DEVELOPING PROGRESSIVE ISLAMIC AQIDAH TEACHING MATERIALS FOR MIDDLE SCHOOL STUDENTS

Dzulfikar Akbar Romadlon[1], Istikomah[2], Budi Haryanto[3]
[123]Universitas Muhammadiyah Sidoarjo; Indonesia
Correspondence email; dzulfikarakbar@umsida.ac.id

Abstract	This research will develop teaching materials for aqidah from the perspective of the "Progressive Islam" concept initiated by Muhammadiyah. This study used the Research and Development (R&D) method using ADDIE (Analyze, Design, Develop, Implement, Evaluation) model to develop teaching materials aqidah from a progressive Islamic perspective for junior high school students. The population in this study were class VII students of SMP Muhammadiyah 9 Sidoarjo. The sampling technique used was non-probability sampling with purposive sampling. Qualitative data is obtained through observation, written responses, and suggestions, while quantitative data is obtained from tests. The research results showed that the validity of the aqidah was 86.36%, material expert 84.25%, and Islamic religious education 84.42% in the valid category. For effectiveness, data sources were obtained from student learning outcomes before and after using progressive Islamic teaching materials. The pre-test results obtained an average of 77.65, and during the post-test, it increased to 80.7. The results of this research and development suggest that the use of progressive Islamic teaching materials in teaching aqidah class VII students at SMP Muhammadiyah 9 Sidoarjo is appropriate.
Keywords	Aqidah; middle school students; progressive Islam; teaching material

INTRODUCTION

Muhammadiyah is entering its second century, emphasizing an idea of "Progressive Islam" (Zhawãhir al-Afkãr al-Muhammadiyah li al-Qarni al-Sãni). This concept has an ideal life and religious values. This idea was initially formulated at the 47th Muktamar Muhammadiyah in Makassar and perfected at the 48th Muktamar in Solo in 2022. This idea marks a further intellectual transformation in responding to the people's and the nation's problems through a progressive enlightenment movement to build institutions—social and actual Islamic society (Nashir, 2011). The understanding of progressive Islam in Muhammadiyah, according to Khamad, is as follows: 1) Islam which sows the seeds of truth, goodness, justice, benefit, peace, prosperity, and the priority of living dynamically for all humanity; 2) Islam which upholds human dignity without discrimination; 3) Islam which promotes anti-violence, anti-terrorism, anti-war, anti-oppression, anti-underdevelopment and anti-destruction missions on earth; 4) Islam which covers the diversity of ethnic groups, races, groups and cultures (Kahmad, 2011). Suppose this concept is drawn from an educational perspective. Islam is progressing in morality development for forming a perfect personality (insan kamil) (Hanipuddin, 2020).

In Islam, the basis of education is aqidah. According to Imam Al-Ghazali in the book Ihya', Islamic aqidah learning must start from infancy by introducing verses from the Qur'an and Hadith (Al-Ghazali, 2005). Learning aqidah from a progressive Islamic perspective is important so that learning aqidah is not only limited to theory but can also be implemented in the dimensions of social life by students. This research will develop aqidah learning from a progressive Islamic perspective, aiming to improve learning activities to improve the quality of aqidah learning. Aqidah learning must be taught to junior high school students to become good Muslim individuals (Ginanjar & Kurniawati, 2017). Religious belief is the foundation that can shape a good human person. Aqidah learning emphasizes understanding faith and its manifestation in the form of students' life attitudes, both words and deeds, in various aspects of daily life (Muhaimin, 2012). In addition, holistic aqidah learning aims to prepare students to have accurate and firm beliefs, have a noble character, and become socially pious and spiritually pious individuals based on the Al-Qur'an and Hadith through guidance activities, teaching, and habituation. Studying aqidah morals will equip students with a moderate, inclusive, tolerant religious perspective and a holistic religiosity oriented to worldly welfare and akhirah happiness in the context of the nation and state to avoid deviant and liberal understanding (Kemenag, 2022).

Many studies make Progressive Islam a perspective on the concept of education. Research by A. Awaluddin and A.D. Saputro shows Islam is progressive in education, always connecting religious content with science and vice versa to produce a rational and dynamic education (Asep Awaluddin, 2020). Nurhadi proved this rationality by formulating Muhammadiyah jurisprudence, which accommodates changes and various social realities that have emerged in the modern era (Nurhadi, 2018). Therefore, A.U. Kossah et al. state that because of this style of education, Muhammadiyah is a reformer in education (Arifah et al., 2022).

Then, in Muhammadiyah's educational practice, there has been research related to educational applications in formal and informal activities and their application in preparing textbooks. Research by D. Rafidiyah et al. shows that progressive Islamic values have been carried out through various formal and informal activities in universities; besides that, Muhammadiyah universities have become a place for the regeneration of generations that can manifest progressive Islamic thought (Dina Rafidiyah, 2019). Later in the research, A.C.A. Suparnum, after conducting research using a literature study with a philosophical approach, shows that the values of Progressive Islam integrated into the Muhammadiyah book for SMA and SMK published by the Muhammadiyah Central Executive Board of Elementary Education (Arifah et al., 2021).

Based on the results of interviews with teachers who teach Aqidah lessons at SMP Muhammadiyah 9 Sidoarjo, it is known that the learning resources used so far have not attracted students' interest in reading and studying them. This can be seen from the observations made, and the students have not mastered the main material of the creed, namely faith in Allah. Efforts to improve the quality of aqidah learning that need to be considered include the use of teaching materials in presenting the material so that the results obtained are optimal and achieve learning targets. This research aims to develop teaching materials that can attract and increase students' interest in reading and studying religious material so that students can achieve the learning goals that have been set.

Previously, Mardeti 2023 researched the development of teaching materials for moral aqidah modules using crossword puzzles (Mardeti et al., 2023). Sahari develops moral aqidah teaching materials at Madrasah Tsanawiyah (Sahari, 2022). Furthermore, Arifin and Najamudin developed teaching materials for Akidah Akhlak based on humanistic efforts to deradicalize religion (Arifin & Najamudin, 2019). Muadzin develops teaching materials for moral beliefs at State Madrasah Ibtidaiyah (Muadzin, 2022). Afinda developed moral teaching materials based on project-based

learning (Afinda, 2023). Based on previous research, there are no teaching materials for progressive Islamic perspective beliefs. It is hoped that the teaching materials developed will be able to give each individual the freedom to develop and utilize their potential and balance the education received by students by emphasizing the development of morality for the beginning of perfect formation (*insan kamil*) and becoming a person who is *rahmatan lil 'alamin*.

Based on our research in 2020 shows that teaching aqidah needs to stimulate information literacy and critical thinking skills (Romadlon et al., 2020). In 2021, research related to the development of the design of aqidah textbooks at the An-Nur Sidoarjo Islamic Boarding School shows that REAP strategy-based aqidah teaching materials can foster students' critical thinking skills at the junior high school level because, from the time children enter the age of 12, their cognitive growth enters the operational stage formal (Romadlon et al., 2021). Cultivating critical thinking skills in learning Aqidah is essential so that it can be a preventive step so that students in the future do not fall into the understanding of radical and liberal extremism (Abdillah, 2014; Latif, 2011).

In the next stage, researchers will develop teaching materials for aqidah through the perspective of "Progressive Islam" initiated by Muhammadiyah, which has five characteristics, including pure monotheism, understanding the Al-Qur'an and Hadith in-depth, tajdid or renewal in aspects of life, wasatiyah or being moderate from the two extreme camps, and bringing grace to the universe (Nashir, 2011). Based on these five characteristics, learning aqidah is not only a belief that only exists in the heart. However, in the perspective of "Progressive Islam," the pure Islamic Aqidah, namely monotheism, must be able to animate, educate, and liberate people from ignorance and poverty for the sake of welfare and prosperity within the framework of human life that continues to develop (Ali, 2017). If this perspective is drawn in learning aqidah, then a Muslim's faith must impact holistic progress in all dimensions of life.

Based on the book Treatise on Progressing Islam, the Central Executive of Muhammadiyah provides an overview of the progressive Islamic manhaj. This Manhaj is a way that the understanding and interpretation of the texts and the development of thoughts obtained from the Al-Qur'an and al-Sunnah can be accounted for on the principles of religion and reason. Among the manhaj, the source of his teachings is the Al Quran and al Sunnah; he believes that the dimensions of Islamic teachings consist of faith, worship, morals, and worldly muamalah, using three approaches, namely text-based (Bayani), reason (Burhani), and intuition (Irfan); not closing ijtihad

by remaining open and tolerant of differences; utilizing technology and science; not affiliated with any particular sect; and view humans as noble creatures.

Based on this background, the author will conduct development research on learning Aqidah from a progressive Islamic perspective for junior high school students. Our efforts to improve the quality of aqidah learning, including improving the use of teaching materials in presenting material, produce optimal results, and achieve learning targets. According to progressive Islam, education gives freedom for each individual to develop and utilize their potential and balance the education that students get by emphasizing the development of morality for the beginning of the perfect man (insan kamil).

METHOD

This study used the Research and Development (R&D) method to design, develop, and evaluate instructional or non-instructional products for aqidah teaching materials from a progressive Islamic perspective for junior high school students (Richey & Klein, 2014). We will develop the teaching material using the ADDIE model in five stages: analysis, design, development, implementation, and evaluation.

In the first stage, we will analyze the current situation to identify the problem of the present teaching material. Second, design the teaching materials of aqidah learning based on a progressive Islamic perspective. Third, developing products to polish the details of the design and test it to ensure there are no basic errors. Fourth, implementation to test the product. We will monitor the situation for any teething issues to prevent problems in the implementation phase and conduct a pilot of teaching material before unleashing the content on the entire group. Fifth, evaluation, to revise the product according to the response from experts and users. We analyzed the data process using the Miles & Huberman model with the stages of data analysis: data reduction, data presentation, and conclusion (Sugiyono, 2011).

Data on the results and effectiveness of this teaching material will be analyzed qualitatively and quantitatively. The data analysis technique is carried out in data validity test analysis, which aims to see the test data results obtained from filling in the questionnaire by the validator. Next, test data analysis on the effectiveness of student learning outcomes in the cognitive aspect (output) and observation results in the attitude aspect (process) was used to measure the effectiveness of this teaching material using the t-test. This aims to determine the increase in student learning outcomes

after participating in aqidah learning using progressive Islamic aqidah teaching materials.

FINDINGS AND DISCUSSION

Findings

In the previous study, the researcher developed the REAP-based aqidah textbooks that had been developed previously and were able to foster students' critical thinking skills at the junior high school level. However, after further observation, it turned out that several problems were associated with the teacher using the teaching materials. Therefore, at this initial research stage, the authors made initial observations to discover problems in using this teaching material.

Analysis The Problem

The initial problem with this teaching material was that the design was simple, and the page needed decoration, so it looked less attractive. Then, the module was made specifically to support learning activities using the REAP strategy to support reading skills with instructions that guide students. The module is only text without any supporting images. For Generation Z students, this kind of module seems boring and has no learning methods other than reading. Because the character of Generation Z is that they do not like to read texts that are too long, this is the effect of using social media, which makes it easier for them to get information quickly.

We need to add several things so that learning aqidah aligns with the concept of Progressive Islam. This module has linked material with reason and contemporary science on the theme "Faith in Allah" but has not used a scientific approach, even though the material presents scientific evidence for the existence of Allah. The scientific approach is a learning process designed to make students construct their knowledge actively through observing, asking, gathering information, reasoning/associating, and communicating.

Design The Product

In the next stage, the researchers designed and developed a prototype of the Aqidah text module for junior high school students from a progressive Islamic perspective. In developing this module, researchers still use the REAP strategy formulated by Anthony Manzo. He divided it into four stages: reading or reading the text, encoding, rewriting the text (paraphrasing), annotating or giving information, commenting or criticizing the text, and pondering or discussing the analysis results with others (Manzo et al., 2002). Then, regarding the preparation of reading texts, Manzo has created a "Guided Reading Procedure" or "Guided Reading Procedure" (GRP), which can be applied

in the activity of understanding texts (Manzo, 1975) so that the texts compiled can support students' ability to unaided recall, recognizing implicit questions, self-correction, and organization exposition. The purpose of compiling the Aqidah module from the perspective of Progressive Islam is to help students synthesize their thoughts in their own words from the text they read. The REAP strategy encourages students to become excellent readers because they use their own words to construct and find information from a text. Thus, the REAP strategy can guide students in obtaining information through meaningful reading.

The research team developed several parts of the book based on the existing modules to see the various weaknesses. First, the researcher will provide conclusions in each sub-chapter. The conclusion makes it easier for the reader to reconstruct the basic ideas of the text he is reading. The following summary in short sentences explains the natural evidence for the existence of Allah:

Figure 1. Summary

Naluri manusia meyakini bahwa alam semesta diciptakan oleh Tuhan yang esa.

The text is made as concise as possible in short sentences so that students can easily digest the passage's main idea.

Next, the sub-chapter "Proof of Creation" presents arguments from the Kitab Al-Luma' fi Radd 'ala Ahl al-Ziyagh wa al-Bida' by Imam Abu Hasan Al-'Ash'ari that every creation must have a creator. The research team stimulated students to think logically about the existence of Allah, that everything that exists must have a cause. For this reason, the researcher provides additional instructions in this sub-chapter so that students pay more attention to the word "then/maka." With this instruction, students will see the part that states cause and effect. Moreover, the researcher has emphasized the word "then/maka" in each paragraph, as in the example below:

Figure 2. Explanation of Cause and Effect

Bukti Penciptaan
Perhatikan kata "maka" yang tertulis disetiap paragraf
Manusia pada mulanya adalah air mani, lalu menjadi segumpal daging, lalu terbentuklah daging, darah dan tulang. Kemudian ketika tubuhnya telah sempurna, ia akan mampu mendengar dan melihat. Lalu secara perlahan namun pasti berkembanglah akalnya. **Maka** dapat disimpulkan, bahwa dari seluruh rangkaian ini, tidak mungkin manusia ada dengan sendirinya.

Understanding the concept of cause and effect when explaining faith in Allah will make students have more faith in Allah because their faith is not built on mere memorization but based on reason.

Next, the researcher developed the "Scientific Evidence" sub-chapter by rearranging the module based on a scientific approach to learning. Scientific evidence about the existence of God comes from the book Al-Islam Yatahadda by Wahiduddin Khan. He proved the existence of God by using the scientific theory of "the second law of heat dynamics" (second law of thermodynamics) (Khan, 2005). The researcher arranges this sub-chapter content into content supporting learning with a scientific approach: observing, asking, trying, associating, and communicating.

For observing activities, the researcher provides relevant pictures discussing the second law of heat dynamics, namely the hot coffee picture, and instructs students to observe the picture. In the "asking" activity, the module will provide several questions that stimulate students to think and question these phenomena.

Figure 3. Question on Hot Coffee Phenomenon

Questioning this phenomenon helps teachers to stimulate students' inductive thinking abilities. Then, the researcher describes the theory behind the changes that occur in hot coffee and why it gets cold or loses its heat. The researcher develops the concept of heat changes in coffee on a more significant phenomenon, namely the occurrence of heat energy in the sun. The researcher then linked this phenomenon with evidence for the existence of Allah.

Figure 4. Activities to Stimulate Inductive Thinking Skills

Alam juga pasti memiliki keberakhiran karena "panas" selalu berpindah pada ke-"tiadanya panas". Selain itu alam tidak mungkin memiliki panas dengan sendirinya, karena energy panas hanya dapat terjadi karena pengaruh dari luar, dan perpindahan dari ke-"tiadanya panas" menjadi "adanya panas" tanpa ada sebab apapun adalah hal yang mustahil

Maka, sudah tentu ada yang menciptakan energy panas ini dan Ia lah pencipta dan pengatur 'alam semesta.

Next, researchers used experimental activities of planting green beans. The students have learned this activity in elementary school in natural science lessons. However, this experiment is different because this module's content links natural science with faith in Allah. This module has instructions for students to provide six samples with various media.

Figure 5. Experimental activity

Yuk Bereksperimen !

Mari kita melihat bagaimana allah menciptakan makhluknya melalui praktik menanam kacang hijau!
Sediakan enam wadah bening dengan isi dan proses sebagai berikut:

1. 3 biji kacang hijau, tanah pupuk, air, dan letakkan di bawah cahaya matahari
2. 3 biji kacang hijau, kapas, air, dan letakkan di bawah cahaya matahari
3. 3 biji kacang hijau, tanah pupuk, dan air. (di letakkan di ruangan)
4. 3 biji kacang hijau, kapas, dan air. (di letakkan di ruangan)
5. 3 biji kacang hijau dan tanah pupuk. (di letakkan di ruangan)
6. 3 biji kacang hijau saja. (di letakkan di ruangan)

Lakukan obeservasi selama 6 hari terhadap tumbuh kembang kacang hijau dari ke enam media itu di lembar observasi berikut!

The student uses various media to determine what encourages the growth of green bean seeds. Students write down their observations of the green beans on the observation sheet provided to record the height and growth of the green beans for six days.

Figure 6. Observation Result Sheet

After that, students reasoned with the results of their experiments by discussing and reflecting on the results of their observations. The students discuss distinguishing the growth that occurred from the six samples. Students also discuss the factors that cause green beans to grow. Finally, students reflect on how God grew the green beans.

Development

Then, the teaching materials are validated by an expert validator in Islamic Religious Education. Presentation and analysis of validation data in the development of teaching materials for aqidah from the perspective of Progressive Islam consists of validation of material/content, systematic arrangement of material, questions that refer to learning objectives, suitability of questions with learning outcomes, use of argumentation, ease of language in material, and design. The following is a presentation of the data from the results of expert validation.

Table 1. Validation by an Expert in Islamic Religious Education

No.	Category	Percentage	Information
1.	Material/content	90	Very valid
2.	Systematic arrangement of material	84	Valid
3.	Questions that refer to learning objectives	84	Valid
4.	Suitability of questions with learning outcomes	88	Very valid
5.	Use of argumentation	80	Valid
6.	Ease of language in material	80	Valid
7.	Design	85	Very valid

Aqidah experts validated Aqidah content and assessed four categories: the correctness of the Aqidah content, the accuracy of the use of argumentation, verse quotations, and the level of ease of language. The following is a presentation of the results of the validation of Aqidah experts.

Table 2. Validation by an Aqidah Expert

No.	Category	Percentage	Information
1.	The truth of the Aqidah content	92	Very valid
2.	Accuracy in the use of arguments	90	Very valid
3.	Quotes from Al-Quran verses	89	Very valid
4.	Language ease level	88	Very valid

Based on the expert test results, the eligibility of teaching materials obtained a feasibility percentage value of 86.36; this indicates that Aqidah teaching materials are very feasible. Thus, the Aqidah teaching materials from the perspective of Progressive Islam can be used in learning. Then, the researcher revised the Aqidah textbook product based on input from the validator, namely, improved some writing redactions, clarified sentences in conveying arguments about the existence of Allah, and the language is complex, especially in the scientific Being of Allah argumentation section.

Table 3. Validation of Teaching Materials

No	Category	Percentage	Information
1.	Suitability of material to indicators and learning objectives	90	Very valid
2.	Suitability of the concept developed	85	Very valid
3.	The depth of the material is in accordance with the characteristics of the students	90	Very valid
4.	Activities in teaching materials can help students understand the material	92	Very valid

Based on the table above, it is known that the average percentage of validation results in the categories of appropriateness of teaching materials is 84.25. This means that the teaching materials for each aspect are categorized as very valid. This shows that the teaching materials developed meet the valid requirements so they can be tested on students.

Implementation

After the revisions, the researcher tested for effectiveness in the third stage by conducting small-scale and large-scale trials. Are the textbooks used able to improve students' critical thinking skills? Researchers conducted small-scale trials and large-scale trials. The small-scale trial (small group) uses the same class as the large-scale trial by taking five students from grade 7th middle school.

Then, the researcher conducted a pre-test using a question that encouraged students to be able to reason about faith in Allah related to the evidence of creation. It should be underlined that students have never read related to that argument. The question is as follows:

 "Give an argument that God is the cause of everything in this universe!"
"Berikan argumentasimu bahwa Allah adalah penyebab dari semua yang ada di alam semesta ini!"

Through these questions, the author analyzes the answers of students. Of the five students, only one could reason using logical arguments. Next, students read and study the textbooks presented, then do a post-test with questions that require students to restate the three arguments they have read in the teaching text, namely evidence of creation, evidence of fitrah, and scientific evidence:

1. Berikan argumentasimu bahwa Allah adalah penyebab dari semua yang ada di alam semesta ini!

2. Jelaskan argumentasi bahwa Allah secara fitrah/naluriah manusia meyakini bahwa Allah adalah pencipta alam semesta!

3. Jelaskan argumentasi sains bahwa Allah adalah pencipta menggunakan teori termodinamika!

Of the five students, three could present arguments from their beliefs. We analyze that students have yet to be able to reexpress the argumentation of evidence for the existence of Allah. We also can confirm this finding during a large-scale trial of 7th-grade junior high school students with 20 students—the result of the pre-test with an average of 77.65. Then, students learned the module, and the researchers conducted the post-test and the results with an average of 80.7 out of 17 students who could reexpress the arguments in the text. Based on the results of observations, not

all students can re-expose the arguments for proof of the existence of God as the creator of the universe.

The effectiveness test of student learning outcomes before and after participating in learning using progressive Islamic perspective aqidah teaching materials (pre-test and post-test). The average increase in student learning outcomes is shown in the following figure:

Figure 7. Average Pre-test and Post-test Result
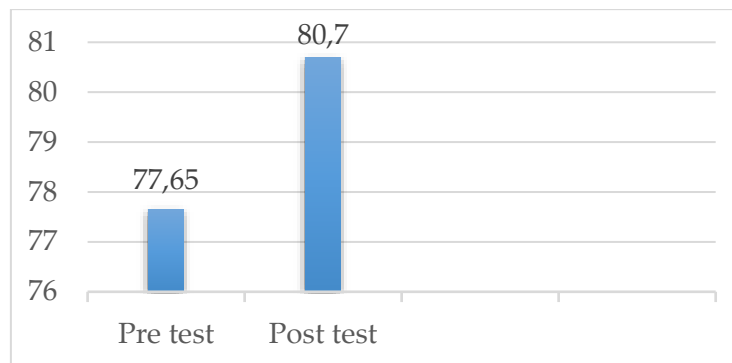
There was an increase in the learning outcomes of class VII students at SMP Muhammadiyah 9 Sidoarjo after using progressive Islamic aqidah teaching materials. The average test score obtained during the pre-test increased during the post-test.

Based on the results of the normality test used on the data obtained from the pre-test and post-test of normal entry student learning outcomes, the hypothesis test used the paired sample t-test.

Table 4. Paired Sample T-Test Result

		Paired Samples Statistics				
		Mean	N	Std. Deviation	Std. Error Mean	Sig (2. Tailed)
Pair 1	Pre-test	77,65	20	6,14227	1,39566	0,000
	Post-test	80,7	20	6,24162	1,40913	

The analysis results show Sig (2-tailed) 0.000 < 0.05, which means H_0 is rejected. The increase in student learning outcomes after using progressive Islamic aqidah teaching materials is better than before using it. This proves that the use of teaching materials is effective.

Evaluation

The evaluation stage consists of formative evaluation and summative evaluation. Formative evaluation aims to revise teaching materials according to expert input, while summative evaluation is used at the end of the program to determine the effect of the developed teaching materials on

student learning outcomes. At the product design stage, there are several obstacles related to making teaching materials that suit learning objectives. At the validation stage by experts, no obstacles were found that hampered the research, but there were several inputs and suggestions from experts. Then, the teaching materials were improved according to expert suggestions. The results of the teaching material development stage were categorized as suitable for use.

After carrying out the formative evaluation at each stage of development and revision according to the input provided, a summative evaluation is carried out. This evaluation is carried out at the end of the development stage. The summative evaluation aims to measure students' understanding after using progressive Islamic aqidah teaching materials. The results of the summative test show that student learning outcomes increase after using progressive Islamic aqidah teaching materials. It can be concluded that progressive Islamic aqidah teaching materials for class VII students at SMP Muhammadiyah 9 Sidoarjo are effective.

Discussion

In this part, we will discuss the results of this research. From the progressive Islamic Manhaj, the Muhammadiyah model shows harmony between text-based religious methods and scientific exploration based on human reason. So, the alignment between text and reason must be done to understand Islamic teachings. Therefore, the teacher must not alienate human life and rationality from Islamic Aqidah. Teaching Islamic Aqeedah needs to be harmonized with the progress of science. Every teacher must internalize the concept of Progressive Islam in various educational and learning practices. In learning Aqidah as a theoretical study, it can be linked to science and understand its implications in various dimensions of life (Ali, 2017). Likewise, regarding preparing teaching materials for aqidah subjects, progressive teaching materials are insufficient to present Islamic aqidah as a doctrine. Teaching materials need to be attractive regarding display design and content. Display design needs to be attractive and accompanied by images related to the content. Content must link between aqidah doctrine and scientific evidence and support learning models that use scientific methods. Tomo Djudin, in his research, shows the importance of incorporating aqidah values in science learning content; this is an attempt to fortify students from misguided beliefs that arise from radical scientific understanding, such as atheism and agnostic beliefs (Djudin, 2011). Related to the scientific method, the research conducted by Surahman shows the importance of using the scientific method in learning aqidah, especially when explaining faith in Allah, to strengthen students' beliefs (Surahman, 2020).

We also need to discuss why only some students can reexpress the argument in the text. This result is because the literacy skills of junior high school students in Indonesia need to improve. Liestari and Muhardis explained that the results of PISA in 2018 showed that Indonesian students experienced difficulties when facing evaluative questions to give reasons, the ability to express reasons with evidence in the contents of the text, and understand the attitudes and strategies of the authors (Liestari & Muhardis, 2020).

This research suggests that learning using teaching materials of this aqidah supports the development of literacy skills of junior high school students. If the teacher teaches this module to students with low literacy, then more than the learning process is needed to do just once. It is necessary to do several drills for junior high school students with low literacy so that students' literacy skills can also develop along with their knowledge of Islamic aqidah.

CONCLUSION

Based on the analysis above, the progressive Islamic aqidah teaching materials must have an attractive design. Regarding the content of Islamic aqidah teaching materials, it is necessary to relate it to science. In developing the content of this aqidah subject, the researcher relates evidence of the oneness of Allah with arguments originating from scientific conclusions. Then, the teaching materials of aqidah need to support learning activities using a scientific approach. Based on the expert feasibility test results for teaching materials, the feasibility percentage value was 86.36, indicating that Aqidah teaching materials are very feasible. The results of a small-scale trial of five students showed that three students could present arguments from their beliefs while the other two could not; this is proof that students have not been able to reexpress the argumentation of evidence for the existence of Allah because the literacy skills of junior high school students need to improve. We also can confirm this conclusion during a large-scale trial of 7th-grade junior high school students with 20 students with an average of 67 out of 11 students who were able to restate the arguments in the text. Based on the results of observations, not all students can re-expose the arguments for proof of the existence of God as the creator of the universe.

REFERENCES

Abdillah, J. (2014) Radikalisme Agama: Dekonstruksi Tafsir Ayat-Ayat "Kekerasan" Dalam Al-Qur'an, *Kalam*, 8(2).

Achmadi. (2008). Ideologi Pendidikan Islam: Paradigma Humanisme Teosentris. Yogyakarta: *Pustaka Pelajar*.

Afinda, R. (2023). Pengembangan Bahan Ajar Akidah Akhlak Materi Indahnya Akhlak Terpuji Saat Bertamu Berbasis Project Based Learning Pada Siswa Kelas 5 MI Al-Kautsar Ponorogo. *Social Science Academic*, 1(1), 163–176.

Ali, M. (2017). Paradigma Pendidikan Berkemajuan. Yogyakarta: *Suara Muhammadiyah*.

Arifah Cahyo Andini Suparmun, B. S. (2021). Nilai-Nilai Islam Berkemajuan dalam Buku Ajar Pendidikan Kemuhammadiyahan SMA/SMK/MA, *Jurnal Agama Dan Pendidikan Islam "Intiqad"*, 13(2).

Arifah Uswatun Kossah, H. S. (2022). Islam Berkemajuan: Muhammadiyah Sebagai Pembaharu Pendidikan Dalam Laju Zaman, *Tarlim : Jurnal Pendidikan Agama Islam*, 5(1).

Arifin, M. A., & Najamudin, N. (2019). Upaya Deradikalisasi Agama (Pengembangan Bahan Ajar Aqidah-Akhlak Berbasis Humanistik). *Jurnal Tatsqif*, 17(2), 187–212.

Asep Awaluddin, A. D. (2020). Rekontruksi Pemikiran KH. Ahmad Dahlan dalam Pendidikan Islam Berkemajuan, *Muaddib : Studi Kependidikan dan Keislaman*, 10(2).

Dina Rafidiyah, F. T. (2019). Implementasi Nilai-Nilai Islam Berkemajuan melalui Kegiatan Kemahasiswaan Perguruan Tinggi Muhammadiyah, *Proceeding of The 10th University Research Colloquium 2019*: Bidang Pendidikan, Humaniora dan Agama.

Djudin, T. (2011). Menyisipkan Nilai-Nilai Agama dalam Pembelajaran Sains: Upaya Alternatif Memagari Aqidah Siswa. *Khatulistiwa*, 1(2), 151–160. https://doi.org/10.24260/khatulistiwa.v1i2.188

Ghazali, Al-. (2005). *Ihya' Ulumuddin* (1st ed.). Dar Ibnu Hazm.

Ginanjar, & Kurniawati. (2017). Pembelajaran Akidah Akhlak dan Korelasinya Dengan Peningkatan Akhlak Al-Karimah Peserta Didik. *Edukasi Islami: Jurnal Pendidikan Islam*, 25.

Hanipuddin. (2020). Pendidikan Islam Berkemajuan dalam Pemikiran Haedar Nashir. *Insania: Jurnal Alternatif Kependidikan Islam*, 305-320.

Kahmad, D. (2011). Aktualisasi Islam Berkemajuan dalam Sains Teknologi dan Seni Budaya. *Suara Muhammadiyah*.

Kemenag. (2022). Capaian Pembelajaran Pendidikan Agama Islam dan Bahasa Arab. *Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia*.

Latif, H. A. (2011) Mengkritisi Jaringan Islam Liberal (Jil): Antara Spirit Revivalisme, Liberalisme Dan Bahaya, *Jurnal Ilmiah Islam Futura*, 10(2).

Liestari, S. P., & Muhardis. (2020). Kemampuan Literasi Membaca Siswa Indonesia (Berdasarkan Hasil UN Dan PISA), *IIJEA: Indonesian Journal of Educational Assessment*, 3(1), 24–31. https://doi.org/10.26499/ijea.v3i1.53

Mardeti, M., Supriadi, S., Arifmiboy, A., & Wati, S. (2023). Pengembangan Bahan Ajar Berupa Modul Akidah Akhlak Berbantukan Teka Teki Silang Kelas X IPA di MAN 2 Agam. *Jurnal Pendidikan Dan Konseling (JPDK)*, 5(1), 3773–3782.

Muadzin, A. (2022). Pengembangan Bahan Ajar Aqidah Ahklak Di Madrasah Ibtidaiyah Negeri (MIN) 2 Lampung Barat. *SKULA: Jurnal Pendidikan Profesi Guru Madrasah*, 2(4), 173–184.

Muhaimin. (2012). Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah dan Perguruan Tinggi. Jakarta: *Raja Grafindo Persada*.

Muhammadiyah. (2010). Rumusan Filsafat Pendidikan Muhammadiyah. In Berita Resmi Muhammadiyah.

Muhammadiyah, P. (n.d.). Berita Resmi Muhammadiyah. Yogyakarta: Suara Muhammadiyah.

Nashir, H. (2000). Revitalisasi Gerakan Muhammadiyah. Yogyakarta: *Bigraf Publishing*.

Nashir, H. (2011). Muhammadiyah dan Gerakan Pencerahan untuk Indonesia Berkemajuan. Yogyakarta.

Ngalim, A. (2015). Pendidikan Muhammadiyah yang Berkemajuan Berbasis Kesantunan Berbahasa (Studi Perkembangan Amaliah Syariah Islam di Desa Karang Puluhan), *Tajdida*, 13(1).

Nurhadi, N. (2018). Formulasi Fiqh Muhammadiyah dalam Paradigma Islam Berkemajuan, *Misykat al-Anwar Jurnal Kajian Islam dan Masyarakat*, 1(1).

Richey, R., & Klein, J. (2014). Design dan Development Research. In Handbook of Research on Educational Communications and Technology. New York: *Springer*.

Romadlon, D. A., Septi, D. and Haryanto, B. (2020). Implementation of the REAP Strategy in the Aqidah Akhlak Course to Improve Student Literacy Ability, *Edukasi Islami: Jurnal Pendidikan Islam*, 9(2).

Romadlon, D. A., Septi, D. and Haryanto, B. (2021). Desain Buku Teks Aqidah Berbasis Strategi REAP Untuk Meningkatkan Keterampilan Berpikir Kritis Siswa, *Al-Tadzkiyyah: Jurnal*

Pendidikan Islam 12 (2), 193-209.

Sugiyono. (2011). Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D). Bandung: *Alfabeta*.

Sahari, S. (2022). Pengembangan Bahan Ajar Aqidah Ahklak di Madrasah Tsanawiyah Hidayaturrahman NW Menggala (Suatu Pendekatan Studi Literatur). *Jurnal Paedagogy*, 9(1), 101–115.

Surahman. (2020). Model Pembelajaran Saintaq Pendidikan Agama Islam Sebagai Bentuk Integrasi Sains dan Agama dalam Menghadapi Tantangan Abad Ke 21 (Integrasi Metodologi/ Proses Pembelajaran Aqidah), *Akademika: Jurnal Keagamaan dan Pendidikan*, 16(2). https://doi.org/10.56633/jkp.v16i2.112