

CHAPTER III

ABDUL BASIR AND HIS ACADEMIC WRITINGS

A. Profile of Abdul Basir

Abdul Basir, born in Tamban Baru Barito Kuala on October 4, 1968, is the eldest child of H. Hamdi (late) and Hj. Husnah (late). His father is a retired civil servant who also serves as a religious teacher in the community. They reside at Tamban Baru Km 18, Barito Kuala.⁹⁵

His educational background includes completing MI Tamban in 1983, MTsN Tamban in 1985, six years of PGAN in Banjarmasin in 1989, a bachelor's degree in the Faculty of Tarbiyah, Department of Islamic Education at IAIN Antasari Banjarmasin in 1994, a master's degree in the Graduate Program at IAIN Sunan Kalijaga Yogyakarta, Department of Islamic Education in 2000. In 2012, he pursued a Ph.D. in the Graduate Program at IAIN Antasari, which he successfully completed in 2015, becoming the first Doctor S3 graduate produced by IAIN Antasari.⁹⁶

The work experience that has been undertaken includes being appointed as a candidate for Civil Servant (CPNS) at the Faculty of Tarbiyah, IAIN Antasari Banjarmasin in 1995. In 1996, officially became a civil servant. Since 1997 until now, working as a lecturer at the Faculty of Tarbiyah, Department of Islamic

⁹⁵ Abdul Basir. "*Model Pendidikan Keluarga Qur'ani (Studi Sûrah Āli 'Imrân dan Luqmân)*." (2015). 253

⁹⁶ Abdul Basir. "*Model Pendidikan...* 253.

Education (PAI) at UIN Antasari Banjarmasin, specializing in 'Ulûm Al-Quran and *Tafsîr Tarbawi*. In addition to teaching at the Faculty of Tarbiyah and Education, also teaches in the postgraduate program, S2 Program of PAI at UIN Antasari Banjarmasin.⁹⁷ Apart from his daily involvement in preaching, he is also active in the Jamaah Tabligh⁹⁸ organization, conducting preaching activities both domestically and internationally. Outside the campus, actively serving as the leader of Tahfidz Al-Quran Boarding School, catering to both male and female students, located at Jl. A. Yani Km 4.5, Gang Amanah, Banjarmasin. Besides being the leader of the Tahfidz Boarding School for male and female students, also serves as the chairman of the Yayasan KH. Lutfhi Muhammad Yusuf Al-Banjari, which organizes activities for Tahfidz Al-Quran Boarding School, Education, and Islamic Propagation, located in Desa Bentok, Bati-Bati, Tanah Laut Regency. Other activities include actively promoting religion through lectures, religious gatherings, Friday sermons, Eid sermons, giving morning lectures on RRI Banjarmasin, serving as a commentator on Teletilawah TVRI Kalimantan Selatan, and more⁹⁹ He is married to Normisah, S.Ag, a housewife, and they have six children: Muhammad Fikti At-Tamimy, Abdurrahman Al-Bashiry, Muhammad Saad, Abdullah Zubair, Ahyeni Shalihah Khadijah Al-Husna¹⁰⁰

⁹⁷ Abdul Basir. "*LEMBAGA MESJID DALAM PENDIDIKAN PERIODE KLASIK*." (Mataram: Kanhaya Karya, 2022). 208-209.

⁹⁸ Jamaah Tabligh is a transnational missionary movement that originated from India. In Indonesia, this movement began to emerge in the 1970s. Their innovation in missionary work is based on the book *Fadhailul 'A'mal, khuruj, and khillah*, which are their preaching traditions.

⁹⁹ Abdul Basir. "*LEMBAGA MESJID*..." 208-209.

¹⁰⁰ Abdul Basir. "*Model Pendidikan*..." 253.

B. Abdul Basir's Writings

Abdul Basir is a prominent teacher and lecturer at Antasari State Islamic University (UIN) in Banjarmasin. He is also a religious figure, Ustadz, and Chairman of the Foundation of Tahfidz Al-Ihsan II Bati-bati Islamic Boarding School. He has also founded the Al-Amanah Quran Memorization Center in Banjarmasin, as well as the Siti Khadijah Girls' Memorization Center.

Abdul Basir's writings include:

1. Field of Quranic Studies

- a. Book Entitled "*Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam (Telaah Tafsîr Tarbawi)*"

This book explains several aspects, such as in Chapter I, which is about Efforts to Implement and Internalize Values of Faith in Allah SWT. In this section, the efforts to implement and internalize the values of faith in Allah SWT will be discussed. Emphasis is given on the importance of strengthening faith and how to internalize these values in everyday life.¹⁰¹

It also discusses things that can undermine a person's faith. Factors that can disturb faith will be identified and analyzed, with the aim of raising awareness about threats that can weaken faith.¹⁰² Efforts that need to be made to maintain the purity of faith will be presented. The main focus is on the steps that can be taken to

¹⁰¹ Abdul Basir "*Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam (Telaah tafsîr Tarbawi)*" (Banjarmasin: IAIN Antasari Press, 2013) 1-13

¹⁰² Abdul Basir "*Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 22.*

preserve and strengthen faith, so that it remains steadfast and unaffected by temptations and challenges in daily life.¹⁰³

In the chapter on Introducing Halal and Haram Laws to Children, the importance of providing an introduction to halal and haram laws to children will be discussed. Emphasis is placed on the role of parents in providing proper understanding of halal and haram and its implications in the life of a Muslim.¹⁰⁴ Furthermore, the book explains Several Strategies to Help Children Love Allah, Family, and Quran. In this section, several strategies that can be used to assist children in developing love for Allah, family, and reading the Quran will be explained. These strategies include positive approaches and practices that can be implemented in nurturing the faith of children.¹⁰⁵

In the chapter on Strategies to Improve Children's Morality and Forms of Motivation, the final part of Chapter I, strategies to enhance children's morals and various forms of motivation that can be provided to develop good morality and behavior in children will be discussed. The main objective is to shape noble character and provide positive encouragement in the spiritual development of children.¹⁰⁶

In Chapter II: The Obligation of Learning and Teaching, various aspects are explored. Firstly, the concept of learning and teaching is defined, highlighting their

¹⁰³ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 25.

¹⁰⁴ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 25-27.

¹⁰⁵ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 31

¹⁰⁶ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 31

significance.¹⁰⁷ Then, attention is drawn to *Sûrah Al-'Alaq*, specifically verses 1 to 5, which emphasize the importance of seeking knowledge and the revelation of the Quran as a source of guidance.¹⁰⁸ Moving forward, *Sûrah Al-Ghashiyah*, verses 17 to 20, are examined, shedding light on the accountability of individuals for their deeds and the consequences of neglecting the pursuit of knowledge.¹⁰⁹

Next, the focus shifts to *Sûrah Ali Imrân*, verses 190-191, which discuss the importance of reflecting upon the signs of Allah in the universe and acquiring knowledge to deepen one's understanding of faith.¹¹⁰ Subsequently, *Sûrah Al-Ankabût*, verses 19 to 20, are discussed, underscoring the significance of patience and steadfastness in the face of challenges encountered during the pursuit of knowledge.¹¹¹ Lastly, attention is given to *Sûrah At-Taubah*, verse 122, which emphasizes the responsibility of scholars and educators to disseminate knowledge and guide the community towards righteousness.¹¹²

Chapter III: The Subject of Islamic Education delves into various aspects related to the subject of Islamic education. Firstly, the concept of the subject of Islamic education is defined, providing clarity on its scope and significance.¹¹³

Furthermore, attention is directed to *Sûrah Ar-Rahman*, specifically verses 1 to 4, which highlight the blessings and mercy of Allah in creating the subject matter

¹⁰⁷ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 40

¹⁰⁸ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 41-42

¹⁰⁹ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 48

¹¹⁰ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 52

¹¹¹ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 58

¹¹² Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 67-69.

¹¹³ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 69.

of Islamic education.¹¹⁴ Moving forward, *Sûrah* Al-Najm, verses 4 to 6, are explored, emphasizing the role of the subject in guiding individuals towards truth and righteousness.¹¹⁵

In addition, *Sûrah* Al-Nahl, verses 43 to 44, are discussed, underscoring the subject's role in conveying the signs of Allah's creation and His guidance to humanity.¹¹⁶ Another significant reference is *Sûrah* Al-Kahf, verse 66, which emphasizes the subject's role in providing guidance and enlightenment to believers.¹¹⁷

Chapter IV: The Methods of Islamic Education focuses on the various methods employed in Islamic education. It begins with a comprehensive definition of educational methods, shedding light on their significance and application within the context of Islamic education.¹¹⁸

Additionally, attention is given to *Sûrah* Al-Maidah, specifically verse 67, which highlights a specific method employed in Islamic education. This verse provides guidance on how to effectively convey the teachings of Islam to others, emphasizing the importance of clear communication and effective pedagogical techniques.¹¹⁹

Sûrah Ibrahim, verses 24 to 25, are examined, offering insights into another method of Islamic education. These verses underscore the use of stories and

¹¹⁴ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 74.

¹¹⁵ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 75-78.

¹¹⁶ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 81

¹¹⁷ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 82-90

¹¹⁸ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 91.

¹¹⁹ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 92.

narratives as a means of imparting knowledge, wisdom, and moral lessons to believers.¹²⁰

Another significant reference is *Sûrah An-Nahl*, verse 125, which highlights the method of engaging in dialogue and reasoned discussions as a way to convey the message of Islam and address doubts and misconceptions.¹²¹ *Sûrah Al-A'râf*, verses 176 to 177, are explored, emphasizing the method of drawing lessons and wisdom from historical events and stories mentioned in the Quran. These verses encourage believers to reflect on the past and derive valuable insights for their personal and spiritual development.¹²²

Chapter V: The Objectives of Islamic Education explores the fundamental goals and objectives of Islamic education. It begins by providing a clear definition of objectives in the context of Islamic education, elucidating their significance and role in shaping the educational process.¹²³

Sûrah Ali Imrân, verses 137 to 139, are examined to understand the specific objectives outlined in the Quran. These verses emphasize the importance of seeking knowledge, developing understanding, and striving for righteousness as key objectives of Islamic education.¹²⁴

Moreover, *Sûrah Hûd*, verse 61, is explored, shedding light on another objective of Islamic education. This verse emphasizes the importance of turning to

¹²⁰ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 96.

¹²¹ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 100.

¹²² Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 102-106.

¹²³ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 107.

¹²⁴ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 115.

Allah, seeking His forgiveness, and establishing a deep connection with Him as an essential objective of Islamic education.¹²⁵

Additionally, *Sûrah Adh-Dhariyat*, verse 56, highlights the objective of worship and devotion to Allah. It emphasizes the importance of recognizing Allah's guidance and fulfilling one's duty as a servant of Allah through acts of worship and righteous deeds.¹²⁶

Furthermore, *Sûrah Al-Hajj*, verses 38 to 41, are examined, elucidating the objective of cultivating a sense of unity, brotherhood, and social responsibility among believers. These verses emphasize the importance of fostering a just and compassionate society through acts of charity, cooperation, and mutual support.¹²⁷

Lastly, *Sûrah Al-Fath*, verse 29, is explored, highlighting the objective of spreading the message of Islam and establishing a just and righteous society. This verse emphasizes the importance of conveying the teachings of Islam and working towards the betterment of society as key objectives of Islamic education.¹²⁸

Chapter VI: The Objects of Islamic Education focuses on identifying and understanding the key objects or subjects of Islamic education.

To begin with, the chapter provides a comprehensive definition of objects in the context of Islamic education. It explores the various aspects and elements that are considered as objects of study, learning, and development within the framework of Islamic education.¹²⁹

¹²⁵ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 116

¹²⁶ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 121.

¹²⁷ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 124.

¹²⁸ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 127.

¹²⁹ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 133.

Furthermore, *Sûrah* At-Tahrîm, verse 6, is examined to shed light on one of the objects of Islamic education. This verse highlights the significance of drawing lessons from the stories of past nations and individuals, emphasizing the importance of historical narratives as objects of study in Islamic education.¹³⁰ Additionally, *Sûrah* Ash-Syu'arâ, verse 214, is explored, unveiling another object of Islamic education. This verse emphasizes the importance of conveying the messages of the Quran and the teachings of Islam to others, highlighting the role of da'wah (invitation to Islam) as an object of focus in Islamic education.¹³¹

Moreover, *Sûrah* At-Taubah, verse 122, is examined, revealing another object of Islamic education. This verse emphasizes the significance of striving in the cause of Allah and preparing oneself for defense and protection, underscoring the importance of military and strategic knowledge as objects of study within the realm of Islamic education.¹³² In *Sûrah* An-Nisâ, verse 170, is explored, shedding light on another object of Islamic education. This verse emphasizes the importance of seeking knowledge and understanding from people of expertise and authority in religious matters, highlighting the role of scholars and their teachings as important objects of learning in Islamic education.¹³³

Chapter VII: The Educational Content in *Sûrah* Luqmân, Verses 12 to 19, delves into the valuable educational content found within these verses. To begin, the chapter provides a comprehensive understanding of educational content,

¹³⁰ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 133.

¹³¹ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 133.

¹³² Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 138.

¹³³ Abdul Basir "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam... 141.

specifically in the context of Islamic education. It explores the concepts, topics, and teachings that comprise the material of education within the Islamic framework.¹³⁴

One of the key aspects of educational content found in *Sûrah Luqmân*, verses 12 to 19, is the emphasis on ‘*aqîdah*, which refers to the belief in the oneness of Allah (Tauhid) and matters of faith. These verses highlight the significance of instilling a strong foundation of belief and faith in the education of individuals.¹³⁵

Moreover, *Sûrah Luqmân*, verses 12 to 19, contain teachings about the performance of worship (*‘Ibâdah*) and engaging in righteous deeds as essential components of the educational content. These verses highlight the significance of cultivating a strong relationship with Allah through acts of worship and embodying righteous conduct in one’s daily life.¹³⁶

Furthermore, the chapter explores the theme of noble character and displaying proper manners (Sopan Santun) as important elements of the educational content found in *Sûrah Luqmân*. These verses emphasize the values of humility, patience, kindness, and ethical conduct, which play a crucial role in shaping the character of individuals.¹³⁷

b. Journal Entitled “*Kaidah Tafsîr Dalam ‘Ulûmul Quran*”

This journal delves into the fascinating field of Quranic studies, specifically focusing on the principles of interpretation in understanding the Qur’an. The Qur’an, as the holy scripture of Islam, holds deep spiritual and intellectual

¹³⁴ Abdul Basir “*Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam...* 143.

¹³⁵ Abdul Basir “*Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam...* 146.

¹³⁶ Abdul Basir “*Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam...* 154.

¹³⁷ Abdul Basir “*Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam...* 173.

significance for Muslims worldwide. Understanding its message and applying its teachings in various aspects of life is of paramount importance.¹³⁸

The journal begins by examining the principle of context, emphasizing the significance of considering the historical, social, and cultural context in which the Qur'an was revealed. By understanding the context, readers can grasp the intended meanings and relevance of the verses. Additionally, the principle of cause and effect is explored, which helps unravel the wisdom and divine purpose behind the Qur'anic revelations.¹³⁹

One crucial aspect discussed in this journal is the principle of *asbâb al-nuzûl*, which investigates the historical circumstances that prompted the revelation of specific verses. This principle sheds light on the contextual background and provides insights into the specific situations that the Qur'an addresses. Understanding these circumstances aids in comprehending the relevance and intended messages of the verses.¹⁴⁰

The journal also delves into the distinction between clear and ambiguous verses (*muhkâm* and *mutashâbih*) and explores the interpretative methods used to understand the more intricate and metaphorical aspects of the Qur'an. The principle of specification and generality is another critical aspect covered, highlighting the importance of considering the comprehensive scope of the Qur'an's teachings while also recognizing specific rulings and guidelines.¹⁴¹

¹³⁸ Abdul Basir. "Kaidah tafsîr Dalam 'Ulûmul Quran." AL JAMI Jurnal Ilmiah Keagamaan, Pendidikan, dan Dakwah 15, no. 29 (2019) 1-2.

¹³⁹ Abdul Basir. "Kaidah tafsîr Dalam 'Ulûmul Quran."... 3-5

¹⁴⁰ Abdul Basir. "Kaidah tafsîr Dalam 'Ulûmul Quran."... 6-10.

¹⁴¹ Abdul Basir. "Kaidah tafsîr Dalam 'Ulûmul Quran."... 11-14.

- c. Book Entitled “*Model Pendidikan Keluarga Qurâni (Studi Sûrah Âli ‘Imrân dan Luqmân)*”

This book discusses about empirical evidence from the stories of the companions and the golden generations of the people illustrates the fundamental importance of family education. For instance, Ibn ‘Abbâs *Rhadiallâhu ‘anhu* narrated that at the time of Prophet Muhammad’s PBUH demise, he was merely ten years old, yet he had already memorized and comprehended lengthy and comprehensive chapters of the Quran.¹⁴²

This call to action emphasizes the responsibility of believers to safeguard themselves and their loved ones from the torment of the inferno, the punishment of which is administered by resolute and powerful angels. These angels unwaveringly carry out Allah’s commands and remain steadfast in their duty.¹⁴³

Furthermore, the anecdote of Ibn ‘Abbâs exemplifies the significance of family education as a fundamental foundation. It showcases the remarkable capacity of young individuals to acquire and understand extensive portions of the Quran at an early age. This underscores the imperative role of nurturing and educating families, ensuring the preservation and dissemination of Islamic knowledge for generations to come.¹⁴⁴

- d. Book Entitled “*ANALISIS PENERAPAN MODEL PENDIDIKAN KELUARGA IMRAN DALAM PERPSEKTIF ALQURAN SÛRAH ALI IMRAN*”

¹⁴² Abdul Basir. "*Model Pendidikan Keluarga...* 22-28.

¹⁴³ Abdul Basir. "*Model Pendidikan Keluarga...* 35-37.

¹⁴⁴ Abdul Basir. "*Model Pendidikan Keluarga...* 54.

This book aims to provide knowledge and insights into family education according to *Sûrah* Ali-Imrân in the Quran. The interpretation of the Quran relating to the model of family education is a significant contribution, not only in shaping the lives of Muslims but also in preparing better futures for families, communities, and nations. Formulating an Islamic education model within the family environment is not an easy task. It is evident that many families face obstacles in providing the best education for their children. However, the family is considered as one of the core institutions for education, where the educational process takes place.¹⁴⁵

2. Field of Islamic Education

a. Journal Entitled “*AGAMA DAN PENDIDIKAN DI BARAT DAN DUNIA ISLAM*”

This Journal discusses wars in various parts of the Western world where religions that claim absolute, universal, and transcendental truth were depicted concretely during the Middle Ages. In fact, the Western world during that time was known as the "age of faith." However, starting with the emergence of Christian Renaissance, the Western world has been questioned, ridiculed, and at least doubted in modern times. Since the Renaissance, various efforts have been made to steer Western civilization towards secularism and the separation of religious functions from factual reality in life. Friedrich Nietzsche's statement, "God is dead," marked the peak of rejection of religion in the West. It was nothing more than an image of

¹⁴⁵Abdul Basir. "ANALISIS PENERAPAN MODEL PENDIDIKAN KELUARGA IMRAN DALAM PERPSEKTIF ALQURAN SÛRAH ALI IMRAN." (Banjarbaru: CV. EL PUBLISHER 2021). 1-8.

the postmodern era that lacks meaning. Religion has long been a topic of debate. However, in reality and everyday life, religion is seen as unrelated and interfering with human freedom. Postmodernism has an anti-absolute and anti-certainty worldview, which extends to religion. As a consequence, religion is not defined in the Western world.¹⁴⁶

b. Journal Entitled “*BAHASA AGAMA: ANTARA NORMATIFITAS DAN HISTORISITAS*”

This Journal discusses about Islam is revelation, and what is revealed in Islam is not only the content but also the Arabic text of the verses contained in the Quran. The truthfulness of the Quran, in its Arabic text, being revealed by God is absolute. In other words, what is recognized as revelation in Islam is the Arabic text of the Quran as received by Prophet Muhammad from Gabriel. If the text is altered in word order or substituted with synonymous words, it is no longer revelation; it becomes an interpretation of the Quranic verses. Interpretation is not revelation; it is the result of human reasoning or *ijtihad*. What scholars adhere to is the text of revelation in the Arabic language, not interpretation or translation. What is compared is the opinion of reason with the text of the Quran.¹⁴⁷

c. Journal Entitled “*Implementation of Online Learning in Aqidah Akhlak Lessons*”

The objective of this paper is to examine and explain the process of planning, implementing, and evaluating online learning for the Aqidah Akhlak

¹⁴⁶ Ahmad Syahbudin, Jamalie, Z., Noor, I., Iqbal, M., & Basir, A. (2023). Agama dan Pendidikan di Barat dan Dunia Islam. *Jurnal Mu'allim*, 5(1), 84-98.

¹⁴⁷ Abdul Basir. "BAHASA AGAMA: ANTARA NORMATIFITAS DAN HISTORISITAS." *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 3, no. 2 (2013).

(Faith and Morality) subject at a Madrasah Tsanawiyah in Palembang. This study employs a qualitative research approach, specifically using a case study method. The data collection methods utilized by the researchers include participant observation, documentation, and interviews. The data sources for this study consist of the madrasa curriculum vice-chairman, Aqidah Akhlak teachers, and a number of students who were involved in the research on online learning for the Aqidah Akhlak subject. The findings of this study reveal the following: 1) The planning phase of online learning involves the use of the 2013 curriculum and the development of lesson plans (RPP) specifically designed for online instruction. 2) During the implementation of online learning, educators place a strong emphasis on utilizing engaging learning media, such as video presentations and PowerPoint slides that are relevant to the subject matter. Additionally, collaborative activities are conducted after the completion of each lesson. 3) The evaluation of online learning is conducted through the assessment of daily test scores, semester examinations, and the evaluation of cognitive, affective, and psychomotor domains.¹⁴⁸

d. Journal Entitled *“IMRAN AND LUQMÂN FAMILY EDUCATION SYSTEM PERSPECTIVE OF THE QURAN”*

This Journal discusses about education revolves around the interaction between educators and students, with the purpose of facilitating students' educational progress. In the case of informal education within the family, parents

¹⁴⁸ Melyani Sari Sitepu, Muhammad Anas Maarif, Abdul Basir, Aslan Aslan, and Angga Pranata. "Implementation of Online Learning in Aqidah Akhlak Lessons." *AL-ISHLAH: Jurnal Pendidikan* 14, no. 1 (2022): 109-118.

play the role of educators, while children are the students. However, often these educative interactions occur indirectly and unintentionally. This is mainly because informal education lacks a structured design and does not have a clearly defined curriculum. Consequently, informal education does not receive much attention from the government and is solely entrusted to parents. Unfortunately, many parents lack the necessary knowledge and skills to effectively carry out education within their households.¹⁴⁹

To address this issue, informal institutions should be transformed into educational institutions that incorporate a measurable education system, aligning with national education goals. It is crucial to recognize the significance of informal education and provide it with proper attention and support. In this regard, the Qur'an offers two suras that exemplify an implicit model of family education. *Sûrah* Ali Imrân (QS Ali Imrân/3) describes the educational practices within the family of Imrân, while *Sûrah* Luqmân (QS Luqmân/31) highlights the educational interactions between Luqmân and his son. These suras serve as a valuable resource for understanding and implementing a family-based education system.¹⁵⁰

e. Journal Entitled “*LEMBAGA MESJID DALAM PENDIDIKAN PERIODE KLASIK*”

This journal discusses the mosque as an educational institution in the classical era. The classical period was a golden age for the Muslim community, during which they excelled in various aspects of life. Islam provided a clear

¹⁴⁹ Abdul Basir, and M. Daud Yahya. "IMRÂN AND LUQMÂN FAMILY EDUCATION SYSTEM PERSPECTIVE OF THE QURAN." *Journal of Positive School Psychology* (2022): 7576-7586.

¹⁵⁰ Abdul Basir, and M. Daud Yahya. "IMRÂN... 7576-7586.

motivation for its followers to strive for progress and glory. This progress and glory could not be achieved without knowledge, and knowledge could not be obtained without the process of education.¹⁵¹

In the classical period, the educational process took place informally, primarily in people's homes. In the early days of Islam, teaching and learning occurred in the house of Al-Arqam bin Abi Al-Arqam. After the migration of Prophet Muhammad PBUH to the city of Medina, the educational process was more focused in the mosque. The mosque, during the classical period, served multiple functions, one of which was as a center for Islamic education.¹⁵²

f. Journal Entitled "*Support for Islamic Understanding from Families Information of Piety for The Millennial Generation*"

This Journal discusses about the essential role of Muslim families in guiding and instilling piety in the millennial generation cannot be undermined, despite the presence of Islamic religious schools established by the government and society. To assess the level of guidance provided by Muslim families, we have gathered supporting data from various literature sources. These include findings published in international journals, which were electronically searched using the Google Scholar application from 2010 to the most recent articles available in 2021.¹⁵³

¹⁵¹ Abdul Basir, "Lembaga pendidikan Masjid Periode Klasik." *Jurnal Darussalam* 7, no. 2 (2008)

¹⁵² Abdul Basir, "Lembaga pendidikan Masjid Periode Klasik." *Jurnal Darussalam* 7, no. 2 (2008)

¹⁵³ Abdul Basir, Abdul Wahab Syakhrani, Vani Wirawan, Arman Harahap, and Gunawan Widjaja. "Support for Islamic Understanding from Families Information of Piety for The Millennial Generation." *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (2021): 434-446.

Our analysis process involved evaluation, coding, and critical interpretation, utilizing a phenomenological approach. For reporting purposes, we opted for a descriptive analysis system. It is important to note that all our data relied on secondary sources, as this study was conducted during Indonesia's implementation of the Public Activity Restriction policy (PPKM), which imposed limitations on movement nationwide.¹⁵⁴

Upon discussing the results, we can conclude that the responsibility of guiding and educating children primarily rests on parents within the family. This includes aspects such as fostering love and strong parent-child relationships, as well as motivating children towards fulfilling their moral obligations. Parents play a crucial role in shaping their children's values, aiming for them to become pious and righteous individuals in the future.¹⁵⁵

g. Journal Entitled "*Teacher Guidance in the Digitalization Era: Efforts to Improve Student Achievement by Strengthening Online Sourced Learning Materials*"

This Journal discusses about the objective of this study was to examine the role of teacher guidance in the digitalization era, specifically focusing on efforts to enhance student achievement by utilizing online learning materials at Madrasah Aliyah Negeri (MAN) Insan Cendikia Pelaihari Banjarmasin. By conducting semi-structured interviews with teacher councils, the researchers gathered valuable

¹⁵⁴ Abdul Basir, Abdul Wahab Syakhrani, Vani Wirawan, Arman Harahap, and Gunawan Widjaja. "Support... 434-446

¹⁵⁵ Abdul Basir, Abdul Wahab Syakhrani, Vani Wirawan, Arman Harahap, and Gunawan Widjaja. "Support... 434-446

insights into the teachers' commitment in guiding students to utilize digital learning applications in a distance learning setting.¹⁵⁶

Employing a phenomenological approach, the researchers sought to understand how teachers oversee online learning activities in the context of the current technological era. The findings revealed that teachers were successful in engaging students and facilitating the use of various application-based learning resources. The dedication exhibited by the teachers and the students at Madrasah Aliyah in Pelaihari Banjarmasin has contributed to the strengthening of online-sourced learning materials, resulting in improved learning outcomes for the students.¹⁵⁷

These findings are expected to contribute to the advancement of educational research in the current technological era, providing valuable insights into effective teacher guidance in utilizing digital learning resources.¹⁵⁸

h. Journal Entitled "*The Parenting of Parents toward Their Children Education According to Al-Quran Perspective*"

This Journal discusses about the pursuit of progress in the modern era should not result in a loss of direction and purpose in human lifestyles, including how parents choose to care for and educate their children as the future generation guided by the Quran. This study aimed to explore the parenting styles and educational approaches of parents towards their children from the perspective of

¹⁵⁶ Abdul Basir, and Mohammad Ahmad Bani Amer. "Teacher Guidance in the Digitalization Era: Efforts to Improve Student Achievement by Strengthening Online Sourced Learning Materials." *Jurnal Iqra': Kajian Ilmu Pendidikan* 7, no. 2 (2022): 15-28.

¹⁵⁷ Abdul Basir, and Mohammad Ahmad Bani Amer. "Teacher... 15-18.

¹⁵⁸ Abdul Basir, and Mohammad Ahmad Bani Amer. "Teacher... 15-18.

Islamic education, drawing insights from various Islamic literature and focusing on Quranic principles.¹⁵⁹

The study employed a qualitative research methodology, analyzing Quranic verses and their derivatives to understand the parenting patterns and educational styles advocated in Islamic teachings. The findings can be summarized into two key aspects. Firstly, it was observed that the parenting styles and educational models adopted by parents did not align with the Quranic guidelines specific to the developmental stages of their children. Instead, the focus seemed to be more aligned with the parents' own age and experiences. Secondly, it was evident that parents did adhere to the Quranic guidance in terms of the overall care and upbringing of their children, starting from breastfeeding and progressing through subsequent stages aligned with the child's development.¹⁶⁰

These findings indicate that the current generation of young people may not fully embody the style and purpose of life as envisioned by Islamic expectations derived from the Holy Quran. The study highlights the importance of aligning parenting practices with Quranic principles to ensure the holistic development and spiritual well-being of children in accordance with Islamic teachings.¹⁶¹

¹⁵⁹ Abdul Basir, Muhniansyah Muhniansyah, Salamah Salamah, and Hilmi Mizani. "The Parenting of Parents toward Their Children Education According to Al-Quran Perspective." *International Journal of Advanced Science and Technology* 29, no. 11 (2020).

¹⁶⁰ Abdul Basir, Muhniansyah Muhniansyah, Salamah Salamah, and Hilmi Mizani. "The Parenting..."

¹⁶¹ Abdul Basir, Muhniansyah Muhniansyah, Salamah Salamah, and Hilmi Mizani. "The Parenting..."

- i. Journal Entitled “*The relevance of the message of the Qur’an to the goals of national education: An overview of ummah’s educational literacy*”

This Journal discusses about Indonesia, with its predominantly Muslim population, benefits from two distinct educational sources that contribute to the enhancement of educational resources for its citizens. The author posits a strong correlation between these two sources, namely the Quran and the national education law. In order to substantiate this claim, a comprehensive study was conducted, encompassing a wide range of educational literature from various national and international journals.¹⁶²

The data for this study was sourced through an extensive electronic search across journals, books, and websites that actively discuss topics related to religious and national education. Following the collection of literature, a meticulous data evaluation process was undertaken, including coding and interpretation, to draw valid and reliable conclusions. The aim was to address pertinent questions and obtain data that robustly supported the research hypothesis.¹⁶³

Based on the data analysis and subsequent discussions, a significant correlation was found between the messages in the Quran and the goals of national education in Indonesia. This finding highlights the importance of integrating religious teachings and national educational objectives. It is hoped that this

¹⁶² Abdul Basir, M. Daud Yahya, Hafiz Mubarak, Sayed Akhyar, and Andri Nirwana AN. "The relevance of the message of the Qur'an to the goals of national education: An overview of ummah's educational literacy." *Linguistics and Culture Review* 6, no. S5 (2022): 92-105.

¹⁶³ Abdul Basir, M. Daud Yahya, Hafiz Mubarak, Sayed Akhyar, and Andri Nirwana AN. "The relevance... 92-105

discovery will serve as a valuable contribution to the field of educational science, particularly in the development of approaches that effectively link religious teachings with national education.¹⁶⁴

- j. Journal Entitled “*The Relevancy on Education Release Revolution 4.0 in Islamic Basic Education Perspective in Indonesia (An Analysis Study of Paulo Freire’s Thought)*”

This Journal discusses about educational landscape faces a significant challenge due to the rapid emergence and advancement of technology. While this challenge brings about positive transformations, it also carries negative implications. This article aims to analyze the ideas of Paulo Freire, specifically exploring the concept of freedom education and its relevance in the era of the fourth industrial revolution, characterized by digitalization. The study focuses on the connection between technology and religious education, particularly within the Islamic context.¹⁶⁵

This analysis sheds light on the relevance of technology in the field of Islamic education, emphasizing the need to integrate technological advancements while upholding Islamic values. It highlights the importance of striking a balance between the benefits of technological innovation and the preservation of religious teachings. By recognizing and incorporating these values, education in the era of the fourth industrial revolution can align with the principles of Islamic education,

¹⁶⁴ Abdul Basir, M. Daud Yahya, Hafiz Mubarak, Sayed Akhyar, and Andri Nirwana AN. "The relevance... 92-105

¹⁶⁵ Purniadi Putra, Hilmi Mizani, Abdul Basir, Ahmad Muflihini, and Aslan Aslan. "The Relevancy on Education Release Revolution 4.0 in Islamic Basic Education Perspective in Indonesia (An Analysis Study of Paulo Freire's Thought)." *Test Engineering & Management* 83 (2020): 10256-10263.

ensuring that freedom is not compromised and remains consistent with Islamic values.¹⁶⁶

- k. Journal Entitled “*The Repetition (Muraja’ah) Alternative Method to Motivate Santriwati Memorizing the Qur’an in Ma’had Tahfidzul Quran Umar Bin Khattab-Banjarmasin*”

This Journal discusses about the muraja’ah method is an activity aimed at reinforcing the memorization of the Qur’an by continuously reciting and reviewing the previously memorized portions. This research aims to explore the implementation of the muraja’ah method, as well as identify its strengths and weaknesses, at Ma’had Tahfidzul Qur’an Umar bin Khattab in Banjarmasin. To address the research questions, various data collection methods were employed, including field observations, in-depth interviews with students and religious teachers, and a comprehensive review of relevant literature. The collected data was then analyzed through a simplified analysis process involving coding, revision, and theme presentation to ensure clarity and understanding.¹⁶⁷

The findings of this study provide empirical evidence that the muraja’ah method, particularly in the context of female students learning from female teachers, is highly effective in enhancing Quranic reading and memorization skills. The study reveals that this method serves as an alternative approach to achieving successful memorization, as female students have the opportunity to recite and

¹⁶⁶ Purniadi Putra, Hilmi Mizani, Abdul Basir, Ahmad Muflihin, and Aslan Aslan. "The Relevancy... 10256-10263.

¹⁶⁷ Abdul Basir, Muhdi Muhdi, and Siti Masitah. "The Repetition (Muraja'ah) Alternative Method to Motivate Santriwati Memorizing the Qur'an in Ma'had Tahfidzul Quran Umar Bin Khattab-Banjarmasin." *Jour of Adv Research in Dynamical & Control Systems* 12, no. 8 (2020): 376-388.

deposit their newly memorized portions with their female teachers. Additionally, the muraja'ah method allows students to practice recitation with their classmates, even without the presence of the teacher. However, the study also identifies a weakness in the form of occasional mispronunciations and intonation errors in the recitation of previously memorized verses, which may result from students practicing with their peers while the teacher is engaged with other students' submissions.¹⁶⁸

1. Journal Entitled "*Understanding Islamic Education Model for Children of Early Married Families in South Kalimantan*"

This journal discusses the era of globalization which has resulted in significant changes and influences on various aspects of life, including the role of the family as the main educational institution for young Muslims. One of the striking impacts is the high number of early marriages within families. The incidence of early marriage is often associated with a lack of understanding among families regarding the function and role of Islamic education for children.¹⁶⁹

To gain insights into the specific Islamic education models within the context of early married families, a comprehensive study was conducted involving data collection through methods such as observation, documentation, and semi-structured interviews with several families residing in South Kalimantan. Following the data collection process, the analysis was conducted utilizing a

¹⁶⁸ Abdul Basir, Muhdi Muhdi, and Siti Masitah. "The Repetition... 376-388.

¹⁶⁹ Hilmi Mizani, Abdul Basir, Surya Giri, Ahmad Juhaidi, and Aslan Aslan. "Understanding Islamic Education Model for Children of Early Married Families in South Kalimantan." *Talent Development & Excellence* 12, no. 2 (2020): 4365-4374.

phenomenological approach to assess the validity and reliability of the study's findings and address the research inquiries.¹⁷⁰

m. Journal Entitled “*University Learning Experience During Pandemic Disruption in Antasari State Islamic University Banjarmasin*”

This research focuses on examining the learning experience at UIN Antasari Banjarmasin, one of the Islamic universities in Indonesia. The study adopts a qualitative research design with a phenomenological approach. Data collection methods include interviews, observation, and documentation. Interviews were conducted with lecturers and students to gather data that addresses the research questions. The interview data was thoroughly evaluated and interpreted to gain insights into the learning experience, particularly in the context of distance learning, and to identify the challenges, problems, and solutions encountered.¹⁷¹

The findings reveal that students learning experience involves both challenges and opportunities. One of the main challenges was the sudden transition from face-to-face classes to distance learning, which resulted in a lack of preparedness in various aspects. However, this situation also provided an opportunity for academics and students to adapt to self-study, an essential aspect of higher education culture, as face-to-face lectures were suspended while distance learning was implemented.¹⁷²

¹⁷⁰ Hilmi Mizani, Abdul Basir, Surya Giri, Ahmad Juhaidi, and Aslan Aslan. "Understanding... 4365-4374,

¹⁷¹ M Daud Yahya, Tamjidnor Tamjidnor, Emy Yunita Rahma Pratiwi, Abdul Basir, Akhmad Syahbudin. "University Learning Experience During Pandemic Disruption in Antasari State Islamic University Banjarmasin" *Al-Alum*, no 22, 1 (2020) 64-84.

¹⁷² M Daud Yahya, Tamjidnor Tamjidnor, Emy Yunita Rahma Pratiwi, Abdul Basir, Akhmad Syahbudin. "University... 64-84.