

Implementation of Local Content Learning from the Book of Mabadi' Al-Fiqhiyyah at Madrasah Ibtidaiyah Ma'arif

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Abstract: The study of fiqh is considered very important in order to discover what Allah SWT forbids and recommends, and it has various concrete implications for individual and community daily actors. Madrasah Ibtidaiyah Ma'arif Pagerwojo are schools that teach mabadi'ul fiqhiyyah as a local content that is not taught at other madrasahs. Therefore this study aims to discover the goals, topics and steps involved in learning the local content of the Mabadi'ul Fiqhiyyah and its assessment instruments. Descriptive qualitative methods were used in this study, with data gathered through interviews, observations, and documentation. This research data was analyzed using Miles and Huberman's data analysis techniques. According to the findings of this study, the goal of learning the book of Mabadi'ul Fiqhiyyah is to introduce Islamic values and principles of fiqhiyyah using Arabic. And this book contains fiqh principles as well as an understanding of basic fiqh laws such as prayer, ablution, and those related to them. The teaching method, aided by audio-visual media, is then used for the learning steps with preliminary activities and core activities. Written tests, oral tests, and practical exams are used to assess learning and are held twice a year.

Keywords: assessment instruments, fiqh, local content, mabadi'ul fiqhiyyah, teaching method.

INTRODUCTION

There are currently many questions about religious education provided to educational institutions. Various criticisms or complaints that are frequently raised by parents of students and society against the existence of Islamic religious subjects are that fewer have contributed significantly to the development of pupils during this time period. (Latipah & Awalliyatunnisa, 2021) Religion plays an important role in fostering harmony in human life in this world. As a result, religion provides guidance to both fellow humans and the natural environment. Furthermore, religion is a powerful motivator. Because religion serves such an important function in human life, every human being is obligated to communicate religious teachings so that they can be known, understood, believed in, and practiced by humans.

Learning Islamic religious education is only given two hours of learning time in the teaching and learning process, which is felt to be inadequate in today's modern times with various types of life problems. Islamic religious education is severely lacking in order to produce students who believe in and fear Allah SWT. As a result, schools are now required to provide extra learning in the form of local content for each student.

When the KTSP curriculum was implemented, local content began to have a place in Indonesian education. Schools are expected to be able to provide significant benefits to the surrounding community by being active and developing local excellence to the greatest extent possible. Local content is designed to bridge the gap between the needs of families and communities and national education goals. This subject also provides opportunities for students to develop skills that are deemed necessary by the field in question. As a result, local content subjects must include local cultural characteristics, skills, and noble values of local culture, and raise social and environmental issues that, in the end, can provide students with basic life skills. (Nasir, 2013)

Local religious content is currently required to be carried out on a continuous basis and requires the participation of all parties. Religious local content can take the form of Islamic studies or self-development,

both of which can broaden students' understanding of Islam. Local content can include Banjari arts, Qosidah, and studies of everyday issues such as taharah, sholat, fasting, and others. Due to time constraints in the Islamic religious learning process, which is only two hours of lessons due to the increasingly complex problems currently being experienced by students, local content is expected to assist students in studying Islamic religious education in greater depth. Students are expected to learn more about Islam and be able to apply it in their daily lives as a result of this local content.

The local content in question here is a study of the book *Mabadi'ul Fiqhiyyah*. The *Mabadi'ul Fiqhiyyah* book is typically printed without Javanese harokat or script. Because students gain direct knowledge about Islam from previously written books, studying the *Mabadi'ul Fiqhiyyah* book can train students to write and read Arabic letters without harokat (pegon writing) and understand Islamic religious knowledge in depth. (Munawaroh, 2020) Scholars, as well as students, are becoming increasingly important in acquiring knowledge as science and technology advance.

Science is also evolving in fiqh, where the problems of human life are becoming increasingly complex. The study of fiqh is regarded as crucial because it has numerous concrete implications for individual and community daily actors. It informs us of the things that Allah SWT forbids and recommends. As a result, students are required to know religious sciences, particularly jurisprudence, in-depth as part of their future provision.

Syaikh Umar Abdul Jabbar, a Mecca scholar of the Shafi'i school of thought, wrote the book *Mabadi'ul Fiqhiyyah*. This book is a basic fiqh book for beginners that is usually taught to novice class students so that they can understand fiqh from the beginning. This book is divided into four volumes, two of which contain material in the form of questions and answers and the other two of which contain explanations. (Jabbar, n.d.) Students were disinterested in studying the book *Mabadi'ul Fiqhiyyah* because it was prepared in the form of questions and answers. Students often become bored and disinterested in the learning process.

MI Ma'arif Pagerwojo is one of the madrasas that teach fiqh using the *Mabadi'ul Fiqhiyyah* book, whereas in general, fiqh learning typically employs the lecture method, which results in passive students, whereas good learning is highly valued while studying. Student involvement. Students in good learning are no longer passive recipients of the teacher's teaching materials, but rather subjects who actively carry out the process of thinking, searching, managing, parsing, combining, concluding, and solving problems.

METHOD

Research Design

This study employs a qualitative research method, which employs descriptive data to generate descriptive results in the form of speech or writing, as well as observable behavior. According to Bogdan and Taylor, as cited by Rulam Ahmadi, a qualitative approach is a research procedure that generates descriptive data, that is, research whose research results are in the form of speech or writing and behavior that can be observed from the person (subject) itself. (Ahmadi, 2009) The research object occurs in a suitable context, and this study employs a qualitative methodology to better understand how the local content of the book of *mabadi' Al-Fiqhiyyah* is implemented at MI Ma'arif Pagerwojo.

This research is a type of case study research. A case study is an empirical investigation that investigates a phenomenon in a real-life context, where the boundaries between phenomenon and context are not clearly visible, and where multiple sources of evidence are used. This case study aims to comprehend the world of life and human behavior, whether in the form of a specific frame or mindset, rationality, ethics, themes, or cultural values. (Nur'aini, 2020) The goal of case study research is to learn everything there is to know about the current situation and the social interactions of individuals, families, institutions, and societies. This type of case study research looks at a broad and widespread problem at the start of entering the research background. However, the problem begins to focus or narrow down on the core problem during the subsequent research process.

The type of study used here is a sophisticated case study, which, according to Robert Yin (1996), is centered on certain established cases. (Nur'aini, 2020) The case is exactly as it was formulated in the research focus. This research process begins with extensive exploration, then continues with the collection of selected

and focused data, and finally, the data is analyzed so that comprehensive conclusions about the implementation of local load learning of the al-Fiqhiyyah library at MI Ma'arif Pagerwojo can be obtained.

The sampling technique used in this study was purposive sampling. Purposive sampling is a sampling technique for data sources that take certain factors into account. These special considerations include, for example, the person who is thought to know the most about what we expect or who is the ruler, making it easier for researchers to investigate the object or social situation under study. (Sugiyono, 2014)

Instrument

In qualitative research, the researcher is also a planner, data collection executor, data analysis interpreter, and, finally, a pioneer of research findings. (Moleong, 2018) The presence of researchers plays a critical role in this qualitative research, serving as the primary instrument for data collection. This research activity was supported by several instruments other than (non)human in its implementation, including data taken from schools in the form of school profiles, photographs, interview recorders, and others, in addition to the presence of researchers.

Field research yielded primary data via data collection procedures and techniques such as interviews, observation, and documentation. Local content teachers and the deputy head of curriculum at MI Ma'arif Pagerwojo Sidoarjo are among the primary data discussed here. Secondary data sources include books, archives, and literature related to research objectives.

Observation

Observations were made by participants in this study. This data collection procedure, while remaining objective, focuses on the reality on the ground by directly observing the parties involved in the situation. (Sugiyono, 2014) Observation as a participant implies that the researcher is a member of the group being studied, such as a school, or that he is an association or worker in a school that includes this observation, such as teachers, students, parents, and school employees. With this observation method, the real conditions that occur in the field will be known, and as many symptoms as possible from reality about what is being studied will be captured. This method is used to observe the learning activities in class for the book *Mabadi' Al-Fiqhiyyah*.

Interview

The data collected and the intended source are as follows:

- 1) The Head Master of the School, to obtain data on the general condition of the school, the condition of facilities and infrastructure, the school curriculum, and so on, all of which are related to the local content subject of the book *Mabadi' al-fiqhiyyah* at MI Ma'arif Pagerwojo Sidoarjo.
- 2) Local content teachers, to collect data on the implementation of local content textbooks in shaping student character.
- 3) To obtain planning data for implementing local book content learning at MI Ma'arif Pagerwojo Sidoarjo, contact the Deputy Head of the Curriculum Section.

Documentation

This method is used to collect information about school conditions, infrastructure, utilization, management, and learning implementation successes. Furthermore, this method is used to collect data on the use of content learning and local assessment instruments from the book *Mabadi' al-fiqhiyyah* in shaping the character of students at MI Ma'arif Pagerwojo Sidoarjo.

Data Analysis Method

According to Miles and Huberman, as cited in Sugiyono, activities in qualitative data analysis are carried out interactively and continuously until the data is saturated. Data analysis entails the following steps (Sugiyono, 2014):

- 1) Data gathering

This data collection was carried out from the start of the research until the data obtained from the research site was deemed complete. This data collection is a step in the research process that will be analyzed based on the circumstances under study. The data consist of the purpose of local Content Learning from the Book of Mabadi' Al-Fiqhiyyah and Learning Assessment Instrument for Mabadi' Al-Fiqhiyyah Book. from the interview, with the teachers and the principal of this school. and to know daily learning activities inside the class and how they run the learning process of local content and what learning assessment instrument they used for it from the observation and also documentation from Madrasah Ibtidaiyah Ma'arif Pagerwojo.

2) Data compression

Data reduction entails summarizing, and selecting the main points like methode, step, and purpose of Mabadi'ul Fiqhiyyah's book and Assessment Instrument for Mabadi' Al-Fiqhiyyah's Book. and focusing on what is important, searching for themes and patterns, and eliminating those that are unnecessary.

3) Display of data

In qualitative research, narrative text is used to present data. after doing the following step all data was collected according to a topic.

4) Verification

Conclusions in qualitative research may be able to answer the problem formulation that was formulated from the beginning, but this changes if no strong and supportive evidence is found.

Location of Research

This study was conducted at Madrasah Ibtidaiyah (MI) Ma'arif Pagerwojo, which is located at Jl. H Ali Mas'ud, Prapatan, Pagerwojo. East Java, Buduran District, Sidoarjo Regency, 61252.

RESULTS AND DISCUSSION

Background Information for the MI Sidoarjo Ma'arif Pagerwojo

Ma'arif, an Ibtidayah madrasah, was established in July 1956 on Jalan KH Ali Mas'ud in Pagerwojo Village, Buduran District, Sidoarjo Regency, East Java Province. MI Ma'arif was founded in the same way that other educational institutions are. Despite the fact that it is not a government-subsidized educational institution, this school has gradually become the preferred choice of the people of Pagerwojo Buduran Sidoarjo.

The majority of Pagerwojo residents have children aged 6 to 7. Finally, MI Ma'arif, located in Pagerwojo Village, used to have only one class (about 30 children), but Alhamdulillah, it now has 888 students. The MI Ma'arif building previously had only one floor. Thank God, it is now a three-story structure with its own building. When MI Ma'arif first opened its doors, there were only six teachers. Aside from that, thank God, there are currently 87 teachers at MI Ma'arif, and the number of students continues to grow year after year.

MI Ma'arif is a Ministry of Religion-affiliated institution based in Pagerwojo Buduran Sidoarjo. MI Ma'arif's geographical location, in the middle of a residential area, is ideal for the teaching and learning process. This MI was designed with the layout of the building in mind to provide comfort for learning. This is evident from the study room's location, which is quite far from the main road, allowing the noise of motorized vehicles and public vehicles crossing the main road to be minimized while students can still study comfortably.

MI Ma'arif is bounded to the north by residents' homes, to the west by residents' homes, to the south by mosques, and to the east by the Pagerwojo highway.

Vision and Mission of MI Ma'arif Pagerwojo Sidoarjo

The vision and mission of MI Ma'arif Pagerwojo is to produce madrasa graduates who are faithful, knowledgeable, and of noble character. This is accomplished by:

- 1) Students pray five times per day;
- 2) Students become accustomed to properly and correctly reading the Qur'an
- 3) Students improve their academic performance
- 4) Students improve their non-academic performance
- 5) Students improve their UASBN score acquisition
- 6) Students improve their chances of advancing to the next level of education.
- 7) Students become accustomed to good morals.

The MI Ma'arif Pagerwojo school's objectives are as follows, based on the Madrasah vision and mission:

- 1) The ability to practice religious teachings as a result of the learning process, as well as habituation activities with a national flavor
- 2) Achieve academic and non-academic goals
- 3) Mastering the fundamentals of science and technology as a prerequisite for advanced education
- 4) Establish yourself as a pioneer and driving school in the surrounding community.
- 5) Establish yourself as a school that the community can rely on.

The Book Mabadi' Al-Fiqhiyyah: Its Purpose, Content, and Teaching Materials

Education is one of the efforts to pass on cultural values. Culture is integrated into education to develop abilities, shape character, and develop a civilized human mindset to educate the community's mindset. Education is applied in a learning process (SIDIKNAS No, 2010) The purpose of the 2013 curriculum emphasizes the modern pedagogic dimension in learning, namely using a scientific approach in its implementation while what happens in the field is the availability of learning resources by the demands of the curriculum is still lacking.

Learning local content in the regions adjusts to the needs and potential of each region (Asmahasanah et al., 2022) and also to reach students with attitude, knowledge, and skill. therefore we call it strategies to address the challenges of implementing local knowledge in schools which include models for applying local knowledge in the primary school curriculum and teaching and teaching in elementary schools.

Madrasah Ibtidaiyyah Ma'arif Pagerwojo uses Local Content Mabadi' Fiqhiyyah tools to reach student attitude by learning Fiqh which consists of knowledge of sharia that every Muslim must learn, and also teach the ability to worship according to religious teachings such as the pillars of Islam and others.

According to the results of interviews with teachers at MI Ma'arif Pagerwojo about the objectives of the book Mabadi' Al-Fiqhiyyah, the objectives of learning the book Mabadi Al-Fiqhiyyah are:

- a) Introduce children to learning in the world's Islamic boarding schools by introducing several yellow books and forms of learning in these books.
- b) Introduce them to Islam in terms of both law and hadith. In addition, children are more enthusiastic about Islam.
- c) To provide children with a thorough understanding of fiqh and to introduce fiqh books in Arabic.
- d) Teach children proper Arabic pegon writing and forbid them from reading the yellow book by adjusting their nahwu and shorof.

This book, which is the school of Imam Syafi'I, was written by Shaykh Abdul Jabbar in the month of Rajab in 1353 H/1932 AD, and it reviews a basic lesson about worship such as fardhu ablution, things that cancel ablution, the pillars of prayer, reading in prayer, and other worship. It was published in Surabaya by Maktabah Muhammad bin Ahmad Nahan Wa Awladah in Yataghyan Arabic script and consists of four Juz: Juz 1 has 24 pages, Juz 2 has 40 pages, Juz 3 has 56 pages, and Juz 4 has 64 pages. It contains worship issues that have been discussed and are typically an impediment for every human being.

In MI Ma'arif, the Book of Mabadi' Al-Fiqhiyyah is taught beginning in grade 4, with volume 1 as the first order book before moving on to Mabadi' Al-Fiqhiyyah juz 2, 3, and 4. Book volume 1 contains Islamic knowledge, the definition of syahadain, information about prayer, ablution, things that cancel ablution, things that cancel prayer, the prohibition of genitalia, and prayer provisions. Book Volume 2 contains Islamic laws, purification, prayer, zakat, fasting, and pilgrimage. Book volume 3 contains the pillars of Islam, Islamic law, purification, uncleanness, ablution, bathing, tayammum, menstruation and childbirth, prayer, things that cancel prayer and disobedience to prayer, sunnah prayer, prayer congregation, conditions for gathering, prayers for people traveling, Ied prayers, zakat, fasting, hajj and umrah, conditions for tawaf and sa'i. Volume 4 of the book contains purification, ablution, wiping khuf, bathing, tayammum, some women's blood, some things that are forbidden because of two hadats, prayers of travelers, Friday prayers, funeral prayers, sacrifice, things that are lawful what is eaten and what is unlawful, hunting and slaughtering animals, what is lawful and what is unlawful, buying and selling, usury, marriage, divorce, inheritance.

Learning Steps for Local Content on the Book Mabadi' Al-Fiqhiyyah

1) The learning method in the book Mabadi' Al-Fiqhiyyah at Madrasah Ibtidaiyah Pagerwojo The results of the presentation with the Madrasah Ibtidaiyah teacher, who explained using the lecture method during the study of the book Mabadi' Al-Fiqhiyyah. The teacher explains the material taught in the lesson in stages, so that the pupils understand the meaning and meaning of the material, using the language that has been used in using this yellow book, namely Arabic, English, and Javanese. The teacher then initiated a question-and-answer session with them. Aside from that, the pupils were asked to read the contents of the book Mabadi' Al-Fiqhiyyah and convey and explain the contents in accordance with the Nahwu and Shorf readings taught by the teacher. .

- 1) The steps during the study of the book Mabadi' Al-Fiqhiyyah are as follows:
 - a) Preliminary Activities: The learning activity was started by the teacher with greetings and continued with the presence of the students. Then the teacher reviewed and explained the lessons that had been delivered previously along with questions to them about the material in the book Mabadi' Al-Fiqhiyyah.
 - b) Primary activities: The teacher invites students to open the book Mabadi' Al-Fiqhiyyah to the chapter that will be explained in the main activity. After assigning several students to state the meaning of several sentences in the book, the teacher explains, practices, and applies it to real-world problems. The teacher writes explanations on the blackboard to help students understand. The teacher then asked them to read a few lines from the book.
 - c) Last Activity: After several students have read the contents of the book, the teacher allows them to ask questions. The teacher then provides conclusions, motivation, and assignments in the form of repeating the book reading.

2) The purpose of the learning method in the book Mabadi' Al-Fiqhiyyah at MI Pagerwojo The goal of this learning method is for students to be able to read the sentences in the book of Mabadi', as well as understand each chapter in the material that has been explained by the teacher, and for the children to memorize the prayers listed in the book. The goal of this method also affects students who want to continue their education at Islamic boarding schools, where they are taught to recite the Koran and read the yellow book in difficult-to-understand pegon Arabic. As a result of MI's program and the methods used during the study of the Mabadi Al-Fiqhiyyah book, students can understand and write pegon Arabic.

Learning Assessment Instrument for Mabadi' Al-Fiqhiyyah Book

The assessment instrument is a tool for collecting data. The evaluation tool used in the study was a non-test instrument, meaning the project assessment technique was carried out without using tests. The assessment technique is done through careful observation and without testing students. Non-test technique is the assessment of student projects without testing students, but is done using systematic observation (observation), conducting interviews (interviews), distributing questionnaires (questionnaire), and examining documents (document analysis).(Sugiyono, 2019, p. 120) in education field Assessment is the process of gathering and processing information to measure the achievement of student learning outcomes. The assessment instrument is part of the learning device which includes the process of measuring and collecting data and information for processing and interpretation in it to consider how decisions on student learning outcomes are achieved in accordance with learning objectives. Evaluation activities include at least 3 components that must be evaluated such as knowledge that has been learned, skills acquired to attitudes that have changed from the learning process so that the evaluation needs are adjusted to the goals and competencies that will be taken from the learning process(Rahmayani & Istiyono, 2022, p. 638)

Subjects: Mabadi' Al-Fiqhiyyah

No	Competency Domain	Assessment Techniques	Assessment Form
1	Cognitive (knowledge)	Tests (written tests and oral tests), interviews	Objective questions and descriptions (multiple choice, essay)

2	Affective (attitude)	Non Test (observation and peers)	The application of ubudiyah
3	Psychomotor (skills)	Non-test (observation with subjective value, interview)	Practice form

Based on the table above the assessment used at MI Pagerwojo during the study of the book Mabadi' Al-Fiqhiyyah by examining the increase in competence in the cognitive, affective, and psychomotor domains. When studying the book Mabadi' Al-Fiqhiyyah, the type of assessment used is to measure abilities in three domains:

- 1) Written test: conducted in writing in the form of questions written on the blackboard.

The test is an instrument or tool in measurement. The test as a measurement instrument serves to reveal data and information about the object of measurement validation of research results that determined by the validity of the data, while valid data can only be obtained using a good test. (Rochmiyati & Aminah, 2021, p. 368)

- 2) Oral examination: based on his ability to memorize the reading material from the book Mabadi' Al-Fiqhiyyah. Is an assessment of the student's proficiency in answering the questions given by the examiner (pensyarah) with the aim of assessing the student's ability to answer and speak Mandarin fluently and confidently in daily life communication (Ming & Ping, 2021, p. 45)
- 3) Practical Examination: based on ability in daily implementation in everyday life, such as praying, ablution, and adzan. The Practice Examination itself is an activity of assessing student learning outcomes in certain subjects that emphasizes more on psychomotor, student skills and abilities. Implementation of practical exams is carried out with the aim of: measuring the quality and achievement of psychomotor learning outcomes, skills and skills of students at the end of the level of educational units on predetermined subjects, also being accountable for the implementation of learning, skills and skills of students while studying(Aji Putra, 2020)

The contents of the results and discussion are written in Times New Roman 12. The results of the research must be clear and concise. If the findings are in a table or diagram, there should be no overlap between the findings shown in the table/diagram and the descriptions written in the text. The vertical lines in the table do not need to be displayed, while the horizontal lines are only shown in the headings and closings of the table. font size 11pt. If the table is not enough for one column (eg writing is too small, the number of columns is large, etc.) then the table is fully expanded to 1 column.

Each figure/table must be accompanied by a figure/table number, and referred to in the text by mentioning the figure/table and its number. For example, "Based on table 1, it is known that....." or ".....(Can be seen in table 1). In referring to tables in the text, avoid sentences such as ".....displayed as follows" or "Table above, table below, etc." because after the editing process, the table will not necessarily appear below or above the manuscript.

Each table is given a short title and placed above the table, the table title is written in capital letters at the beginning of the word only. The maximum number of tables in each article is 6 tables. Photos, pictures, and diagrams are arranged in sequence, and given a short title and placed on a maximum of 3 photos/pictures/diagrams.

The discussion must present the author's critical thinking and analysis of the results of the study. Interpreting and comparing study results and existing knowledge is very important in this section. The rationale for the results and their implications for Nursing knowledge should be discussed.

Explanation is the most important part of your article. Here you get the opportunity to describe your data. Make the discussion according to the results, but do not repeat the results. Often should begin with a brief summary of the main scientific findings (not experimental results).

The following components should be addressed in the discussion: (a) How do your results relate to the original question or objective outlined in the Introduction section? What are your research findings? (what/how)? (b) Do you provide a scientific interpretation of each of your results or findings presented? This scientific

interpretation must be supported by valid analysis and characterization (why)? (c) Are your results consistent with what other researchers have reported (what else)? Or is there a difference?

CONCLUSION

The researcher draws conclusions about the successful implementation of the Kitab Mabadi' Al-local Fiqhiyyah's content learning, namely that students are already aware of the existence of the yellow book, which contains Islamic values regarding fiqh principles, and understand its laws.

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