ANALYSIS OF THE MATERIALS OF ISLAMIC RELIGION EDUCATION THROUGH THEOLOGICAL APPROACHES: STUDY OF THE ISLAMIC RELIGIOUS EDUCATION AND CHARACTER TEXTBOOK FOR GRADE 1 OF ELEMENTARY SCHOOL

[1]Muji Agus Sofiyandi, [2]Tobroni, [3]Faridi
[1,2,3]Universitas Muhammadiyah Malang, Indonesia
[1]Ojieadeabang87@gmail.com, [2]tobroni@umm.ac.id, [3]faridi_umm@umm.ac.id

Abstrak

Penelitian ini merupakan penelitian kualitatif dengan pendekatan tinjauan literatur dengan mengkaji muatan PAI dalam buku teks PAI dan Karakter Kelas 1 SD dalam konteks teologis. Tujuannya antara lain: 1) melakukan kategorisasi teologis terhadap muatan Pendidikan Agama Islam dalam buku teks Pendidikan Agama Islam dan Karakter Kelas 1, 2) mengklasifikasikan materi dalam buku tersebut berdasarkan pendekatan teologis, dan 3) menggali relevansinya. konten PAI dalam buku tersebut dengan tujuan pendidikan Islam kontemporer. Sumber data primer penelitian ini adalah Buku Ajar PAI dan Karakter Kelas 1 Sekolah Dasar yang ditulis oleh Nurzakun & Santoso (2021). Teknik analisis yang digunakan adalah analisis isi. Temuan penelitian ini menunjukkan bahwa: 1) muatan PAI dalam buku teks PAI dan Karakter Kelas 1 Sekolah Dasar dapat dianggap komprehensif dan disajikan dengan bahasa yang sederhana sehingga memudahkan pemahaman siswa; 2) Isi buku mencakup tema-tema teologis, dengan fokus utama pada tema-tema teosentris; 3) Secara holistik, muatan PAI dalam buku ini dapat dipandang relevan dan kontributif secara signifikan dalam konteks teologis. Kajian ini memberikan kontribusi untuk memahami lebih dalam konten PAI dalam kaitannya dengan aspek teologis, sehingga meningkatkan pemahaman pada ranah akademik ini. Implikasi penelitian ini adalah: 1) Relevansi pembelajaran, 2) Pengembangan buku ajar karakter, 3) Pengembangan guru professional, 4) Pengembangan kurikulum, 5) Peningkatan pemahaman keislaman, 6) Keterlibatan orang tua dan masyarakat dalam implementasi Pendidikan.
Kata Kunci: Isi, Kategorisasi, Kategorisasi, Materi Pendidikan, Pendidikan Islam

Abstract

This research is qualitative research with a literature review approach by examining PAI content in PAI textbooks and Class 1 Elementary School Characters in a theological context. The objectives include: 1) carrying out theological categorization of the content of Islamic Religious Education in the textbook Islamic Religious Education and Character Class 1, 2) classifying the material in the book based on a theological approach, and 3) exploring its relevance. PAI content in the book is aimed at contemporary Islamic education. The primary data source for this research is the PAI and Character Class 1 Elementary School Textbook written by Nurzakun & Santoso (2021). The analysis technique used is content analysis. The findings of this research indicate that: 1) the content of PAI in the PAI and Character textbooks for Grade 1 Elementary School can be considered comprehensive and presented in simple language to facilitate students' understanding; 2) The contents of the book cover theological themes, with the main focus on theocentric themes; 3) Holistically, the PAI content in this book can be seen as relevant and significantly contributing in a theological context. This study contributes to a deeper understanding of PAI content about theological aspects, thereby increasing understanding in this academic domain. The implications of this research are: 1) Relevance of learning, 2) Development of character textbooks, 3) Development of professional teachers, 4) Curriculum development, 5) Increasing understanding of Islam, 6) Involvement of parents and the community in the implementation of education.
Keywords: Content, Categorization, Categorization, Educational Material, Islamic Education

Introduction

Islamic religious education serves a crucial role in molding the moral and spiritual development of students. Islamic religious education has the potential to instill religious virtues in students, aiming for them to incorporate these values into their everyday lives effectively. Islamic religious education is a fundamental component of character education. It imparts knowledge about religious beliefs and serves as the basis for cultivating moral values and fostering religious devotion in pupils [2]–[4]. The importance of Islamic religious education as a fundamental element in character education is in its capacity to instruct students in incorporating Islamic principles into all facets of their everyday existence. As a result, pupils not only develop into intellectually sharp individuals but also acquire a robust and ethically guided character.

Furthermore, Islamic religious education incorporates ethical and moral principles like honesty, justice, empathy, and accountability. Students are directed to demonstrate reverence towards their parents, educators, and fellow individuals while fostering constructive connections with their immediate surroundings [3]. Islamic religious education is essential for imparting the principles and doctrines of Islamic teachings to students. This entails fostering virtues, morality, and ethics, with Islamic religious education taking a prominent role in the religious and moral growth of pupils. Consequently, it is crucial to educate youngsters about moral values and the principles of Islam using diverse educational resources from a young age. The "Buku Pendidikan Agama Islam dan Budi Pekerti" for Grade 1 Elementary School is a crucial tool in this process, serving as the main source of teaching in the initial phases of religious education.

According to the author, Islamic religious education books are primarily created to develop a strong basis for comprehending Islam. They aim to educate youngsters on the principles of duty, accountability, and moral values based on Islamic teachings. This method facilitates the development of a harmonious mindset that encompasses both academic pursuits and moral values, while also fostering the growth of a resilient personality and strengthening a spiritual framework that will serve as a guiding force throughout their lives [3]. Islamic religious education encompasses not only the acquisition of religious knowledge but also the cultivation of spiritual experiences that aid students in establishing a profound relationship with Allah and augmenting their spiritual consciousness.

The core concerns of this study emphasize the necessity of conducting a comprehensive assessment of the content of Islamic religious education as it is taught in the primary school curriculum. The author's views suggest the need for a thorough examination of the quality of the Islamic Religious Education curriculum, specifically in relation to its theological framework, in

JURNAL PENELITIAN DAN PEMIKIRAN KEISLAMAN
Mei 2024. Vol.11. No.2
2014-2024 j.al-ulum Universitas Islam Madura
ISSN. 2355-0104   ojs.uim.ac.id   E-ISSN. 2549-3833

order to ensure a strong adherence to the core values of Islam. Moreover, this review seeks to evaluate the significance of Islamic religious education material in relation to the psychological and cognitive growth of young children, emphasising the importance of a theological viewpoint as a vital component in guaranteeing the use and delivery of content that is suitable for the specific context.

The theological approach in this study can be defined as a systematic and methodical way of examining religion, specifically focusing on doctrines, practices, and religious beliefs. A theological approach refers to a systematic and analytical strategy used to comprehend and elucidate the beliefs inherent in a religion [5]–[7]. The theological approach encompasses examining, explicating, and understanding sacred writings, the historical development of religion, and religious rituals and encounters. The objective is to understand the significance, origins, and effects of religious beliefs and practices on individuals and society. Theological approaches frequently integrate philosophical, historical, and cultural viewpoints to examine religious subjects.

Within the framework of Islam, there exist two distinct theological approaches: The normative theological approach is a theocentric perspective that primarily centres around God and teachings that are considered to be absolute truths [5]. The normative theological approach to understanding religion is a methodology that utilises theological principles and religious norms as the foundation for grasping and elucidating religious teachings [7]. Theo centrism is a religious perspective that positions God as the focal point and initial foundation of thought and activity. The theocentric perspective entails interpreting and comprehending everything in light of the connection with God, prioritizing His will and designs above everything else in human existence and the cosmos [8].

Secondly, anthropocentric theology is an approach that aims to comprehend the diverse empirical circumstances of human beings. This approach prioritizes human concerns and emphasizes the examination of social circumstances as a viable option for resolving violence within religious communities [5]. The anthropocentric theological approach entails the interpretation of sacred texts and religious ideas in a manner that applies to the current social, cultural, and intellectual circumstances of humans [6]. The anthropocentric paradigm seeks to supplant the long-standing supremacy of the theocentric theology that has guided religious thought for centuries. The adoption of anthropocentric religion serves as a fundamental basis for cultural movements that advocate for democratic principles, civil society, and pluralism [8]. This study is driven by three core problem inquiries, which are informed by these theological frameworks: 1) How does the information in the The Islamic Religious Education and Character textbook grade 1 elementary

school relate to the theological context? 2) How is the classification of Islamic religious education content in the The Islamic Religious Education and Character textbook for grade 1 elementary school based on theological perspectives? 3) How do the objectives of Islamic religious education material in The Islamic Religious Education and Character textbook for grade 1 elementary school, correspond to the objectives of contemporary Islamic education? This study enhances comprehension of the theological parts of the Islamic Religious Education content found in the book Islamic Religious Education and Character for Grade 1 elementary school. It offers valuable perspectives on effectively conveying Islamic beliefs to children.

Research Methods

This study is a qualitative analysis that specifically examines the content of Islamic religious instruction for primary school students. Within the literature review framework, this study will analyze the book Islamic Religious Education and Character for Grade 1 elementary school as the focal point of inquiry. This research focuses on the Islamic Religious Education and Character textbook for Grade 1 elementary school, which is intended for primary school students. The authors of the book are Nurzakun and Santoso, and it was published in 2021 by the Curriculum and Book Centre of the Research and Development Agency and the Book Agency of the Ministry of Education, Culture, Research, and Technology.

The methodology utilized for data acquisition in this study is content analysis. The purpose of content analysis is to collect data, specifically, the Islamic Religious Education content found in the Islamic Religious Education and Character textbook for grade 1 elementary school. The gathered data will be examined using a theological methodology. This method will prioritise the harmonization of Islamic religious education material with Islamic principles. The analysis will cover elements including conceptual precision, adherence to Islamic principles, and pertinence to the comprehension and encounters of Year 1 Elementary School children. The study results will be used to assess and generate recommendations for enhancing or creating the Islamic religious education content featured in the book. In addition, the researcher should consider conducting interviews with Islamic Religious Education teachers in primary schools or directly observing student interactions with the learning material. This will provide a more comprehensive understanding of the material's effectiveness and impact in an educational context.

Result and Discussion

Content of The Islamic Religious Education and Character textbook for Grade 1 Elementary school

The Islamic Religious Education and Character textbook for Grade 1 Elementary School, onsists of ten chapters. Chapter 1, entitled "I Love the Qur'an," covers four subordinate themes: 1) The Qur'an is my scripture; 2) I possess knowledge of the Arabic alphabet; 3) I have a comprehension of the diacritical marks used in Arabic script; and 4) I have committed Surah Al-Fatihah to memory. In Chapter 2, titled "Understanding the Pillars of Faith," the following topics are discussed: 1) The Concept of the Pillars of Faith; 2) Believing in Allah; 3) Believing in the Prophet; and 4) My Love for Allah and His Messenger. Chapter 3, titled "I Enjoy Reciting the *Basmalah* and *Hamdalah*," covers four main topics: 1) Reciting the Basmalah, 2) Reciting the *Hamdalah*, 3) Demonstrating Politeness, and 4) Expressing Gratitude for the Blessings of Allah. Chapter 4, titled "Understanding the Pillars of Islam," covers four main topics: 1) comprehending the Pillars of Islam; 2) acquainting oneself with the Declaration of Faith; 3) interpreting the Declaration of Faith; and 4) embracing my identity as a Muslim child. Chapter 5: My Guiding Prophets comprises 1) Acquainting oneself with Prophets and Messengers; 2) Identifying the 25 Prophets and Messengers; 3) Miracles of the Prophets and Messengers, and 4) The Simple Conduct of the Prophets and Messengers.

Chapter 5: Prophets and Messengers as My Role Models encompasses 1) Familiarity with Prophets and Messengers; 2) The 25 Prophets and Messengers; 3) Miracles of Prophets and Messengers; and 4) The Simple Conduct of Prophets and Messengers. Chapter 6: The Qur'an as My Guide to Life includes 1) Understanding Diacritical Marks; 2) Reading the Arabic Alphabet; 3) Reciting Surah Al-Ikhlas; and 4) Key Messages from Surah Al-Ikhlās. Chapter 7: Compassion Towards Others covers 1) Familiarity with the Beautiful Names of Allah; 2) Ar-Rahman (The Most Merciful); 3) Ar-Rahim (The Most Compassionate); and 4) Compassion of the Prophet Muhammad (peace be upon him). Chapter 8: I Enjoy Expressing Gratitude and Discipline includes 1) Expressing Gratitude to Others; 2) Ways of Expressing Gratitude; 3) Behaving with Discipline; and 4) Disciplinary Conduct. Chapter 9: Cultivating a Clean Lifestyle includes: 1) Living a Clean Life; 2) Purification; 3) Performing Ablution; and 4) Dry Ablution (Tayammum). Chapter 10: Prophet Adam (A.S.), the First Human, covers 1) Allah, the Almighty, Creating Prophet Adam (A.S.); 2) Prophet Adam (A.S.) and Hawa (Eve) Residing in Paradise; 3) Prophet Adam (A.S.) and Hawa (Eve); and 4) Hawa (Eve) Descending to Earth; The Exemplary Character of Prophet Adam (A.S.).

Based on the data presented by the author, the content of Islamic Religious Education in the Islamic Religious Education and Character textbook for Grade 1 Elementary School, authored by Nurzakun & Santoso , appears comprehensive and is presented in a straightforward manner. The method of structuring the book in this manner facilitates a simplified understanding of Islamic education content for students as imparted by their teachers. One aspect that facilitates comprehension is the use of chapter titles that are relevant to the theme. Consequently, students can swiftly grasp what will be studied in each chapter. The language employed in this book is also notably straightforward and easily comprehensible for children at the elementary school level. This aligns with the findings of Fahyuni & Fauji, asserting that instructional books for students should employ simple language because, at the primary school age, students are in the stage of concrete operational cognitive development. This signifies that they find it easier to comprehend concepts when presented tangibly and contextually.

Furthermore, Fahyuni & Fauji elucidate that the use of simple language facilitates students in connecting the learned material with their everyday lives and understanding its relevance for their future. Additionally, students tend not to enjoy reading if they do not comprehend the content and purpose of the text, which may diminish their ability to understand reading and cause them to perceive reading as a tedious task. Therefore, the use of simple language and appropriate learning media selection is crucial for enhancing students' reading interest and learning outcomes. Textbooks for elementary school students should use simple language, as, at this stage, children are just becoming acquainted with the alphabet, learning to read, and learning to write. The use of simple and engaging language in educational informational books in primary schools aids children in comprehending the presented material and sustaining their interest in reading. Moreover, books designed with a simple language style assist children in synthesizing various pieces of information and news found in their readings [10]. In the context of Islamic religious education content, when presented completely and straightforwardly, students can more easily grasp the concepts of Islam from an early age. This aids them in establishing a solid foundation for understanding religious principles and moral character, which is an integral part of their education.

According to Adrian use of simple and clear language aids students in quickly comprehending the concepts taught, facilitating the internalization of the values and teachings of Islam into their daily lives. Additionally, simple language supports independent learning and assists students in better understanding the material.

Furthermore, the Islamic Religious Education and Character textbook for Grade 1 Elementary School, proves to be a highly valuable learning resource. In addition to presenting

materials related to Islam and faith, the book places a strong emphasis on crucial aspects of daily life related to cleanliness and compassion. Everyday life content is vital for primary school students as, at this stage, children begin to interact with various elements outside the family, such as friends, teachers, and vendors at school, introducing them to various rules that must be observed [12]. Beyond matters of faith *(īmān)* and Islām, the book also addresses cleanliness, which is significant. Children should be taught the importance of maintaining personal hygiene and the cleanliness of their surroundings. This not only has a positive impact on their own health but also shapes a caring attitude towards the environment they inhabit. According to Rochmah & Marno, cleanliness is an important topic in the book Islamic Religious Education and Character*,* because it is heavily emphasized in Islamic teachings. Physical cleanliness, such as bathing, performing ablution, and maintaining the environment, is part of the daily practices taught in Islam and has a direct impact on students' health and well-being.

Moreover, the book also explores the theme of compassion. Children are taught about the significance of loving and respecting others, including their peers. This helps them build positive relationships with others and shapes a character full of empathy. According to Hakim & Huda, the theme of compassion is crucial in the The Islamic Religious Education and Character textbook, as it is one of the essential character values in students' formation. Compassion is a fundamental aspect that reflects the religious and humanistic values emphasised in character education. In the context of religious education, compassion not only refers to feelings of empathy and concern for fellow humans but also for the environment and other living beings. This value of compassion is explicitly evident in the elementary school-level Islamic Education and Moral Character textbooks, highlighting its importance in the education curriculum [14]. The author views, The Islamic Religious Education and Character textbook for Grade 1 Elementary School serves not only as a tool for learning Islamic religion but also as a comprehensive guide for shaping the character and morals of students. The presented content in the book provides a solid foundation for the personal and spiritual development of children while helping them become individuals who are caring, clean, and compassionate towards others.

Categorization of Book Contents Through a Theological Approach

Based on the theological framework used in this study, the content of Islamic religious education in the book Islamic Religious Education and Character for Grade 1 Primary School, written by Nurzakun & Santoso, can be divided into two distinct categories:

1. The Theocentric Theological Approach

By the theocentric theological approach, the content of Islamic Religious Education in the Islamic Religious Education and Character textbook for Grade 1 Primary School encompasses:

a) My Love for the Qur'an,

b) Understanding the Pillars of Faith,

c) My Affection for Reciting *Basmalah* and *Hamdalah*,

d) Familiarity with the Pillars of Islam,

e) Prophets and Messengers as My Role Models,

f) The Qur'an as My Guide to Life [1].

2. The Anthropocentric Theological Approach

By the anthropocentric theological approach, the content of Islamic Religious Education in the book Islamic Religious Education and Character for Grade 1 Elementary School encompasses:

a) Compassion Towards Others,

b) Expressing Gratitude and Discipline,

c) Cultivating a Habit of Clean Living,

d) Prophet Adam (A.S.), the First Human [1].

The Islamic Religious Education and Character textbook for Grade 1 Elementary School comprehensively addresses theological subjects from a theological standpoint. Nevertheless, the book primarily focuses on theocentric issues. Anthropocentric theological topics are somewhat restricted. However, anthropocentric theology is deemed more pertinent in the present circumstances.

There are justifications for favoring the shift from a God-centred approach to a human-centered one in the context of Islamic education. This transition is grounded in the central premise of making education more pertinent and adaptable to the needs and circumstances of individuals, who are regarded as the focal point of the entire universe [15]. Moreover, Hasan Hanafi in [16] offers a critique of the theocentric approach, asserting that it fosters passivity and hinders the potential to effect change. This approach instills in individuals a perpetual sense of insignificance and reliance on divine intervention in the face of God's immense power. Gufron argues that Hanafi believes that this strategy results in a decline in self-assurance and the ability to make headway in bringing about change [16]. The author views this change as a deliberate move to guarantee that religious education not only maintains the consistency of theological

principles but also possesses the ability to offer a comprehensive understanding of the role of humans as the central entities in the existence of the universe. Therefore, by adopting an anthropocentric approach, it is expected that Islamic religious education will gain a deeper understanding of and effectively address the ever-changing aspects of human existence. This will facilitate a stronger alignment between religious principles and the difficulties encountered by individuals in their day-to-day experiences.

The anthropocentric approach to Islamic religious education emphasizes the importance of humans and their experiences in the process of learning. This suggests that education should be culturally constructed rather than purely based on doctrine or structure and should include ideal goals that apply to learners' lives on both individual and societal levels [15]. Hasan Hanafi, as referenced in [16], argues that an Islamic theology built on empirical evidence (tajrībī) and focused on human beings is more relevant to current advancements and can enhance human autonomy and consciousness. By adopting an anthropocentric perspective, Islamic religious education can prioritize the intellectual, emotional, and physical growth of pupils, encompassing their cognitive capacities, moral principles, emotional states, attitudes, and conduct.

This aims to align education with global shifts and provide students with the skills to thrive in an evolving world. It seeks to foster their ability to generate original and inventive ideas and to adapt to the prevailing societal norms and advancements [15]. Furthermore, the anthropocentric approach facilitates the development of expansive knowledge frontiers for students. This understanding encompasses a range of areas, such as social awareness, domestic and international politics, adaptation to customs and culture, education in leadership, and self-reliance [15].

The shift from ethnocentrism to anthropocentrism signifies the necessity of merging religious beliefs with tangible behaviors in everyday existence, wherein a devout mindset must be complemented by compassionate acts. Religion is not solely perceived as a means to have faith in a higher power, but also as a method to cultivate the humanity of individuals and enhance their well-being [17]. Hence, comprehending religion serves not just as a pathway to faith in a higher power, but also as a technique to cultivate empathy and enhance the well-being of individuals.

The author advocates for a greater or equal representation of anthropocentric theological ideas alongside theocentric theology in Islamic Religious Education texts. The author may present many justifications. Firstly, comprehending the extent of human participation in society and the corresponding obligation to act responsibly is of utmost significance in the realm of daily

existence; Secondly, placing importance on ethical principles and human decency can cultivate a virtuous disposition, aligning with the tenets of the Islamic faith. The key to establishing a balanced existence lies in maintaining a harmonious equilibrium between one's responsibilities towards others and one's obedience to God. Furthermore, modifying the method to more effectively align with the specific requirements and comprehension levels of students in the educational setting.

3. **Relevance of the material to the aims of Islamic religious education**

The significance of the Islamic Religious Education content in the Islamic Religious Education and Character textbook for Grade 1 Elementary School, with the objective of Islamic Religious Education, is illustrated in the subsequent table:

The Islamic Religious Education and Character Textbook for Grade 1 Elementary School	Goals of Islamic Religious Education
1) I have a strong affection for the Koran; 2) I familiarise myself with the fundamental principles of faith; 3) I derive pleasure from reading *Basmalah* and *Hamdalah*; 4) I familiarise myself with the fundamental principles of Islam; 5) My role models are prophets and apostles. The Quran serves as my life's guiding principle.	A. Fatih Syuhud emphasized that the objective of Islamic education is to cultivate virtuous and devout individuals [18], who demonstrate complete surrender to Allah SWT [19].
1) I enjoy reciting the *Basmalah* and *Hamdalah*; 2) Familiarise yourself with the Pillars of Islam;	Worship Allah SWT [19]
1) Prophets and Apostles serve as my role models; 2) The Koran is my primary source of guidance in life.	Muhammad Atiyyah Al-Abrashi asserts that the primary objective of Islamic education is the cultivation of moral values [18], [19].
1) Demonstrating empathy towards others; 2) I appreciate the qualities of gratitude and discipline; 3) Familiarise yourself with maintaining a hygienic lifestyle; 4) Prophet Adam, peace be upon him, is recognized as the first man.	Quraish Shihab and M. Natsir highlighted that the primary objective of Islamic education is to cultivate persons who can effectively fulfill their roles as servants and khalifah (representatives) of Allah [18]. This education aims to shape individuals who are not only advantageous to themselves but also to their surroundings [19].

The primary aim of Islamic education is to foster persons who possess devoutness and imbue them with virtuous religious and moral principles [2], [18]–[20]. This corresponds to the content of Islamic religious education as stated in the Islamic religious education and moral education textbooks. The objective of Islamic education is to cultivate people who possess not only academic acuity but also a strong moral character that serves as a source of inspiration. Furthermore, the

primary objective of Islamic education is to cultivate a well-rounded individual who is seamlessly integrated into the social structure, with their identity being a reflection of the diverse culture they belong to [19]. Therefore, the availability of materials that focus on the relationship between theology and human beings is still very relevant.

The fundamental objective of Islamic Religious Education and Moral Education in primary schools is to cultivate the inherent capabilities of pupils, guiding them towards becoming individuals who are both physically and spiritually well-rounded, exhibiting exemplary conduct, which encompasses practices of cleanliness and well-being [21]. This aligns with the goals of Law Number 36 of 2009 on health, which states that school health aims to improve students' capacity to live a healthy life in a conducive environment [21].

Therefore, the incorporation of hygiene content in Islamic Religious Education and Moral Education textbooks is not only pertinent but also essential in aiding students in understanding and implementing cleanliness principles in their daily lives. In the end, this helps their welfare as well as the welfare of their immediate surroundings. From a holistic perspective, the author observes that the content of the Islamic Religious Education and Character for Grade 1 Elementary School not only fulfills present educational requirements but also offers a substantial contribution within the theological framework. This material offers a comprehensive comprehension of the teachings of the Islamic religion while also enabling students to enhance their social awareness and enrich their spiritual experiences in daily life.

The book material, from a theocentric perspective, serves to encourage introspection, enhance spiritual consciousness, and facilitate students' comprehension of the influence of religion in navigating life's difficulties. The book advocates for the principles of solidarity, tolerance, and empathy, fostering a classroom atmosphere that nurtures children's social growth. This book elucidates the tenets of social ethics within an Islamic framework, facilitating the cultivation of conscientious dispositions and offering guidelines for students to assume constructive roles in society. Hence, The Islamic Religious Education and Character textbook for Grade 1 Elementary School, significantly contributes to the attainment of contemporary educational objectives, which strive to cultivate an educated, morally upright, and highly competitive generation across all domains of life.

Research implications regarding the analysis of Islamic religious education material through a theological approach in the context of Islamic religious education studies and character textbooks for grade 1 elementary school:

JURNAL PENELITIAN DAN PEMIKIRAN KEISLAMAN
Mei 2024. Vol.11. No.2
2014-2024 j.al-ulum Universitas Islam Madura
ISSN. 2355-0104   ojs.uim.ac.id   E-ISSN. 2549-3833

1. Revision of Learning Materials: The results of this research can be a basis for revising Islamic religious education learning materials for grade 1 elementary school students. The implication is to improve the quality of learning materials by paying attention to deeper theological aspects, which can help students understand Islamic teachings better according to their level of cognitive development.

2. Development of Character Textbooks: Another implication is the development or refinement of character textbooks based on Islamic teachings for grade 1 elementary school students. Through a theological approach, character textbooks can be designed to include Islamic values and principles in a more comprehensive and integrated manner in character learning.

3. Teacher Competency Development: This research can contribute to the development of teacher competence in delivering Islamic religious education material with a theological approach. The implication is the need for training and professional development for teachers so they can integrate theological aspects in learning and guide students effectively.

4. Curriculum Development: Another implication is the expansion or refinement of the Islamic religious education curriculum at the elementary school level by considering theological approaches. This may include adding or adapting the curriculum to ensure that important theological aspects of Islamic teachings are well conveyed to students according to their level of understanding.

5. Increasing Understanding of Islam: This research can also contribute to increasing understanding of Islam among elementary school students from an early age. The implication is to create a strong foundation for a deep understanding of Islamic values, beliefs, and principles that will shape students' character throughout their lives.

6. Parent and Community Involvement: Another implication is the need for parent and community involvement in supporting the implementation of Islamic religious education materials that are based on a theological approach. Through collaboration between schools, parents, and communities, Islamic values acquired at school can be strengthened and applied in students' daily lives.

Conclusion

The study's findings indicate that the content of *Islamic Religious Education and Character* for Grade 1 Elementary School, is comprehensive and given clearly and directly. The process of preparing the book facilitates students' comprehension of the Islamic education material instructed by teachers. 2) The Islamic Religious Education and Character textbook for Grade 1 Elementary

School contains theological subjects from a theological standpoint. Nevertheless, the book primarily focuses on theocentric issues. The scope of anthropocentric theology is fairly restricted. However, anthropocentric theology is deemed more pertinent to the present-day setting. 3) The material on Islamic Religious Education in the *Islamic Religious Education and Character* for Grade 1 Elementary School is comprehensive and addresses both educational requirements and theological aspects. This material offers a comprehensive comprehension of Islamic teachings and enables students to enhance their social consciousness and enrich their spiritual aspects in their daily lives. Hence, the work might be considered extremely pertinent to contemporary Islamic religious instruction.

However, the author offers a critical analysis of the book the Islamic Religious Education and Character textbook for Grade 1 Elementary School, expressing a need for a more equitable and well-proportioned presentation of themes. The author suggests that achieving better harmony requires careful consideration of the proportion of material between theocentric and anthropocentric theologies. This study suggests the need for a comprehensive analysis of the information provided in the "Islamic Religious Education and Moral Education" textbook designed for Grade 1 elementary school students. This exemplifies a dedication to ensuring that the curriculum is customized to address the individual requirements and cognitive capacity of the respective age group.

References

[1]   M. Nurzakun and J. Santoso, *Pendidikan Agama Islam dan Budi Pekerti*. Jakarta Pusat: Pusat Kurikulum dan Perbukuan Badan Penelitian dan Pengembangan dan Perbukuan Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, 2021.

[2]   R. Efendy and I. Irmwaddah, "Peran Pendidikan Agama Islam dalam Membentuk Karakter Religius Siswa," *Dialekt. J. Pendidik. Agama Islam*, vol. 1, no. 1, pp. 28–33, 2022.

[3]   A. Jannah, "PERAN PENDIDIKAN AGAMA ISLAM DALAM MEMBINA KARAKTER RELIGIUS SISWA SEKOLAH DASAR Atiratul," *Pendas J. Ilm. Pendidik. Dasar*, vol. 08, no. September, pp. 1–14, 2023.

[4]   A. Jailani, C. Rochman, and N. Nurmila, "Peran Pendidikan Agama Islam dalam Membentuk Karakter Jujur pada Siswa," *Al-Tadzkiyyah J. Pendidik. Islam*, vol. 10, no. 2, pp. 257–264, 2019.

[5]   L. L. N. Mufidah, "Pendekatan Teologis dalam Kajian Islam," *Misykat*, vol. 02, no. 01, pp. 151–162, 2017.

[6]   A. D. Devi and S. Andrean, "Implementasi Pendekatan Teologis Normatif Dalam Pluralisme Beragama Di Indonesia," *TA'LIM J. Stud. Pendidik. Islam*, vol. 4, no. 1, pp. 60–73, 2021, doi: 10.52166/talim.v4i1.2193.

[7]   T. Pransiska, "Menakar Pendekatan Teologis-Normatif dalam memahami Agama di Era Pluralitas Agama di Indonesia," *Turãst J. Penelit. Pengabdi.*, vol. 5, no. 1, pp. 77–87, 2017.

[8]   Z. Misrawi, "Post Tradisionalisme: dari Teologi Teosentrisme menuju Teologi Antroposentrisme," *Millah J. Stud. Agama*, vol. 2, no. 1, pp. 22–36, 2002.

[9]   E. F. Fahyuni and I. Fauji, "Pengembangan Komik Akidah Akhlak untuk Meningkatkan Minat Baca dan Prestasi Belajar Siswa Sekolah Dasar," *Halaqa Islam. Educ. J.*, vol. 1, no. 1, pp. 17–26, 2017, doi: 10.21070/halaqa.v1i1.817.

[10]   S. Susilowati, "Meningkatkan Kebiasaan Membaca Buku Informasi pada Anak Sekolah Dasar," *J. Ilm. Guru "COPE,"* vol. 96, no. 01, pp. 41–49, 2016.

[11]   A. Adrian, A. D. Oktrifa, Z. R. Jannah, and A. N. Aeni, "Pengaplikasian E-Book dalam Memperkenalkan Nabi Ulul Azmi kepada Siswa Sekolah Dasar," *Al Qalam J. Ilm. Keagamaan dan Kemasyarakatan*, vol. 16, no. 5, pp. 1674–1688, 2022.

[12]   U. Musya'Adah, "Peran Penting Pendidikan Agama Islam di Sekolah Dasar," *Aulada J. Pendidik. dan Perkemb. Anak*, vol. 1, no. 2, pp. 9–27, 2018.

[13]   U. A. Rochmah and M. Marno, "Studi Analisis Integrasi Nilai-Nilai Moderasi Beragama dalam Buku Ajar Pendidikan Agama Islam dan Budi Pekerti Kelas II Sekolah Dasar Edisi Revisi Tahun 2017," *Dayah J. Islam. Educ.*, vol. 6, no. 1, pp. 130–150, 2023, doi: 10.22373/jie.v6i1.16386.

[14]   H. Hakim and S. Huda, "Analisis Nilai-nilai Karakter pada Buku Siswa Mata Pelajaran Pendidikan Agama Islam dan Budi Pekerti (PAdBP) Kurikulum 2013 Sekolah Dasar," *Ibriez J. Kependidikan Dasar Islam Berbas. Sains*, vol. 4, no. 2, pp. 157–166, 2019.

[15]   S. Abas and H. Mabrur, "Rekonstruksi Epistemologi Pendidikan Agama Islam (Kajian Pemikiran Hasan Hanafi Teosentris-Antroposentris)," *Eduprof Islam. Educ. J.*, vol. 4, no. 1, pp. 77–99, 2022.

[16]   M. Gufron, "Transformasi Paradigma Teologi Teosentris Menuju Antroposentris (Telaah atas Pemikiran Hasan Hanafi)," *Millatī J. Islam. Stud. Humanit. Vol.*, vol. 3, no. 1, pp. 141–171, 2018, doi: 10.18326/millati.v3i1.141-171.

[17]   A. F. Haq, "Pemikiran Teologi Teosentris Menuju Antroposentris Hasan Hanafi," *Spiritualis*, vol. 6, no. 2, pp. 159–190, 2020.

[18]   Nabila, "Tujuan Pendidikan Islam," *J. Pendidik. Indones.*, vol. 2, no. 5, pp. 867–875, 2021.

[19]   M. Zaim, "Tujuan Pendidikan Islam Perspektif al-Qur'an dan Hadis: Isu dan Strategi Pengembangan Pendidikan Islam," *J. Muslim Herit.*, vol. 4, no. 2, pp. 239–260, 2019.

[20]   A. Wahid, "Konsep dan Tujuan Pendidikan Islam," *Istiqra*, vol. III, no. September, pp. 18–23, 2015.

[21]   D. Jatmiko and K. Suryo, "Penerapan Pendidikan Agama Islam dan Budi Pekerti dalam Pembentukan Sekolah Sehat di Sekolah Dasar," *J. Pendidik. Tambusai*, vol. 6, no. 2, pp. 13292–13299, 2022.