tegalwaru, the concept is implemented starting from the goals of Islamic education which are based on moral education, an integrated curriculum, methods that always evolves, educators who must be willing to learn with technological advances, and evaluations that use letters rather than numbers.

Keywords: Education Concept, Islamic Education, Madrasah Aliyah, Mahmud Yunus

### ABSTRAK

*Pendidikan Islam selalu berkembang di setiap eranya untuk merespon perubahan. Situasi ini menjadi tantangan bagi pendidikan Islam untuk kemajuan eksistensi dan pengelolannya. Penelitian ini bertujuan untuk menginvestigasi implementasi konsep pendidikan Islam menurut Mahmud Yunus di Madrasah Aliyah Miftahul Huda Tegalwaru. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Data dikumpulkan dengan menggunakan observasi, wawancara, dan studi dokumentasi. Data dianalisis melalui tahapan reduksi data, interpretasi data, dan simpulan. Hasil dari penelitian menunjukkan bahwa konsep pendidikan Islam Mahmud Yunus dapat diimplementasikan untuk mengatasi permasalahan-permasalahan pendidikan Islam. Di Madrasah Aliyah Miftahul Huda Tegalwaru, konsep pendidikan Islam Mahmud Yunus diimplementasikan seluruhnya baik dari tujuan pendidikan Islam yang berpatokan pada pendidikan akhlak, kurikulum yang terintegrasi, metode yang selalu berkembang, pendidik yang harus mau belajar dengan kemajuan teknologi, dan evaluasi yang menggunakan penilaian dengan huruf.*

*Kata Kunci: Konsep Pendidikan, Madrasah Aliyah, Pendidikan Agama Islam, Mahmud Yunus*

## INTRODUCTION

Education benefits people to be able to connect with society, place and the environment (Asfeldt et al., 2022). In any circumstance, education may be designed to face tough challenges like the world's current pandemic situation (Chakraborty et al., 2020). It takes a proper management for education to serve well the students as a member of the society (Munastiwi & Marfuah, 2019). Various aspects of education should be well applied to ensure the achievement of educational goals in any educational institution ranging from elementary to tertiary level (Rawung, 2015).

In Islam, education should be based on two authoritative sources namely Qur'an and hadits (Hidayat, 2015). The sources serve as the foundation to design Islamic education with the purpose to develop students' spiritual, intellectual and skill (Mahsun, 2013). In Indonesia, Islamic education has a long history and its existence is well-documented particularly in scholarly journal (Umar, 2016). Islamic education can be divided into three types. First, Islamic education that its existence is recognized openly and clearly by the society and government. Second, Islamic education as one of the subjects that must be taught in educational level ranging from elementary school to college level. Third, Islamic education as a value, namely the discovery of Islamic values in the Islamic education system (Daulay, 2012). Islamic education can be designed to respond and adapt to the national need and curriculum (Burga et al., 2019). It is expected to deal and adjust to the modern world for its existence (Basyit, 2017).

Madrasah is seen as one of Islamic education institutions in Indonesia. Its existence is always closely related with pesantren. In General, madrasah institutions struggle financially to run their educational service (Stern & Smith, 2016). Madrasah institution has the strength to attract society because it offers religious knowledge learning and it nurtures students' spiritual and emotional development (Fallah et al., 2015). To survive and improve its educational service, madrasah is required to apply proper educational management (Kiragu et al., 2013) and build good culture when it comes to educational service for the students (Mukhammad Abdullah, 2019). In other words, madrasah should pay attention to its management and educational service to survive and excel and contribute to the country's development.

Education policy cannot be separated from the ideas of today's thinkers, practitioners, and educational figures. Previous educational figures inspire next generation to design and implement and contextualize Islamic education. The emergence of the concept of pesantren or modern boarding schools cannot be separated from the existence of thoughts about the Islamization of science (Masyhudi, 2014). Some pesantren institutions are considered excellent particularly in the mastery of foreign language like Arabic and English. Their existence for sure have been promoted by educational figures (Endayani, 2021).

Historically speaking, Islamic education in Indonesia has been shaped and developed by several Islamic scholars and figures. Researchers have investigated several Islamic education figures. One of prominent figures is KH. Imam Zarkasyi. He is considered as one of the founding fathers who established and developed the concept of Modern Pesantren (Islamic boarding school). His contribution to Islamic education is huge particularly in terms of inculcating moral education in pesantren. He designed the concept of Islamic education by providing knowledge, skill and habit formation to develop students with noble character (Karnaen et al., 2014). His legacy can be seen in the educational institution of pesantren Modern Gontor that has contributed greatly to the nation development.

Other influential figure in Islamic education is K.H. Hasyim Asy'ari. His contribution to Islamic education can be traced from pesantren of Tebuireng. He developed pesantren as the Islamic education institution to digest *kitab kuning*. He managed to improve pesantren as a learning institution in NU (Nahdatul Ulama) organization (Muspawi, 2018). His legacy can be

senn in pesantren affiliated with NU organizations. They feature the typical pesantren emphasizing the mastery of *kitab kuning*. Another figure who is affiliated with Islamic organization Muhammadiyah is KH. Ahmad Dahlan. He is influential figure that contributes to Islamic education. His thought on education emphasizes the integration of religious knowledge and general knowledge. Education should nurture students for their moral development and character development (Hermawanti, 2020). His legacy can be seen in several Islamic educational institutions affiliated with Muhammadiyah Islamic organization.

Another influential figure is Mahmud Yunus who has contributed to the development of Islamic education in Indonesia. Studies have investigated his thought and contribution to Islamic education in Indonesia. His educational background and dedication to Islamic education enabled him to develop and create a legacy for Islamic education in Indonesia (Iskandar, 2017).

Mahmud Yunus can be considered innovative thinker in Islamic education. One of his legacies is grading education level according to students' age. Another breakthrough he made is in Arabic language teaching by proposing *thariqoh almubasyarah*. His view emphasizes the importance of method of instruction to deliver the learning material (Zulmardi, 2009). His contribution to Islamic education can be seen in his thought for several aspects that need to be considered in delivering Islamic education (Muhammad, 2020). Curriculum should cater both religious knowledge and general knowledge to develop students' intellectual and spiritual. This can be seen as an effort to integrate the curriculum in Islamic education (Manti et al., 2016).

Studies investigating Mahmud Yunus have so far discussed his thought and contribution to Islamic education. However, those studies have not discussed the contextualization of Mahmud Yunus Islamic education concept in a particular educational institution. There is a scant literature investigating the contextualization of Mahmud Yunus' Islamic education concept particularly in Madrasah Aliyah. This study tries to fill the gap. It investigates the contextualization of Mahmud Yunus' Islamic education concept in Madrasah Aliyah.

## METHOD

This study aimed to investigate the contextualization of Mahmud Yunus' Islamic education concept in Madrasah Aliyah. The study took place at MA Miftahul Huda Tegalwaru, Karawang regency, West Java Province. This study applied a qualitative approach (Creswell, 2014). The data were collected using observation, interview and documentation study. Interview was conducted with several participants including madrasah principal and its deputy. In addition, teachers and students took a part in the interviews. Observation was done by visiting the madrasah and closely observing the process of learning and its environment. Some documents were used and analyzed to fulfill the objectives of the present study. The data analysis was done through data reduction, data presentation and interpretation. The analysis of the data was done through data reduction, data presentation, and conclusion drawing.

## RESULTS AND DISCUSSION

This study is aimed at investigating the contextualization of Mahmud Yunus' concept of Islamic education at MA Miftahul Huda Tegalwaru in terms of the objectives, curriculum, methods, teachers and evaluation of Islamic education. In this section, data concerns its implementation will be described. After data description, discussion will be provided to relate the findings of the present study with relevant literature.

### Goals of Islamic Education

The present study found data related to the goals of Islamic education according to Mahmud Yunus' concept. From documentation study, there are some information concerning

the objectives of Islamic education implemented by MA Miftahul Huda Tegalwaru. The school has its goal that is to develop graduates who are creative, innovative and culture-oriented. The goals are set to respond to the national and global developments and challenges in science and technology and seize the information age. To realize its objectives, the school is striving to develop student competencies, creativity, active and effective learning culture. In addition, the school nurture students to have reliable and superior competencies and to shape their character who are knowledgeable, faithful, devoted, and are able to love their culture and homeland.

The school has established several educational objectives to achieve. First, it implements the teaching and learning process. Second, it fosters the spirit of learning, encouraging and helping students to recognize their potential, so that they can develop optimally. Third, it seeks to nurture students' spirit of deepening Islamic values, thus giving birth to students who are pious and have good morals. Fourth, it promotes appreciation of nationality so that it becomes a source of wisdom in action.

Other two findings support the data. Fifth, it implements participatory management by involving Madrasah residents and other related components for the realization of excellent service for education service users (stakeholders). Sixth, it improves the quality of institutions by developing facilities and infrastructure as well as the welfare of educational staff, to be able to provide maximum service. Seventh, it increases extra-curricular activities for students to motivate and support them to take a part in various competitions.

This study has conducted interviews to support the data on the goals of Islamic education from Mahmud Yunus' concept implemented at the school. According to an interview, the principal of the school informs the goals of Islamic education to achieve at the school. "To realize the vision of the madrasah, the school is accommodating the existing potential to improve the quality of educational units, both in academic and non-academic aspects. The school is also maintaining, developing regional culture, mastering science and technology based on faith and piety and environmental insight, and friendly to all students (Education For All). The school's educational goal is compatible with the vision and mission of the Education Office of Karawang Regency "The realization of the people of Karawang Regency who are intelligent, skilled, virtuous and competitive". (Mayadi, personal communication, January 12, 2022)

Based on the observation, the present study found data related to the goals of Islamic education at the school. The school develop students' skills and knowledge related to 21st century skills termed 4C, namely Communication, collaboration, Critical Thinking and Problem Solving and Creativity and Innovation.

The institution also strengthens Character Education in learning, especially 5 characters, namely religiosity, nationalism, independence, mutual cooperation and integrity as well as the School Literacy Movement. School literacy movement is designed to develop students' skill in reading and writing. It also includes skills in thinking using a variety of sources both print, visual, digital and auditory and skill in applying Higher Order of Thinking Skill (HOTS). To support the achievement of these goals, the school develops student competencies by adjusting to the students' potential, development, needs, and interests.

There are some efforts made by teachers in providing education at MA Miftahul Huda to achieve its educational goals. They implement active, innovative, creative, effective and fun learning known in Indonesia school with the term PAIKEM. The effort is made to further optimize teacher human resources in developing students' potential. They Implement evaluation or assessment of learning outcomes (mid-semester test and end-of-semester general test) consistently and continuously.

They optimize the implementation of improvement and enrichment programs. They motivate and assist students for self-development in recognizing their potential and interests through counseling and guidance programs so that each student can develop optimally. They optimize services to students by completing the facilities and infrastructure to support the learning process. They optimize self-development in terms of students' interests and talents through counseling and extracurricular programs (volley ball, scouting, self-defense, and other relevant skills) so that each student can develop their talents optimally.

### **Curriculum of Islamic Education**

The second data to describe concerns the curriculum of Islamic education used at MA Miftahul Huda. The present study found that the school applies the principles of 2013 Curriculum development. The development is based on the principle that students have a central position to develop their competencies to become human beings who believe and fear God Almighty, and have noble character. The students are expected to be healthy, knowledgeable, capable, creative, independent, and become a democratic citizen and responsible for the environment. In the 2013 curriculum, students are expected to have 21st century skills termed 4C, namely Communication, collaboration, Critical Thinking and Problem Solving and Creativity and Innovation.

The present study found that the curriculum structure of the MA Miftahul Huda for the 2018/2019 academic year includes the substance of learning taken in one level of education for three (3) years starting from Class X (ten) to Class XII (twelve). The curriculum structure is based on graduate competency standards and subject competency standards. The organization of classes at MA Miftahul Huda Tegalwaru is divided into two groups, namely class X, XI and XII is a major program consisting of two programs, namely the Natural Sciences Program (IPA) and Social Sciences (IPS).

Other data from interview informs the curriculum applied in the school. The participants in this interview include the associate principal for curriculum and teacher. In an interview with the deputy principal for curriculum, she explains that "The education curriculum implemented at MA Miftahul Huda is an integrated curriculum. The meaning of integrated here between religious learning and general learning are interrelated with each other. In addition, MA Miftahul Huda Education curriculum remains in line with the national curriculum, but there are modifications and innovations in its implementation because it is adjusted to the needs of the madrasah environment" (Yeyet, personal communication, January 12, 2022).

Another interview was conducted with a teacher. He explained that "Islamic Education curriculum referred to by Mahmud Yunus has basically been implemented at MA Miftahul Huda, because the Mahmud Yunus Islamic Education curriculum emphasizes an integrated curriculum between religious knowledge and general knowledge. In fact, in its implementation, we are more developed with innovations that are adapted to the development of the times and today's needs" (Muslim, personal communication, February 12, 2022).

The curriculum of Islamic education at the school has been developed from the Education curriculum of Mahmud Yunus, which is an integral curriculum. Therefore, in carrying out teaching and learning activities, the materials conveyed between general knowledge can be supported with religious knowledge so that they can produce superior students and have good character. The curriculum is designed to develop students to have the skills, knowledge and competence that are important to respond to the national and global change.

Based on the observations, researchers found that MA Miftahul Huda has its own program to disseminate the curriculum. In implementing the Education curriculum, the madrasah principal or deputy madrasah head in the curriculum introduce and train the

teachers related to the curriculum delivered by the school. This effort is made to ensure that the teachers at the school understand the curriculum and are able to carry out in their classroom. Their understanding and ability to implement the curriculum will contribute to the achievement of educational goals. They are in the position to conduct the process of implementing teaching and learning activities based on the curriculum that has been made by the school.

### **Method of Islamic Education**

The third data addresses the method of Islamic education based on Mahmud Yunus' concept implemented at the school. Based on the observation, the school applies several methods to deliver Islamic education. To facilitate learning process, the methods are chosen and adjusted to the learning materials and students' need. These methods are certainly integrated in teaching and learning process in order to achieve the school's vision or goals. They should pay attention to several aspects and the students' development in accordance with the rules and current development in teaching and learning process. The method used should emphasize more on instilling morals in the teaching and learning process because morality is the most important part of Islamic teachings. The educational methods used in the implementation of teaching and learning activities include: lecture, discussion, drill, demonstration, modeling, field trip, question and answer, and experimental method.

Based on the observations, the researchers found that the lecture methods in learning activities is the most frequently used method. Some teachers are able to implement other methods like sociodrama method and the jigsaw method in teaching. They try their best to use a suitable and appropriate method to deliver the material in learning process.

Based on interview, the present study collects the data related to the method of Islamic education applied in the school. The interview was conducted with a teacher and deputy principal of Madrasah for students' affair. The teacher understands the method of Islamic education proposed by Mahmud Yunus. He states that "I know, Mahmud Yunus is a religious leader and also a figurehead of Islamic education whose contribution is huge to Islamic education in Indonesia. He promotes the use of teaching methods by combining educational methods from ancient scholars (*salaf*) with modern methods. This is something that must be done to ensure that the education has the appropriate responses to the current national and global development" (Dedi Supriadi, personal communication, February 12, 2022)

Another interview was conducted with deputy principal of Madrasah for student affair. In the interview, he informs the method of education applied in the school. He explains the methods of Islamic education applied in the school as follows: "In teaching and learning activities, the method used must be adjusted to the material to be delivered. As in the case of Islamic Cultural History, teacher can use the discussion method or the lecture method. It can even be that these two methods are combined during the implementation of the learning. Other subjects like *fiqh* lesson, for example when explaining prayer, a practical method is used. The use of methods during learning activities must be adjusted to what material will be given to students so that learning objectives will be much more effective and efficient (Dayubi, personal communication, January 17, 2022).

### **Teachers**

The fourth data concerns teacher at the school. To contextualize Islamic education based on the concept of Mahmud Yunus, the school hires teachers who serve as an educator with a very important task, namely to develop knowledge and improve the social order so that it can strengthen mastery and experience of the lessons given. The school has set several criteria that the teachers should demonstrate in their life at school particularly. MA Miftahul Huda requires its teacher to possess several characters. The teachers should: believe and have

faith in Allah, carry out worship obediently, have a high dedication to the world of education, master the knowledge taught to students, demonstrate firm and authoritative character, have discipline and responsibility and professionalism in doing their job.

Other data from interview has been collected. The interview was done with the principal of madrasah regarding the teachers who teach at the school. The principal has explained the criteria of teachers at the school. He states that “The school has determined several criteria for teachers at madrasah. Of course, a teacher has good character or morals that is in accordance with the educational objectives compiled by this madrasah to develop students who have good character or morals. We believe that it is difficult for students to have good morals if their teacher does not have good morals and provide them examples of good morals. In addition, the teachers must also have more skills and abilities. This is needed because technological advances are increasingly developing, of course, teachers must have more value in terms of ability to do something morals (Mayadi, personal communication, January 21, 2022).

There are some characteristics that the teachers should comply with perspective of Mahmud Yunus in Islamic education. He explained that “in determining a teacher, they must have superior characteristics and can support the success of the educational goals of this madrasah. A teacher must have a good personality and believe in Allah, have sincerity in carrying out their duties and have a spirit of dedication to the world of education. This is a characteristic that teachers in MA Miftahul Huda must possess. When a teacher has these three points, the success of education at MA Miftahul Huda can be achieved. The school can produce graduates who are able to compete in this era of globalization and they have good morals (Mayadi, personal communication, January 21, 2022)

On the part of teacher, the present study has collected the data from interview. In response to the characteristics of teachers who are compatible with the concept of Islamic education from Mahmud Yunus, one teacher explains that “teachers should have good personalities or morality. This is important in an effort to realize the educational goals of MA Miftahul Huda. In addition, they must have a spirit of service, because a teacher should have a spirit of service. Devotion in the sense, teachers should be sincere and patient in educating children to give birth to good generations in the future. The graduates are expected to have character and skills according to their fields (Dedi Supriadi, personal communication, February 13, 2022). Another teacher expresses his opinion. According to him, an educator must have a high work ethic and integrity. This is what MA Miftahul Huda must emphasize in looking for a teacher. In addition, loyalty to education and Madrasahs where teachers teach must be high and truly dedicated to creating a superior and competitive generation (Bukhari Muslim, personal communication, February 12, 2022)

Based on the observations, the study has some findings regarding the teachers at MA Miftahul Huda. The researchers observed that the teachers at the school tried their best to exhibit good character to provide examples for students. They understood the concept of good character that the teachers should demonstrate in the school. To achieve quality teacher according to Mahmud Yunus concept, the school organized program for coaching and training. This program is seen as a solution that can be used to improve teacher capacity.

### **Evaluation of Islamic Education**

The fifth data concerns evaluation of Islamic education. The school conducts the evaluation process to determine the value of a program that contains more or less subjective elements. To evaluate educational process, the school requires measurement data and information from assessment results. The assessment covers several aspects, such as abilities, attitudes, creativity, interests and talents, as well as other skills. The school has its own strategy to conduct evaluation. To avoid students' psychological burden, the school uses letter instead of number to determine the quality of assessment.



Another data related to evaluation of education was taken from interviews with several participants in this study. There was one teacher and two students involved in the interviews. An interview with the teacher was aimed at investigating his opinion about the evaluation. He states “the evaluation process carried out in measuring students’ learning outcomes by conducting tests, both written and oral tests. This is done so that we can find out more about students’ understanding of the material they have learned. As for the assessment, to measure the results of the evaluation using numbers, but the results of the numbers are converted to letter-shaped values and with explanations such as the value of A = very good, B = good, C = enough, D = poor, and E = very poor. This is done so that students are not too disturbed psychologically when getting grades that are not in accordance with what they want, so as not to reduce their enthusiasm in learning (Dedi Supriadi, personal communication, February 20, 2022)

Another data from interview was conducted with students. Two students took a part in the interview. They shared their experience to take evaluation in the school. A male student from grade 12 majoring social science expressed his opinion. He states “the teacher usually holds a rehearsal or test in the middle and at the end of the semester to assess our competences. The test that is usually given to us is by giving a written test. The value of the results of the test that the teacher gives is in the form of a final score which is the value in letters, but the value is explained to us when it is not written down it gives encouragement and when a good value is appreciated and continues to be improved again (Muhamad Irfan, personal communication, February 15, 2022). Another female student from grade 12 majoring natural science expressed her experience taking evaluation at the school. She expressed that “In the implementation of tests, some teachers conducted oral exams for several subjects. Sometimes we find it difficult to answer oral exams because sometimes we solve the test that we have not learnt. In my opinion, it would be better if the exam or test could be done in writing. We are much calmer and relaxed in filling out the questions compared to the oral test (Sari, personal communication, February 15, 2022)

Based on the observations, the teachers conducted evaluation to measure student learning outcomes. They have not shown their innovation in determining the test. They schedule the test in the middle and end of the semester. They have not shown their efforts to conduct alternative tests that are more stimulating to students. In addition, related to oral exams, the teachers applied oral test. It can be concluded that MA Miftahul Huda has actually conducted an evaluation based on the concept of Islamic education by Mahmud Yunus.

In the previous section, the data on the contextualization of Mahmud Yunus’ concept of Islamic education at MA Miftahul Huda have been described. In this section, the data will be discussed with relevant literature and previous studies. The present study has collected data related to the goals, curriculum, method, teachers and evaluation in contextualizing Mahmud Yunus’ concept of Islamic education.

When it comes to the goals of Islamic education, the school refers to the two sources contained in the Qur'an and as-Sunnah (hadith) of the prophet. Education has been given important places and high position in Islam. This can be seen in the Qur'an and hadith which explain a lot about the importance of education for Muslims as a means to serve Allah SWT and play the role as *khalifah fil'ardh*. Allah states “O you who believe! when it is said to you, "make room in your assemblies then do make room for it, Allah will surely provide spaciousness for you. And when it is said, "rise up," then rise up, Allah will raise (degrees) those who believe among you and those who are given knowledge by several degrees. And Allah is All-Aware of what you do (QS. Al-Mujadalah:12)

The issue of how to teach religion is not limited to just knowledge but can be included in general subjects and can be an inspiration and practice in everyday life (Choiri & Fitriani,



2011). This can be solved by offering integrated curriculum enabling students to learn both religious knowledge and other sciences. The two types of knowledge can be integrated. It takes creativity on the parts of school to do so. This effort has been the focus of Mahmud Yunus and he proposed the integrated curriculum for Islamic education (Zulmardi, 2009). His concerns and efforts were to design and implement the integration of knowledge in Islamic education.

The present study found that the school has the goals for Islamic education. The purpose of Islamic education according to Mahmud Yunus is to learn and know Islamic religious sciences and be able to practice them (Muhammad, 2006). While the sciences related to the world natural sciences, chemistry, and other sciences or also called general science. The formulation of the objectives of Islamic education from Mahmud Yunus clearly shows that there was an influence from the Islamic community environment at that time, namely a society whose progress was not balanced. They only care about *ukhrawi* affairs by ignoring worldly interests (Yunus, 1990).

Character education is the concern of MA Miftahul Huda. Instilling noble character for students should be the priority in education, this is in line with the concept of Mahmud Yunus in Islamic education. The main purpose of Islamic education is moral education, because the Prophet Muhammad was sent to earth to improve and perfect the morals and character of mankind. The most important thing according to Mahmud Yunus is moral education (Nata, 2005). In this regard, the main objectives of Islamic education Mahmud Yunus further formulated it as follows, firstly to educate individuals, and secondly to train work skills (Yunus, 1990).

The present study has found that the MA Miftahul Huda applied integrated curriculum. The content of religious material and the science are designed into a learning material to deliver. This is in line with the concept of Islamic education proposed by Mahmud Yunus. Mahmud Yunus was the first person who pioneered the existence of an integral curriculum. This is a type of curriculum that combines religious knowledge and general science in an Islamic educational institution, especially in developing Arabic language teaching.

Mahmud Yunus conducted several steps to innovate in Arabic language teaching. At first, the teaching of Arabic puts more emphasis on the grammatical aspect without being balanced with the ability to communicate with it. He proposed a teaching method where he introduced the term *Tariqoh al-Mubasyaroh* (direct method). The method allows teacher to teach various components of Arabic language in a related and placed on its application in everyday conversation (Nata, 2005).

Mahmud Yunus describes the main points of lesson plans at various levels of education as follows: First, Kuttub lesson plan (basic education) reading the Quran and memorizing it as well as the main points of Islam, such as how to perform ablution, prayer, fasting, zakat, writing stories or narrations of great people of Islam, reading, memorizing poems, counting, the basic points of *nahwu* and *sharaf*.

Second, Middle-level learning. This program includes reading the Quran, Arabic and its literature, fiqh, commentary, hadith, nahwu, sharaf, exact sciences, falaq science, dates, natural sciences, music, and medicine. In addition, there are also subjects that should be taught for students for example, to become a clerk in offices, apart from learning the language, students also have to study correspondence, discussion and debate.

Third, lesson plans in higher education. In general, college subjects are divided into two majors, namely, first, majoring in religious sciences and Arabic literary language, and second, majoring in general sciences. The majors in religion and Arabic literature include interpretation of the Quran, *hadith*, *fiqh* and *ushul fiqh*, *nahwu*, *sharaf*, Arabic language *balaghah* and literature.

While the general sciences include *mantiq*, natural and chemical sciences, exact sciences, geometry, *falaq*, veterinary science, and medical science (Yunus, 1990).

Furthermore, Mahmud Yunus also offered other idea which is taken from a book *Tabaqa al-Atabba*, to implement the higher education system. Historically speaking, Ibn Sina in his seventeen years old had completed his secondary education, then he continued to study and increase his knowledge. He learned to read *mantiq*, exact sciences, and natural sciences. Then he switched to forestry sciences, the book of *Mawarat tabi'ah* (metaphysics) written by Aristotle. To understand those knowledges, he read a book from Al Farabi. After that he had the opportunity to read a book in al-Amir's library. In the library, there are medical books, Arabic, poetry, *fiqh*, and other subject available to read. Those experience and intellectual journey have shaped the Islamic scholar Ibnu Sina (Zuhairini, 1995)

The present study found that MA Miftahul Huda promotes its teacher to use various and relevant method to deliver the learning material for the students. The method is synonymous with the term path and its Arabic term *khittab* (line). According to Mahmud Yunus, method is planned before entering class and carried out in the classroom while teaching (Yunus, 1990). In choosing a particular method, students' psychological condition should be taken into consideration. Modern teaching principles have the aim to deliver lessons that can be easily understood and remembered critically by students. Furthermore, Mahmud Yunus also emphasized the importance of inculcating morals or morals in the teaching and learning process, because morality is a very important part of the Islamic teaching system that must be possessed by a human being. Therefore, each subject has a special path or method, and cannot be generalized (Zulmardi, 2009). Teachers should understand and try to select appropriate method to teach a particular subject.

Mahmud Yunus distinguishes teaching methods into two types in teaching (Yunus, 1990). First, general teaching methods. It can take forms like inference method, *Qiasiyah* method (figuring out), discussion method, preaching method or giving a speech (lecture), conversation method and question and answer method. Second, Modern teaching methods. It can take forms like investigating method, Montessori method, practice method (Drill), guided study method (Supervised Study) and experimental method (testing).

Yunus puts an emphasis on the importance of teaching method to deliver learning material (Zulmardi, 2009). He recommends teachers to explain to their students about the benefits of each worship that is taught to students. When teaching *fiqih* like ablution, teachers are required to explain how the worship benefits physical health, cleanliness, discipline, brotherhood, equality, unity, tranquility and peace of mind and patience. This approach teaches children to carry out worship not only for Allah devotion but also for health and other purposes. In this way, students will be able to carry out worship with sincerity.

The present study found that MA Miftahul Huda manages to hire, train and guide its teacher to implement Islamic education. This effort is in line with the concept of Islamic education proposed by Mahmud Yunus. According to Mahmud Yunus, there is no way to improve the quality of educators but to prepare them in *Mu'alimin* or Faculty of *Tarbiyah* designed as teacher college (Yunus, 1990). Based on his notion, teachers are crucial when it comes to education delivery. They are in the frontline to manage classroom, deliver the material and interact with the students.

To become a teacher, there are some conditions that must be met in order to create the quality of a competent teacher. Teachers should believe in Allah and do good deeds, carry out worship obediently, have a high attitude of devotion to the world of education, exhibit sincerity in carrying out educational tasks, master the knowledge that will be taught to their students, demonstrate professionalism in carrying out their duties, and perform firmly and

authoritatively in dealing with problems experienced by their students (Saebani & Akhdiyati, 2012).

Spiritual intelligence is pivotal for the teachers. It goes without saying that teachers are required to have spiritual intelligence to boost their performance and achieve job satisfaction (Kulshrestha & Singhal, 2017). Their performance in the classroom can be boosted by their spiritual intelligence. In addition, to deal with the digital world, teachers should have digital competence (Kozuh et al., 2021) and problem solving (Siswono et al., 2019). Teachers are required to have several competencies to best deliver their educational service.

The present study found that MA Miftahul Huda conducted evaluation in order to assess its students' achievement. This is in line with Mahmud Yunus' concept of Islamic education. According to Mahmud Yunus, evaluation is done to measure students' intelligence and knowledge with accurate and precise measurements. This program is not an easy thing to do (Yunus, 1990). Evaluation also requires measurement data and information from assessment results that have many dimensions, such as abilities, creativity, attitudes, interests and talents, skills and so on. Therefore, in the evaluation activities the measuring instruments used also vary depending on the type of data to be obtained.

The school in this study applied evaluation by using letter and categories instead of number. Mahmud Yunus views that it is impossible to precisely determine the value obtained by students to measure their intelligence and knowledge. Often there is a large difference among teachers to assign the value for students' achievement in a particular subject (Yunus, 1990). It is not an easy task to be objective in grading and assessing students' work.

The school in this study has its own strategy to assess and evaluate students' work. In giving grades or evaluations, teacher should pay attention to the condition of their students. Their psychological condition is crucial. Evaluation should not make the situation of students worse and cause them to lose their motivation to learn. Therefore, changes have been made. Grading students by using numeric values from 0-100 can be converted into letter or categories to replace these values, for example, A means Excellent, B means good, C means enough, and D means poor (Yunus, 1990).

There are many skill that students need to learn in their school like team work (Riivari et al., 2021). Team work skill is crucial for student later when they join the world of work. They need to learn skills and knowledge that they need when they graduate to survive and at the same time to empower the community (Mafruhah et al., 2019). In their society, students are required to be able to interact and contribute significantly to the society. Islamic education should enable students in the future to strive economically (Budiwiranto, 2009). Education should develop their capacity to deal with the current challenges and environmental problems (Fatimatuzzahroh et al., 2015). Various competencies should be achieved by students. They are expected to meet the future challenges in their life.

The present study has contributed to the body of knowledge related to Islamic education concept proposed by Islamic scholars. It has some limitations like the use of method to collect the data for the study. Further studies are suggested to use a more robust method to gain better results.

## CONCLUSION

This study is aimed at investigating the contextualization of Mahmud Yunus' Islamic education at Madrasah Aliyah. Based on the results and of data analysis, some conclusions can be drawn. Madrasah Aliyah Miftahul Huda has implemented Mahmud Yunus' concept on Islamic education. The concept of Islamic education according to Mahmud Yunus is an education that seeks to develop human beings who have moral, noble character, knowledge and skills in the field of religious knowledge and general knowledge. Mahmud Yunus'

educational concept pays attention to several aspects: the objectives of education, education curriculum, education methods, teacher, and evaluation of education. Madrasah Aliyah Miftahul Huda has contextualized Mahmud Yunus' concept of Islamic education. The school manages to fulfill the concept in terms of its Islamic education objectives, curriculum, teachers, method and evaluation. Each aspect has been designed and applied to improve Islamic education. It is clear that the concept of Islamic education according to Mahmud Yunus strives to improve the quality of Islamic education.

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