

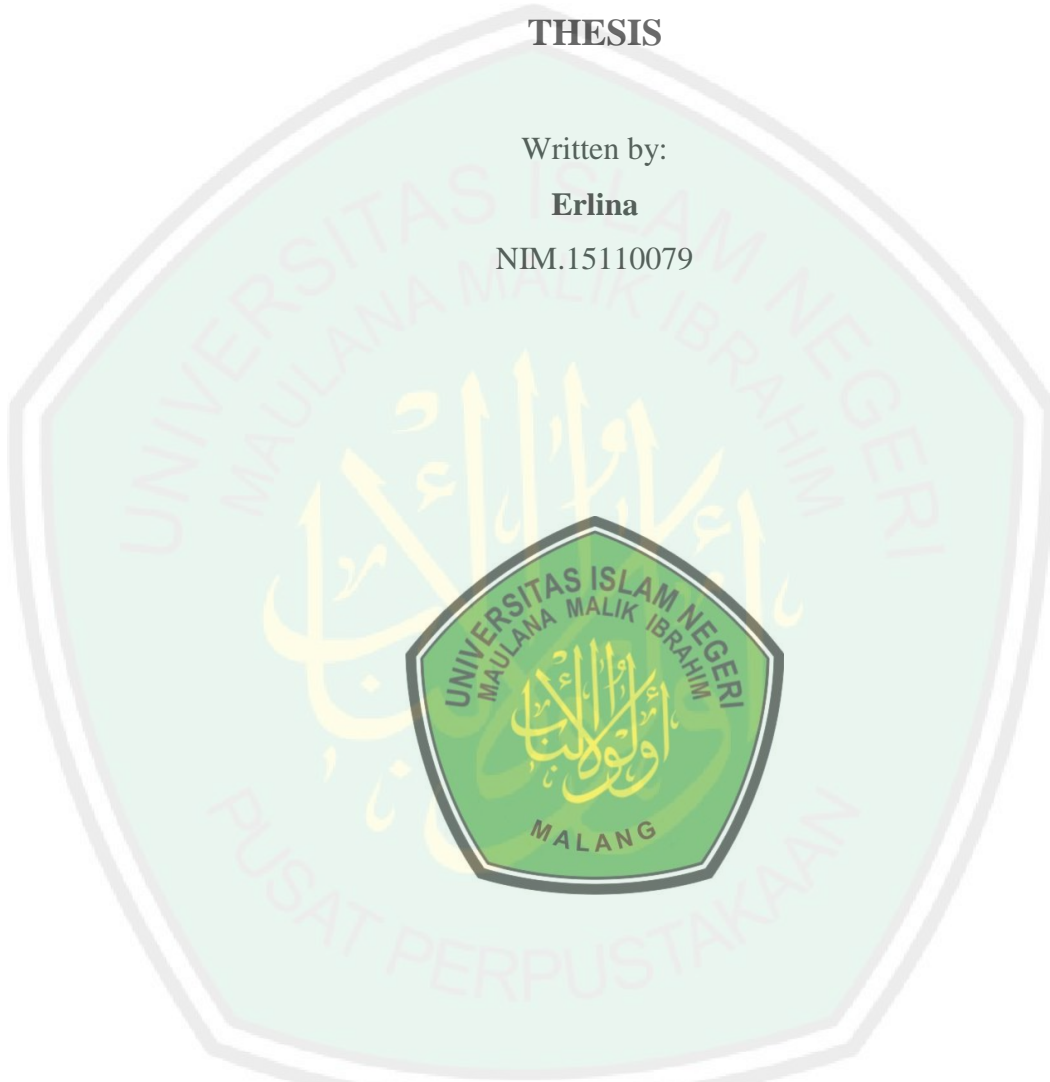
**THE IMPLEMENTATION OF EVERY DAY WITH QURAN AND  
SUNNAH PROGRAMS IN ANAK SALEH ELEMENTARY  
SCHOOL MALANG**

**THESIS**

Written by:

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NIM.15110079



**ISLAMIC EDUCATION DEPARTMENT  
TARBIYAH AND TEACHER TRAINING FACULTY  
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY  
MALANG  
FEBRUARY, 2019**

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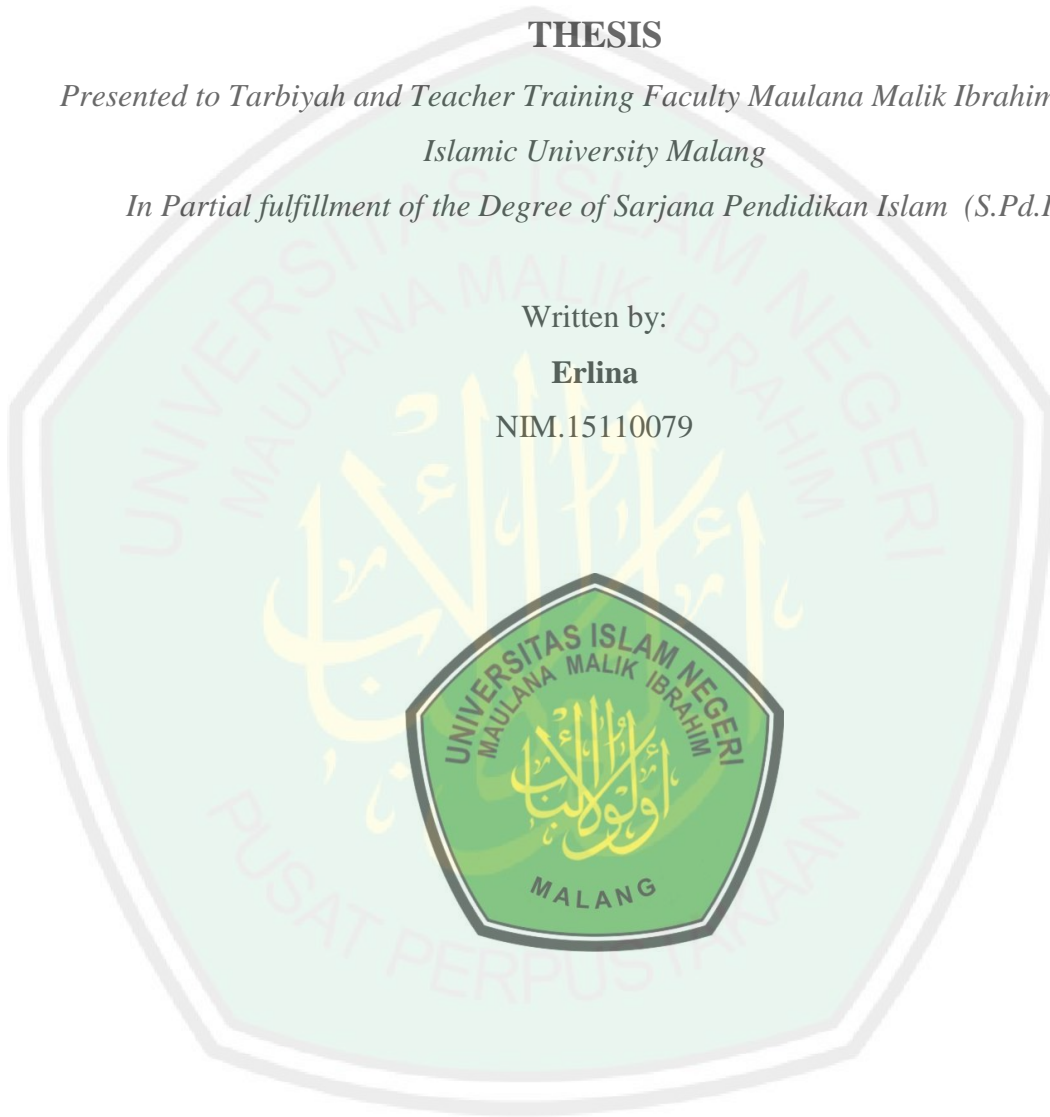
*Presented to Tarbiyah and Teacher Training Faculty Maulana Malik Ibrahim State  
Islamic University Malang*

*In Partial fulfillment of the Degree of Sarjana Pendidikan Islam (S.Pd.I)*

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FEBRUARY, 2019**

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SCHOOL MALANG**

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AND SUNNAH PROGRAMS IN ANAK SALEH  
ELEMENTARY SCHOOL MALANG**

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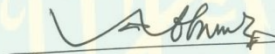
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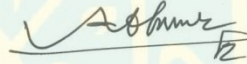
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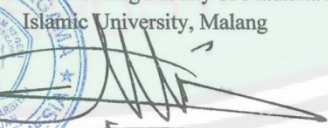
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## DEDICATION

By reciting bismillah ε thank God, I offer this little work to the owner, to the creator of Allah SWT as a form of gratitude for all His blessings so that I can complete this thesis. It is not the prayer and greetings that we always praise the Great Prophet, Habibana Muhammad SAW.

Dear Mr. Rohmat and my beloved mother (Ibu Nasri) who has given birth, raised, guided, advised, supervised, also facilitated, and blessed every struggle, a little of this work hopefully will make you smile, I will always be sure that you will smiling, even though I won't be able to see your sweet smile back, even though your mother's face is even more wrinkled, your sweat drops that have been supporting me and my sister alone, may this work be able to manifest a little of your hopes for me.

For my younger brother (Hasim Mustofa, brother (Quratun Nisa, Jumik Asih, Nur Huda), and you thank you for all the motivation in every step of my life in learning that this work can continue to motivate my younger siblings and older siblings who wish to study but not yet there is a chance, may Allah always make it easy.

For my second parents in Malang who have raised me, gave me a pocket, food and a place to live all for free, for about 3.5 years I started out of Ma'had Al-ly Aly until now I bought Mrs. Dra. Siti Annijat Maimunah, M.Pd, all Mr. Suharsono, who included my lecturer, thank you for all your love and affection, may Allah bless him.

For my future husband, Yufano Dwianto Putra, S. E, who constantly gave enthusiasm to always do good, try and pray, also Mrs. Susi, thanks for all her motivations. The mother of my lecturer who has guided and educated well, as well as



my teacher's mother who still gives encouragement to Mr. Budiono, S.Pd, Ms. Herlina Sulfanilawati, hopefully blessings always accompany.

Thank you to the small family in the PAI ENGLISH 2015 class (Nada, Ratna, Dianifa, arifa, Ulyn, Ika, Azmi, Annisa, Alfian, Windarto, Shoddiq, Ikvina, Dalila, Khusna, Iliya, Dina, Afifah, Mas Hadi) for their passion spread, also friends of PAI 15, yuyun, bela, ridlo, syihab et al for their support that your kindness will be rewarded by Allah SWT.

Also for families in my organization (UKM MENWA) who have also raised my name, including seniors, Commander (Ahmad Budi Lakuanine) and Ilyasa, expert staff (Mrs. Rifa, Mrs. Arum, Mr. Bahrul, Mr. Syahrul, I am firm) as well as my brother / sister 69 beloved Farhana who always supports and accompanies my struggle, and I do not forget my younger siblings are letting / generation 70 (Fiul, faiza, fafa, kholisoh, eky, faris, ulum) and also playing 71 for his enthusiasm, hopefully blessings are always abundant to all.

For antum Jami'an

There is no word as beautiful as prayer and hope spoken may Allah SWT repay your kindness (جَزَاكُمْ اللهُ خَيْرًا كَثِيرًا وَجَزَاكُمْ اللهُ أَحْسَنَ الْجَزَاءِ). May all hopes, dreams and love always manifest with the best and may Allah bless you in every struggle to become God's servants who benefit the religion, society of the nation and state خَيْرِ النَّاسِ أَنْفَعُهُمُ لِلنَّاسِ (khoirunnas anfa'uhum linnas). The best people are the most beneficial for other humans. Amin

## MOTTO

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ  
لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرَفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ  
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (II)

The meaning :

"O you who have believed, when you are told, "space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise", then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do (Q.S Al-Mujadalah:11)

**Dr. H. Abdul Bashith, M.Si**  
Lecturer of Tarbiyah and Teacher Training Faculty  
**Maulana Malik Ibrahim State Islamic University, Malang**

---

**OFFICE MEMO OF ADVISOR**

**Subject** : Erlina Malang, February 2019  
**Lamp** : 4 (Four) Exemplares

To Whom it May Concern,  
Dean of Tarbiyah and Teaching Training Faculty  
in  
Malang

*Assalamu'alaikum Wr. Wb*

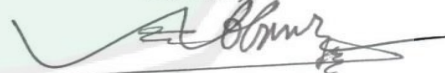
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**Title of Skripsi** : The Implementation of Every day with quran and sunnah programs in Anak Saleh Elementary School Malang

Is considered acceptable to be defended after being intensively read and regularly consulted in the area of research content, language, and writing composition.

*Wassalamualaikum Wr. Wb*

Advisor,



**Dr. H. Abdul Bashith, M.Si**  
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## CERTIFICATE OF SKRIPSI AUTHORSIP

I hereby declare that this skripsi originally written by Erlina, student of Islamic Education Department (PAI) as the requirement for degree of sarjana pendidikan islam (S.Pd.I), faculty of Tarbiyah and Teaching Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other Sarjana status of other Higher Tertiary Education, except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others. .

Malang, February 2019

Autor,



6000

Erlina

NIM. 15110079

## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alhamdulillah, praise be to Allah Subhanahu Wata'ala who always gives mercy, guidance, taufiq and his blessings so that the writer can complete this thesis with the title "Implementation of the program every day with quran and sunnah in Anak Saleh Elementary School Malang”.

Prayers and greetings may always be overflowing to your lord, Habibana Muhammad SAW who has guided us from the dark ages to Al-Dinnul Islam and we are always waiting for his intercession in yaumul qiyamah.

The author realizes that the completion of this thesis can not be separated from the participation of all parties, both individuals and institutions. For this reason, it is worthy of this opportunity that the author would like to express his deepest gratitude and highest appreciation to:

1. The late my father Alm. Rahmat and my beloved mother Nasri and all my brothers and sisters who always give encouragement and pray.
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Malang, February 2019

Erlina

## TRANSLITERATION

Transliteration of Arab Latin in this Thesis utilize in Transliteration guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia Number 158, 1987 and number: 0543b/U/1987. Those are:

### 1. Letter

NO	ARAB	NAMA	LATIN	NO	ARAB	NAMA	LATIN
1	ا	Alif	A	17	ظ	Za'	dz
2	ب	Ba'	B	18	ع	Ain	'a
3	ت	Ta'	T	19	غ	Gain	'gh
4	ث	Tsa	ts	20	ف	Fa'	f
5	ج	Jim	J	21	ق	Qaf	q
6	ح	Ha'	H	22	ك	kaf	k
7	خ	Kho'	kh	23	ل	Lam	l
8	د	Dal	d	24	م	mim	m
9	ذ	Dzal	Z	25	ن	nun	n
10	ر	Ra'	R	26	و	waw	w
11	ز	Za'	Z	27	ه	Ha'	h
12	س	Sin	S	28	ء	Hamzah	
13	ش	Syin	sy	29	ي	Ya'	y
14	ص	Sad	S				
15	ض	Dad	d				



16	ط	Ta'	T				
----	---	-----	---	--	--	--	--

## 2. Vocal

### a) Vokal Tunggal

A	كتب
I	سئل
U	يذهب

### b) Vokal rangkap

يا	كيف	Kaifa
ي	حول	<b>hau</b> la

## 3. Ta marbutah

Transliterasi untuk ta' marbutah ada dua, yaitu;

1. Ta' marbutah yang hidup atau berharokat fathah, kasrah atau dammah ditransliterasikan adalah "t"
2. Ta' marbutah yang mati atau yang dapat harakat sukun ditransliterasikan dengan "h"

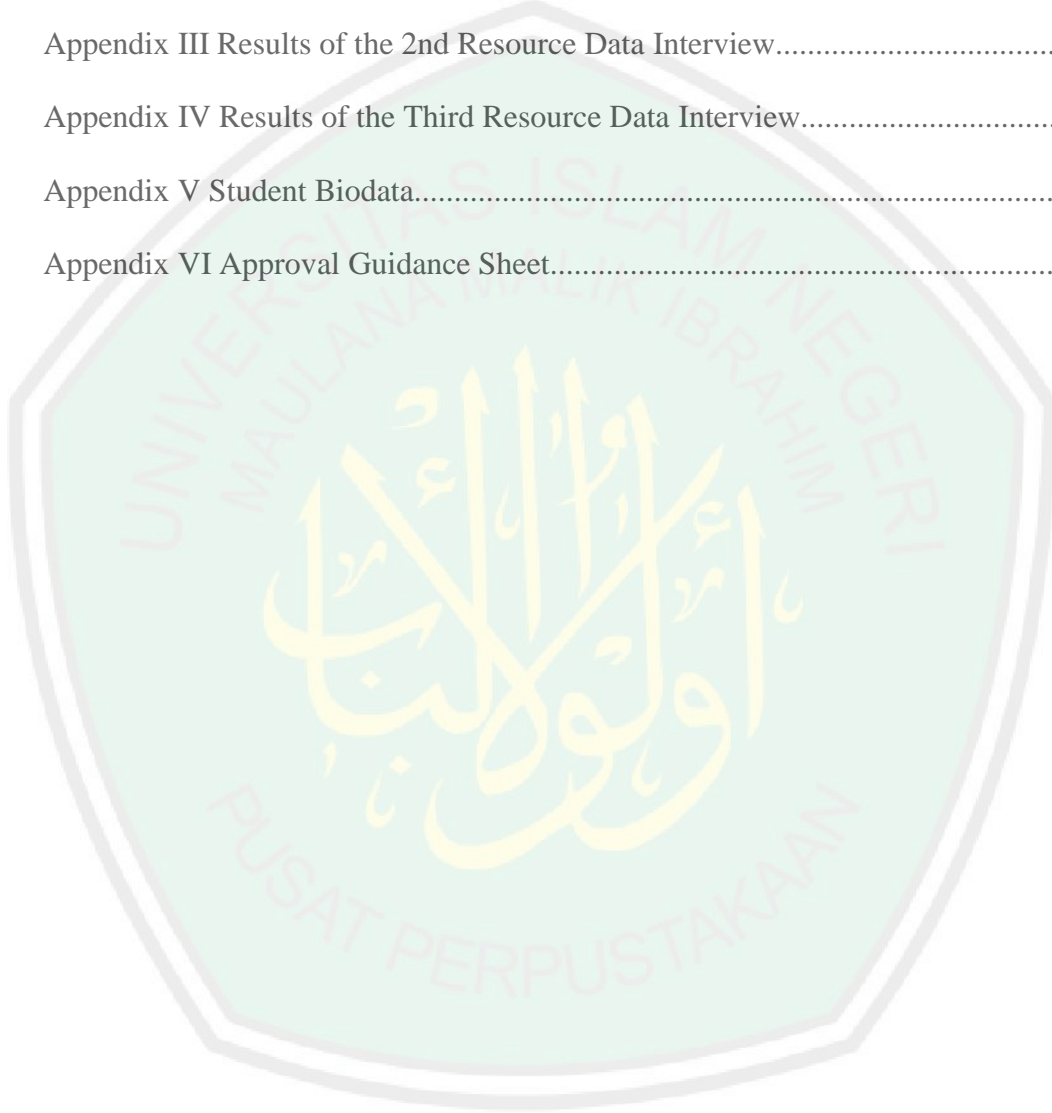
## LIST OF PICTURE

Picture 2.1 The Framework of Every Day with Al- Quran and Sunnah Program .....	23
Picture 3.1 Data Analysis Techniques .....	43
Picture 4.1 Learning Strategies and Targets .....	53
Picture 4.2 School Organization Structure.....	54



## LIST OF ATTACHMENT

Appendix I Research Documentation.....	116
Appendix II Results of the 1st Resource Person Data Interview.....	122
Appendix III Results of the 2nd Resource Data Interview.....	128
Appendix IV Results of the Third Resource Data Interview.....	130
Appendix V Student Biodata.....	133
Appendix VI Approval Guidance Sheet.....	134



## LIST OF TABLE

Table 1.1 Research Originality .....	7
Table 4.1 Number of Students in The 3 Last Years.....	58
Table 4.2 Number of Inclusion Students .....	58
Table 4.3 Teacher Data .....	61
Table 4.4 Uniform Use of Students .....	63
Table 4.5 Tahfidz Jilid UMMI .....	71
Table 4.6 Distribution of Allocation of Teaching UMMI Malang .....	73
Table 4.7 Prayer of Daily Activity .....	75
Table 4.8 Practical Worship.....	76

## TABLE OF CONTENT

<b>COVER</b>	
<b>THE PAGE OF TITLE .....</b>	<b>i</b>
<b>APPROVAL SHEET .....</b>	<b>ii</b>
<b>PAGE OF VALIDATION .....</b>	<b>iii</b>
<b>DEDICATION.....</b>	<b>iv</b>
<b>MOTTO .....</b>	<b>vi</b>
<b>OFFICE MEMO OF ADVISOR .....</b>	<b>vii</b>
<b>CERTIFICATE OF THESIS AUTHORSHIP .....</b>	<b>viii</b>
<b>PREFACE .....</b>	<b>ix</b>
<b>TRANSILTERATION.....</b>	<b>xii</b>
<b>LIST OF PICTURE .....</b>	<b>xiv</b>
<b>LIST OF ATTACHMENT .....</b>	<b>xv</b>
<b>LIST OF TABEL .....</b>	<b>xvi</b>
<b>TABLE OF CONTENT .....</b>	<b>xvii</b>
<b>ABSTRACT INDONESIA .....</b>	<b>xx</b>
<b>ABSTRACT ENGLISH.....</b>	<b>xxi</b>
<b>ABSTRACT ARABIC.....</b>	<b>xxii</b>
<b>CHAPTER I INTRODUCTION .....</b>	<b>1</b>
A. Background .....	1
B. Research Problem .....	4
C. Research Objectives .....	5
D. Benefits Research .....	5
E. Originality of Research .....	6
F. Definition of Term .....	7
G. Systematics Discussion .....	9



**CHAPTER II LITERATURE OF REVIEW .....11**

- A. Religious Program .....11
- B. Al-quran and Sunnah .....16
- C. The concept of Every Day with Quran and Sunnah in Anak Saleh Elementary School Malang .....21
- D. Thinking Framework .....22

**CHAPTER III RESEARCH METHODS .....25**

- A. Approaches of Research Methods .....25
- B. Presence of Researches .....29
- C. Research Location .....31
- D. Data Sources .....32
- E. Data Collection Techniques .....34
- F. Data Analysis .....39
- G. Research Prosedure .....44

**CHAPTER IV DATA EXPOSUREAND RESEARCH RESULTS .....49**

- A. History of Anak Saleh Elementary School Malang .....49
- B. Identity of Anak Saleh Elementary School Malang .....50
- C. Vission, Mission and Purpose of Anak Saleh Elementary School Malang ..51
- D. Organizational Structure of Anak Saleh Elementary School Malang.....54
- E. Curriculum and Superior Programs for Anak Saleh Elementary School Malang .....55
- F. The State of Students and Teachers of Anak Saleh Elementary School Malang .....58
- G. Exposure to Data Research .....67
  - 1. The Implementation of Every Day with Al-quran and Sunah Program...67
  - 2. The Evaluation of Every Day with Al-quran and Sunah Program.....77

<b>CHAPTER V DISCUSSION OF RESEARCH RESULTS .....</b>	<b>80</b>
<b>A. The Implementation of Every Day with Quran and Sunnah Program ..</b>	<b>80</b>
1. Morning activities .....	82
2. Review the UMMI Method .....	82
3. Daily Prayers .....	87
4. Practical Worship .....	89
<b>B. The Evaluation of Every Day with Quran and Sunnah Program .....</b>	<b>92</b>
1. Students Activity Monitoring Book .....	92
2. Students Achievement Cards .....	93
3. Commitee Meeting .....	94
4. TTM (Tim Teladan Masjid) .....	94
5. UMMI Foundation Certification for School Teachers.....	95
<b>CHAPTER VI CLOSING .....</b>	<b>96</b>
A. Conclucion .....	96
B. Suggestions .....	97
<b>REFERENCES.....</b>	<b>10</b>
<b>0</b>	
<b>LAMPIRAN-LAMPIRAN</b>	

## ABSTRAK

Erlina. 2019. *Implementasi Program Every Day with Al-quran and Sunnah di SD Anak Saleh Malang*. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Pembimbing Skripsi: Dr. H. Abdul Bashith, M.Si.

---

Program keagamaan menjadi satu hal yang penting, sebab didalamnya terdapat nilai-nilai yang ditanamkan agar dapat direalisasikan dalam kehidupan sehari-hari oleh peserta didik. Melalui Implementasi program keagamaan akan menjadikan peserta didik terbiasa melakukan kegiatan keagamaan dan menanamkan nilai keagamaan dalam diri peserta didik. Bukan hanya untuk pembiasaan melainkan juga untuk membentuk karakter unggul pada peserta didik hal tersebut sejalan dengan tujuan dari kurikulum yang diterapkan di SD Anak Saleh yaitu kurikulum 2013 yang focus pada pembentukan karakter. Salah satu dari program keagamaan di SD Anak Saleh yaitu Program Unggulan *Everyday with Qur'an and Sunnah*. Program Unggulan *Everyday with Qur'an and Sunnah* sangat diperlukan, sehingga Agama Islam yang diajarkan di SD Anak Saleh Malang ini dapat dijadikan ilmu pengetahuan, dapat dihayati dan diamalkan dalam kehidupan sehari-hari.

Penelitian ini bertujuan untuk mengungkapkan implementasi program *Every day with Al-quran and sunnah* di SD Anak Saleh Malang dengan sub fokus mencakup (1) implementasi program *every day with quran and sunah* (2) evaluasi dari implementasi program *every day with Al-quran and sunah* di SD Anak Saleh Malang.

Penelitian ini menggunakan pendekatan Kualitatif dengan pengumpulan data dilakukan dengan cara observasi (pengamatan), wawancara (interview), dan dokumentasi. Teknik analisis data meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Pengecekan keabsahan temuan dilakukan dengan cara keikutsertaan peneliti. Informasi penelitian yaitu wakil kepala bidang kurikulum, koordinator keislaman, guru agama, para pendidik, utasd/ustadzah UMMI Fondation, wali murid dan siswa.

Hasil penelitian menunjukkan bahwa: (1) Implementasi program *every day with quran and sunnah* yang diklasifikasikan dalam bentuk kegiatan *morning activity*, mengaji metode UMMI, ibadah praktis dan doa doa harian; (2) Evaluasi dari implementasi program *every day with quran and sunnah* dilaksanakan dengan bentuk buku monitoring siswa, kartu prestasi siswa, TTM (Tim Teladan Masjid), pertemuan komite dan sertifikasi mengaji dengan metode UMMU dari UMMI Fondation untuk guru sd anak saleh.

**Kata Kunci:** Implementasi, Program Keagamaan, *Every Day With Quran And Sunnah*

**ABSTRACT**

Erlina. 2019. *The Implementation of Everyday with Qur'an and Sunnah Program at SD Anak Saleh Malang*. Thesis, Islamic Education Department, Faculty of Tarbiya and Teaching Science, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Advisor: Dr. H. Abdul Bashith, M.Si.

Religious program is one of the important things. It has many values that can be realized in daily activities by the students. Through the implementation of religious programs, students will be accustomed to conducting religious activities and instilling religious values for themselves. It is not only for accustoming, but also for forming students' superior characters. This is in line with the objectives of the 2013 curriculum that applied at SD Anak Saleh. This curriculum focuses on character building. One of the religious programs at SD Anak Saleh is *Everyday with Qur'an and Sunnah*. It is a superior program. It is very needed for the students in order to be used as knowledge, can be lived and be practiced in everyday life.

This research aims to explain the implementation of Everyday with Quran and Sunnah Program at SD Anak Saleh Malang with sub-focus covering (1) the implementation of Everyday with Quran and Sunnah Program, (2) the evaluation of the implementation of Everyday with Quran and Sunnah Program at SD Anak Saleh Malang.

This research used a qualitative approach. Data collection was obtained from observation, interview, and documentation. Data analysis technique included data reduction, data presentation, and conclusion drawing. Checking the validity of the research findings was done by the participation of the researcher. Research information is the deputy head of curriculum, Islamic coordinator, religious teachers, teachers / educators, religious teachers of UMMI Foundation, guardians of students and students.

The result shows that: (1) The implementation of Everyday with Qur'an and Sunnah Program is classified in the form of the activities, namely Morning Activity, studying UMMI methods, practical worship and daily prayers; (2) The evaluation of the implementation of Everyday with Qur'an and Sunnah Program is carried out with the form of student monitoring books, student achievement cards, TTM (Mosque Exemplary Team), committee meetings and Certificate of reading Quran using UMMU method from UMMI Foundation for teachers of SD Anak Saleh Malang.

**Keywords:** Implementation, Religious Program, Everyday with Quran And Sunnah

<p>Translator</p>  <p>Norma Noviana</p>	<p>Date</p> <p>5-3-2019</p> <p>Director of Language Center</p>  <p>Abdul Hamid, MA.</p> <p>201 1998031007</p>
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### مستخلص البحث

أرلينا، ٢٠١٩. تنفيذ البرنامج اليومي مع القرآن والسنة للأطفال في مدرسة أنك صالح الابتدائية مالانج. البحث الجامعي، قسم الدراسات الاسلامية، كلية علوم التربية والتعليم بجامعة مولانا مالك إبراهيم الحكومية مالانج. المشرف: د. الحاج عبد الباسط، الماجستير.

الكلمات الرئيسية: التنفيذ، البرنامج الديني، مع القرآن والسنة يوميا.

اعتبر البرنامج الديني أمرا مهما، لأن فيه القيم المفروسة من أجل تحقيقها في الحياة اليومية لدى الطلبة. من خلال تنفيذ البرنامج الديني سيجعل الطلبة معتمدين على أداء الأنشطة الدينية ويغرس القيم الدينية داخل أنفسهم. وليس لتكليفهم فحسب، بل لتكوين الشخصية الرائدة لديهم وذلك يتماشى مع أهداف المنهج الدراسي الذي تم تنفيذها في مدرسة أنك صالح الابتدائية وهو المناهج الدراسية عام ٢٠١٣ التي ركزت على تكوين الشخصية. من إحدى البرامج الدينية في مدرسة أنك صالح الابتدائية هو البرنامج المتميز "البرنامج اليومي مع القرآن والسنة" (Everyday with Qur'an and Sunnah). ذلك البرنامج مطلوب بحيث أن تعاليم الإسلام المدروسة في تلك المدرسة تكون معرفة تفرس وتعمل في الحياة اليومية. يهدف هذا البحث إلى الكشف عن تنفيذ البرنامج اليومي مع القرآن والسنة في مدرسة أنك صالح الابتدائية مالانج بالتركيز الفرعي الذي يشمل (١) تنفيذ البرنامج اليومي مع القرآن والسنة، (٢) تقييم تنفيذ البرنامج اليومي مع القرآن والسنة في مدرسة أنك صالح الابتدائية مالانج. استخدم هذا البحث منهج البحث الكيفي، وتم جمع البيانات من خلال الملاحظة، المقابلة والوثائق. وشملت تقنيات تحليل البيانات تحديد البيانات، عرضها، والاستنتاج منها. وأجرى التحقق من صحة نتائج البيانات عن طريق مشاركة الباحث. وتكون مجتمع هذا البحث من وكيل رئيس المدرسة في شؤون المناهج الدراسية، ومنسق تعاليم الإسلام، ومعلمي الدين، والمربين، والأساتذة من برنامج "أمي"، أولياء الأمور، والطلبة. وأظهرت نتائج هذا البحث أن: (١) تنفيذ البرنامج اليومي مع القرآن والسنة صنف في شكل أنشطة النشاط الصباحي (morning activity)، وقراءة القرآن بطريقة "أمي"، العبادة المحضة والأدعية اليومية؛ (٢) تقييم تنفيذ البرنامج اليومي مع القرآن والسنة أجري في شكل دفتر رصد الطلبة، بطاقة حصيلة الطلبة، الفريق النموذجي في المسجد، اجتماع لجنة المدرسة وتمكين القراءة بطريقة "أمي" من مؤسسة "أمي" لمعلمي المدرسة.

<p>Penerjemah,</p>  <p>M. Mubasysyir Munir, M.Pd NIDT:19860513201802011215</p>	<p>Tanggal</p> <p>Kepala PPB,</p>  <p>Abdul Hamid, MA 20201 1998031007</p>
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# CHAPTER I

## INTRODUCTION

### A. Background of the Research

With the development of an increasingly complex age and moral degradation that has plagued the lives of humanity today, parents are increasingly aware of the importance of equipping their children with the best education. Education that will not only make a smart and accomplished generations. However, schools that are also able to provide good religious education to students. Thus, they will have a foundation of understanding and experience of good religious values from an early age, which if they continue to be fostered will strengthen until they are mature and will become theirs.

At the present time , in different cities that tens of thousands of an islamic school that are implementing education programss in the one who lays stress on the provision of religious education, to education general in accordance with national education curriculum they is really excellent. As big cities , poor may have a lot of islamic schools. Primary islamic school in Malang known as one of the best are elementary school children deeds poor.

As an agency of education is already recognized as well as unaware of the quality of must have the same vision in achieveing the goal of islamic education, The target of high quality , creative and innovative , as well as produce a resident of learn believe - devotion - having good moral and friendly life based panca character of Anak Saleh. Anak Saleh Elementary School Malang have the

responsibility to give birth to a child and make the most powerful culture toward their students as young generation which has fixed and firm the personality of muslim as in the purpose of the islamic religion education.

Basically, there are three aspects who want to developed in an educational process. First , cognitive aspects , namely the aspect of one who lays stress on the capacity to think from school tuition, And in the activeness of learning activities. Second, affective aspects, is planting moral values and religious. Third , psychomotor aspects , who include increasing performance in our nation, social And also knowledge development to expand a choice variety of on practical problem as the field of employment , the health of its people , as many as families and all other forms of aid.<sup>1</sup>

Study results achieved students influenced by two factors main from with in the students are and factors coming from outside self students or environmental factors. Factors that come of students especially abilities that she had, Factors students ability enormous their influence on study results achieved. As stated by clark that the results of the of learning a at school 70% influenced by students ability and 30% Influenced by the environment.<sup>2</sup>

Religious programs become one thing what is important , it is because there in to the exclusion of there have been instances of value -scores that were already an investor from singapore to make it capable in among the various

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<sup>1</sup>Zakiyah Darajat,dkk., 1995. *Metodik Khusus Pengajaran Agama Islam*. Jakarta. Bumi Aksara hlm. 197

<sup>2</sup> Nana Sudjana, *Dasar-dasar Proses Belajar Mengajar*, (Bandung: Penerbit Sinarbaru, 2008), Cet. 9. hlm. 39.

relevant parties in the life of every day by school tuition. Through implementation of religious programs will take it for a school tuition familiar with the preparation of conducting religious activities And inculcate religious values the inner self school tuition. Not only to accustom but also to form characters the lead after school tuition This is in line with the primary aim of from being in curricula what is already applied among in Anak Saleh Elementary School Malang is 2013 curricula that focusing on develop the character one of the religious programs in Anak Saleh Elementary School Malang is excellent Everyday with Qur'an and Sunnah Programs.

Excellent Everyday with Qur'an and Sunnah Programs is very needed, So religion of islam that taught in Anak Saleh Elementary School Malang can be used as the science, can governed in daily life. So it is expected that the besides the students intelligent intellectual and religious knowledge good moral also has a generous.

About the Vision of implementastion every day with quran and sunnah program to realization of superior Islamic elementary schools that produce graduates who believe in, have an inspiration, have achievements, are cultured, and are devoted to religion, nation and family. And have Mission is Organizing quality Islamic Basic Education, based on Islamic values, Carrying out visionary Basic Education to give birth to elementary school graduates who master the basic foundation of communication in Indonesian, Arabic, and English as a basis for advancing themselves in the future, Realizing a conducive, innovative, healthy and Islamic learning environment, Realizing professional management and learning strategies, Achieve high achievements in the

academic, non-academic and social fields, Embed children's love for art, culture and social-religious, Growing commitment to Islam, humanity, scholarship, nationality, and family

The biggest hope of the school is that children of children graduate from this school can recite and memorize juz 30 and are able to familiarize religious culture every day with quran and sunnah, The teacher expects the students to have religious habits, religious culture does not stop at school but can when they graduate children can apply Islamic habits, at a minimum QE children memorize juz 30 and are certified, because in this era all of them need certificates, so besides the Koran well also certified.

For that reason it is , writer chooses to Anak Saleh Elementary School Malang as an object research to know the implementation Everyday with Qur'an and Sunnah program in Anak Saleh Elementary School Malang, based on the assumption that Anak Saleh Elementary School Malang was the institution that had a lot of islamic education programs namely Everyday with Qur'an and Sunnah programs, recitation qur'an, saving day, gardening, multilingual day, childrent friendly teaching and learning.

Anak Saleh Elementary School Malang focusing on islamic education , quality , creative and innovative, as well as produce a resident of learn believe and devotion, good attitude and friendly life based panca character of a child. Anak Saleh Elementary School Malang also one educational institute those which have already been recognized the general public in terms of their own unaware of the quality .

Research aims to (1) to analyze the extent to which the implementation of Everyday with Qur'an and Sunnah programs in Anak Saleh Elementary School Malang(2) Observe how the evaluation of implementation of Everyday with Qur'an and Sunnah programs in Anak Saleh Elementary School

Based on the background, it is obvious that religious programs , one of them is implementation of Everyday with Qur'an and Sunnah programs is very needed, considering how major Qur'an and Sunnah on the establishment of character of students in infuse islamic values in the life of ordinary day. For that reason it is , a writer of were convinced that the implementation of the Everyday with Qur'an and Sunnah Programs in Anak Saleh Elementary School Malang being important and worthy of under review.

## **B. Research Problem**

According to background the issue on , then basic problem of research titled **“The Implementation of Everyday with Qur'an and Sunnah Programs in Anak Saleh Elementary School Malang”**. So focus research is as follows:

1. How does the implementation of Everyday with Qur'an and Sunnah programs in Anak Saleh Elementary School Malang?
2. How does the evaluation of implementation of Everyday with Qur'an and Sunnah programs in Anak Saleh Elementary School Malang?



### **C. Research Objectives**

According to formulation problems above, so the purpose research is as follows:

1. To describe of Everyday with Qur'an and Sunnah Programs in Anak Saleh Elementary School Malang
2. To know about the evaluation of implementation of Everyday with Qur'an and Sunnah programs in Anak Saleh Elementary School Malang.

### **D. Benefits Research**

After the was completed , expected research with titled the Implementation of Everyday with Qur'an and Sunnah Programs in Anak Saleh Elementary School Malang, able to provide benefits that is:

1. Practical Benefits.
  - a. The result of this research expected to benefit educator, especially islamic education teachers as one of an important factor in the frame of efforts to provide guidance on the formulation learn school tuition, So that can continuously improve the quality of its teaching especially in matters develop of the character.
  - b. Extending insight researchers about Implementation of Everyday with Qur'an and Sunnah Programs in Anak Saleh Elementary School Malang.
  - c. The results of the study is expected to be one of writing scientific that can add benefits for the developer science.



## 2. Theoretical Benefits.

- a. As an alternative educators to self correcting and improve their competence that is in their education institutions.
- b. Could become guidelines for teachers to continue to develop religious programs at school.

## E. Originality of Research

To the author's knowledge, research about Implementation of Everyday with Qur'an and Sunnah programs never been done on Anak Saleh Elementary School Malang. This research is qualitative research that focuses on how to effectively implement of everyday with Qur'an and Sunnah programs and also what obstacles or obstacles are experienced. Related reports include:

No	Researcher	Research Title	Similarity (About Research Design)	Diferification (About Variables)	Research Result
	Yanti (2013)	Development of the Education System Towards Leading Madrasah (Study Case at MIN Malang I)	Qualitative Observational analytic	<ol style="list-style-type: none"> <li>1. System development</li> <li>2. Superior Madrasah</li> </ol>	<ol style="list-style-type: none"> <li>1. The development of intensive performed on subjects based on the Koran and the Hadith</li> <li>2. The superior Madrasahs that are intended are those who can implement the Qur'an and Hadith in</li> </ol>

					learning.
2.	Rachmawati (2012)	The Efforts of Religious Teachers In Improving the Quality of Islamic Religion in MAN Gondang Legi	Qualitative Observational analytic Cross sectional	<ol style="list-style-type: none"> <li>1. Teacher business.</li> <li>2. The quality of the intended religion</li> <li>3. Religious improvement.</li> </ol>	<ol style="list-style-type: none"> <li>1. The effort made by the teacher is very maximal</li> <li>2. Good Islam is based on the Qur'an and the Hadith</li> <li>3. Religious improvement is very effective and successful</li> </ol>
3.	Abdul Jamil (Thesis Tahun 2017)	Implementation Religious programs in forming Discipline character values for students at Lawang Mtsn Malang Regency	Qualitative Observational analytic	<ol style="list-style-type: none"> <li>1. Implementation of religious programs</li> <li>2. Discipline character</li> </ol>	<ol style="list-style-type: none"> <li>1. Implementation programs religious at MTsN This lawang has an impact on some positive characters in students</li> </ol>
4.	Toni Syahputra (Jurnal 2017)	Jurnal no.01 vol.01 Moral guidance in religious activities in the scouting programs at Tarbiyah Islamiyah Vocational High School in Hamparan Perak, Deli Serdang Regency	Qualitative Observational analytic	<ol style="list-style-type: none"> <li>1. Religious programs</li> <li>2. Moral education values</li> <li>3. Scouting Programs</li> </ol>	<ol style="list-style-type: none"> <li>1. Religious activities in the scouting programs in vocational schools are carried out through four branches of activity.</li> <li>2. The values of moral education in religious activities in the akhlak karimah programs, the attitude of</li> </ol>

					spirituality, empathy, solidarity and the social-social spirit of students in interacting with the outside world
5.	Bambang Sahana, Sumarno, dan Sri Suharjo (Historica, vol. 20, no. 1 Year 2017 ISSN. 0853-0084)	Implementa tion of the morning spiritual gathering programs As an effort to establish religious character (case study on Muhammad iyah 1 Sukoharjo junior high school teachers)	Qualitative Observational analytic	1. Religiou s character 2. Hard work Morning 3. Spiritual gatherin g	1. The process of internalization of religious values is realized by refraction carried out by schools through MSG activities. 2. MSG activities make the growth and increase of faith in the teacher

Table 1.1 Research Originality

#### F. Definition of Term

Implementation of Everyday with Qur'an and Sunnah programs has an impact on learning at Anak Saleh Elementary School Malang. Where the Qur'an and Sunnah are guidelines in human life, if the Qur'an and Sunnah are applied in the learning process in schools both in the curriculum and hidden curriculum, then the learning objectives will be well and correctly achieved in accordance with the Qur 'an and Sunnah. Implementaion of Everyday with Qur'an and Sunnah programs this also affects the lives of students to be even better.

## **G. Systematics Discussion**

Systematic discussion is a discussion that is organized regularly and systematically, about the main issues that will be discussed. This systematic discussion aims to provide an initial description of the assessment and the content contained there in.

Broadly speaking, the systematic discussion in this study is as follows:

### **CHAPTER I INTRODUCTION:**

Contains a global review of the issues discussed including the background of the problem, the formulation of the problem, the purpose of the problem, the benefits of the study, the originality of the study, the definition of terms and ended with Systematics Discussion..

### **CHAPTER II LITERATURE REVIEW:**

Contains a global review of understanding discussion, definition of discussion methods, functions and uses of discussion, types - types of discussions, purpose of discussion, learning islamic education and descriptions of Anak Saleh Elementary School Malang.

### **CHAPTER III RESEARCH METHODS**

Contains a global review of the approach and type of research, the presence of researchers, location and research subjects, data sources, data collection procedures, data analysis and research procedures.

### **CHAPTER IV EXPOSURE DATA AND RESEARCH FINDINGS:**

Contains a global review of the description of research objects, profiles of Anak Saleh Elementary School Malang, Vision Mission and Objectives of Anak Saleh Elementary School Malang, students' condition, state of educational facilities in Anak Saleh Elementary School Malang, findings of research results, description of findings of improvements and problems and findings data.

**CHAPTER V DISCUSSING:**

Contains a global review of the results which include: observations of the Implementation of the Everyday with the Qur'an and Sunnah Programs and the extent to which the Everyday with the Qur'an and Sunnah Programs Implementation in Anak Saleh Elementary School Malang.

**CHAPTER VI CLOSING:**

Is the closing chapter of the discussion in writing this research report which functions to summarize the results of this study as a whole, and then proceed with giving suggestions as an improvement of all deficiencies, and accompanied by attachments.



## CHAPTER II

### LITERATURE OF REVIEW

#### A. Religius Programs

The word programs in english means the event.<sup>3</sup> In the Indonesian dictionary the word programs means a design of the principles and efforts that are carried out.<sup>4</sup> Activities are part of a programs carried out by one or more work units as part of the achievement of measurable goals in a programs and consist of a set of actions. While religion means matters relating to religion.<sup>5</sup>

Based on the understanding of the above terms, it can be concluded that the religious activity programs is defined as an effort to maintain, preserve and perfect humanity so that they continue to believe in Allah SWT by carrying out Islamic law so that they become human beings who live happily in the world and the hereafter.<sup>6</sup>

Based on the understanding of the above terms, it can be concluded that the religious activity programs is defined as an effort to maintain, preserve and perfect humanity so that they remain faithful to Allah SWT by implementing Islamic law so that they become human beings who live happily in the world and

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<sup>3</sup>John M. Echson dan Hassan Sadily, *Kamus Inggris Indonesia*. (Jakarta: Gramedia, 1996), hal. 450

<sup>4</sup>Departemen pendidikan dan kebudayaan, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai pustaka, 1990), hal. 702

<sup>5</sup>Zakiyah Derajat, *Ilmu Jiwa dan Agama*, hal. 63

<sup>6</sup>Asymuni syukir, *Dasar-dasar Strategi Dakwah Islam*, ( Surabaya: Al ikhlas, 1983) hal.20

the hereafter.<sup>7</sup> In this sense basically is an activity recommended by the teachings of Islam.

As the word of God which is found in the Qur'an verse of Tahrim verse 6 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا

مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Artinya: *“O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded.”*

The verse contains recommendations directed at parents to make an effort to save themselves and their children from hell. Even so as a companion or substitute for parents, the school is also affected by the suggestion, in the sense of being required to carry out the business against their students.

The purpose of perfecting humanity to believe in Allah SWT in school is in principle the same as the purpose of education, because the existence and implementation of religious activities in schools are intended to support Islamic religious education. The intended goal is to establish a muslim man of faith,

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<sup>7</sup>Asymuni syukir,) hal.21

pious and noble in being Muslim devout and focused in performing worship. As for some forms of religious activities held in schools:

- a) Praying in congregation
- b) Tadarus
- c) BTA
- d) Female studies
- e) Qira'ah
- f) PHBI
- g) Memorizing Juzz Ama
- h) Al Qur'an Graduation

The religious development activities are carried out routinely and programmed through the planning carried out by school residents, whether by PAI teachers or general subject teachers or other teaching staff in accordance with the programs to be implemented. And for the assessment can be done by observing or observing the behavior of students everyday and when carrying out activities.

In Act No. 20 of 2003 on National Education System (UUSPN) Chapter II, Article 3 states that the national education serves to develop the ability and character development and civilization of the nation's dignity in the context of the intellectual life of the nation, is aimed at developing students' potentials to

become a man believe and fear God almighty, noble, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen.<sup>8</sup>

And in article 37 paragraph 1 the basic and secondary education curriculum must include: religious education, citizenship education, language, mathematics, natural sciences, social sciences, arts and culture, physical education and sports, skills / vocational, and local content. Whereas in article 2 it is stated that the higher education curriculum must include: religious education, civic education and language.<sup>9</sup>

With the inclusion of the words of faith and piety in the first principle of national development and in the objectives of national education above, shows that faith and piety are the main characteristics of Indonesian human quality, in addition to other quality characteristics. This shows that the Indonesian people cannot deny the existence of Islam. Because the concept of piety towards God Almighty actually comes from the teachings of Islam, so does the character in that purpose, none other than the criteria of akhlaqul islami.<sup>10</sup>

Religious behavior is that all human activities in life are based on religious values that they believe in, religious behavior is a manifestation of religious sense and spirit based on self-awareness and religious experience.<sup>11</sup> In educational institutions is very familiar because the vision and mission of educational institutions mostly contain the implementation of Islamic values in

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<sup>8</sup>Departemen Agama RI, *Memahami Paradigma Baru Pendidikan Nasional dalam Undang-Undang Sisdiknas*, (Depag RI: Dirjen Kelembagaan Agama Islam, 2003), h.37

<sup>9</sup>Departemen Agama RI, h.50-51

<sup>10</sup>Achmadi, *Islam Sebagai Paradigma Ilmu Pendidikan*, (Yogyakarta: Aditya Media, 1992), h.102

<sup>11</sup> Muhaimin, *Paradigma Pendidikan Islam* (Bandung: Rosdakarya, 2001), hlm. 293

daily life for students who are expected to output the institution has a good character as the main points of Islamic teachings, some experts stated the term habituation to carry out routines that stem from religious values in order to become a character inherent in this student with the term religious culture

Whereas according to the large Indonesian dictionary "culture" is interpreted as; thoughts, customs, something that has developed, something that becomes a habit that is difficult to change. The term culture, according to Kotter and Heskett, can be interpreted as the totality of behavior patterns, arts, beliefs, institutions, and all other products of human work and thought that characterize the condition of a society or population transmitted together.

This religious programs is one of the comprehensive value education methods. Because in its realization there is an inclusion of values, role models, and preparation of the younger generation to be independent by teaching and facilitating the making of moral decisions in a responsible and other life skills. Therefore, it can be said that creating religious culture in schools is one of the efforts to internalize religious values into students. In addition, it also shows the function of the school, as expressed by Abdul Latif, "as an institution that functions to transmit culture" the school is a place to internalize religious culture to students, so that students have a strong fortress to form noble characters. While the noble character is the basic foundation for improving this declining human resource.

If in a community the characters that emerge from their personalities are values originating from religious teachings, eventually these behaviors will



accumulate by themselves which will shape the culture. So, religious culture is not just a religious atmosphere. Religious atmosphere is a religious atmosphere such as the presence of a system of attendance in the midnight prayer congregation, an order for megaji, and what is commonly created to internalize religious values into students.

Culture are terms that come from the discipline of social anthropology. In the world of cultural education it can be used as one of the transmissions of knowledge, because actually what is covered in culture is very broad. Culture is like software that is in the human domain, which guides perception, identifies what is seen, directs focus on something, and avoids others.<sup>12</sup>

Therefore, Islamic Religious Education (PAI) should be aimed at achieving harmony and the balance of intact personal growth through various exercises involving mental, intellectual, reason, feelings and senses.<sup>13</sup>

## **B. Al- Qur'an dan Sunnah**

### **1. Al-Qur'an**

In language Al-Qur'an is the basis of the word *qara'a – yaqra'u – qira'atan – wa qur'aanan*, which means reading or being read.<sup>14</sup> Al-Qur'an is the word of Allah which is a reading for Muslims, because there is no reading

<sup>12</sup> Muhaimin, *Paradigma Pendidikan Islam* (Bandung, Rosdakarya, 2001), hlm. 294

<sup>13</sup> Ahmad Ludjito, *Pendekatan Integralistik Pendidikan Agama Pada Sekolah di Indonesia, dalam buku H.M. Chabib Thoha, M.A., dkk. (penyunting), Reformulasi Filsafat Pendidikan Pendidikan Islam*, (Yogyakarta: Pustaka Pelajar bekerjasama dengan Fakultas Tarbiyah IAIN Walisongo Semarang, 1996), h.299

<sup>14</sup> Aminudin, et. all., *Islamic Education for Public Universities*, (Bogor:Gpageia Indonesia,2005), page. 45.

in this world that is comparable to it. As Muslims we should read, understand and practice what is contained in it to ensure the survival of the world and the hereafter.

Allah also uses the word Al-Qur'an as one of the names of His book which is revealed to the Prophet the messenger, namely the Prophet Muhammad, to then be conveyed to his people as a guide and explanation for life in the world. As explained in Surah Al-Baqarah verse 185:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ  
الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ  
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا  
يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ  
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

*The Meaning;*

“(Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month

*should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.”*

In a book also explained about the understanding of the Qur'an<sup>15</sup>:

الَلْفِظُ الْمُنَزَّلُ عَلَى مُحَمَّدٍ صَلَعَمَ لِلْإِعْجَازِ بِسُورَةٍ مِنْهُ الْمُتَعَبَّدُ

بِتِلَاوَتِهِ (السيوطي، الكوكب الساطع، 69/1)

*“Al-Qur’an adalah lafadz yang diturunkan kepada Nabi Muhammad SAW sebagai mukjizat dengan satu surat saja, dan merupakan ibadah apabila membacanya”. (Al-Suyuthi, al-Kawkab al-Sathi’, juz 1, hal 69).*

From the above explanation can be drawn an understanding that the Qur'an is a revelation revealed by Allah SWT to the Prophet Muhammad SAW through the intermediary Jibril angel in Arabic, as a miracle of the Prophet Muhammad who was passed on mutawatir to be used as a guide and guidance for every Muslim that is on the face of the earth and when reading it will get a reward.

<sup>15</sup>Muhyiddin Abdusshomad, *Hujjah NU Akidah-Amaliah-Tradition* (Surabaya: Kpageista 2009), page. 29

One of the religious activities related to the Qur'an is *Tuntas Baca Tulis Al-Qur'an (TBTQ)* is a special activity carried out by schools outside of school hours in order to educate, guide, and practice reading, writing, memorizing, and understanding the meaning of the Qur'an, especially for students who do not have the competence to read and write the Qur'an. This activity is very important considering the ability to read the Qur'an is the first step of deepening and further understanding of Islam.<sup>16</sup>

## 2. Sunnah

Al-Sunnah is a source that specifies the explanations contained in the Koran and acts as a confirmation of the truth of its teachings. Through His Messenger, al-Sunnah triumphed in proving that the Islamic teachings contained in the Koran are practical in all systems of human life throughout the ages. In the case of the Prophet Muhammad are individuals who embody the teachings of the Koran in the reality of life in syumul and holistic, encompassing science and practice. In a book has been explained:

مَا أُضِيفَ لِلنَّبِيِّ صَلَعَمٌ مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ تَقْرِيرٍ

(المنهل اللطيف في اصول الحديث الشريف: 51)

<sup>16</sup> Rohmat Mulya, *Articulating Value Education*, (Bandung: Alfabeta, 2004), h. 1208

“*Sesuatu yang disandarkan pada Nabi SAW baik berupa ucapan, perbuatan serta pengakuan Nabi SAW*”. (*Al-Manhal al-Lathif fi Ushul al-Hadits al-Syarif, hal. 51*).

Based on the hadith above the sunnah is divided into three<sup>17</sup>:

1. *Sunnah Qauliyyah* that is, all the words of the Prophet SAW which explained about a law such as the Prophet SAW's command to fast Ramadan when he saw the moon (*Ru'yah*).
2. *Sunnah Fi'liyyah* that is, all the actions of the Prophet SAW related to the law, such as the prayer procedures he did.
3. *Sunnah Taqririyyah* that is, the Prophet SAW acknowledgment of what was done by friends, as the Prophet SAW acknowledged to a friend who was praying because there was no water.

One of the practices of sunnah, namely Prayer according to language is: asking, calling, asking and asking for help. Prayers with these meanings are used and addressed only to God. Prayer should be done directly by the person concerned, without intermediaries (*wasilah*), good to humans, especially to people who have died, and natural objects that cannot benefit and bring harm.<sup>18</sup>

As a Muslim, we believe that the source of all power and power is in Allah. He urged humans to ask Him, and He promised to grant the request

<sup>17</sup>Muhyiddin Abdusshomad, *Hujjah NU Akidah-Amaliah-Tradition* (Surabaya: Kpageista 2009), page. 31

<sup>18</sup>Zainal Arifin Djamaris, *Prayers and Rules*, (Jakarta: Srigunting, 1997), page. 1



(prayer) of His servants.<sup>19</sup> Al-Qabisi stated that there are three principles in remembering, namely memorizing, understanding and repeating without hesitation. From here it is important to have a child memorization test, just like Allah Almighty. Send the Jibril to do the Qur'an recitation test to the Prophet Muhammad.<sup>20</sup>

### **C. The Concept of Everyday with the Qur'an and Sunnah Programs in Anak Saleh Elementary School Malang.**

The concept of interesting education was developed by Anak Saleh Elementary School. The concept of education with an interesting learning programs that is everyday with Al-Quran and Sunnah. There is a superior programs is Everyday with Al-Quran and Sunnah This education from Anak Saleh Elementary School can combine good early education and good spiritual training through religious education.

This is in accordance with the three conceptual orientations of the foundation, namely;

1. We work as dedication to Allah and for the future civilized generation
2. Be piously great
3. Fastabiqul Khoirot

The five characters that are typical in the Anak Saleh Elementary school are;

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<sup>19</sup> Zakiah Daradjat, *Prayer supports the spirit of life* (Bandung: PT Remaja Rosdakarya, 1996), page. 15

<sup>20</sup> Ahmad Syaifuddin, *Educate children, write and love the Qur'an*, (Jakarta: Gema insani Press, 2004), page. 82

1. Personal piety;
2. The social piety;
3. Scholarly piety;
4. Natural piety; and
5. National piety

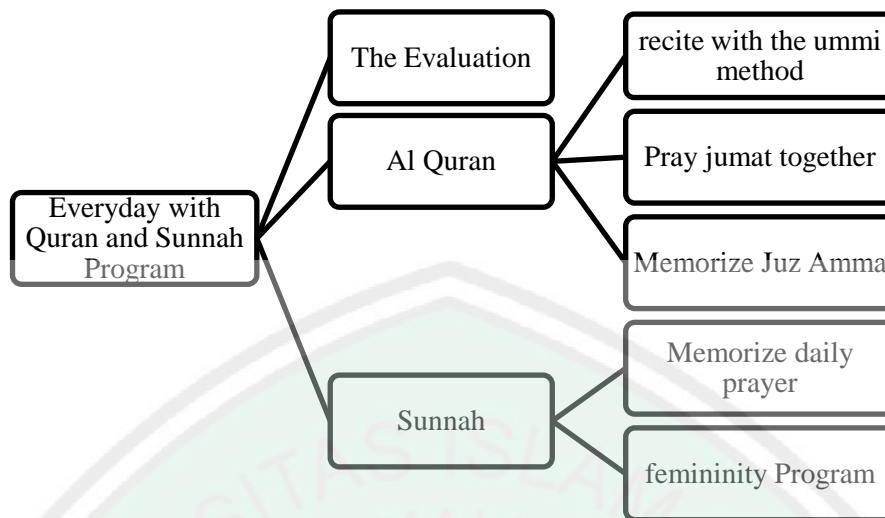
Five characters become vital for the learning process for large families under the Anak Saleh Education Foundation which will recognize, feel and carry out the characters contained in the five characteristics of godly children so that it becomes a habituation that will be applied anywhere by the elementary family of pious children. So that the realization of Islamic education, quality, creative and innovative, as well as producing faithful learning-devout citizens who are civilized and life-friendly based on the Panca Character of “*Anak Shaleh*”<sup>21</sup>.

#### **D. Thinking Framework**

The focus on this research is everyday with the Qur'an and Sunnah programss at Anak Saleh Elementary School Malang. It is very important when schools try to improve the quality of their educational institutions so that they can produce quality graduates in accordance with the expectations and needs of the community and students themselves, especially in the religious field. From the religious field of school, it can be in the form of programss that enhance students' abilities and knowledge especially regarding Islamic knowledge.

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<sup>21</sup> <http://sekolah.anaksaleh.sch.id/info.html#sd> diakses pada 9 Mei 2017 pukul 14:53



Picture 2.1  
The Framework of Every Day with Al- Quran and Sunnah Programs.

Picture 2.1 Explained about the religious programs that was implemented in Anak Saleh Elementary School Malang that is in the Qur'an development material programs there is the process of recite with the ummi method invites teachers from the ummi foundation. The recitation programs is followed by students there is also a class for teachers / teachers at Anak Saleh Elementary School Malang. The learning is carried out from Monday to Thursday. Students are also accustomed to attending Friday prayers at the school followed by grades 4-6. Bilal officers from their own students as a form of learning. There is also memorization of Juz Amma accompanied by an assessment / evaluation book from each student.

In addition to the development of the Qur'an material, there is also a sunnah programs that is implemented, among others, the femininity programs

which is attended by students from grades 4-6 at the same time when students perform Friday prayers in congregation. Students are also taught to practice daily prayer starting from the beginning of the lesson and closing the lesson.

From the existing programs, there are also an evaluation of the extent to which the programs was implemented and familiarized by the students of Anak Saleh Elementary School Malang.



## CHAPTER III

### RESEARCH METHODS

#### A. Approaches of Research.

Every scientific work were adjusted according to the research methodology. And a researcher must understand the research methodology which is a set of knowledge about steps (ways) systematic and logical about data searching regarding certain problems. In the world of education a well-known research approach is divided into two researches, qualitative and quantitative. The approach used in this study is a qualitative approach.

According to Arief Furchan (1999:22) stated that qualitative research is:<sup>22</sup> “The research process that produces descriptive data, speech or writing or behavior that can be observed from the people themselves, in our opinion this approach immediately shows the settings and individuals in the setting as a whole. The subject of an investigation in the form of an organization or individual does not narrow down to a separate or hypothetical variable but is seen as a part of a whole.”

In this study a qualitative approach is used with reason referring to several reasons as stated by Margono (2000: 37), among others:<sup>23</sup>

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<sup>22</sup> H. Arief Furchan. “*Pengantar Penelitian Dalam Pendidikan*”. (Yogyakarta:Pustaka Pelajar. 1999). Hlm. 22

<sup>23</sup> Margono, S. *Metodologi Penelitian Pendidikan*. (Jakarta: Rineka Cipta. 2000). hlm. 37



1. To overcome the amount of information lost, as experienced by qualitative research so that the essence of the concepts that exist in the data can be revealed.
2. To overcome the tendency to explore empirical data with the aim of proving the correctness of the hypothesis due to the existence of a previously compiled hypothesis based on deductive thinking as in quantitative thinking.
3. To overcome the tendency of limiting previous variables, such as in quantitative research even though the problems and variables in social problems are very complex.
4. To overcome the existence of rough indices as in quantitative research that uses empirical enumeration (calculation) measurements, even though the core is actually in the concepts that arise from the data.

This approach is directed at the background and individuals holistically (intact). So in this case it is not permissible to isolate individuals or organizations into variables or hypotheses. Qualitative approaches have natural characteristics as direct data sources, descriptive, more important processes than results. Analysis in qualitative research tends to be carried out in an inductive analysis and meaning is essential.<sup>24</sup> therefore in qualitative research the instrument is a person or human instrument. To be able to become an instrument, the researcher must have a broad range of theories and insights, so that being able to ask, analyze, photograph, and construct the object under study becomes clearer and more meaningful.

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<sup>24</sup>Lexy Moleong. *Metodologi Penelitian Kualitatif*. (Bandung: Remaja Rosdakarya. 2006), hlm. 04 12

The data criteria in qualitative research are definite data. Data that is certain is data that actually occurs as it is, not data that is merely visible, spoken, but data containing the meaning behind the visible and spoken. This approach is chosen by the researcher based on two reasons. First, the problem studied in this study is about the Implementation of the Everyday with Qur'an and Sunnah Programs in Anak Saleh Elementary School Malang which is actual and contextual. Second, this election is based on the interrelationship of the problems examined from a number of primary data from research subjects that cannot be separated from their natural background.. Besides that the qualitative method has a high probability, allowing the writer to always adjust to the changing situation faced in this study.

Therefore, this study aims to get an objective, factual, accurate and systematic description of the problems in the field. In accordance with the formulation of the research problem, the problem faced in this study is the Implementation of Everyday with the Qur'an and Sunnah Programs at Anak Saleh Elementary School Malang.

In general, qualitative research aims to understand (understanding) the world of meaning symbolized in people's behavior according to perspective the community itself.<sup>25</sup> And qualitative research is one method to get the truth and classified as scientific research that is built on the basis of theories that develop from research and controlled on an empirical basis.

So in this qualitative research not only presents the data as it is but also tries to interpret the correlation as existing factors that include the perspective or ongoing

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<sup>25</sup>Imam Suprayogo, Tobroni, *Metode Penelitian Sosial Agama cet. 1*, (Bandung : Remaja Rosdakarya, 2001),1

process. While the type of research used by researchers is a type of qualitative descriptive that examines existing problems as well as applicable work procedures.

The type of research approach is descriptive. Descriptive research is research that seeks to explain the problem solving that is now based on data, this qualitative descriptive study aims to describe what is currently applicable. In it there are efforts to describe, record, analyze and interpret conditions that currently occur or exist. In other words, this qualitative descriptive study aims to obtain information about the existing situation<sup>26</sup>.

That qualitative descriptive research is designed to gather information about the real conditions that are currently taking place<sup>27</sup>. In essence, qualitative descriptive research is a method of examining the status of a group of people, an object with the aim of making a descriptive, descriptive, or systematic, factual and accurate description of the facts or phenomena investigated.<sup>28</sup>

Based on some of the descriptions above it can be concluded that descriptive qualitative research is a systematic scientific procedure that is carried out to describe the results of the programs or project (the effectiveness of a programs) in accordance with the planned goals or not, by collecting, analyzing and reviewing the implementation of the programs objectively. Then formulate and determine policies by first considering the positive values and benefits of a programs.

So researchers conduct research on the Implementation of the Everyday with the Qur'an and Sunnah Programs, research hopes to systematically inhibit or painting,

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<sup>26</sup>Mardalis, *Metode Penelitian Suatu Pendekatan Proposal*, (Jakarta : Bumi Aksara, 1999), 26

<sup>27</sup>Convelo G. Cevilla, dkk., *Pengantar Metode Penelitian*, (Jakarta : Universitas Indonesia, 1993), 71

<sup>28</sup>Ibid., hlm. 73

factual and accurate about the facts or phenomena investigated and can provide input or support the programs to be better in its implementation in the Anak saleh Elementary School Malang.

## **B. Presence of Researchers.**

The presence of researchers in the field in qualitative research according to Miles and Huberman (1992)<sup>29</sup> is an absolute, because researchers act as research instruments as well as data collectors. The advantage derived from the presence of researchers as instruments is that the subject is more responsive to the presence of researchers, researchers can adjust to the research settings, decisions related to research can be taken in a quick and directed manner, as well as information can be obtained through attitudes and ways of giving informants information.

According Sugiyono (2011: 306), qualitative researchers as human instruments, function to determine the focus of research, selecting data source informants, collecting data, assessing data quality, analyzing data, interpreting data, and making conclusions on their findings.<sup>30</sup> According to Nasution (in Sugiyono, 2011: 307-308), the presence of researchers as a harmonious research instrument for qualitative research itself is because it has the following characteristics<sup>31</sup>:

1. The researcher as an instrument can react to any stimulus from the environment that must be expected to be meaningful or not for the study.

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<sup>29</sup>Miles dan Huberman. *Analisis Data Kualitatif Buku Sumber Tentang Metode-Metode Baru*. (Jakarta: UI Press, 2009). hlm. 11

<sup>30</sup> Sugiyono, *Memahami Penelitian Kualitatif*, (Bandung: Alfabeta, 2008). Hlm. 306

<sup>31</sup>Ibid., hlm. 307-308

2. Researchers as a tool can adjust to all aspects of the situation and can collect a variety of data at once.
3. Every situation is a whole. There is no instrument that can capture the whole situation except humans.
4. A situation that involves human interaction cannot be understood by mere knowledge, but it is necessary to often feel it, to explore it based on our knowledge.
5. Only humans as instruments can draw conclusions based on data collected at one time and use immediately as feedback to obtain confirmation, change, improvement or action.

In this study researchers act as instruments as well as data collectors. Instruments other than humans can also be used, but their functions are limited to supporting the task of the instrument researcher. Therefore the presence of researchers in the field for qualitative research is absolutely necessary or necessary.<sup>32</sup>

This research was conducted from December 2018 to January 2019 which began with the submission of research permits. The research permit was issued by the Dean of the Teaching and Training Faculty, Maulana Malik Ibrahim State Islamic University of Malang. Through the permit, the research began by conducting interviews with the Deputy Principal, Head of Administration, Islamic Religious Education Teachers, homeroom teachers, from December 2018 to Januari 2019 as an Observation of the Implementation of the Everyday with Qur'an and Sunnah Programss in Anak Saleh Elementary School Malang.

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<sup>32</sup>Pedoman Pendidikan UIN 2004. Malang. Penerbit UIN Pers. hlm. 178



### C. Research Location

According to Masri Singarimbun and Effendi,<sup>33</sup> the determination of the research plan is determined purposively or based on considerations and research objectives. Purposive is a research location chosen based on certain considerations and taken based on the research objectives. This research conducted in Anak Saleh Elementary School Malang Arumba Street number.31 RT.001/RW.004 Tunggulwulung Village, Lowokwaru District, Malang City, East Java Province. Researchers chose locations in Anak Saleh Elementary School Malang because it is a representative institution to be used as research, so that it can be used as an example for other institutions.

Anak Saleh Elementary School Malang is also a basic education institution designed to equip children with the basics of faith, character, knowledge the skills to be a good Muslim. The curriculum is designed integrated, which is a combination of the National curriculum and the Internal curriculum. National curriculum as a reference for minimum competency standards, while the internal curriculum of Anak Saleh Elementary School is to provide added value in the form of Islamic values as well as child-friendly (Childfriendly curriculum & instructional).

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<sup>33</sup>Masri Singarimbun dan Effendi, *Metode Penelitian Survei*, (Jakarta: Pustaka LP3ES, 2011). Hlm. 23

#### D. Data Sources

According to Lofland (1984: 47) the main data sources in qualitative research are words, and actions, the rest are additional data such as documents and others<sup>34</sup> Suharsimi Arikunto<sup>35</sup> revealed that what is meant by data sources in research is the subject from which data can be obtained. If the researcher uses a questionnaire or interview in the data collection, then the data source is called the respondent, namely the person who responds or answers the research questions, both written and oral questions. The source of data taken by the authors in this study is:

- a. Primary data, namely data sources obtained directly from the object of research. The data obtained from primary data sources is empirical data in the form of student behavior, teachers and other possibilities observed in the Anak Saleh Malang Elementary School during the learning process taking place on the Implementation of Everyday with the Qur'an and Sunnah Programss.
- b. Secondary data, namely data sources obtained not directly from research objects or data obtained from third parties. In this study secondary data were obtained from the documentation of the administrative section of the Saleh Children's Elementary School, a list of grades, data on teachers and education level, data on the number of students, school organizational structure and the state of facilities and infrastructure owned.

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<sup>34</sup>Pedoman Pendidikan UIN 2004. Malang. Penerbit UIN Pers. hlm. 178

<sup>35</sup>Suharsimi Arikunto. *Prosedur Penelitian Suatu Pendekatan Praktik*. (Jakarta: Rineka Cipta. 2006). Hlm. 52

Data sources of this study are human and non-human. Human data is obtained from people who know about the problem in accordance with the research focus, such as the principal, and the teacher:

Key informants specifically in this research are:

1. The Principal of Anak Saleh Elementary School as the party responsible for the development of the Everyday with Qur'an and Sunnah Programs Implementation in Anak Saleh Elementary School Malang.
2. Informants selected based on purposive sampling (Islamic Religious Education teachers, a number of students at Anak Shaleh Elementary School and and parents of one student ).

Purposive sampling is a sampling technique in which the sampling unit is chosen based on certain considerations in order to obtain a sampling unit that has the characteristics or criteria desired in sampling. In this case the sample is taken with the intent and purpose desired by the researcher or something taken as a sample because the researcher considers that someone or something has or knows the information needed for the researcher.

In addition to the data above in this study, researchers also took data from existing literature, which will assist researchers in completing this research, such as scientific books, reviews, educational journals, newspapers, articles and so on relating to behavior. the leadership of the principal in the development the Implementation of Everyday with Qur'an and Sunnah Programs at Anak Shaleh Elementary School Malang.

The timing is also done when conducting interviews so that accurate information is obtained from the resource person. The author chooses to do interviews during working hours so that they can make observations at the same time. Researchers did not find significant obstacles when collecting data in the form of documentation from the Principal and school management and Islamic Religious Education teachers as school representatives at Anak Shaleh Elementary School to accompany us when observing. The observation process went well because it received support from the Anak Saleh Elementary School Malang.

#### **E. Data Collection Techniques**

Data collection techniques are the most important step in research, because the aim of the research is to obtain data. Data collection is done in various settings, sources, and ways. When viewed from the data source, according to Sugiyono (2011: 308) data collection can use two sources, namely primary sources and secondary sources. Primary sources are data sources that directly provide data to data collectors, and secondary sources are sources that do not directly provide data to data collectors.<sup>36</sup>

Furthermore, when viewed from the method or technique of data collection, data collection techniques can be done by means of: observation (observation), interviews (interviews), and documentation or a combination of all (Sugiyono, 2011:

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<sup>36</sup>Sugiyono. *Memahami Penelitian Kualitatif*. (Bandung: Alfabeta. 2008), hlm. 308

309).<sup>37</sup> Data collection in this study was carried out using 3 (three) techniques, namely interviews, observation, and documentation:

a. Interview

Interviews in this study based on the principle of subjects who master the problem, have data and are willing to provide complete and accurate information.

Information that acts as a source of data and information must meet the criteria.

The informants as resource persons in this study are as follows:

1. The Principal of Anak Saleh Elementary School Malang as the person in charge of Anak Saleh Elementary School
2. Administration of Anak Saleh Elementary School Malang as the person in charge of data and information;
3. Deputy Principal of Anak Saleh Elementary School Malang as student in charge;
4. Islamic Coordinator at Anak Saleh Elementary School Malang
5. One of the students Anak Saleh Elementary School Malang
6. And the parents of one of the students at Anak Saleh Elementary School Malang School

Structured interviews were chosen by the researcher as a data collection technique, because the information that would be obtained by the researcher was known to the researcher. Therefore, in conducting interviews, data collectors or researchers have prepared questions and alternative answers.

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<sup>37</sup> Ibid., Hlm. 309



Also through this interview, according to Sugiyono (2009: 319) data collectors or researchers can use several interviewers to get information.<sup>38</sup> Ethnographers also suggest the importance of classifying the form of questions before the interview with informants (James P. Spradley, 1997: 77-78). In addition to interview guidelines, to support data found in observations and interviews, researchers assisted with other equipment such as tape recorders and records.<sup>39</sup> According to Danim (2002: 139), there are 3 (three) steps that need to be considered in conducting interviews, among others<sup>40</sup>:

1. Opening, the researcher creates a conducive atmosphere, gives an explanation of the focus of the discussion, the purpose of the interview, the time to be used etc.;
  2. Implementation, namely when entering the core of the interview, conducive nature is still treated and also the atmosphere is informal;
  3. The closing is in the form of termination of the interview, thank you, the possibility of further interviews, follow-up that will be carried out, and so on.
- b. Observation

As mentioned, qualitative objectives are to describe the situation or phenomena that are happening, therefore the instrument is needed because

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<sup>38</sup> Ibid., Hlm. 319

<sup>39</sup> James P. Spradley. *Metode Etnografi*. (Yogyakarta: Tiara Wacana, 1997).hlm. 77-78

<sup>40</sup> Dinim, *Menjadi Peneliti Kualitatif*, (Bandung: Pustaka Setia, 2002). hlm. 139

researchers are required to find data raised from certain phenomena or events (Arikunto, 1998: 137).<sup>41</sup>

Nasution (in Sugiyono, 2011: 310) states that, observation is the basis of all knowledge. Scientists can only work on the basis of data, namely facts about reality obtained based on observation.<sup>42</sup> Researchers observed elementary students of Anak Saleh Malang, at the mosque, at the place where students were invited to study at the teacher's special recitation site. Observations were made to see the Implementation of Everyday with the Qur'an and Sunnah Programs in Malang's Anak Saleh Elementary School which was running in this school.

c. Documentation Study

Interactive method in qualitative research is interview and observation techniques because data is obtained from human sources, while data obtained from data sources are usually non-interactive (Mantja, 2005).<sup>43</sup> Data is material information about an object of research that emphasizes the material aspects, everything that is only related to information about a fact that researchers met in the study area (Bungin, 2001: 123).<sup>44</sup>

According to Guba and Lincoln (1981), documents can be used by researchers for reasons that can be accounted for, namely<sup>45</sup>:

1. Is a stable, rich, and encouraging source of research,

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<sup>41</sup>Arikunto Suharsimi. *Prosedur Penelitian Suatu Pendekatan Praktik*. (Jakarta: Rineka Cipta. 2006). Hlm. 137

<sup>42</sup>Sugiyono. *Memahami Penelitian Kualitatif*. (Bandung: Alfabeta. 2008). Hlm. 310

<sup>43</sup> Mantja, *Manajemen Pendidikan dan Supervisi Pengajaran I*. (Malang: Wineka Media, 2005). Hlm. 37

<sup>44</sup> Burhan Bungin, *metode peneitian kualitatif dan kuantitatif*, (Jakarta : PT Raja Grapindo Persada, 2001. Hlm. 123

<sup>45</sup>Lexy Moleong. *Metodologi Penelitian Kualitatif*. (Bandung: Remaja Rosdakarya. 2006). hlm. 145

2. Useful as evidence for testing,
3. In accordance with qualitative research because it is natural and in accordance with the research context,
4. Relatively cheap and easy to obtain
5. Not reactive, so that it is easy to find, the results of content review will open up opportunities to expand knowledge of something that is being studied.

Based on the explanation above, the research was carried out with details of the following activities:

1. Researchers carry out the beginning of the research through in-depth interviews with informants (the administration, deputy headmaster and Islamic Religious Education teachers) who can provide answers according to the actual reality.
2. The answers obtained from the informant are then stored to be sorted out and the next interview is carried out until it reaches the saturation point. Lack of information can be met by checking again to get answers.
3. Then the researchers conducted an introduction to the situation, atmosphere, environment, and all school residents where the research was carried out.
4. The documentation study carried out in this study is documentation of the Implementation of Everyday with the Qur'an and Sunnah Programss in Anak Saleh Elementary School Malangaccompanied by Islamic Education teachers.

## F. Data Analysis

Data analysis in research is one important and very decisive step. Data analysis is a series of activities to organize, sort, classify, give codes or signs and categorize them so that a finding based on the focus or problem is answered. According to (Bogdan and Biklen. 1982) qualitative data analysis is an effort carried out by working with data, organizing data, sorting it into manageable units, synthesizing them, finding and finding patterns, discovering what is important and what is learned, and decide what can be told to others.<sup>46</sup>

While Miles and Huberman (in Sugiyono, 2011: 337), suggested that activities in qualitative data analysis were carried out interactively and took place continuously until complete, until the data was saturated. Activity in data analysis after data collection, including data reduction (data reduction ), data display (data presentation), and data verification (data verification).<sup>47</sup>

In this data analysis process consists of processing data obtained by researchers to draw conclusions. From these conclusions will be obtained the meaning used to solve a focus of the problem. The purpose of data analysis in qualitative research is to obtain meaning, produce understanding, concepts and develop new hypotheses or theories. Data analysis in this study was carried out in two stages, namely:

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<sup>46</sup>Bogdan dan Biklen, *pengantar studi penelitian*, (Bandung : PT Alfabeta, 1982), hlm. 76

<sup>47</sup>Sugiyono. *Memahami Penelitian Kualitatif*. (Bandung:Alfabeta. 2008). hlm 337

a. Data Analysis During the Field.

During the data collection by Moleong (1999) suggested that: 1) narrow the study, 2) develop analytic questions, 3) make observer comments about ideas that arise, and 4) start reviewing library materials related to research in the field.<sup>48</sup> Data analysis during the field in this study was not carried out after data collection was completed, but during data collection took place and was carried out continuously until the preparation of the report was completed. This data analysis activity follows the stages as follows:

1. Determination of research focus.
2. Preparation of temporary findings based on data that has been collected.
3. Preparation of the next data collection plan based on the findings of previous data collection.
4. Development of analytic questions in the context of subsequent data collection.
5. Determination of data collection goals (informants, situations, documents) next.

b. Analysis of Data After Collection

Analysis of data after collection includes developing the coding category with a defined coding system, sorting data, and drawing conclusions. Qualitative research is a research that is descriptive so it is used analysis and philosophical or logic that is inductive analysis. Inductive method is a method of thinking by drawing conclusions from specific data. As stated by Sutrisno (1986: 42) that:<sup>49</sup> “Inductive thinking departs from specific facts, concrete events, then from specific

<sup>48</sup>Lexy Moleong, op.cit., hlm. 186

<sup>49</sup> Sutrisno, *Statistik Induktif*, (Yogyakarta : BPFE; 1986). hlm. 42



facts or events, the concrete is drawn by generalizations that have general characteristics”.

In this study an inductive method is used to draw conclusions about things or events from data collected through observation, interviews, and documentation, which can be generalized (drawn towards general conclusions), so this inductive method is clear to assess the facts empirical facts found then matched with existing theories.

Nasution (1988: 128) suggests that data analysis includes activities or steps, namely: data reduction, data display, drawing conclusions and verification. The stages of data analysis during the field process together with data collection are as follows:<sup>50</sup>

1. Data Reduction

Reducing data means summarizing, choosing key things, focusing on important things, looking for themes and patterns and removing unnecessary things. Thus the data that has been reduced will provide a clear picture, and make it easier for researchers to conduct further data collection.

2. Data Display

After the data is reduced, the next step is to display the data or present the data. In qualitative research, the presentation of the data is done in the form of brief descriptions, charts, relationships between categories, flowcharts and the

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<sup>50</sup>Sugiyono. Memahami Penelitian Kualitatif. (Bandung:Alfabeta. 2008), hlm. 128

like. In this case Miles and Huberman (1984) stated <sup>51</sup> the most frequently used to present data in qualitative research is narrative text.

### 3. Conclusion/Verification

The third step in qualitative data analysis according to Miles and Huberman is drawing conclusions and verification<sup>52</sup>. Conclusions made by researchers if supported by valid and consistent evidence, the conclusions expressed are credible conclusions.

These three stages include data presentation, data reduction, and drawing conclusions or verification between each other, both before, during and after data collection called data analysis. Conclusion (verification) in this case is intended to give meaning or use the data obtained through observation, interviews and documentation.

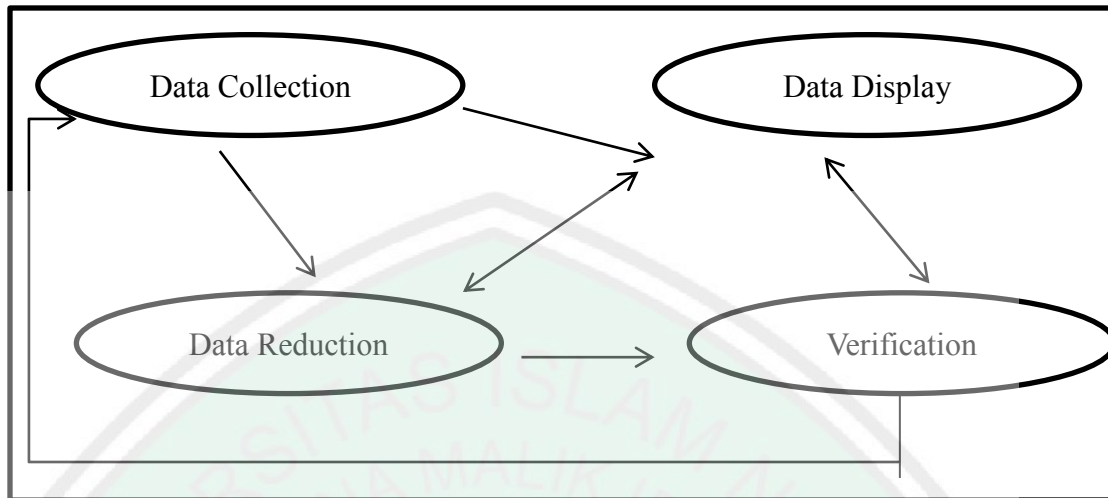
After the data is collected properly, then edited and sorted. The data needed is categorized into several cover terms to answer research questions. After all, a descriptive analysis was carried out, while the data that was not relevant to the research question was stored, which need to be considered is the steps of analysis in the study, namely since the process of data collection, data presentation, data reduction and conclusions began. Data reduction in this study essentially simplifies and systematically compiles the data. The results of the reduction are then presented in the form of data displays, for the presentation of the data used narrative descriptions then make conclusions or verificatio

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<sup>51</sup>Miles dan Huberman. *Analisis Data Kualitatif Buku Sumber Tentang Metode-Metode Baru*. (Jakarta: UI Press, 2009). hlm 56

<sup>52</sup>Ibid., hlm. 57

This can be seen in the diagram below:



Picture 3.1 Picture of Data Analysis Techniques.

**Source: Taken from a Qualitative Data Analysis book by Miles and Huberman.**

Based on the experience of qualitative researchers, the problem faced by qualitative researchers in analyzing data is the absence of standard procedures that are used as guidelines in analyzing data. Therefore, researchers are required to find their own methods or methods that are considered appropriate with their researchers.

So from the three phases of data analysis activities stated above, it is interconnected with one another and takes place continuously as long as the researcher conducts research.

## G. Research Procedure

The research procedure is the steps used as a tool to collect data and answer questions in the study. In this study, researchers used qualitative methods. This is one type of method that focuses on reasoning based on social reality objectively and through the phenomenological paradigm, meaning that this method is used for three considerations: first, to facilitate the understanding of multiple realities. Second, presenting intrinsically between researchers and reality; third, this method is more sensitive and adapts to the form of value faced. (Moleong, 2001: 5)<sup>53</sup>

The research procedure in this study at the stages proposed by Arikunto (2006, p. 22), there are <sup>54</sup>:

### 1. Making a Research Design

At this stage, it starts from determining the problems to be studied, preliminary studies, formulating problems, objectives, benefits, finding a theoretical basis, determining hypotheses, determining the research methodology, and looking for sources that can support the course of research;

### 2. Research Implementation

The implementation phase of the research is the collection of data needed to answer the existing problems. Analysis of data obtained through observation, interviews and questionnaires, so that conclusions can be drawn from existing data;

<sup>53</sup>Lexy Moleong. *Metodologi Penelitian Kualitatif*. (Bandung: Remaja Rosdakarya. 2001), hlm. 5

<sup>54</sup>Arikunto, *prosedur penelitian suatu pendekatan praktik*. (Jakarta : Rineka Cipta, 2006), hlm. 22

### 3. Making a Research Report

The research report is the last step that determines whether a study has been done well or not. The stage of making this research report researchers report the results of the study in accordance with the data that has been obtained in the form of research reports;

While the stages in which this research procedure refers to what was stated by Moleong that will be passed in the research process are arranged systematically in order to obtain systematic data as well. There are four stages that can be done in a study, there are<sup>55</sup>:

#### 1. Pre-Field Stage

In the pre-field stage is the field assessment phase. There are six steps taken by the researcher, namely:

##### a. Develop a research design.

At this stage, the researcher makes a research proposal or research proposal which was previously discussed with the supervisor and several other lecturers and students. The making of this proposal lasted about one month through ongoing discussion with several lecturers and students. And in October it was approved and only at the seminar.

##### b. Choosing a research field.

The researcher chose Anak Saleh Elementary School Malang also is a basic education institution designed to equip children with the basics of faith, character, knowledge and skills to become a good Muslim. The curriculum is

<sup>55</sup>Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya). hlm, 85-109



designed integrated, which is a combination of the National curriculum and the Internal curriculum. By taking care of licensing that is taking care of licensing at the Anak Shaleh elementary school office, the arrangement is carried out in September 2018.

c. Exploring and Assessing the Field

This stage was carried out to obtain a general picture of the state of the Child Salute. So that researchers are better prepared to go into the field and to assess the situation, situation, background and context so that it can be found with what researchers think.

d. Choosing and Utilizing informants

This stage the researcher chose an informant who was the person who was the Head of Administration at the Anak Shaleh Elementary School Malang. Then he used the informant to launch a research.

e. Prepare Research Equipment

At this stage the researcher prepares everything or needs that will be used in this study.

2. Field Stage

In this stage is divided into three parts, namely:

a. Understand the background of research and self-preparation.

This stage besides preparing themselves, researchers must understand the research setting so that they can determine the data collection model.

b. Entering the Field.

When they entered the field the researchers established a close relationship with the research subjects by using good language speech, being familiar and associating with them and still maintaining the ethical ethics and norms prevailing in the research field.

c. Take part and collect data.

In this stage the researcher records the data obtained in the field notes, both the data obtained from interviews, observations or witnessing the events themselves.

3. Data Analysis Stage

Data analysis is a stage of organizing and sorting data into patterns, categories and units of basic descriptions in order to facilitate in determining the theme and can formulate working hypotheses in accordance with the data. At this stage the data obtained from various sources, collected, classified and analyzed by constant comparison.<sup>56</sup>

4. Report Writing Stage

Report writing is the end result of a study, so that in this final stage researchers have an influence on the results of report writing. Writing reports in accordance with good writing procedures because they produce good quality of research results.

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<sup>56</sup>Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya). hlm, 103

So that the research procedures we do can be well organized and in accordance with the field and theoretical studies. And can be scheduled according to what will be passed in the research process.



## CHAPTER IV

### DATA EXPOSURE AND RESEARCH RESULTS

#### A. History of Anak Saleh Elementary School

In the 2005/2006 academic year the Anak Saleh Elementary School Foundation opened a primary school called the Anak Saleh Elementary School. The birth of the Anak Saleh Elementary School was motivated by several considerations, among others (1) the high need for quality Islamic-based elementary schools in Malang, (2) the limited capacity of favorite elementary schools in Malang, and (3) The advice from most parents / guardians of the Saleh Kindergarten students that the Anak Saleh Education Foundation establishes elementary schools as a continuation of kindergarten education. In addition, the master plan of the Anak Saleh Education Foundation has also projected a continuation of education levels in the Anak Saleh environment.

In the midst of extraordinary technological, cultural and social progress, it is not easy to develop schools that are Islamic in vision. The challenge to educate Muslim children is so great, given that the environmental influences that do not breathe Islam are also so extensive. Thus, to produce a pious and qualified Muslim child is needed a superior school with the support of a superior curriculum and learning strategy.

Anak Saleh Elementary School is designed to equip children with the basics of faith, morals, knowledge and skills to become a good Muslim. The

curriculum is designed integrated, which is a combination of the National Curriculum and Internal Curriculum. The National Curriculum as a reference for minimum competency standards, while the Internal Curriculum of the Anak Saleh Elementary School to provide added value in the form of Islamic values and communicating using English.

### B. Identity of Anak Saleh Elementary School

Name of School	: Anak Saleh Elementary School
NSS	: 102056104008
NPSN	: 20539410
School Address	
Street	: Arumba No. 31
Village	: Tunggulwulung
District	: Lowokwaru
City	: Malang
Number	: ( 0341 ) 487088
Year of Operation	: 2005
Land Status	: Owned Government / Ownership / Grant / Use Rights
Building	
Land Area (Land) Blank	: 10.000 M2 ( M X M )
Area of Sports	: 2.000 M2 ( M X M )



### **C. Vision, Mission and Purpose of Anak Saleh Elementary School.**

#### **1. School Vision.**

The realization of superior Islamic elementary schools that produce graduates who believe in, have an inspiration, have achievements, are cultured, and are devoted to religion, nation and family.

#### **2. School Mission.**

- a. Organizing quality Islamic Basic Education, based on Islamic values.
- b. Carrying out visionary Basic Education to give birth to elementary school graduates who master the basic foundation of communication in Indonesian, Arabic, and English as a basis for advancing themselves in the future.
- c. Realizing a conducive, innovative, healthy and Islamic learning environment.
- d. Realizing professional management and learning strategies.
- e. Achieve high achievements in the academic, non-academic and social fields.
- f. Embed children's love for art, culture and social-religious.
- g. Growing commitment to Islam, humanity, scholarship, nationality, and family.

### 3. School Objectives and School Targets:

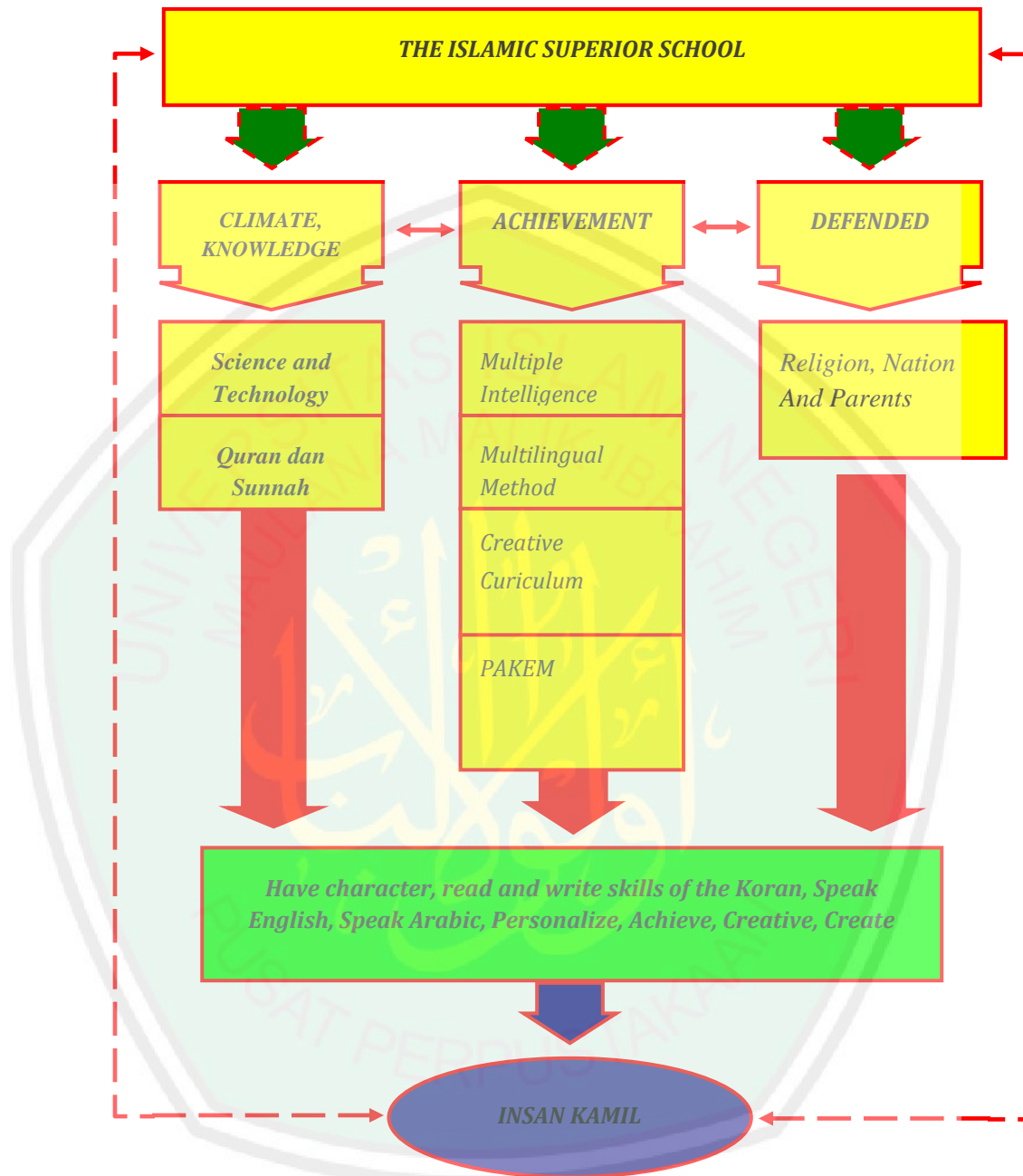
In accordance with the Vision and Mission of Anak Saleh Elementary School in Malang City, the objectives to be achieved are:

- a. Have good morals, which are based on adequate knowledge and skills about Islam.
- b. Having knowledge and skills to read and write the Qur'an and practice it in daily life.
- c. Having the ability to converse in English as a tool to communicate in everyday life and to continue to a higher level of education.
- d. Have adequate ability in writing scientific, fictional, and journalistic works that are appropriate for the child's development.
- e. Professional in one of the sports skills and or one branch of art, which is fostered from the talent that is owned continuously.
- f. Professional in information technology as a means of self-development.

While the target that must be achieved is :

- a. Excellent in worship
- b. Excellent in reading the Koran
- c. Excellent in English
- d. Excellent in reading and counting
- e. Excellent in Creativity
- f. Excellent in Information and Technology

#### 4. Learning Strategies and Targets



Picture 4.1 Learning Strategies and Targets

#### D. Curriculum and Superior Programss for Anak Saleh Elementary School

Anak Saleh Elementary School developed the concept of education throughout the day (*Full-day Educationn anf long life Education*, different from *Full-day School*). Children learn all day and throughout life. Meaning, children learn anywhere and anytime. The school is responsible for part of the child's learning period (at school, between 07-00 - 13.30), for formal study.<sup>57</sup>

Outside of formal study time at school, through coordination between school and parents, children learn at home and learn to socialize with the community. Parents are expected to support the direction of education developed in the School.

In child learning it is always conditioned joyffull learning, *active and effective lerning, inspiring teaching and learning*. The Anak Saleh Elementary School curriculum was developed with results and impacts that are expected to arise in students through a series of meaningful learning experiences. A high commitment to the formation of Muslim individuals who are intelligent, self-founded and superior. Intelligent intellectually, emotionally intelligent, spiritually intelligent and physically fit. KTSP (Curriculum Level of Education Unit) Anak Saleh Elementary School is an integration of the national curriculum, in the Agama Departement A curriculum and superior school curriculum. The contents of the Anak Saleh Elementary School curriculum contain a balanced content between aspects of

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<sup>57</sup> Dokumen Profil SD Anak Saleh “*Coffee morning 2018*” yang di dapatkan dari pihak sekolah

Islam, language, basic abilities, sports and art, as well as self-development and habituation.<sup>58</sup>

Anak Saleh Elementary School designed a superior programs namely:

1. Mastery of English as an introduction to daily teaching and learning activities.
2. Searching for talents and interests in the field of art and sports then fosters children's abilities according to their interests and talents, encouraging them to excel in their fields.
3. Learning is integrated with mosques and natural schools.
4. Fostering the values of 5 (Panca) pillars of the character of piety namely:
  - a. Social piety
  - b. Piety of Scholarship
  - c. Nationality piety
  - d. Natural piety
5. Development of Five Nature namely:
  - a. Spiritual Nature
  - b. Nature of Children
  - c. Nature of the Social Environment
  - d. Nature Social
  - e. Scientific Nature

<sup>58</sup> Buku Profil SD Anak Saleh “*Coffee morning 2018*” yang di dapatkan dari pihak sekolah



Saleh Children Elementary School devised a superior target to be achieved is:

1. Excellent in worship and Religion
2. Excellent in reading, writing and counting
3. Excellent in English
4. Excellent in Creativity
5. Excellence in Sport
6. Excellent in IT

Anak Saleh Elementary School has several habituation activities including:<sup>59</sup>

1. Congregational Prayers include: Dhuha Prayers, Dhuhr, Asar and Jumat
2. Silent Reading
3. Saving Day
4. Charity Friday
5. Read Asmaul Husna
6. Sing Indonesian Raya songs
7. Routine Ceremony Monday
8. PHBI and PHBN

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<sup>59</sup> Buku Profil SD Anak Saleh “*Coffee morning 2018*” yang di dapatkan dari pihak sekolah

## E. The state of students and teachers of Anak Saleh Malang.

### 1. Number of Students in the Last 3 (Three) Years.

Class	The number of students		
	2016 – 2017	2017 – 2018	2018 – 2019
I	131 Student	111 Student	111 Student
II	105 Student	128 Student	128 Student
III	110 Student	104 Student	104 Student
IV	94 Student	108 Student	108 Student
V	93 Student	95 Student	95 Student
VI	73 Student	92 Student	92 Student
<b>Total</b>	<b>606 Student</b>	<b>638 Student</b>	<b>638 Student</b>

Table 4.1  
Number of Students in the 3 last years

### 2. Data on Inclusion Students

No	Class	Kind of ABK	Ability Class Equivalents	IQ
1.	1	Low focus	Class I	-
2.	1	Slow Learner	TK A	-
3.	1	Low focus	Class I	-
4.	2	ADD	Class II	-
5.	2	Spektrum Autis	Class II	-
6.	3	Autis	Class I	-
7.	3	Cerdas Istimewa	Class III	130
8.	4	ADHD Cerdas Istimewa	Class III	120
9.	4	ADD	Class IV	-
10.	6	Slow learner	Class IV	-

Table 4.2  
Number of inclusion students

### 3. Number entourage Learning

Class I	:	4	Study Group
Class II	:	4	Study Group
Class III	:	5	Study Group
Class IV	:	4	Study Group
Class V	:	4	Study Group
Class VI	:	4	Study Group

### 4. Classroom Data

- a. Class I, 4 Room with conditions: Good
- b. Class II, 4 Room with conditions: Good
- c. Class III, 5 Room with conditions: Good
- d. Class IV, 4 Room with conditions: Good
- e. Class V, 4 Room with conditions: Good
- f. Class VI, 4 Room with conditions: Good

### 5. Other Building/Space Data:

- a. Classroom with conditions: Good
- b. Library with conditions: Good
- c. The Head Master Room with conditions: Good
- d. Teacher's Office Room with conditions: Good
- e. Washroom with conditions: Good
- f. Place of worship with conditions: Good

- g. Room UKS with conditions: Good
- h. Canteen with conditions: Good
- i. School Guard Room with conditions: Good
- j. Cooperative Room with conditions: Good
- k. Warehouse with conditions: Good
- l. Props Room with conditions: Good
- m. Hall Room with conditions: -

#### 6. Teacher Data

Number	Teacher Status	Level of education						
		SLT A	D 1	D 2	D 3	S 1	S 2	S 3
1	Permanent teacher	-	-	-	-	30	3	1
2	Non-permanent teacher	-	-	-	-	17	-	-
3	Help Teacher	-	-	-	-	-	-	-
<b>Total</b>		-	-	-	-	47	3	1

Table 4.3  
Teacher Data

#### 7. Rules of Anak Saleh Elementary School.

##### General

##### a. Obligations

All Anak Saleh elementary school are obliged:

1. Following all learning activities carried out by the school

2. Comply with all school regulations
3. Be polite and respectful towards school teachers, employees and guests.
4. Holding religious norms and decency in association between students both in intracurricular or extracurricular activities.
5. Maintain good relations with fellow students on the basis of mutual respect, respect, and help.
6. Maintain yourself from words and actions that can harm others.
7. Participating in maintaining and maintaining cleanliness, beauty, security, order and integrity of school buildings, furniture, parks, and all school facilities and infrastructure.
8. School uniform in accordance with what has been set.
9. Cut hair neatly (maintain hair neatness).
10. Submit a permit application if you do not go to school or leave school before class.
11. If the transfer of address both students and parents / guardians must notify the teacher or school administration
12. Empty the room during recess.
13. Follow all tests, examinations, or assessment of learning outcomes
14. Having and always carrying a monitoring book and assignments issued by Anak Saleh Elementary School

**b. Ban**

All Student in Anak Saleh elementary school are banned:



1. Bring hp, electronic goods, and other valuable items to school
2. Bring something that is not related to lessons in school
3. Wear excessive jewelry.
4. Buy food / drinks outside the school yard
5. Bring or read forbidden books
6. Bring sharp weapons
7. Fight inside and outside the school.
8. Get private lessons from the class teacher, the teacher at the class level and or the privatized subject matter teacher.

c. Sanctions

Every student who violates this order is subject to disciplinary action in the form of:

1. First verbal warning
2. The second written warning
3. The third warning of calling a parent
4. Returned to his parents

Particular

1. Use of Student Uniforms.

Uniform use of students:

Day	Kind of Uniform	Shoes	Socks
Monday - Tuesday	Complete red and white	Black	White

Wednesday	Green Muslim clothing	Free	Free
Thursday	Scout	Black	Black
Friday	Muslim batik clothing	Free	Free
Saturday	Muslim casual clothing	Free	Free

Tabel 4.4  
Uniform use of students

Note: Sportswear and swimwear are used according to the activity schedule

## 2. Presence

- a. Students present no later than 5 minutes before the entry bell is ringed.
- b. The entrance bell is ringed at 6:55 a.m., and students line up led by the class leader and accompanied by the teacher / teacher to carry out the activities on schedule.
- c. The class door closes at 7:15 a.m
- d. Students present before 7:15 a.m. (late) are allowed to enter the class by filling out an anecdotal book
- e. Students are one time late if more than 7:15 without reason being subject to sanctions in the form of donating books for one month's library
- f. Students who are late more than three times in one month without reason, fill in a statement known to parents and contribute at least 1 book for the library

### 3. Learning Activity

- a. During class hours students are not allowed to leave school, class / study group, and if there is an urgent need to ask permission from the teacher/teacher and or Headmaster.
- b. Every change in lesson hours of students is not permitted to leave the study group or be outside the class, unless there are learning activities guided by the teacher
- c. If there are empty hours because the teacher is not present or unable to attend, the class leader reports to the picket teacher to request an assignment.
- d. Use English at the time or outside of learning activities
- e. Follow the learning activities in an orderly and disciplined manner according to the rules that apply in each class.

### 4. Attendance

- a. Students who do not enter must ask permission with an official letter  
Request permission can be made by telephone before the license letter is followed the next day.
- b. If you do not go to school because of illness for less than three days, you must give a statement from your parents. If more than three days, must attach a doctor's certificate.
- c. Students who do not enter school one day without information are subject to educational sanctions contributing to library books one (1)

piece. Two days did not enter without information contributing (2) books and so on

- d. Students who leave school before leaving without permission are considered not present and subject to sanctions contributing to the library book one (1) piece

5. School completeness

- a. Every student must have equipment such as books, stationery, and the Qur'an that are placed in the classroom library for learning activities
- b. Every student must maintain school supplies neatly and cleanly
- c. Each student must bring a textbook according to his schedule
- d. Every student must bring footwear and put it in the school for prayer activities
- e. Students must bring cutlery and drinks stored in the school for prayer activities in congregation
- f. All school supplies are given an identity/name and class

6. Month infaq, savings, and charity boxes

- a. Infaq month is paid no later than the 10th of every month
- b. Payment to foundation financial officers in Saleh Elementary School Administration
- c. Bring a card and payment receipt

d. Fill out the charity box every Friday

g. Regarding parents

a. School notification to parents and messages from parents to school are written in the assignment book

b. Parents are expected to check and fill in the assignment book and book monitoring activities of students every day

c. Take and pick up according to a predetermined schedule

d. The delivery or pick up only reaches the school gate

e. Always dress modestly (recommended for Muslim dress for women)

f. The beggar picks up and doesn't change and when you pick up, tell the class teacher

g. Providing food ingredients for eating together on schedule

h. Take report cards after completing administration and finance

i. Always maintain the cleanliness of the school environment (disposing of garbage in its place and not smoking around the school yard).

j. To maintain cleanliness and orderliness of the school environment, please do not buy snacks or anything to the seller around the school yard

k. For birthday celebrations, please do not have a candle blowing event, and provide food that does not contain much MSG and junk food



## **F. Exposure to Research Data**

### **1. The Implementation of Every Day With Qur'an and Sunnah Programs**

In accordance with the vision and mission and the objectives of Anak Saleh Elementary School there are several aspects that will be achieved for students. So there are several programs to realize this goal. At Anak Saleh it combines many aspects, especially religious aspects. One form of programs that is being run in this school is the Everyday with Qur'an and Sunnah programs. This program is one of the excellent programs in Anak Saleh Elementary School.

As with the results of interviews with Deputy Principals for Academic Affairs.

Program ini diawali pada tahun 2005 dengan mengimplementasikan program tiap hari dengan mengaji, jadi mengaji ini rutin dilaksanakan tiap pagi dan itu diwajibkan, implementasi ini tidak hanya sekedar memahami kepada peserta didik tetapi lebih kepada pembiasaan, peserta didik awalnya sedikit dipaksa tetapi secara perlahan sehingga lama kelamaan mengaji ini menjadi kebiasaan oleh peserta didik, jadi apapun harinya setiap pagi diawali dengan mengaji, pada tahun 2005-2006 itu masih hanya mengaji biasa saja belum masuk program wajib, dengan masih menggunakan berbagai pergantian metode, seperti awal dulu qiraati, tilawati dan hingga saat ini menggunakan metode ummi, karena pada dasarnya metode ini sebagai pendukung, yang terpenting disini bagaimana ketercapaian anak-anak dalam every day with quran and sunnah,

sehingga harapannya nanti ketika anak-anak sudah lulus dari sini bisa menanamkan kebiasaan mengaji<sup>60</sup>.

Implementation of Everyday with the Qur'an and Sunnah is a method that is no longer applied. This program is not a program that was written and there is a special structure in its implementation. However, it is more focused on planting religious values through the Everyday with Qur'an and As-Sunnah programs by practicing in the daily activities of students. As for the form of the habituation programs at Anak Saleh Elementary School, namely the habitual activities at school and activities at home, for this activity at home is a form of follow-up activities given by the school / religious teacher / cleric which are then monitored and assessed by parents.

As the result of the interview with the mother Mrs Dara who is the parent of one of the students of Anak Saleh:

“kalau dirumah saya selalu mengingatkan anak saya untuk muroja'ah materi disekolah terkadang ia mau tapi terkadang susah untuk belajar, tergantung moodnya anak saya, tapi saya tetap menilai juga tanda tangan dibuku monitoring siswa setiap hari”<sup>61</sup>

The series of activities every day with Quran and Sunnah including; shake hands with the teacher, listen to the chanting of the Qur'an, read the prayer in class followed by the name of god, daily qoul / hadith / prayer-

<sup>60</sup> Pak Andre, Waka Kurikulum SD Anak Saleh Malang, Wawancara Pribadi 13 Desember 2018

<sup>61</sup> Ibu Dara, Orang tua siswa Denis kelas 1, Wawancara pribadi pada tanggal 7 Januari 2019

prayer reading with the MARSHA technique, carrying out flag ceremonies every Monday, performing Dhuha prayers every day (except Monday), Dhikr together with each prayer, reciting with the UMMI method (volumes 1-6 and the Qur'an) for 70 minutes, dhuhur prayer in congregation and Friday prayers in congregation and Cult in turns.

In carrying out the flag ceremony every Monday based on observations of researchers on Monday, January 7, 2019 that all teachers are involved in the implementation, each homeroom teacher arranges his students to line up neatly and follow directions from one of the teachers who line up in front. Children and all teachers are solemn in carrying out the ceremony, until it is finished.<sup>62</sup>

In the application of every day with quran and sunnah there is a programs called Morning activities which is a series of morning activities, as the results of interviews with Islamic coordinator Mr. Efendi;

Anak anak masuk mulai pukul 06.45 WIB, selanjutnya edukasi nasionalisme dengan penghormatan kepada bendera, salam kepada ustad-ustadzah masing masing dikelas, kemudian berdoa, dan dilanjutkan asmaul husna, setelah itu siswa melaksanakan sholat dhuha dengan imam yang bergantian dari siswa, dengan menggunakan 2 tempat, untuk kelas 1-5 menggunakan ruang kelas dan untuk kelas 6 menggunakan masjid. Untuk imamnya ada piket menjadi imam setiap sholat dhuha. Selanjutnya dzikir singkat dan doa setelah sholat dhuha yang dipimpin oleh siswa sendiri secara bergantian, setelah itu dilanjutkan dengan kultum (merupakan

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<sup>62</sup> Observasi oleh Peneliti di SD Anak Saleh pada tanggal 07 Januari 2019

program yang baru dilaksanakan di sd anak saleh ini) dengan durasi 7 menit, anak anak diajarkan untuk berani menyampaikan kebaikan, setiap kelas juga terdapat target untuk melafalkan secara bergantian yaitu berupa hadis atau qoul".<sup>63</sup>

In implementing of Everyday with Qur'an and As-Sunnah programs. There are many activities carried out by this school. Starting from weekly or monthly daily activities. All lead to the implementation of the Qur'an and Sunnah. From the above statement it can be seen that, not only Everyday with the Qur'an and Sunnah is not an activity, but a series of various religious activities that lead to the planting of values as well as the formation of student character in each day.

According Mrs Andre is a vice Leader of Curriculum;

Diantaranya ada sholat jumat wajib bagi laki-laki, dan program keputrian bagi perempuan, program ini dilaksanakan untuk memenuhi every day with quran and sunnah, jadi every day with quran and sunnah ini merupakan brandingnya dari sekolah ini, dan pelaksanaannya melalui program program keislaman.<sup>64</sup>

In the Implementation of Every Day with the Quran and Sunnah there is one more preferred activity, which is to recite the Ummi method, and it is hoped that after the children graduate from Anak Saleh Elementary School are able to memorize Juz 30 with a certificate from Ummi Foundation.

<sup>63</sup> Interviews with Islamic coordinator Mr. Efendi in 14 December 2018

<sup>64</sup> Pak Andre, Waka Kurikulum SD Anak Saleh Malang, Wawancara Pribadi 13 Desember 2018

As with the results of interviews with the vice lead of curriculum Mrs. Andre;

Kegiatan yang utama adalah mengaji, dengan standart ummi, untuk masing masing siswa memiliki target untuk bisa memasuki level level selanjutnya, untuk pengajarannya mengambil guru dari ummi fondation. Untuk guru pengajar menggunakan panduan ummi sebagai perencanaan sebelum mengajarkan ngaji kepada peserta didik, dan guru yang mengajar diambil guru yang sudah mengikuti sertifikasi ummi fondation, dan juga ada beberapa guru dari sekolah sini yang memang sudah berkompeten dan sudah pernah mengikuti sertifikasi, selain mengaji ada program tahfidz, untuk program ini disesuaikan dengan jenjang kelas, untuk kelas satu ada beberapa surat sampai kelas 6, selanjutnya juga ada muroja'ah, yang dilaksanakan sebelum peserta didik pulang, semua yang diajarkan ketika pagi maka disiang harinya dilaksanakan muroja'ah. Selanjutnya ada tingkatan lebih tinggi lagi, yaitu turjuman, program ini diikuti oleh peserta didik yang sudah mengikuti munaqosah ummi, artinya mereka sudah lulus dari mengaji ummi, juga mengikuti sertifikasi dari ummi fondation dan sudah wisuda dari metode ummi<sup>65</sup>.

As the form of distribution of UMMI volumes in the table below;<sup>66</sup>

CLASS	MATERIAL TO BE MEMORIZED
JILID 1	An-Naas, Al-Falaq, Al-Ikhlash, Al-Lahab
JILID 2	An-Nashr, Al-Kafirun, Al-Kautsar

<sup>65</sup> Pak Andre, Waka Kurikulum SD Anak Saleh Malang, Wawancara Pribadi 13 Desember 2018

<sup>66</sup> Susanto, Hadi. Dkk. *Materi Keislaman dan Ibadah Praktis Anak Saleh*, cetakan ke-3 (Malang:Tim Kesilaman SD Anak Saleh Malang) hal. 11



JILID 3	Al-Ma'un, Al-Quraisy, Al-Fiil
JILID 4	Al-Humazah, Al-'Ashr, At-Takatsur
JILID 5	Al-Qariah, Al-Aadiyat
JILID 6	Az-Zalزالah, Al-Bayyinah
Al-quran	Al-Qadr, Al-Alaq
Ghorib 1 (hal 1-14)	At-Tin, Al-Insyirah, Ad-Dhuha
Ghorib 2 (hal 15-28)	Al-Lail, Asy-Syams
Tajwid 1 (Hal 1-10)	Al-Balad, Al-Fajr
Tajwid 2 (hal 11-20)	Al-Ghaasyiyah, Al-A'la
Pengembangan 1	Ath-Thaariq, Al-Buruj, Al-Insyiqaq, Al-Muthaffifin, Al-Infithaar, At-Takwir, 'Abasa, An-Naziat, An-Naba'
Pengembangan 2	Yaa Siin, Pemeliharaan Hafalan Juz 30, Penambahan Haalan Juz 29

Tabel 4.5  
Tahfidz Jilid UMMI

In the implementation of studying the UMMI method there is also a distribution of the UMMI Malang Teaching Allocation in the table below;

<b>The division of teaching time for levels 1-7 (volumes 1 through 6 and Qur'an) = 70 minutes</b>	
5 ‘	Opening (Greetings, and Pray)
15 ‘	Tahfidz is on target
15 ‘	Classic (preferably with props)
30 ‘	Read or read Pure recitation (reciting while filling the achievement card according to the child's page)
5 ‘	Closing (Drill and Pray)
<b>The division of teaching time for levels 8-11 (Ghorib and Tajwid) = 70 minutes</b>	
5 ‘	Opening (Greeting, Praying)
15 ‘	Tahfidz is on target
20 ‘	Materi Ghorib (preferably with teaching aids and reading in Ghorib's book)
25 ‘	Tadarus Al quran (with the classical reading, see pure (reciting while filling in the achievement card of the Qur'an)
5 ‘	Closing (Drill and Praying)
<b>Distribution of teaching time for levels 12-14 (Tahfidz juz 29) = 70 minutes</b>	
5 ‘	Opening (Greeting, Praying)

45 ‘	Tahfidz on juz 29
15 ‘	Tadarus Al-Qur'an with the classical reading as pure (nurturing the recitation of the Qur'an tartil)
5 ‘	Closing (Drill and Praying)

Table 4.6

## Distribution of Allocation of Teaching UMMI Malang

There are many religious programs that have been running in this school. Every activity that exists is inseparable from the role of educators. In its implementation the teacher does take an active role in each of his activities. Especially in terms of monitoring and evaluating students. Not only through existing activities. But teaching in the classroom is also integrated with the Qur'an and Sunnah. So the teacher plays an important role in the realization of this programs.

As with the results of interviews with the vice lead of curriculum Mrs. Andre;

“Dalam sehari-hari bukan hanya wali kelas yang terlibat dalam penanaman nilai keagamaan. Namun juga semua guru baik agama maupun mata pelajaran umum yang mengintegrasikan materi yang ada, dengan nilai-nilai keagamaan”<sup>67</sup>

This shows that in the application of the teacher's role is important. For Habituating of value to students not only be done once or twice only, but many times let alone in their daily activities included in the learning process. In habituation to every day with quran and sunnah in Anak Saleh

<sup>67</sup> Pak Andre, Waka Kurikulum SD Anak Saleh Malang, Wawancara Pribadi 13 Desember 2018

elementary school use special methods namely MARSHA (Memorizing, Articulation and Sharing) .

As the results of interviews with Islamic coordinator Mr. Efendi;

Terdapat kegiatan untuk melafalkan secara bergantian yaitu berupa hadis atau qoul, dan penerapan hafalan dari hadis dan qoul ini menggunakan metode/symbol (MARSHA) dengan menggunakan icon dari kartun marsya karena ia merupakan anak yang aktif dan harapanya siswa bisa mudah mencontoh dan bisa cepat hafal, MARSHA ini merupakan singkatan dari Memorizing, Articulation and sharing, jadi siswa menghafalkan dengan gerakan isyarat, kemudian artikulasinya juga jelas, dilafalkan secara lantang dan sharing yaitu diisampaikan disebuah halaqoh kepada teman-temanya dikelas, seperti Laa Taghdob walakal jannah, jangan marah-marah bagimu surga, dan dampaknya sangat bagus bagi siswa<sup>68</sup>

Daily list of prayer/qoul in Anak Saleh Elementary School as in the table:<sup>69</sup>

Class	Semester	Material to be Memorized
1	I	Daily prayers; Asma'ul Husna 1, sleep, wake up, enter and exit the bathroom, before and after eating
	II	Asmaul husna 2, prayers of going in and out of

<sup>68</sup> Bpk Efendi, koordinator keislaman SD Anak Saleh Malang, Wawancara Pribadi 14 Desember 2018

<sup>69</sup> Susanto, Hadi. Dkk. *Materi Keislaman dan Ibadah Praktis Anak Saleh*, cetakan ke-3 (Malang:Tim Kesilaman SD Anak Saleh Malang) hal. 12

		the house, riding a vehicle, before and after study, praying a pious child, parents, kindness of the afterlife
2	I	Prayers of humming the Qur'an, kafaratul majlis, entering and leaving the mosque
	II	Prayers when wearing and removing clothes, when reflecting, shalawat nariyah
3	I	Prayers ask for thinking intelligence, verse kursi
	II	Prayers when sneezing, answers to people who hear sneezing, prayer replies people answer sneezing
4	I	Prayer when sick, visiting sick people, qunut prayer
	II	Read tarji, greetings when making a pilgrimage / passing the tomb
5	I	Prayer begs for salvation, begs for determination, sholawat Tibbil qulub
	II	Prayer when it rains and after the rain subsides, there is lightning, there are strong winds
6	I	Prayers begged for mercy and wisdom, asking for guidance from Allah
	II	Appealing for ideals, khusnul khotimah, sayyidul



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Table 4.7  
Prayers of Daily Activity

In addition to reading the daily prayers, there are also a series of practical worship as a form of every day with quran and sunnah, which includes duha prayer, Friday, fardlu prayer and sunnah prayer, as in the table below;<sup>70</sup>

Class	Semester	Material to be Memorized
1	I	Niat Wudlu, Prayer Sesudah Wudlu, Dan Niat-Niat Sholat Fardlu
	II	Bacaan Dan Praktek Sholat
2	I	Adzan Dan Jawaban, Prayer Ba'da Adzan, Iqomah, Dzikir Ba'da Shalat
	II	Niat Sholat Sunnah (Rawatib Dan Dhuha), Dan Prayer Sholat Dhuha
3	I	Niat Sholat Tarawih Dan Witir, Dzikir Ba'da Tarawih Dan Witir
	II	Niat Sholat Idain ('Idul Fitri Dan Idul Adha) Dan Praktek Sholat 'Idain
4	I	Bacaan Bilal Jumat
	II	Niat Dan Bacaan Sholat Jenazah, Praktik Sholat

<sup>70</sup> Susanto, Hadi. Dkk. *Materi Keislaman dan Ibadah Praktis Anak Saleh*, cetakan ke-3 (Malang:Tim Kesilaman SD Anak Saleh Malang) hal. 13

		Jenazah, Dan Tahlil
5	I	Niat Dan Tata Cara Tayamum, Dan Sholat Jama' (Taqdim Dan Ta'khir)
	II	Niat Dan Praktik Sholat Qoshor, Dan Shalat Di Atas Kendaraan
6	I	Niat Dan Prayer Sholat Sunnah Hajat Dan Tasbih, Dan Praktik Sholat Sunnah Hajat Dan Tasbih
	II	Sujud Sahwi, Sujud Syukur, Dan Sujud Tilawah

Table 4.8  
Practical Worship

In addition to the programs devoted to Anak Saleh elementary school students, also makes special programss for parents of student guardians, with the hope that there is a good relationship between the components of students, teachers and parents..

As with the results of interviews with the vice lead of curriculum Mrs. Andre;

Untuk orang tua siswa juga terdapat program khusus dari sekolah yaitu pengajian orang tua dengan 2x dalam satu minggu pada hari Rabu dan Jumat pukul 09.00 WIB, kegiatan mengaji tentang fiqih dan mengaji metode ummi selain mengaji metode ummi juga terdapat kajian rutin pada hari sabtu ganjil (satu bulan 2x) yang diasuh langsung oleh Habib Ali Akbar, yang mengkaji salah satu kitab Hasyim Asy'ari, di SD Anak saleh, dengan harapan dari

adanya kegiatan tersebut dapat menyeimbangkan peran serta dari siswa, orang tua dan guru<sup>71</sup>

From the programs, it can be seen that every day with the Quran and Sunnah is supported by various components both from the teacher, students also include the role of parents, there is a good balance between components.

## 2. Evaluation of the Every Day With Quran and Sunnah Programs

In the theory of compulsory evaluation management is carried out after the activity is carried out of course to find out success, the advantages and disadvantages of this activity is that an evaluation or control is absolutely necessary at the managerial level. In evaluating the programs every day with quran and sunnah at Anak Saleh Elementary School Malang there is also a book form to evaluate each student's activities.

As with the results of interviews with the vice lead of curriculum Mrs. Andre;

Terdapat buku prestasi untuk mengaji metode ummi dan buku monitoring untuk kegiatan sehari hari seperti ibadah praktis (prayer harian, sholat jumat berjamaah, sholat dhuha, dan sholat subuh, asar, duhur, magrib dan isya') buku ini akan dinilai oleh ustad/ustadzah masing masing kelas dan juga Orang tua melakukan penilaian lebih intens dari buku prestasi dan monitoring book, dalam dua buku itu terdapat keharusan siswa

<sup>71</sup> Bpk Andre, Waka Kurikulum SD Anak Saleh Malang, Wawancara Pribadi 13 Desember 2018

untuk meminta paraf orang, sehingga orang tua terlibat aktif dalam membiasakan juga mengevaluasi dari every day with quran and sunnah. Peran orang tua disini menjadi sangat penting karena keluarga adalah madrasatul ula untuk menanamkan kebiasaan yang terpuji<sup>72</sup>.

In conducting evaluations every day with the Quran and Sunnah not only teachers are involved but also there are students who are selected as teams who will become trainers and evaluate each of their themes.

As with the results of interviews with the vice lead of curriculum Mrs. Andre.

Adanya tim teladan yang dipilih dari kelas 6 (TTM) Tim Teladan Masjid yang akan menjadi teladan dan motivator bagi 5 teman yang lainnya, selain menjadi teladan juga memonitoring aktifitas dari teman-temannya, satu orang membawahi 5 orang temanya yang menilai mulai dari perilaku dan aktifitas dimasjid dengan satu lembar kertas yang terdapat point- point penilaian yang kemudian diserahkan kepada wali kelas masing masing sebagai bentuk evaluasi siswa<sup>73</sup>

In evaluating the programs every day with Quran and Sunnah the school also held a meeting with the guardian of students to find out the extent to which the programs was familiarized at home.

<sup>72</sup> Pak Andre, Waka Kurikulum SD Anak Saleh Malang, Wawancara Pribadi 13 Desember 2018

<sup>73</sup> Pak Andre, Waka Kurikulum SD Anak Saleh Malang, Wawancara Pribadi 13 Desember 2018

As with the results of interviews with the vice lead of curriculum Mrs. Andre;

Selain itu dalam satu bulan sekali ada yang namanya pertemuan komite, yang membahas sekolah juga program-program yang dilaksanakan oleh siswa, mengenai mengaji metode ummi bagaimana kelanjutannya, semua aspirasi dari orang tua siswa disampaikan dalam rapat komite tersebut.<sup>74</sup>

The evaluation of the programs every day with quran and sunnah is also intended for teacher teacher programss every day with quran and sunnah, in which the Islamic coordinator supervises two sub-coordinators, namely studying the ummi and kemasjidan methods, each evaluating in their field.

As with the results of interviews with the vice lead of curriculum Mrs. Andre;

Untuk evaluasi dari program ini, terdapat koordinator keislaman, dan dibawah koordinator keislaman terdapat dua sub koordinator, koordinator mengaji dan kegiatan masjid, dan untuk koordinator mengaji ini melaksanakan pembinaan pada program mengaji termasuk dengan gurunya, untuk koordinator kemasjidan hanya mengurus kegiatan-kegiatan dimasjid, seperti pengajian, worksop cara bersuci dengan benar, untuk guru terdapat program mengaji sendiri, untuk yang sudah mengajar metode ummi ada latihan

<sup>74</sup> Bpk Efendi, koordinator keislaman SD Anak Saleh Malang, Wawancara Pribadi 14 Desember 2018



latihan tentang bagaimana cara mengajar ngaji yang baik. Jadi evaluasi antara siswa dan guru bisa seimbang. Untuk guru yang sudah lancar mengaji akan mengikuti munaqosah dan bisa mengikuti sertifikasi mengaji metode ummi, jika sudah mengikuti sertifikasi dan dinyatakan mampu dengan metode ummi maka guru tersebut bisa langsung masuk sebagai pengajar ngaji metode ummi.<sup>75</sup>

Implementing in the activities of students every day, through monitoring of the teacher's mother and also parents. Become a model for applying the Everyday with Qur'an and As-Sunnah methods in Anak Saleh Elementary School which has been running and evaluated several times. So that every year experience improvements. This shows that this school is very wide open with suggestions or messages on any programs that has been running in this school.

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<sup>75</sup> Pak Andre, Waka Kurikulum SD Anak Saleh Malang, Wawancara Pribadi 13 Desember 2018

## CHAPTER V

### DISCUSSION OF RESEARCH RESULTS

This section will discuss the description that links or dialogues the research findings with the existing theoretical basis in accordance with the title, namely the implementation of the programs every day with quran and sunnah in Anak Saleh Elementary School Malang. The discussion in this section will focus on two things that are the focus of this research, namely; (1) The Implementation Programs Everyday with Qur'an and Sunnah in Anak Saleh Elementary School Malang, (2) Evaluation of Implementation Everyday with Qur'an and Sunnah in Anak Saleh Elementary School Malang.

#### **A. The Implementation of Every Day With Quran And Sunnah Programs in Anak Saleh Elementary School Malang**

Everyday with the Qur'an and As-Sunnah is a method that began in 2005/2006 This programs is not a written programs and there is a special structure in its implementation. But it is more focused on habituating religious values through the Everyday with Qur'an and As-Sunnah programs by practicing in the daily activities of students which later becomes the culture at Anak Saleh Elementary School Malang as Muhaimin said:<sup>76</sup> that Culture are terms that come from the discipline of social anthropology. In the world of cultural education it can be used as one of the transmissions of knowledge, because actually what is covered in

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<sup>76</sup> Muhaimin, *Paradigma Pendidikan Islam* (Bandung, Rosdakarya, 2001), hlm. 294

culture is very broad. Culture is like software that is in the human brain, which guides perception, identifies what is seen, directs focus on things, and avoids others.

with the aim of forming the moral character of students graduating from Anak Saleh Elementary School Malang, as stated in the vision of Anak Saleh The realization of superior Islamic elementary schools that produce graduates who have faith, creation, achievement, culture, and devotion to religion, nation and family.

The programs of every day with Quran and Sunnah is one of the pre-eminent programss of Anak Saleh Elementary School Malang with the aim that students can familiarize themselves with good behavior, be able to produce graduates who believe and devote to the Almighty God, can recite correctly that is by the UMMI method according to there is a school and is able to familiarize fardu worship and sunnah both at school and at home and is Islamic in accordance with; Law Number 20 of 2003 concerning the National Education System (UUSPN) Chapter II article 3 states that national education functions to develop capabilities and establish dignified national character and civilization in order to educate the nation's life, aiming at developing potential students to become believers and fear God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen.<sup>77</sup>

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<sup>77</sup> Departemen Agama RI, *Memahami Paradigma Baru Pendidikan Nasional dalam Undang-Undang Sisdiknas*, (Depag RI: Dirjen Kelembagaan Agama Islam, 2003), h.37

In the implementation of Every Day with the Quran divided into several activities including; a series of morning activities, studying the methods of UMMI.

#### 1. Morning activities

Is a series of morning activities at the beginning before children carry out the teaching and learning process, is a children enter at 06.45 by marching and cultivating greetings to the teacher's mother who stands by in front of the school and in front of the class to welcome students and direct students to get used to reading the prayer before entering the class, before the bell rang, there was an activity listening to the chanting of the Quran which was sounded in the center of the voice by the teacher of the pious child, after all entered the class, the teacher entered the room by giving greetings and answered by students.

After that, it was continued with the reading of the name of the Prophet, after completing the ceremony of honor to the red and white flag every Monday, all students lined up neatly and all the teachers attended the ceremony, after all students returned to their respective classes to take part in the next.

#### 2. Review the UMMI Method

This activity is carried out after students read the name of the Prophet together in each class, which is to read the standard UMMI,

for each student has a target to be able to enter the next level, starting from JILID 1-6, Ghorib 1 and 2 classes, Tajwid 1 and 2 classes, and development 1 and 2 with each target memorizing letters juz 30-29.

This Ummi reciting method uses the direct guidance basis of UMMI Foundation, in which there are seven basic UMMI programss which are the main basis applied in shaping the Qurani generation through the Qur'anic learning process with the UMMI method. In addition, this programs also helps school institutions and teachers to improve the management and learning of the Qur'an that is effective, easy and fun and touches the heart.

The seven basic Ummi programss include:<sup>78</sup>

1. Tashih Al-Quran Readings

The programs is intended to map the Qur'anic teacher's quality standards or Qur'anic teacher candidates, as well as to ensure the reading of the Qur'anic teacher/prospective Qur'anic teacher who will teach the UMMI method is good and the tartil.

2. Tahsin

This programs is carried out in order to foster readings and attitudes of the teachers/prospective Al-Qur'an teachers until the Al-Qur'an reading is good/tartil. Those who have graduated and have the right to take the Qur'anic Ummi Method teacher certification.

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<sup>78</sup> Dilihat pada <https://ummifoundation.org/detailpost/7-program-dasar-metode-ummi> pada tanggal 18 Januari 2019, pukul 07:11 WIB



### 3. Al-Quran Teacher Certification

The programs was held for 3 days in order to deliver methodology on how to teach the Qur'an Ummi Method, organize and manage Qur'anic learning with the Ummi Method. Teachers who pass the Qur'anic teacher certification will get a certificate/certificate as a teacher of the Ummi Qur'an.

### 4. Coaching

It is a mentoring and coaching programs for the quality of the teaching of the Qur'an in schools and institutions that implement the Ummi system so that they can realize the achievement targets of quality assurance for students.

### 5. Supervision (Ensuring and maintaining quality of ummi systems applied in the institution)

It is a programs of assessing and monitoring the quality of the implementation of Qur'anic teaching in schools and institutions that implement the Ummi system which aims to provide accreditation for the institution.

Evaluation activities include:

- a. Number of certified teachers
- b. Implementation of teaching and learning in the classroom
- c. Standard student learning outcomes
- d. The number of effective days of the Qur'an (HEQ)
- e. Ratio of teachers and students

- f. Teaching management/administration
- g. Implementation of teacher training and evaluating the quality of learning.

6. Munaqasyah (Quality external control/final outcome evaluation by Ummi Foundation)

Is a student/santri ability assessment programs at the end of learning to determine graduation.

The material tested includes:

- a. Fashohah dan Tartil Al Qur'an (juz 1-30) .
- b. Read Ghorib and his comments.
- c. Theory of Tajweed Science and describes the reading laws
- d. Memorizing from Al-A'la's letter to An Naas's letter

Munaqasah includes the Al-Qur'an reading and Tahfidz (memorizing) Al-Qur'an, both juz 30, 29, 28, 27, and in juz 1 - 5.

7. Peace and Faith

The event which aims to test the public as a form of accountability and gratitude, is packaged elegantly, simply and involves all stakeholders as well as a direct and real report on the quality of the learning outcomes of the Qur'an.

To parents of santri/community guardians. Events include:

- a. Demo of the ability to read and memorize the Qur'an
- b. Test public the ability to read, memorize, read ghorib and basic tajwid

- c. Test from Koran experts from the Ummi Team with a specific scope of material

The seven foundations above are used as the basis of the cleric/usadzah to carry out teaching to study the UMMI method at Anak Saleh Elementary School. Reviewing the UMMI method implemented at Anak Saleh uses a 70-minute time allocation for each class. By taking Ustadz and Ustadzah from UMMI foundation.

Ustadz/ustadzah uses ummi guidance as preparation before teaching Koran to students, and teachers / religious teachers who teach are taken from those who have followed the UMMI foundation certification. and there are also some teachers from schools here who are already competent and have already taken certification, besides studying there is a tahfidz programs, for this programs it is adjusted to the level of the class, for the first class there are several letters up to grade 6, then there is also the muroja'ah, which is carried out before the students go home, all of which are taught in the morning, then in the afternoon muroja'ah.

In one class there is a variety of volumes, there are those that are easy to memorize, some are still below, so in one class there are several different volumes and how to classify them with placement tests to find out how far the ability of children to enter Anak Saleh Elementary School. And every semester there is a test to determine the volume increase, for students with a category that has a little difficulty memorizing the children at the drill, it is more strengthened to take the next test, and for the volume

increase test to be carried out after 7-10 have been submitted to the testing team.

Furthermore there are even higher levels, namely turjuman, this programs is followed by students who have followed munaqosah ummi, meaning that they have graduated from ummi, also have certification from the ummi foundation and have graduated from the ummi method. Based on the observations of researchers that studying the UMMI method applied by Ustad/ustadzah from UMMI Foundation was able to touch the hearts of students, and in the process of implementing it was very pleasant. And all students are able to focus on one direction, namely in the explanation of cleric/religious teacher, because the implementation uses a display that is directly guided and imitated by students so that all attention can be focused on teacher in class.

And the implementation of Every Day with the sunnah divided into several activities including; Daily prayers, practical worship.

1. Daily prayers

Each class also has a target to recite daily prayers in the form of a hadith or qoul according to the target in each class, namely:

- a. Class 1

Semester I memorized Asma'ul husna 1, want to sleep prayer, wake up, enter and exit the bathroom, before and after meals.

Semester II memorizes Asmaul Husna 2, come in and out of the house prayer, riding in a vehicle, before and after study, a pious child prayer, parents prayer, kindness of the afterlife.

b. Class 2

Semester I memorizes the humming the Qur'an prayer, kafaratul majlis, entering and leaving the mosque.

Semester II memorized about prayer when wearing and removing clothes, when reflecting, shalawat nariyah.

c. Class 3

Semester I memorize about ask for intelligence prayer , Ayat Kursi.

Semester II memorize the sneezing prayer, the answer of the person who heard sneezing, if someone replies sneezing.

d. Class 4

Semester I memorizes prayer when sick, visits sick people, qunut prayer.

Semester II memorization Read tarji ', greetings when pilgrimage / past the tomb

e. Class 5

Semester I memorized Prayer begging for salvation, asking for courage, praying for the qulub

Semester II memorizes Prayers when it rains and after the rain subsides, there is lightning, there are strong winds.



f. Class 6

Semester I memorizes Prayers, asking for grace and wisdom, asking for guidance from Allah.

Semester II memorizes prayer Praying to be granted ideals, khusnul khotimah, sayyidul istighfardan.

In applying the memorization of the hadith and qoul it uses a method/symbol (MARSHA) by using the icon of the marching cartoon because it is an active child and hopes students can easily imitate and be able to quickly memorize, MARSHA this stands for memorizing, articulation and sharing, so students memorize with gesture, then the articulation is also clear, pronounced aloud and sharing, which is conveyed in a halaqoh to their classmates, such as Laa Taghdob, walakal Jannah, don't be angry for you heaven, and the impact is very good for students.

2. Practical Worship

The forms of practical worship carried out at Anak Saleh Elementary School include prayer in congregation, with priests taking turns from students, using 2 places, for grades 1-5 using classrooms and for class 6 using mosques. For the priest there is a picket to be a priest for every Dhuha prayer. Furthermore, short dhikr and prayer after the Dhuha prayer are led by the students themselves in turn, after that proceed with cult (a new programs implemented in this pious child) with a duration of 7 minutes, children are taught to dare to convey goodness, in addition to Dhuha prayers also midnight prayers in congregation, Friday prayers in

congregation, and some other sunnah prayers (rawatib prayer) , witr, Eid al-Fitr, Eid al-Adha, corpse, hajat, qoshor, tasbih, jama 'ta'dim and ta'khir) besides also performing prostrations of thanksgiving, sahwī, tilawah, all praktis worship is summarized in a series of activities which have a target in isolation- each class.

For the target of achieving each class among them:

b. Class 1

The first semester of the material taught included: the intention of ablution, after prayer for ablution, and the intentions of prayer fardlu.

Second semester, includes reading and practice prayer.

c. Class 2

First semester, includes adhan and answers, prayer after the call to prayer, iqomah, dhikr after prayer.

Second semester, includes the intention of the sunnah prayer (rawatib and dhuha), and the dhuha prayer.

d. Class 3

First semester, includes the intention of tarawih and witr prayers, dzikir after tarawih and witr.

Second semester, including the intention of idain prayer ('Eid al-Fitr and Eid al-Adha) and the practice of prayer at Idain.

e. Class 4

First semester, includes Friday bilal readings.

The second semester includes intentions and recitations for prayer services, the practice of prayer services, and tahlil.

f. Class 5

First semester, includes the intentions and procedures for tayamum, and jama prayer (taqdim and ta'khir).

The second semester includes the intention and practice of qoshor prayer, and prayer on the vehicle.

g. Class 6

The first semester includes the intentions and prayers of sunnah prayers and prayer Tasbih, and the practice of sunnah prayers and prayer hajat.

The second semester includes sujud sahwi, prostration of thanksgiving, and prostration of recitation.

All the above religious activities are a series of implementation for every day with quran and sunnah at Anak Saleh Elementary School which cover the fields of unity, faith and Islam as Zuhairini said; that The religious activity programs material can cover a broad scope in the whole body of Islamic teachings in its outline, the material of religious activities in the school can be divided into three main areas, namely faith (tawhid), Islam (syaria'ah) and ihsan (morals).<sup>79</sup>

In addition to the above activities there are also special activities for student guardians, namely; parent study with 2x in one week on

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<sup>79</sup>Zuhairini, *Metodik Khusus Pendidikan Islam*, (Surabaya: Usaha nasional, 1983), hal. 58

Wednesday and Friday at 09.00 WIB, Koranic activities about jurisprudence and reciting the ummi method in addition to studying the ummi method, there are also regular studies on odd Saturdays (one month 2x) which are taken care of directly by Habib Ali Akbar, who studied one of the books of Hasyim Asy'ari, in elementary school pious children, with the hope of the existence of these activities can balance the participation of students, parents and teachers.

**b. The Evaluation of Every Day with Al-quran and Sunah Programs.**

One important component in the management of school activities after implementation is evaluation activities. Evaluation is a series of activities to monitor the process of implementing the programs every day with quran and sunnah. The focus of the evaluation activities is on the suitability of the implementation process of the programs every day with Quran and Sunnah to determine the extent of the effectiveness of activities based on achieving the specified objectives. The evaluation results are used as a benchmark to perfect the implementation process every day with the Quran and the next sunnah.

This evaluation step is very important to do as a controller in Anak Saleh Malang Elementary School Malang. There are several forms of evaluation of activities that are directly related to the implementation of activities every day with Quran and Sunnah including:

**1. Student Activity Monitoring Book.**

This monitoring book contains various forms of rules relating to rights and obligations. In it there is a series of Anak Saleh Elementary School Rules, ranging from obligations, prohibitions, sanctions, uniform usage provisions, attendance, learning activities, attendance, school supplies and rules for parents. Book monitoring student activities which is one part of performance appraisal “Performance Assesment”, which consists of 3 parts, namely: (1) worship activities in schools, which include every day with quran and sunnah activities, such as dhuha prayers, friday, midnight prayers and this by the school's teacher/teacher then must be signed by parents of students (2) Worship activities at home, which are assessed by parents of students, (3) Active in habituation at home and at school, which is about prayer prayer daily, how students behave well, what letters have been memorized, and preparation before learning, learning process and development of social attitudes.

Apart from the above purposes, there are also several uses for this book: (1) as a tool to habituate responsible attitude, (2) as a tool to habituate yourself to worship, (3) as a tool to monitor the development of learning and achievement of students, (4) as a tool of reciprocal communication between students, parents, and teachers (school).<sup>80</sup>

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<sup>80</sup> Buku Monitoring Aktivitas Peserta didik SD Anak Saleh Malang, yang didapat dari sekolah pada hari senin, 07 Januari 2019



The role of parents here is very important because the family is the first education to instill commendable habits.

## 2. Student Achievement Cards.

This student achievement card is used to evaluate the activities of studying UMMI of Anak Saleh elementary school students, each student gets this achievement book starting from JILID 1-6, Ghorib Class 1 and 2, Tajweed class 1 and 2 and tahfidz juz 29 and Al-Qur'an class. this card is assessed every day by the teacher every time the process of studying UMMI is completed, which contains the extent to which the letters/verses of the Qur'an are memorized by students. This card is also carried every day by students every time they want to begin the recitation of the card, collected and redistributed after completion of the Koran to take home and parents are required to listen and muroja'ah and signatures on the material given at school.

## 3. Committee meeting

In addition to the existence of a monitoring book and Anak Saleh card, there is also a committee meeting once a month, which discusses schools as well as programss implemented by students, regarding studying the ummi method how it goes, all aspirations from parents of students were delivered at the committee meeting. In addition, the homeroom teacher also calls on parents, one by one periodically to discuss the results of his guardian's behavior, and the obstacles faced by each child.

#### 4. TTM (Tim Teladan Masjid)

There is an exemplary team chosen from class 6 (TTM) Tim Teladan Masjid which will be a role model and motivator for the other 5 friends, in addition to being an example also monitoring activities from their friends, one person in charge of 5 people who assessed the behavior starting from the behavior and activities in the mosque with one sheet of paper that contained assessment points which were then handed over to each homeroom as a form of student evaluation.

#### 5. Evaluation for elementary school teachers of pious children by following the teaching of the UMMI method to get certification from UMMI Foundation.

For the evaluation of this programs, there is an Islamic coordinator, and under the Islamic coordinator there are two sub-coordinators, a study coordinator and mosque activities, and for the Koran coordinator to carry out guidance on the Koran programs including the teacher, for the mosque coordinator only takes care of the activities in the mosque, such as recitation, the workshop on how to purify properly, for the teacher there is a self-study programs, for those who have taught the ummi method there is an exercise exercise on how to do good Koran learning. So evaluations between students and teachers can be balanced. For teachers who have been fluently studying, they will follow the Munaqosah and can take the certification of studying the Ummi method, if they have taken certification and are declared capable of using the

Ummi method then the teacher can immediately enter as a teacher of ummi method.



## CHAPTER VI

### CLOSING

#### A. Conclusion

- Based on the findings of the research presented in the previous discussion related to the implementation of every day with quran and sunnah in Anak Saleh Elementary School Malang, we can conclude that Everyday with Qur'an and As-Sunnah is an activity that focuses on habituating religious values and practicing in the daily activities of students which later became a culture at Anak Saleh Elementary School Malang, which is a form of superior programs Anak Saleh with the aim of students able to familiarize good behavior, able to produce graduates who are faithful and devoted to the Almighty God
- In the implementation of Every Day with the Quran and Sunnah divided into several activities including; (1) Morning activities, (2) Review the UMMI Method (3) Daily prayers, (4) Practical Worship
- While the evaluation form of the programs every day with quran and sunnah which is carried out as a controller in Anak Saleh Elementary School Malang, there are several forms of evaluation of activities that are directly related to the implementation of activities every day with quran and sunnah including: (1) The existence of a Monitoring book the activities of students, (2) Student Achievement Card, (3) TTM (Tim Teladan Masjid), (4) Evaluation for Anak Saleh elementary school teachers of pious children by following the teaching of the UMMI method to get certification from UMMI Foundation.

## B. Suggestions

By analyzing the results of research on the implementation of Every day with quran and sunnah in Anak Saleh Elementary School Malang researchers give suggestions to be taken into consideration in building educational institutions that are suitable for national education goals and can achieve the vision and mission of the institution properly. These suggestions include to:

### 1. Principal of Anak Saleh Elementary School

From the results of this study there are many series of Islamic activities every day with Quran and Sunnah at Anak Saleh Elementary School Malang starting from for students as well as teachers and parents of students and has been well implemented in managerial terms as well as the existence of adequate supporting devices in the success of this programs. Therefore, the researcher hopes that the principal as the holder of the control of the output quality of Anak Saleh Elementary School Malang to continue the ever day with quran and sunnah in the learning process, continue to explore and innovate for the advancement of the future programs, so that the seeds will be produced as the successor of the Indonesian nation, of course with strong faith.

### 2. Elementary school teacher/ustadzah UMMI.

The noble task carried out will be a beautiful and very historic memory for students, every action will be emulated, because the teacher is the figure/role model of students, keep doing the best, and hope in teaching is always good in kindness, and always patient in educating and directing on kindness activities. Also must be able to look good and neat so that they can be emulated by students



and hopefully always be given convenience and patience in the process of transfer of knowledge to students and hopefully get blessing and be glorified in the world and end later.

### 3. School Committee

The success of an education certainly cannot be separated from the role and contribution of the school committee, starting from the availability of adequate facilities and also having to be oriented to the better, and hopes that the role of the committee will be increased to achieve educational institutions that produce Islamic graduates who are suitable for educational purposes national.

### 4. Islamic Coordinator

The Islamic coordinator in the school is a very decisive task and mandate in displaying the performance of the madrasa which has superiority every day with the Quran and Sunnah as distinctive characteristics from other schools. Religious impressions and having better skills from school in the aspect of amaliyah attitudes about Islamic religion must be cultivated in schools, starting from activities before entering class until the learning process ends, continue to innovate and for programss that are still newly implemented such as the Exemplary Mosque Team to continue to be developed to all levels of the class and be able to collaborate with other fields to become a supporter of the success of building an Islamic school atmosphere.

### 5. Students

To Anak Saleh Elementary School students to always be grateful to be able to be in a good educational institution, with Islamic nuances and the existence of

school teachers and teacher from UMMI Foundation who are certainly very proficient in reading the Qur'an, hope that Elementary School students can emulate the nature of teacher teachers there and always eager to realize the ideals of each.

#### 6. Other researchers

In order to be able to conduct an in-depth and comprehensive study of the implementation of the programs every day with the Quran and Sunnah in the school. As the end of this thesis, researchers want to reveal to those interested in the programs every day with Quran and Sunnah that the success of the programs is determined by good management and good contribution to all components of education, from teachers, students and parents.

The biggest hope of the school is that children of children graduate from this school can recite and memorize juz 30 and are able to familiarize religious culture every day with quran and sunnah, The teacher expects the students to have religious habits, religious culture does not stop at school but can when they graduate children can apply Islamic habits, at a minimum QE children memorize juz 30 and are certified, because in this era all of them need certificates, so besides the Koran well also certified.

At the end of the article, hopefully it can provide the best contribution to the nation, state and religion, especially for educators and prospective educators, educational staff, institutional managers and students in cultivating every day with the quran and sunnah both within the school and outside the school.

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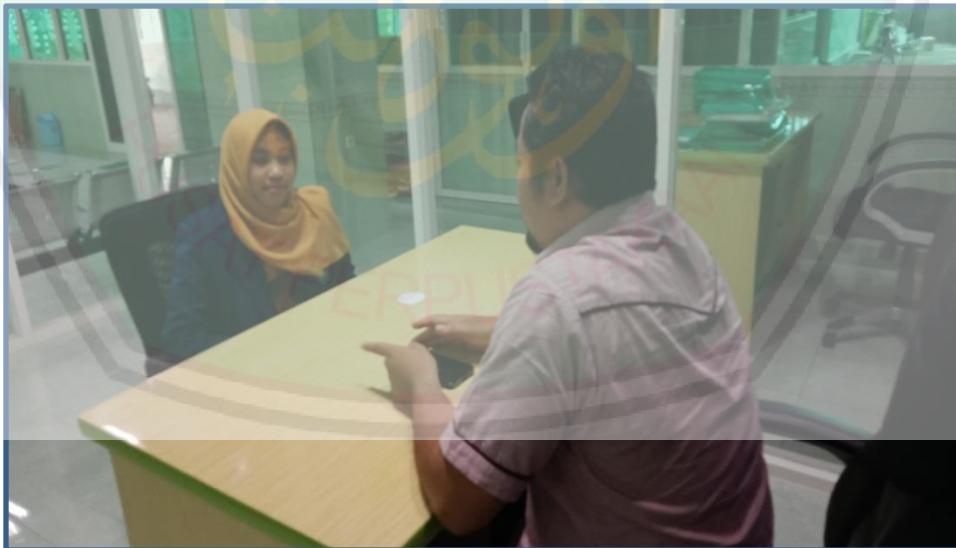
**Attachment 1**

Research Documentation

Anak Saleh Elementary school picture looks



Interview with Deputy Head of School Curriculum Field Mr Andreas Setiyono, S.Kom on December 13, 2018.





After an interview with Mr. Andreas Waka Academic and Mr. Ichsan Wibowo

Student Assistance on December 13, 2018



Interview with Islamic coordinator, Mr. Achmad Efendi, S. Hum on December 14,

2018



The joint photo after the interview was completed with Mr. Efendi as the Islamic coordinator and Mr. Ruchan



The activity of listening to the verses of the Qur'an is sounded in the center of the sound before the entrance bell rings



Pictures of children shaking hands with teachers in front of class when the entrance bell rings





Monday routine ceremonies in the field of Anak Saleh Elementary School



Picture of interview with mother of mother as guardian of student in class 1



Pictures of students' activities before learning to read the daily prayers and daily prayers



Pictures of children in the class study the UMMI method with ustadzah Rossi from UMMI Foundation



Interview with ustadzah rossi who holds volume 6



Moto images, five characters and 10 k in the class





Achievement card images students study the UMMI method



Picture of the UMMI method guidebook



Practical worship book images and student activity monitoring books





## Attachment 2

### Interview result

#### 1st Resource Data

Name : Mr Andreas Setiyono, S. Kom  
Position : Waka Kurikulum SD Anak Saleh Malang  
No phone : 085100090165  
Interview Date : 13 December 2018

No	Pertanyaan	Jawaban Narasumber
1.	Assalamualaikum pak mohon maaf, saya atas nama Erlina mahasiswa PAI semester 8 yang mengambil penelitian di SD ini terkait, penerapan program every day with quran and sunnah, mohon izin dengan bapak siapa?	Saya pak andre selaku waka kurikulum, ini mbak yang tadi menghubungi saya lewat wa ya?
2.	Iya pak ini saya	Baik kalau begitu, apa yang dibutuhkan?
3.	Baik pak, terkait program every day with quran and sunnah ini, bagaimana sejarah dari munculnya program ini pak?	Begini mbak, Program ini diawali pada tahun 2005 dengan mengimplementasikan program tiap hari dengan mengaji, jadi mengaji ini rutin dilaksanakan tiap pagi dan itu diwajibkan, implementasi ini tidak hanya sekedar memahamkan kepada peserta didik tetapi lebih kepada pembiasaan, peserta didik awalnya sedikit dipaksa tetapi secara perlahan sehingga lama kelamaan mengaji ini menjadi kebiasaan oleh peserta didik, jadi apapun harinya setiap pagi diawali dengan mengaji, pada tahun 2005-2006 itu masih hanya mengaji biasa saja belum masuk program wajib, dengan masih menggunakan berbagai pergantian metode, seperti awal dulu qiraati, tilawati dan hingga saat ini

		<p>menggunakan metode ummi, karena pada dasarnya metode ini sebagai pendukung, yang terpenting disini bagaimana ketercapaian anak-anak dalam every day with quran and sunnah, sehingga harapannya nanti ketika anak-anak sudah lulus dari sini bisa menanamkan kebiasaan mengaji.</p>
4.	Terkait bentuk-bentuk kegiatannya seperti apa ya pak?	<p>Kegiatan yang utama adalah mengaji, dengan standart ummi, untuk masing-masing siswa memiliki target untuk bisa memasuki level-level selanjutnya, untuk pengajarannya mengambil guru dari ummi foundation. Untuk guru-pengajar menggunakan panduan ummi sebagai perencanaan sebelum mengajarkan ngaji kepada peserta didik, dan guru yang mengajar diambil guru yang sudah mengikuti sertifikasi ummi foundation, dan juga ada beberapa guru dari sekolah sini yang memang sudah berkompeten dan sudah pernah mengikuti sertifikasi, selain mengaji ada program tahfidz, untuk program ini disesuaikan dengan jenjang kelas, untuk kelas satu ada beberapa surat sampai kelas 6, selanjutnya juga ada muroja'ah, yang dilaksanakan sebelum peserta didik pulang, semua yang diajarkan ketika pagi maka disiang harinya dilaksanakan muroja'ah.</p> <p>Selanjutnya ada tingkatan lebih tinggi lagi, yaitu turjuman, program ini diikuti oleh peserta didik yang sudah mengikuti munaqosah ummi, artinya mereka sudah lulus dari mengaji ummi, juga mengikuti sertifikasi dari ummi foundation dan sudah wisuda dari metode ummi.</p>
5.	Selain diatas, adakah program lain pak?	<p>Ada, ini masuk program keislaman yang juga ada dibuku ibadah praktis, diantaranya ada sholat jumat wajib bagi laki-laki, dan program keputrian bagi perempuan, program ini dilaksanakan</p>

		untuk memenuhi every day with quran and sunnah, jadi every day with quran and sunnah ini merupakan brandingnya dari sekolah ini, dan pelaksanaannya melalui program program keislaman
6.	Iya pak, tadi sempat saya lihat, siswa berjabat tangan dengan guru, nah apakah itu termasuk juga dalam rangkaian every day with quran and sunnah?	Iya mbak ada, namanya morning activities, Merupakan satu rangkaian kegiatan pagi diawal sebelum anak anak melaksanakan proses belajar mengajar, yaitu dengan membudayakan salaman, bapak ibu guru stand by di depan sekolah dan didepan kelas untuk menyambut peserta didik dan mengarahkan peserta didik untuk membiasakan membaca do'a sebelum masuk kelas, dan selanjutnya do'a sebelum belajar, setelah itu melaksanakan penghormatan kepada guru dikelas dan menyanyikan lagu kebangsaan yaitu lagu Indonesia Raya, sebagai wujud rasa nasionalis kita, jadi selain membudayakan kebiasaan religius juga tidak melupakan nasionalisnya, setelah selesai anak anak dibiasakan dengan membaca asmaul husna, dan ini rutin dilaksanakan setiap hari, selanjutnya proses belajar mengajar dan ketika sudah memasuki waktu sholat dhuha, maka anak anak diarahkan untuk mengikuti sholat duha berjamaah dengan didampingi guru kelasnya, setelah selesai anak anak masuk kelas lagi.
7.	Terimakasih pak, selanjutnya terkait evaluasi dari progam ini seperti apa ya pak?	Untuk mengaji metode ummi, dengan menggunakan buku evaluasi dari panduan ummi namanya buku prestasi, jadi dalam buku ini terdapat penilaian dari every day ketika siswa mengaji, penilaiannya dilakukan setelah siswa selesai mengaji langsung dievaluasi bagaimana ketercapaiannya dan penilaiannya, kemudian untuk program-program lain seperti sholat dhuha, do'a do'a harian, dan untuk kegiatan praktis

		<p>menggunakan monitoring book, baik sholat anak dirumah maupun disekolah dinilai dalam monitoring book, monitoring ini ditunjang dari buku yang dibuat oleh SD Anak Shaleh ini yang namanya buku ibadah praktis. Jadi dari buku prestasi dan monitoring guru bisa mengetahui ketercapaian dari peserta didik</p>
8.	<p>Sedangkan untuk guru sendiri apakah ada evaluasi tersendiri pak?</p>	<p>Untuk evaluasi dari program ini, terdapat koordinator keislaman, dan dibawah koordinator keislaman terdapat dua sub koordinator, koordinator mengaji dan kegiatan masjid, dan untuk koordinator mengaji ini melaksanakan pembinaan pada program mengaji termasuk dengan gurunya, untuk koordinator kemasjidan hanya mengurus kegiatan-kegiatan dimasjid, seperti pengajian, worksop cara bersuci dengan benar, untuk guru terdapat program mengaji sendiri, untuk yang sudah mengajar metode ummi ada latihan latihan tentang bagaimana cara megajar ngaji yang baik. Jadi evaluasi antara siswa dan guru bisa seimbang. Untuk guru yang sudah lancar mengaji akan mengikuti munaqosah dan bisa mengikuti sertifikasi mengaji metode ummi, jika sudah mengikuti sertifikasi dan dinyatakan mampu dengan metode ummi maka guru tersebut bisa langsung masuk sebagai pengajar ngaji metode ummi.</p>
9.	<p>Selain itu, apakah ada peran orang tua terkait evaluasi every day with quran and sunnah ini?</p>	<p>Orang tua melakukan penilaian lebih intens dari buku prestasi dan monitoring book, dalam dua buku itu terdapat keharusan siswa untuk meminta paraf orang, sehingga orang tua terlibat aktif dalam membiasakan juga mengevaluasi dari every day with quran and sunnah. Peran orang tua disini menjadi sangat penting karena keluarga adalah madrasatul ula untuk</p>



		<p>menanamkan kebiasaan yang terpuji. Untuk orang tua siswa juga terdapat program khusus dari sekolah yaitu pengajian orang tua dengan 2x dalam satu minggu, orang tua siswa juga diajarkan dengan mengaji metode ummi dengan harapan agar seimbang antara siswa, orang tua dan guru, selain mengaji metode ummi juga terdapat program untuk ibu-ibu untuk kajian wanita.</p> <p>Selain itu dalam satu bulan sekali ada yang namanya pertemuan komite, yang membahas sekolah juga program-program yang dilaksanakan oleh siswa, mengenai mengaji metode ummi bagaimana kelanjutannya, semua aspirasi dari orang tua siswa disampaikan dalam rapat komite tersebut.</p> <p>Untuk awal awal, seperti kelas 1-2 masih membutuhkan pengawasan yang intens, terkadang ada yang mengumpat dikamar mandi, dan ada yang tidak mau melaksanakan ngaji, tetapi dari guru tidak melaksanakan pemaksaan yang sangat keras, karena siswa tersebut kalau tidak mengikuti mengaji maka tidak ada temanya, dan dari situ siswa sadar dan lama kelamaan akan mengikuti kebiasaan tersebut sehingga menjadi terbiasa.</p>
10.	Baik pak, selanjutnya bagaimana harapan bapak kepada siswa terkait program ini?	<p>Pada dasarnya harapan terbesar dari sekolah adalah anak anak lulus dari sekolah ini bisa megaji dan hafal juz 30 serta mampu membiasakan budaya religius every day with quran and sunnah, guru mengharapkan kepada peserta didik agar kebiasaan religius, religius culture tidak berhenti disekolah tetapi bisa ketika sudah lulus anak anak dapat menerapkan kebiasaan islami, secara QE minimal anak anak hafal jus 30 dan tersertifikasi, karena dalam era ini semua membutuhkan sertifikat, jadi</p>



		selain mengaji dengan bagus juga tersertifikasi.
11.	Untuk guru sendiri seperti apa pak, lebih khususnya guru yang memegang peran penting dalam pelaksanaan program ini?	Target terbesar dari sekolah adalah peran guru ummi fondation bisa diambil alih oleh guru guru sd anak saleh, seperti itu mbak.
12.	Baik pak alhamdulillah insyaallah sudah banyak sekali informasi yang saya peroleh terkait program ini, saya ucapkan terimakasih pak semoga barokah.	Iya mbak sama sama, kalau butuh informasi lagi nanti bisa menghubungi saya.
13.	Baik pak terimakasih, assalamualaikum	Walaikumsalam mbak sama sama.



### Attachment 3

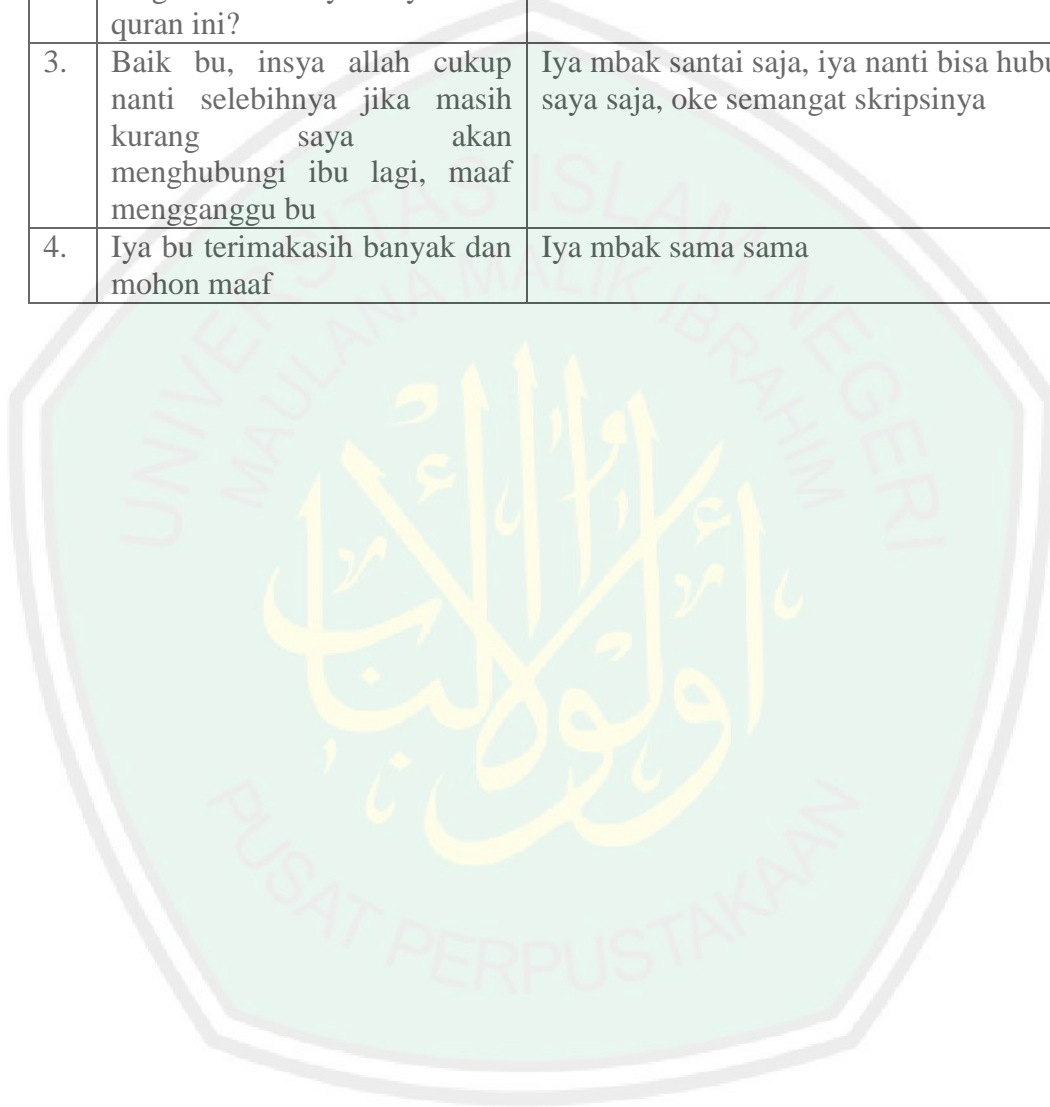
#### Hasil Wawancara

#### Data Narasumber ke-3

Nama : Ibu Dara  
Alamat Rumah : Perumahan Permata Jingga  
Ibu dari Siswa : Denis  
Kelas : 1  
No Telpn : 085664126737  
Tanggal Wawancara : 07 Januari 2019

No	Pertanyaan	Hasil Wawancara
1.	Assalamualaikum, maaf ibu kalau saya lihat dari tadi ibu disekolah sini terus ya bu, apa ibu salah satu wali murid dari siswa SD ini bu?	Walaikum salam, iya mbak ini saya mau ngasikan rapot nya anak saya, iya saya ibu dari siswa denis.
2.	Alhamdulillah kalau begitu bu sekalian, maaf bu ini ini saya Erlina dari mahasiswa UIN Malang, begini bu terkait skripsi saya yang berjudul penerapan program every day with quran and sunnah di SD ini, disini saya membutuhkan beberapa data dari wali siswa SD ini, maaf bu apakah boleh saya wawancara sebentar?	Iya mbak, ini sekalian saya juga masih meunggu ibu kelasnya, baik mbak boleh monggo
3.	Baik bu, terkait program every day with quran and sunnah ini, apakah dek denis ketika dirumah juga melaksanakan murojaah bu, terkait materi yang diberikan disekolah?	Iya mbak, denis mood mood an gitu, kalau mau ngaji ya ngaji mbak, tapi kalau nggak mood ya dia nggak mau ngaji, tapi untuk sholatnya ya alhamdulillah tetep saya ajak
2.	Begitu ya bu, untuk buku monitoringnya itu apa ibu tiap hari tanda tangan atau	Iya mbak, tiap hari saya lihat biar tahu juga disekolah dapat materi apa, dan kalau sudah selesai murojaah langsung saya

	bagaimana?	tanda tangani
2.	Alhamdulillah kalau begitu bu, selanjutnya bagaimana tanggapan ibu dengan adanya ngaji dengan metode ummi ini bu, yang termasuk juga rangkaian every day with quran ini?	Alhamdulillah saya rasa cukup bagus, anak anak bisa belajar ngaji juga seneng dan santai gitu mbak,
3.	Baik bu, insya allah cukup nanti selebihnya jika masih kurang saya akan menghubungi ibu lagi, maaf mengganggu bu	Iya mbak santai saja, iya nanti bisa hubungi saya saja, oke semangat skripsinya
4.	Iya bu terimakasih banyak dan mohon maaf	Iya mbak sama sama



**Lampiran 4**

## Hasil Wawancara

## Data Narasumber ke-2

Nama : Achmad Efendi, S. Hum  
 Jabatan : Koordinator Keislaman SD Anak Saleh  
 Alamat : Perumahan Amani Regen Blok F-2 Buring  
 Tanggal Wawancara : 14 Desember 2018

No	Pertanyaan	Hasil Wawancara
1.	Assalamualaikum, maaf pak dengan bapak Efendi nggeh? Selaku koordinator bidang keislaman?	Iya mbak saya pak Efendi, ada yang bisa saya bantu?
2.	Baik pak, saya Erlina mahasiswa PAI semester 8, terkait skripsi saya pak saya mau sedikit menggali data terkait every day with quran and sunnah di SD ini?	Alhamdulillah, kita masih satu almamater, saya dan pak Ruchan juga alumni UIN Malang, terkait apa apa yang mbak butuhkan kami siap mbak
3.	Iya pak alhamdulillah, terkait pelaksanaan dari every day with quran and sunnah ini seperti apa ya pak?	Anak anak masuk mulai pukul 06.45 WIB, selanjutnya edukasi nasionalisme dengan penghormatan kepada bendera, salam kepada ustad-ustadzah masing masing dikelas, kemudian berdoa, dan dilanjutkan asmaul husna, setelah itu siswa melaksanakan sholat dhuha dengan imam yang bergantian dari siswa, dengan menggunakan 2 tempat, untuk kelas 1-5 menggunakan ruang kelas dan untuk kelas 6 menggunakan masjid. Untuk imamnya ada piket menjadi imam setiap sholat dhuha. Selanjutnya dzikir singkat dan doa setelah sholat dhuha yang dipimpin oleh siswa sendiri secara bergantian, setelah itu dilanjutkan dengan kultum (merupakan program yang baru dilaksanakan di sd anak saleh ini) dengan durasi 7 menit, anak anak diajarkan untuk berani menyampaikan

		kebaikan, setiap kelas juga terdapat target untuk melafalkan secara bergantian yaitu berupa hadis atau qoul, dan penerapan hafalan dari hadis dan qoul ini menggunakan metode/simbol (MARSHA) dengan menggunakan icon dari kartun marsya karena ia merupakan anak yang aktif dan harapanya siswa bisa mudah mencontoh dan bisa cepat hafal, MARSHA ini merupakan singkatan dari Memorizing, Articulation and sharing, jadi siswa menghafalkan dengan gerakan isyarat, kemudian artikulasinya juga jelas, dilafalkan secara lantang dan sharing yaitu diampaikan disebuah halaqoh kepada teman-temannya dikelas, seperti Laa Taghdob walakal jannah, jangan marah-marah bagimu surga, dan dampaknya sangat bagus bagi siswa
2.	Setelah rangkaian kegiatan tersebut apa ada kegiatan lagi pak?	Setelah kegiatan itu anak anak masuk kelas ummi, sesuai jilid masing masing, dalam satu kelas terdapat keberagaman jilid ada yang mudah menghafal ada yang masih dibawah, jadi dalam satu kelas terdapat beberapa jilid yang berbeda dan cara menentukanya dengan adanya placement test untuk mengetahui sejauh mana kemampuan anak anak masuk di sd anak saleh. Dan setiap semester terdapat test untuk menentukan kenaikan jilid, bagi siswa yang dengan kategori sedikit susah menghafal maka anak anak di drill, lebih dikuatkan baru mengikuti tes selanjutnya, dan untuk tes kenaikan jilid akan dilaksanakan setelah ada 7-10 jika sudah ada sejumlah tersebut baru diajukan kepada tim penguji.
2.	Berarti rangkaian every day with quran and sunnah mencakup sebuah rangkaian pembiasaan itu tadi ya pak? Setelah mengaji siswa apa ada lagi kegiatan khusus pak?	Iya betul mbak, Setelah mengaji anak anak mengaji metode ummi, selanjutnya proses belajar mengajar sampai pukul 11.15 akan terdengar suara tilawah sebagai pertanda semua anak anak dan civitas akademika untuk bersiap kemasjid, untuk adek kelas 1-



		2 dikoordinir oleh wali kelas masing masing untuk melafalkan bacaan sholat yang dijaherkan, tujuannya untuk memperbaiki bacaan dari segi makhroj dan tajwid. Setelah dzikir kemudian doa dan dilanjutkan dengan pembacaan sholawat yang dipimpin oleh siswa secara bergantian, adapun sholawat yang dibunyikan seperti asyghil, nariyah, badar dll. Ketika dapat satu kali sholawat imam akan memilih shaf yang rapi untuk keluar masjid lebih dahulu, bagi siswa yang ramai maka akan dikenakan sanksi dengan mengambil 10 buah sampah.
3.	Baik pak, selanjutnya terkait evaluasi dari program ini seperti apa ya pak?	Adanya tim teladan yang dipilih dari kelas 6 (TTM) Tim Teladan Masjid yang akan menjadi teladan dan motivator bagi 5 teman yang lainnya, selain menjadi teladan juga memonitoring aktifitas dari teman-temanya, satu orang membawahi 5 orang temanya yang menilai mulai dari perilaku dan aktifitas dimasjid dengan satu lembar kertas yang terdapat point- point penilaian yang kemudian diserahkan kepada wali kelas masing masing sebagai bentuk evaluasi siswa Orang tua akan dipanggil secara berkala oleh wali kelasnya untuk membahas dari hasil perilaku anak walinya.
4.	Berarti disini orang tua terlibat langsung ya pak?	Iya betul mbak, karena kalau program saja dari sekolah kalau tidak ada dukungan dari orang tua juga tidak akan jalan
5.	Iya pak, disini orang tua setiap hari juga harus murojaah dari yang telah diberikan bapak ibu guru disekolah ya pak?	Iya mbak, itu kami haruskan dengan adanya buku monitoring tersebut yang harus dipantau terus oleh orang tua siswa.
6.	Alhamdulillah bagus sekali pak program ini semoga nanti saya bisa mencontoh dengan adanya program ini yang sangat bagus untuk diterapkan	Iya mbak amin, semoga bermanfaat, dan nanti jika dirasa masih perlu informasi lagi nanti bisa menghubungi pak Ruchan.
7.	Baik pak terimakasih banyak	Iya mbak sama sama.

## BIODATA

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Writer,

(Erlina)

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**EVIDENCE OF CONSULTATION**

Name : Erlina  
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 Department : Islamic Education  
 Advisor : Dr. H. Abdul Basith, M. Si  
 Thesis Title : Implementation Of Every Day With Quran And Sunnah Programs In Anak Saleh Elementary School Malang

NO	Date of Consultation	Consultation Material	Signature
1.	12/19 1	- perhatikan PPT - persiapan dan observasi (40%) - Bab I minimal 15 hal → observasi (35%) - Sub VI diringkas by → intistakpi (25%)	
2.	22/19 1	- Penjelasan data hasil pengamatan → observasi. - Data hasil wawancara & rejeki di lapangan	
3.	29/19 1	- Perhatikan halaman 2 yg diliput. - Bab I & III sub. bisa diringkas - Perhatikan ajun + cor pendis → PPT	
4.	11/19 1	- Pembahasan → Sejms analisis & teori yg ada di bab II → 108 hal - Minimal 15 hal kutipan spt Bab II, tp kutipan per bab - buat referensi analisis	
5.	19/19 2	- Identifikasi transliterasi. - Pahami tata cara translasi Indonesia English. - Cek hasil translasi	
6.	27/19 2	- Tashih bahan untuk abstrak - Finishing cheer - Acc uter ujim slipa	
7.	05/19 3	- Acc... Bisa slipa untuk ilme ujim slipa	

Acknowledged by,  
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Nomor : 201 /Un.03.1/TL.00.1/09/2018  
 Sifat : Penting  
 Lampiran : -  
 Hal : Izin Penelitian

10 September 2018

Kepada  
 Yth. Kepala SD Anak saleh Malang  
 di  
 Malang

*Assalamu'alaikum Wr. Wb.*

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama : Erlina  
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 Jurusan : Pendidikan Agama Islam (PAI)  
 Semester - Tahun Akademik : Ganjil - 2018/2019  
 Judul Skripsi : Penerapan Program Every Day with Quran and Sunnah di SD Anak Saleh Malang  
 Lama Penelitian : September 2018 sampai dengan November 2018  
 (3 bulan)

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

*Wassalamu'alaikum Wr. Wb.*



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2. Arsip





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*Bismillahi ar- Rahman ar- Rahiim*

Yang bertanda tangan di bawah ini:

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Menerangkan bahwa :

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 Program Studi : **Pendidikan Agama Islam**  
**Universitas Islam Negeri Maulana Malik Ibrahim Malang**

Telah melakukan penelitian di SD Anak Saleh Malang mulai bulan Desember 2018 s.d. Januari 2019 dengan judul " **The Implementation of Every day with Quran and sunnah in Anak Saleh Elementary School Malang**".

Demikian surat keterangan ini dibuat untuk dipergunakan sebagaimana mestinya.

*Billahi at-taufiq wa al-hidayah*

Malang, 18 Januari 2019

Wakil Kepala Sekolah,



**Andreas Setiyono, S.Kom**  
 Wakabid. Akademik

Tembusan:

1. Yth. Ketua Yayasan Pendidikan Anak Saleh
2. Arsip