



Contextualization of Mahmud Yunus' Concept of Islamic Education in Madrasah Tsanawiyah

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Abstract

Keywords:

Concept of Islamic Education; Mahmud Yunus; Madrasah Tsanawiyah.

Islamic education evolves to respond to global changes. This situation is a challenge for Islamic education to ensure its progress in terms of existence and management. This study aims to determine the implementation of Mahmud Yunus' concept of Islamic education in MTs. Manba'ul Hikam Sidoarjo. The method used in this research is descriptive method with qualitative approach. Data collection is done by using observation, interview and documentation methods. Data analysis is done through data reduction, data interpretation, and conclusion. The results of this study indicate that Mahmud Yunus' concept of Islamic education can be implemented to overcome the problems of Islamic education at MTs. Manba'ul Hikam Sidoarjo. In MTs. Manba'ul Hikam Sidoarjo, Mahmud Yunus' concept of Islamic education is implemented starting from the objectives of Islamic education based on moral education, an integrated curriculum, methods that are always developing, educators who must be willing to learn with technological developments and evaluations that use letters instead of numbers. Unlike previous studies that primarily explored Mahmud Yunus's ideas in a historical or theoretical context, this research provides an empirical application within a contemporary madrasah setting, offering a practical framework for integrating classical Islamic educational thought with modern curriculum policies.

Abstrak:

Kata Kunci:

Konsep Pendidikan Islam; Mahmud Yunus; Madrasah Tsanawiyah.

Pendidikan Islam berkembang untuk menanggapi perubahan global. Situasi ini menjadi tantangan bagi pendidikan Islam untuk memastikan kemajuannya dalam hal eksistensi dan pengelolaannya. Penelitian ini bertujuan untuk mengetahui implementasi konsep pendidikan Islam Mahmud Yunus di MTs. Manba'ul Hikam Sidoarjo. Metode yang digunakan dalam penelitian ini adalah metode deskriptif dengan pendekatan kualitatif. Pengumpulan data dilakukan dengan menggunakan metode observasi, wawancara dan dokumentasi. Analisis data dilakukan melalui: reduksi data, interpretasi data, dan Kesimpulan. Hasil penelitian ini menunjukkan bahwa konsep

pendidikan Islam Mahmud Yunus dapat diimplementasikan untuk mengatasi problematika pendidikan Islam di MTs. Manba'ul Hikam Sidoarjo. Di MTs. Manba'ul Hikam Sidoarjo, konsep pendidikan Islam Mahmud Yunus diimplementasikan mulai dari tujuan pendidikan Islam yang berlandaskan pada pendidikan akhlak, kurikulum yang terintegrasi, metode yang selalu berkembang, pendidik yang harus mau belajar dengan perkembangan teknologi dan evaluasi yang menggunakan huruf bukan angka. Berbeda dengan penelitian sebelumnya yang lebih banyak membahas gagasan Mahmud Yunus dalam konteks historis atau teoritis, penelitian ini memberikan penerapan empiris di lingkungan madrasah kontemporer, serta menawarkan kerangka praktis untuk mengintegrasikan pemikiran pendidikan Islam klasik dengan kebijakan kurikulum modern.

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1. Introduction

Education is useful for humans to be able to connect with people, places and the environment¹. In many situations, education is designed to face challenges such as the 2019 world pandemic². Proper management is needed for education to serve students well as part of society³. Various aspects of education must be implemented properly to ensure the achievement of educational goals in every educational institution from primary to tertiary levels⁴.

In Islam education should be based on two authoritative sources namely the Qur'an and Hadith⁵. These sources serve as the basis for designing Islamic education with the aim of developing students' spiritual, intellectual and skills⁶. In Indonesia, Islamic education has a long history and its existence is well documented especially in scientific journals⁷. Islamic education can be divided into three types. First, Islamic education whose existence is openly and clearly recognized by the community and government. Second, Islamic education as one of the subjects that must be taught at the education level starting from elementary

¹ Morten Asfeldt, Rebecca Purc-Stephenson, and Thomas Zimmerman, "Outdoor Education in Canadian Public Schools: Connecting Children and Youth to People, Place, and Environment," *Environmental Education Research* 28, no. 10 (2022): 1510–26, <https://doi.org/10.1080/13504622.2022.2061919>.

² A. Chakraborty, P., Mittal, P., Gupta, M. S., Yadav, S., & Arora, "Opinion of Students on Online Education during the COVID-19 Pandemic.," *Human Behavior and Emerging Technologies* 1–9 (2020), <https://doi.org/https://doi.org/10.1002/hbe2.240>.

³ Erni Munastiwi and Marfuah Marfuah, "Islamic Education in Indonesia and Malaysia: Comparison of Islamic Education Learning Management Implementation," *Jurnal Pendidikan Islam* 8, no. 1 (2019): 1–26, <https://doi.org/10.14421/jpi.2019.81.1-26>.

⁴ F. Rawung, "The Implementation of School-Based Management to Alleviate the Quality of Education in High Schools and Vocational Schools in Minahasa Regency," *International Journal of Humanities and Social Science Invention* 4(7) (2015).

⁵ Nur Hidayat, "PERAN DAN TANTANGAN PENDIDIKAN AGAMA ISLAM DI ERA GLOBAL," *Jurnal Pendidikan Agama Islam*, 2015.

⁶ Ali Mahsun, "PENDIDIKAN ISLAM DALAM ARUS GLOBALISASI: Sebuah Kajian Deskriptif Analitis," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 8, no. 2 (2013), <https://doi.org/10.21274/epis.2013.8.2.259-278>.

⁷ Umar Umar, "Eksistensi Pendidikan Islam Di Indonesia (Perspektif Sejarah Pendidikan Nasional)," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan* 19, no. 1 (2016): 16–29, <https://doi.org/10.24252/lp.2016v19n1a2>.

school to college. Third, Islamic education as a value, namely the discovery of Islamic values in the Islamic education system⁸. Islamic education can be designed to respond and adapt to national needs and curriculum⁹. It is expected to face and adapt to the modern world for its existence¹⁰.

Madrasahs are seen as one of the Islamic educational institutions in Indonesia. its existence has always been closely related to pesantren. in general, madrasahs experience financial difficulties to run their educational services¹¹. Madrasahs have the power to attract people because they offer religious knowledge learning and also foster students' spiritual and emotional development¹². To be able to survive and improve their educational services, madrasahs are required to implement proper educational management¹³ and build a good culture in terms of educational services for students¹⁴. In other words, madrasahs must pay attention to their education management and services in order to survive and excel and contribute to the development of the country.

Education policy cannot be separated from the ideas of today's thinkers, practitioners and educational figures. Previous educational figures provide inspiration for the next generation to design and implement and contextualize Islamic education. The emergence of the concept of modern pesantren or pondok cannot be separated from the idea of the Islamization of science¹⁵. Some pesantren institutions are considered superior, especially in mastering foreign languages such as Arabic and English. Their existence has certainly been promoted by educational figures¹⁶.

⁸ H. P. Daulay, *Pendidikan Islam Dalam Sistem Pendidikan Nasional Di Indonesia* (Kencana Prenada Media Group, 2012), https://books.google.co.id/books?hl=id&lr=&id=YdxDDwAAQBAJ&oi=fnd&pg=PA18&dq=Pendidikan+Islam+dalam+Sistem+Pendidikan+Nasional+di+Indonesia.&ots=hZ4l_oyL8S&sig=CFZGWFd53jOOMLEJIL3CTB0w4aE&redir_esc=y#v=onepage&q=Pendidikan Islam dalam Sistem Pendidikan Na.

⁹ Muhammad Alqadri Burga et al., "Accommodating the National Education Policy in Pondok Pesantren Ddi Mangkoso: Study Period of 1989-2018," *Islam Realitas: Journal of Islamic & Social Studies* 5, no. 1 (2019): 82, https://doi.org/10.30983/islam_realitas.v5i1.862.

¹⁰ Abdul Basyit, "Pembaharuan Model Pesantren: Respon Terhadap Modernitas," *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 16, no. 2 (2017): 293–324, <https://doi.org/10.15408/kordinat.v16i2.6444>.

¹¹ T. M. Stern, J. M. B., & Smith, "Private Secondary Schools in Indonesia: What Is Driving the Demand?," *International Journal of Educational Development* 46 (2016), <https://doi.org/https://doi.org/10.1016/j.ijedudev.2015.11.002>.

¹² Vahid Fallah, Soheila Khosroabadi, and Hamideh Usefi, "Development of Emotional Quotient and Spiritual Quotient: The Strategy of Ethics Development," *International Letters of Social and Humanistic Sciences* 49 (2015): 43–52, <https://doi.org/10.18052/www.scipress.com/ilshs.49.43>.

¹³ J. Kiragu, J., Kingoina, J., & Migosi, "School-Based Management Prospects and Challenges: A Case of Public Secondary Schools in Murang'a South District," *International Journal of Asian Social Science* 3 (5) (2013), <https://ideas.repec.org/a/asi/ijoass/v3y2013i5p1166-1179id2483.html>.

¹⁴ Mukhammad Abdullah, "School Culture to Serve Performance of Madrasah in Indonesia," *Qudus International Journal of Islamic Studies* 7, no. 1 (2019): 71–100, <https://doi.org/10.21043/qijis.v7i1.4572>.

¹⁵ Fauza Masyhudi, "Pemikiran Mahmud Yunus Tentang Konsep Pendidikan Islam," *Jurnal Tarbiyah* 21, no. 1 (2014): 96–118.

¹⁶ Tb. Endayani, "Mastery of Two Foreign Languages: English and Arabic (A Study to The

Historically, Islamic education in Indonesia has been formed and developed by several Islamic scholars and figures. Researchers have examined several Islamic education figures. One of the prominent figures is KH Imam Zarkasyi. He is considered as one of the founding figures who established and developed the concept of modern hut. His contribution to Islamic education is enormous especially in terms of instilling moral education in pesantren¹⁷. He designed the concept of Islamic education by providing knowledge, skills and habit formation to develop students with noble characters. His legacy can be seen in the Gontor modern boarding school which has made a major contribution to the nation's development.

Another influential figure in Islamic education is KH. M. Hasyim Asy'ari. His contribution to Islamic education can be traced from the Tebuireng pesantren. He developed the pesantren as an Islamic educational institution to study the yellow book. He succeeded in improving the pesantren as a learning institution in the NU (Nahdlatul Ulama) organization¹⁸. His legacy is in the form of pesantren affiliated with the NU organization. They display the characteristics of pesantren that emphasize mastery of the yellow classical books. Another figure affiliated with the Muhammadiyah Islamic organization is KH. Ahmad Dahlan. He was an influential figure who contributed to Islamic education. His thoughts on education emphasized the integration of religious and general knowledge. Education should nurture students for their moral development and character development¹⁹. His legacy can be seen in several Islamic educational institutions affiliated with the Muhammadiyah Islamic organization.

Another influential figure is Mahmud Yunus who has contributed to the development of Islamic education in Indonesia. Various studies have investigated his thoughts and contributions to Islamic education in Indonesia. His educational background and dedication to Islamic education enabled him to develop and create a legacy for Islamic education in Indonesia²⁰.

MTs. Manba'ul Hikam Sidoarjo, as the research site, has approximately 750 students and 40 teachers. Established on September 2, 1999, the madrasah has been accredited with an "A" rating. Its vision is to realize a madrasah that excels academically and upholds noble character. The mission is to nurture students with adequate knowledge and skills, strong and correct faith, and sensitivity to religious and social values, thereby shaping individuals who achieve both righteousness and success in life²¹. This institutional profile demonstrates the strategic role of the madrasah in integrating religious and general curricula,

Students of MAN Meulaboh Aceh Barat)," *Islam Universalia: International Journal of Islamic Studies and Social Sciences* 2, no. 3 (2021), <https://doi.org/10.56613/islam-universalia.v2i3.180>.

¹⁷ Abdul Karnaen, "The Policy of Moral Education on KH Imam Zarkasyi's Thought at Gontor Modern Islamic Boarding School," *Jurnal Pendidikan Islam* 3, no. 1 (2013): 163, <https://doi.org/10.14421/jpi.2014.31.163-182>.

¹⁸ Mohamad Muspawi, "THE K.H. Hasyim Asy'ari: The Reformer of Islamic Education of East Java," *Jurnal Pendidikan Islam* 7, no. 1 (2018): 147–63, <https://doi.org/10.14421/jpi.2018.71.147-1163>.

¹⁹ Yuliana Hermawanti and Nisrokha, "Konsep Pendidikan Islam Menurut K.H. Ahmad Dahlan," *Jurnal Ilmiah Promis* 2, no. 1 (2020): 20–30, <https://www.journal.stitpemalang.ac.id/index.php/Promis/article/view/161%0Ahttps://www.journal.stitpemalang.ac.id/index.php/Promis/article/download/161/418>.

²⁰ Edi Iskandar, "Edi Iskandar: Mengenal Sosok Mahmud Yunus ...," *Potensia* 3, no. 1 (2017): 29–60.

²¹ Interview with Agus Arifuddin Headmaster Madrasah Tsanawiyah Manba'ul Hikam Sidoarjo, February 22, 2026.

making it relevant to examine the contextualization of Mahmud Yunus's concept of Islamic education.

Mahmud Yunus can be considered an innovative thinker in Islamic education. One of his legacies is the leveling of education according to the age of the students. Another breakthrough he made was in Arabic language teaching by proposing *thariqah al-mubasyarah*. His views emphasize the importance of teaching methods to convey learning materials²². His contribution to Islamic education can be seen from his thoughts on several aspects that need to be considered in delivering Islamic education²³. The curriculum should fulfill both religious and general knowledge to develop students' intellectual and spirituality. This can be seen as an attempt to integrate the curriculum in Islamic education²⁴.

The studies that have studied Mahmud Yunus so far have discussed his thoughts and contributions to Islamic education. However, these studies have not discussed the contextualization of Mahmud Yunus' concept of Islamic education in certain educational institutions. There is little literature that investigates the contextualization of Mahmud Yunus' concept of Islamic education, especially in Madrasah Tsanawiyah. This research tries to fill that void. This research investigates the contextualization of Mahmud Yunus' concept of Islamic education in Madrasah Tsanawiyah.

2. Methods

This study employed a qualitative descriptive approach conducted at MTs. Manba'ul Hikam Sidoarjo, East Java. Data were collected through observation, interviews, and documentation. Observation was carried out by directly examining teaching and learning activities, teacher–student interactions, and the school environment. Interviews were conducted with 12 participants, consisting of the principal, the vice principal for curriculum affairs, six teachers, and four students. Documentation included curriculum archives, records of school activities, and accreditation documents, which complemented the field data.

To ensure data validity, the study applied source triangulation by comparing information obtained from the principal, teachers, students, and official documents. In addition, member checking was conducted by returning interview results and preliminary interpretations to the participants to confirm accuracy and alignment with their intended meaning.

Data analysis was carried out in several stages. First, data from observations, interviews, and documentation were organized according to relevant themes. Second, the data were presented in descriptive narratives and thematic tables to illustrate the implementation of Mahmud Yunus's educational concept. Finally, meaning was constructed by relating field findings to Mahmud Yunus's theoretical framework and relevant literature, leading to valid and accountable conclusions.

²² Zulmardi, "Mahmud Yunus Dan Pemikirannya Dalam Pendidikan," *Ta'dib* 12 (1) (2009), <https://doi.org/http://dx.doi.org/10.31958/jt.v12i1.151>.

²³ Muhammad Abdulloh, "Pembaharuan Pemikiran Mahmud Yunus Tentang Pendidikan Islam Dan Relevansinya Dengan Pendidikan Modern," *Al Murabbi* 5, no. 2 (2020): 22–33, <https://doi.org/10.35891/amb.v5i2.2109>.

²⁴ Biltiser Bachtiar Manti et al., "Konsep Pendidikan Modern Mahmud Yunus Dan Kontribusinya Bagi Lembaga Pendidikan Islam Di Indonesia," *Ta'dibuna: Jurnal Pendidikan Islam* 5, no. 2 (2016): 151, <https://doi.org/10.32832/tadibuna.v5i2.589>.

3. Result and Discussion

This study aims to determine the contextualization of Mahmud Yunus' concept of Islamic education at MTs Manba'ul Hikam Sidoarjo in terms of objectives, curriculum, methods, teachers and evaluation of Islamic education. In this section, the data concerning its implementation will be described. After the data description, a discussion will be given to connect the findings of this research with relevant literature.

3.1 Goals of Islamic Education

This study found data related to the objectives of Islamic education according to Mahmud Yunus' concept. From the documentation study, there is some information about the objectives of Islamic education implemented by MTs Manba'ul Hikam Sidoarjo. This school aims to produce graduates who are creative, innovative and culturally minded. The goal is set to respond to national and global developments and challenges in the fields of science and technology and to take advantage of the information age. To realize these goals, the school strives to develop student competence, creativity, and an active and effective learning culture. In addition, the school fosters students to have reliable and superior competencies and shapes the character of students who are knowledgeable, devoted and able to love culture and homeland.

The school has set several educational goals to achieve. First, to carry out the teaching and learning process. Second, to foster a spirit of learning, encourage and help students to recognize their potential, so that it can develop optimally. Third, fostering students' enthusiasm to explore Islamic values, so as to produce students who are pious and have good character. Fourth, fostering appreciation of nationality so that it becomes a source of wisdom in action.

Two other findings support this data. Fifth, implementing participatory management by involving the madrasah community and other related components for the realization of excellent service for users of educational services (stakeholders). Sixth, improving the quality of the institution by developing facilities and infrastructure as well as the welfare of education personnel, to be able to provide maximum services. Seventh, increasing extracurricular activities for students to motivate and support them to participate in various competitions.

This research has conducted interviews to support the data regarding the objectives of Islamic education from Mahmud Yunus' concept implemented in the school. Based on the interview, the principal informed that the objectives of Islamic education to be achieved in the school are "To realize the vision of madrasah, the school accommodates the existing potential to improve the quality of education units, both in academic and non-academic aspects. The school also maintains and develops regional culture, masters science and technology based on faith and piety, has an environmental perspective and is friendly to all learners (Education For All). The school's educational objectives are in line with the vision and mission of the Sidoarjo District Education Office "Building superior human resources and character through increasing access to services in the fields of education, health and other basic needs. And realizing a religious society that adheres to religious values and is able to maintain social harmony between citizens" ²⁵.

²⁵ Interview with Agus Arifuddin Headmaster Madrasah Tsanawiyah Manba'ul Hikam Sidoarjo, October 5, 2024.

Based on the observation, this study found data related to the objectives of Islamic education in the school. The school develops 4C skills, namely, communication, collaboration, critical thinking and problem solving, and creativity and innovation.

The institution also strengthens Character Education in learning, especially the 5 characters, namely, religiosity, nationalism, independence, mutual cooperation, integrity as well as the school literacy movement. The School Literacy Movement is designed to develop students' skills in reading and writing. In addition, this movement also includes thinking skills using a variety of print, visual, digital and auditory sources and skills in applying High Order Thinking Skills (HOTS). To support the achievement of these goals, schools develop students' competencies by adjusting to the potential, development, needs and interests of students.

There are several efforts made by teachers in organizing education at MTs Manba'ul Hikam to achieve their educational goals. They apply active, innovative, creative, effective and fun learning known at school as PAKEM. These efforts are made to further optimize human resources, namely teachers in developing student potential. Carry out evaluation or assessment of learning outcomes (midterm and final semester exams) consistently and continuously.

Optimizing the implementation of improvement and enrichment programs. Motivating and helping students to develop themselves in recognizing their potential and interests through guidance and counseling programs so that each student can develop optimally. Optimizing services to students by completing facilities and infrastructure to support the learning process. Optimizing self-development in terms of students' interests and talents through guidance and extracurricular programs (volleyball, scouts, self-defense, and other relevant skills) so that each student can develop his/her talents optimally.

3.2 Curriculum of Islamic Education

The second data to be described is about the Islamic education curriculum used at MTs Manba'ul Hikam. This study found that this school applies the principles of developing the Merdeka curriculum. This development is based on the principle that students have a central position to develop their competencies in order to become human beings who are faithful and devoted to God Almighty, and have noble character. Students are expected to become healthy, knowledgeable, capable, creative, independent human beings and become democratic and environmentally responsible citizens. In the Merdeka curriculum, students are expected to have 21st century skills called 4C, namely Communication, Collaboration, Critical Thinking and Problem Solving, and Creativity and Innovation.

This study found that the curriculum structure of MTs Manba'ul Hikam Academic Year 2024-2025 includes learning substances taken in one level of education for 3 (three) years starting from grade VII (seven) to grade IX (nine). The curriculum structure is prepared based on graduate competency standards and subject competency standards.

Other data obtained from the interviews were about the curriculum implemented at the school. Participants in this interview included the vice principal for curriculum and teachers. In an interview with the vice principal for curriculum, he explained that "The education curriculum applied at MTs Manba'ul Hikam is an integrated curriculum. The meaning of integrated here is that religious learning and general learning are related to each other. In addition, the education curriculum of MTs Manba'ul Hikam still refers to the national

curriculum, but there are modifications and innovations in its implementation because it is tailored to the needs of the madrasah environment" ²⁶.

Another interview was conducted with a teacher. He explained that "The PAI curriculum referred to by Mahmud Yunus emphasizes an integrated curriculum between religious and general knowledge. In fact, in its implementation, we further develop it with innovations that are adapted to the times and current needs" ²⁷.

The Islamic education curriculum at this school was developed from the Mahmud Yunus education curriculum which is an integral curriculum. Therefore, in carrying out teaching and learning activities, the materials presented between general knowledge can be supported by religious knowledge so as to produce students who are superior and have good character. This curriculum is designed to develop students to have the skills, knowledge and competencies essential to respond to national and global changes.

Based on observations, researchers found that MTs Manba'ul Hikam has its own program to socialize the curriculum. In implementing the education curriculum, the head of madrasah or the deputy head of madrasah in the field of curriculum introduces and trains teachers related to the curriculum delivered by the school. This effort is made to ensure that teachers in the school understand the curriculum and are able to implement it in the classroom. Their understanding and ability to implement the curriculum will contribute to the achievement of educational goals. They are in a position to carry out the process of implementing teaching and learning activities based on the curriculum that has been created by the school.

The integrated curriculum at MTs Manba'ul Hikam embodies Mahmud Yunus's vision of uniting religious and general sciences. Field findings show that this integration is contextualized within the *Merdeka Curriculum*, which differs from many state madrasahs that still apply a compartmentalized curriculum under Ministry of Religious Affairs regulations. This comparison highlights that MTs Manba'ul Hikam not only adopts Yunus's theory but also adapts it to national policy frameworks, demonstrating its relevance as a model for curriculum innovation in Islamic education.²⁸

In addition, the Merdeka curriculum also emphasizes the development of soft skills such as collaboration and teamwork through project-based learning. In this context, the study by Riivari et al²⁹. Shows that collaborative learning, even through digital media like educational games, can enhance students' cooperation and social skills. These findings reinforce the argument that implementing Mahmud Yunus's concepts in the Merdeka curriculum is not only oriented towards academic content but also towards character building and 21st-century skills relevant to the needs of madrasahs.

²⁶ Interview with Rif'an Amaly Vice Prinsipal of Student School, October 15, 2024, at the Madrasah Tsanawiyah Manba'ul Hikam.

²⁷ Interview with Baidlowi Arabic Teacher at Madrasah Tsanawiyah Manba'ul Hikam, October 14, 2024.

²⁸ Cahyudi Prima et al., "Integration of the Merdeka Curriculum with Islamic Education Values in Pesantren Learning : A Case Study" 12, no. 2 (2025): 207–16, <https://doi.org/10.17509/t.v12i2.92470>.

²⁹ Elina Riivari, Marke Kivijärvi, and Anna Maija Lämsä, "Learning Teamwork through a Computer Game: For the Sake of Performance or Collaborative Learning?," *Educational Technology Research and Development* 69, no. 3 (2021): 1753–71, <https://doi.org/10.1007/s11423-021-10009-4>.

3.3 Method of Islamic Education

The third data discusses the method of learning Islamic Religious Education based on Mahmud Yunus' concept applied at school. Based on the observation, the school applies several methods to deliver Islamic education. To facilitate the learning process, the methods are selected and adjusted to the learning materials and students' needs. These methods are certainly integrated in the teaching and learning process to achieve the school's vision and goals. The methods used must pay attention to several aspects and student development in accordance with the rules and developments of the times. In the teaching and learning process, the methods used must emphasize the cultivation of morals, because morals are the most important part of Islamic teachings. The learning methods used in the implementation of teaching and learning include lectures, discussions, drills, demonstrations, exemplary, field trips, questions and answers, and experiments.

Based on the observation, the researcher found that the lecture method in teaching and learning activities is the most frequently used method. Some teachers are able to apply other methods such as sociodrama method and jigsaw method in teaching. They try their best to use suitable and appropriate methods to deliver the material in the learning process.

Through interviews, this research collected data related to Islamic Religious Education learning methods applied in the school. The interview was conducted with a teacher and the vice principal for student affairs. The teacher understands the Islamic Religious Education learning method proposed by Mahmud Yunus, a religious figure and also an Islamic education figure whose contribution is very large for Islamic education in Indonesia. He promoted the use of learning methods by combining educational methods from the previous scholars (*salaf*) with modern methods. This is something that must be done to ensure that education has an appropriate response to current national and global developments³⁰.

Another interview was conducted with the vice principal for student affairs. In the interview, he informed the learning methods applied at the school. He explained the PAI learning methods applied at the school as follows: "In teaching and learning activities, the methods used must be adjusted to the material presented. As in the subject of Islamic Cultural History, the teacher can use the discussion method or the lecture method, even the two methods can be combined during the implementation of learning. Other subjects, such as *Fiqh* lessons, for example when explaining about prayer, the practice method is used. The use of methods during learning activities must be adjusted to what material will be given to students so that learning objectives will be much more effective and efficient³¹.

Mahmud Yunus emphasized balancing classical (*salaf*) and modern approaches. At MTs Manba'ul Hikam, methods such as lectures, discussions, demonstrations, and sociodrama are applied. Compared to other madrasas that rely heavily on rote memorization, this institution shows a stronger orientation toward student-centered learning. This adaptation confirms Yunus's argument that teaching must evolve with the times, and resonates with recent literature on active learning strategies in Islamic education.

³⁰ Interview with Devi Agusdina Arabic Teacher at Madrasah Tsanawiyah Manba'ul Hikam, October 21, 2024.

³¹ Interview with Rif'an Amaly Vice Principal of Student School, October 15, 2024, at the Madrasah Tsanawiyah Manba'ul Hikam,

3.4 Teachers

The fourth data relates to teachers in schools. To contextualize Islamic education based on Mahmud Yunus' concept, the school employs teachers who function as educators with a very important task, namely developing knowledge and improving the social order so as to strengthen the mastery and experience of the lessons given. The school has set several criteria that teachers must demonstrate in their lives at school in particular. MTs. Manbaul Hikam requires its teachers to have several characters. The teachers must believe and fear Allah SWT. Practicing worship obediently, having high dedication to the world of education, mastering the knowledge taught to students, showing a firm and authoritative character, having discipline and responsibility and being professional in carrying out their duties.

Other data from interviews were collected. An interview was conducted with the principal regarding the teachers who teach at the school. The principal has explained the criteria for teachers in the school. He stated that "The school has determined some criteria for teachers in the madrasah. Teachers must have good character and morals which are in accordance with the educational objectives set up by this madrasah to develop students to have good character and morals. We believe that it is difficult for students to have good morals, if the teachers do not have good morals and give good examples to them. In addition, teachers must also have more skills and abilities. This is necessary because of the growing technological advances, of course teachers must have more value in terms of the ability to do something moral³².

There are several characteristics that must be possessed by a teacher according to Mahmud Yunus' perspective in Islamic education. He explained that "in choosing a teacher, he must have superior traits that can support the success of educational goals in this madrasa. A teacher must have a good personality and faith in Allah, have sincerity in carrying out his duties and have a spirit of devotion to the world of education. This is a characteristic that must be possessed by teachers at MTs Manbaul Hikam. When a teacher has these three things, the success of education at MTs. Manbaul Hikam can be achieved. Schools can produce graduates who are able to compete in the era of globalization and have good morals³³.

In terms of teachers, this research has collected data from interviews. Responding to the characteristics of teachers in accordance with the concept of Islamic education from Mahmud Yunus, one of the teachers explained that "teachers must have good personality or morals. This is important in an effort to realize the educational goals of MTs. Manba'ul Hikam. In addition, they must have a spirit of devotion. Devotion in the sense that teachers must be sincere and patient in educating students to produce a good generation in the future. Graduates are expected to have character and skills in accordance with their fields³⁴. . Another teacher expressed his opinion. According to him, an educator must have a high work ethic and integrity. This is what MTs. Manba'ul Hikam must emphasize in finding a teacher. In addition, loyalty to education and

³² Interview with Agus Arifuddin Headmaster Madrasah Tsanawiyah Manba'ul Hikam Sidoarjo, October 16, 2024.

³³ Interview with Agus Arifuddin Head Master Madrasah Tsanawiyah Manba'ul Hikam Sidoarjo, October 16, 2024.

³⁴ Interview with Devi Agusdina Arabic Teacher at Madrasah Tsanawiyah Manba'ul Hikam, October 21, 2024.

madrasah where teachers teach must be high and truly dedicated to creating a superior and competitive generation³⁵.

Based on the observation, this study has several findings regarding the teachers at MTs Manba'ul Hikam. The researcher observed that the teachers at the school try their best to show good character to set an example to the students. They understand the concept of good character that must be shown by teachers at school. To achieve quality teachers in accordance with Mahmud Yunus' concept, the school conducts coaching and training programs. This program is seen as a solution that can be used to increase the capacity of teachers.

Yunus stressed teachers' moral integrity and devotion. Field data reveal that MTs. Manba'ul Hikam requires teachers to master digital competencies alongside moral character. This contrasts with findings in other madrasahs where teacher competence is often limited to religious mastery. The case illustrates a contextual expansion of Yunus's theory, integrating moral and digital literacy as dual competencies necessary for modern Islamic education. Teachers are required to have strong pedagogical beliefs as well as problem-solving skills in integrating Islamic values with a modern curriculum approach. This aligns with the findings of Siswono et al³⁶, which emphasize that teachers' beliefs in mathematics and problem-solving knowledge greatly influence the quality of learning, making it relevant to support the integration of the Merdeka curriculum in madrasah.

3.5 Evaluation of Islamic Education

The fifth data point relates to the evaluation of Islamic education. The school conducts an evaluation process to determine the value of a program that contains more or less subjective elements. To evaluate the education process, schools need measurement data and information from the assessment results. The assessment includes several aspects, such as ability, attitude, creativity, interest and talent, as well as other skills. the school has its own strategy for conducting evaluations. To avoid the psychological burden on students, schools use letters instead of numbers to determine the quality of the assessment.

Other data related to educational evaluation was drawn from interviews with some of the participants in this study. One teacher and two students were involved in the interviews. The interview with the teacher was aimed at finding out his opinion about evaluation. He said "the evaluation process carried out in measuring student learning outcomes by conducting tests, both written and oral tests. This is done so that we can find out more about students' understanding of the material that has been learned. As for the assessment, to measure the evaluation results using numbers, but the results of the numbers are converted to letter grades and with explanations such as A = very good, B = good, C = sufficient, D = less, and E = very less. This is done so that students are not too psychologically disturbed when they get a score that is not in accordance with what they want, so that it does not reduce their enthusiasm for learning³⁷.

³⁵ Interview with Baidlowi Arabic Teacher at Madrasah Tsanawiyah Manba'ul Hikam, October 14, 2024.

³⁶ Tatag Yuli Eko Siswono et al., "Examining Teacher Mathematics-Related Beliefs and Problem-Solving Knowledge for Teaching: Evidence from Indonesian Primary and Secondary Teachers," *International Electronic Journal of Elementary Education* 11, no. 5 (2019): 493–506, <https://doi.org/10.26822/iejee.2019553346>.

³⁷ Interview with Agus Arifuddin Head Master Madrasah Tsanawiyah Manba'ul Hikam Sidoarjo, October 16, 2024.

Other data from interviews were conducted with students. Two students participated in the interview. They shared their experiences of taking part in evaluations at school. A male student from class IX expressed his opinion, He stated "Teachers usually hold tests in the middle or at the end of the semester to assess our competence. The test that is usually given to us is by giving a written test. The value of the test results that the teacher gives is in the form of a final grade, namely a letter grade, but the value is explained to us When the grade is not good, it is written to encourage us and when the grade is good, it is appreciated and continues to be improved again³⁸. Another student from class IX expressed her experience of taking evaluations at school. She revealed that "In conducting exams, some teachers conduct oral exams for some subjects. Sometimes we find it difficult to answer oral exams because sometimes we learn questions that we have not learned. I think it would be better if the exams or tests were in writing. We are much calmer and relaxed in filling out the questions compared to oral exams³⁹.

Based on observations, teachers conduct evaluations to measure student learning outcomes. They have not shown innovation in determining tests. They schedule tests in the middle and end of the semester. They have not shown their efforts to conduct alternative tests that are more stimulating for students. In addition, with regard to oral exams, the teachers apply oral exams. It can be concluded that MTs Manba'ul Hikam has actually conducted an evaluation based on Mahmud Yunus' concept of Islamic education.

In the previous section, data regarding the contextualization of Mahmud Yunus' concept of Islamic education at MTs Manba'ul Hikam have been presented. In this section, the data will be discussed with relevant literature and previous studies. This research has collected data related to the objectives, curriculum, methods, teachers, and evaluation in contextualizing Mahmud Yunus' concept of Islamic education.

In terms of the objectives of Islamic education, schools refer to two sources contained in the Qur'an and As-Sunnah (Hadith) of the prophet. Education has been given an important place and high position in Islam. This can be seen in the Qur'an and hadith which explain a lot about the importance of education for Muslims. As a means to serve Allah swt and act as khalifah *fil'ardh*. Allah states "O you who believe, when it is said to you, 'Make room in the assemblies,' then make room, and Allah will make room for you. And when it is said: "Stand up, then stand up, surely Allah will elevate those who believe among you and those who are given knowledge a few degrees. And Allah is fully aware of what you do (QS. Al-Mujadalah: 12).

The issue of how to teach religion is not limited to knowledge alone, but to be included in general subjects and can be an inspiration and experience in everyday life ⁴⁰. This can be addressed by offering an integrated curriculum that allows students to learn religious knowledge and other sciences. both types of knowledge can be integrated. It takes creativity on the part of the school to do so. This effort has been the focus of Mahmud Yunus and he proposed an integrated

³⁸ Interview with Sirly Naila Student at Madrasah Tsanawiyah Manba'ul Hikam, November 7, 2024.

³⁹ Interview with Ariqoh Sari Student at Madrasah Tsanawiyah Manba'ul Hikam, October 7, 2024.

⁴⁰ Moch. Miftachul Choiri and Aries Fitriani, "Problematika Pendidikan Islam Sebagai Sub Sistem Pendidikan Nasional Di Era Global," *Al-Tahrir: Jurnal Pemikiran Islam* 11, no. 2 (2011): 303, <https://doi.org/10.21154/al-tahrir.v11i2.37>.

curriculum for Islamic education⁴¹. His concern and effort was to design and implement knowledge integration in Islamic education.

This research found that the school has an Islamic education objective. The purpose of Islamic education according to Mahmud Yunus is to learn and know the sciences of Islam and be able to practice them⁴². While the sciences related to the world of natural science, chemistry, and other sciences or also called general science. The formulation of the objectives of Islamic education from Mahmud Yunus clearly shows the influence of the environment of Islamic society at that time, namely a society whose progress was not balanced. They are only concerned with *ukhrawi* affairs by ignoring worldly interests⁴³.

Character education is a concern of MTs Manba'ul Hikam. Instilling noble morals for students must be a priority in education, this is in line with Mahmud Yunus' concept in Islamic education. The main purpose of Islamic education is moral education, because the prophet Muhammad Saw was sent to earth to improve and perfect the morals and manners of mankind. The most important thing according to Mahmud Yunus is moral education⁴⁴. In this case, the main purpose of Islamic education Mahmud Yunus further formulated it as follows, first to educate individuals, and second to train work skills⁴⁵.

This research has found that MTs Manba'ul Hikam implements an integrated curriculum. The content of religious material and science is designed into a learning material that is delivered. This is in line with the concept of Islamic education put forward by Mahmud Yunus. Mahmud Yunus was the first person to pioneer an integral curriculum. An integral curriculum is a type of curriculum that combines religious and general sciences in an Islamic educational institution, especially in developing Arabic language teaching.

Mahmud Yunus took several steps to innovate in Arabic language teaching. At first, Arabic teaching emphasized more on the grammar aspect without being balanced with the ability to communicate with the language. He proposed a teaching method known as *Tariqoh al-Mubasyaroh* (direct method). This method allows the teacher to teach the various components of the Arabic language in a related manner and emphasizes their application in daily conversation⁴⁶.

Mahmud Yunus explained the main points of the lesson plan at various levels of education as follows: First, Kuttub Learning (basic education) reading the Koran and memorizing it as well as the basics of Islam, such as how to do ablution, prayer, fasting, zakat, writing stories or histories of great people of Islam, reading, memorizing poetry, arithmetic, the basics of *nahwu* and *Sharaf*.

Second, intermediate level learning. This program includes reading the Quran, Arabic language and literature, fiqh, tafsir, hadith, nahwu, sharaf, mathematics, falaq, tarikh, natural sciences, music, and medicine. In addition, there are also subjects that must be taught to students for example, to become a

⁴¹ Zulmardi Zulmardi, "Mahmud Yunus Dan Pemikirannya Dalam Pendidikan," *Ta'dib* 11, no. 2 (2009), <https://doi.org/10.31958/jt.v12i1.151>.

⁴² dkk Herry Mohammad, *Tokoh-Tokoh Islam Yang Berpengaruh Abad 20* (Gema Insani, 2006).

⁴³ Mahmud Yunus, *Pokok-Pokok Pendidikan Dan Pengajaran* (PT. Hidakarya Agung, 1990).

⁴⁴ Abuddin Nata, *Tokoh-Tokoh Pembaharuan Islam Di Indonesia* (PT. Raja Grafindo Persada, 2005).

⁴⁵ Yunus, *Pokok-Pokok Pendidikan Dan Pengajaran*.

⁴⁶ Nata, *Tokoh-Tokoh Pembaharuan Islam Di Indonesia*.

clerk in an office, in addition to learning languages, students must also learn correspondence, discussion, and debate.

Third, university learning. In general, subjects in universities are divided into two departments, namely, first, the department of religious sciences and Arabic literature, and second, the department of general sciences. Religious sciences and Arabic literature include Quranic interpretation, hadith, fiqh and ushul fiqh, nahwu, sharaf, balaghah and Arabic literature. While the general sciences include mantiq, natural science and chemistry, mathematics, geometry, falaq science, and medical science⁴⁷.

In addition, Mahmud Yunus also offered another idea taken from the book *Tabaqa al-Atibba'*, to implement a higher education system. Historically, Ibn Sina at the age of seventeen had completed his secondary education, then he continued to study and increase his knowledge. He studied mantiq, mathematics, and natural sciences. Then he turned to the science of forestry, the book of *Mawarat tabi'ah* (metaphysics) written by Aristotle. To understand these sciences, he read books from Al Farabi. After that he had the opportunity to read books in the library of al-Amir. The library contained books on medicine, Arabic language, poetry, fiqh, and other sciences. These experiences and intellectual journeys have shaped the Islamic scholar Ibn Sina⁴⁸.

This study found that MTs Manba'ul Hikam encourages its teachers to use varied and relevant methods to deliver learning materials to students. The method is synonymous with the term path and in Arabic it is *khittah*. According to Mahmud Yunus, methods are planned before entering the classroom and implemented in the classroom while teaching⁴⁹. In choosing a particular method, the psychological condition of the students should be considered. Modern teaching principles aim to deliver lessons that can be easily understood and critically remembered by students. Furthermore, Mahmud Yunus also emphasized the importance of instilling morals in the teaching and learning process, because morals are a very important part of the Islamic teaching system that must be possessed by a human being. Therefore, each subject has a specific path or method, and cannot be generalized⁵⁰. Teachers must understand and try to choose the right method to teach certain subjects.

Mahmud Yunus distinguishes teaching methods into two types in teaching⁵¹. First, general teaching methods. This method can be the inference method, the *qiyasiyah* (finding out) method, the discussion method, the sermon or lecture method, the conversation method, and the question and answer method. Second, modern teaching methods. These include the investigation method, the Montessori method, the drill method, the supervised study method and the experimentation method.

Yunus emphasized the importance of teaching methods in delivering learning materials⁵². He recommends that teachers explain to their students the benefits of each act of worship they teach. When teaching *fiqh* such as ablution, teachers are required to explain how the act of worship benefits physical health, cleanliness, discipline, brotherhood, equality, unity, tranquility, peace of mind, and patience. This approach teaches children to perform acts of worship not only

⁴⁷ Yunus, *Pokok-Pokok Pendidikan Dan Pengajaran*.

⁴⁸ Zuhairini, *Sejarah Pendidikan Islam* (CV. Bumi Aksara, 1995).

⁴⁹ Yunus, *Pokok-Pokok Pendidikan Dan Pengajaran*.

⁵⁰ Zulmardi, "Mahmud Yunus Dan Pemikirannya Dalam Pendidikan," 2009.

⁵¹ Yunus, *Pokok-Pokok Pendidikan Dan Pengajaran*.

⁵² Zulmardi, "Mahmud Yunus Dan Pemikirannya Dalam Pendidikan," 2009.

for devotion to Allah, but also for health and other purposes. In this way, students will be able to perform acts of worship with sincerity.

This study found that MTs Manba'ul Hikam succeeded in training and guiding teachers to implement Islamic education. This effort is in line with the concept of Islamic education proposed by Mahmud Yunus. According to Mahmud Yunus, there is no way to improve the quality of educators other than preparing them at *Mu'alimin* or the Faculty of *Tarbiyah* which is designed as a teacher's college⁵³. Based on his thinking, teachers are very important figures in the organization of education. They are at the forefront of managing the classroom, delivering material and interacting with students.

To become a teacher, there are several requirements that must be met in order to create competent teacher quality. Teachers must have faith and do good deeds, worship obediently, have a high attitude of devotion to the world of education, show sincerity in carrying out educational duties, master the knowledge that will be taught to students, show professionalism in carrying out their duties, and be firm and authoritative in dealing with problems experienced by their students⁵⁴.

Spiritual intelligence is very important for teachers. It goes without saying that teachers are required to possess spiritual intelligence to improve their performance and achieve job satisfaction⁵⁵. Their performance in the classroom can be enhanced by spiritual intelligence. In addition, to deal with the digital world teachers must have digital competencies⁵⁶ and problem solving⁵⁷. Teachers are required to have several competencies in order to provide the best educational services.

This study found that MTs Manba'ul Hikam conducts evaluations to assess student achievement. This is in line with the concept of Islamic education according to Mahmud Yunus. According to Mahmud Yunus, evaluation is carried out to measure students' intelligence and knowledge with accurate and precise measurements. This program is not an easy thing to do⁵⁸. Evaluation also requires measurement data and information from assessment results that have many dimensions, such as ability, creativity, attitude, interest and talent, skills and so on. Therefore, in evaluation activities the measuring instruments used also vary depending on the type of data to be obtained.

In this study, the madrasah applied evaluation using letters and categories instead of numbers. Mahmud Yunus considered that it was not possible to determine the grades that students earned precisely to measure their intelligence and knowledge. There are often great differences among teachers in giving grades for students' achievements in certain subjects⁵⁹. It is not easy to be objective in giving grades and assessing students' work.

⁵³ Yunus, *Pokok-Pokok Pendidikan Dan Pengajaran*.

⁵⁴ BA Saebani & H Akhdiyat, *Ilmu Pendidikan Islam* (CV. Pustaka Setia, 2012).

⁵⁵ Soma Kulsharestha & Dr. Tarun Kumar Singhal, "Impact Of Spiritual Intelligence On Performance and Job Satisfactin: A Study on School Teachers," *International Journal of Human Resource & Industrial Research*, 2017.

⁵⁶ Anna Kožuh, Jelena Maksimović, and Jelena Osmanović Zajić, "Fourth Industrial Revolution and Digital Competences of Teachers," *World Journal on Educational Technology: Current Issues* 13, no. 2 (2021): 160–77, <https://doi.org/10.18844/wjet.v13i2.5651>.

⁵⁷ Siswono et al., "Examining Teacher Mathematics-Related Beliefs and Problem-Solving Knowledge for Teaching: Evidence from Indonesian Primary and Secondary Teachers."

⁵⁸ Yunus, *Pokok-Pokok Pendidikan Dan Pengajaran*.

⁵⁹ Yunus.

In this study, Madrasah has its own strategy for assessing and evaluating student work. In giving grades or evaluations, teachers must pay attention to the condition of students. The psychological condition of students is very important. Evaluation should not make students' condition worse and make them lose motivation to learn. Therefore, changes have been made. Student assessment using numerical values from 0-100 can be converted into letters or categories to replace the values, for example, A means very good, B means good, C means sufficient, and D means less⁶⁰.

There are many skills that students need to learn in school such as group work⁶¹. Group work is very important for students when they enter the workforce. They need to learn the skills and knowledge they need when they graduate to survive and at the same time empower Society⁶². In society, students are required to be able to interact and contribute significantly to society. Islamic education should enable future students to strive economically⁶³. Education should develop their capacity to deal with current environmental challenges and issues⁶⁴. Various competencies must be achieved by students. They are expected to be able to face the challenges of life in the future.

The use of letter grades instead of numbers reflects Yunus's concern for students' psychological well-being. While Ministry of Religious Affairs policies still emphasize numeric grading, MTs. Manba'ul Hikam's approach is more progressive. This practice aligns with contemporary educational psychology literature that advocates humane and formative assessment methods, showing how Yunus's ideas can be critically applied in today's context.

This study demonstrates that the contextualization of Mahmud Yunus's educational concept at MTs. Manba'ul Hikam is not merely descriptive but offers a critical adaptation to contemporary challenges. By integrating religious and general sciences within the framework of the Merdeka Curriculum, the institution exemplifies how Yunus's theory remains relevant and applicable to national education policies⁶⁵. Compared to other madrasas that still adopt compartmentalized curricula, MTs. Manba'ul Hikam provides a practical model of curriculum integration. Furthermore, the adaptation of teaching methods, teacher competencies, and evaluation systems shows that Yunus's ideas are not only preserved but expanded to address digital literacy, humane assessment, and student-centered learning. This novelty lies in demonstrating the continuity and transformation of Yunus's thought in the context of modern Islamic education, offering a replicable model for other madrasas in Indonesia and beyond.

⁶⁰ Yunus.

⁶¹ Riivari, Kivijärvi, and Lämsä, "Learning Teamwork through a Computer Game: For the Sake of Performance or Collaborative Learning?"

⁶² Izza Mafruhah et al., "Development of Ecotourism Based on Community Empowerment (a Case Study of Kebumen Regency)," *Jurnal Ekonomi Pembangunan: Kajian Masalah Ekonomi Dan Pembangunan* 19, no. 2 (2019): 196–206, <https://doi.org/10.23917/jep.v19i2.6996>.

⁶³ Bambang Budiwiranto, "Pesantren and Participatory Development: The Case of the Pesantren Maslakul Huda of Kajen, Pati, Central Java," *Journal of Indonesian Islam* 3, no. 2 (2009): 267–96, <https://doi.org/10.15642/JIIS.2009.3.2.267-296>.

⁶⁴ Feti Fatimatuzzahroh, Oekan S Abdoellah, and Sunardi, "THE POTENTIAL OF PESANTREN IN SUSTAINABLE RURAL DEVELOPMENT (Case Study: Pesantren Buntet in Rural Mertapada Kulon, Subdistrict Astana Japura, Regency Cirebon, Province West Java)," *Jurnal Ilmiah Peuradeun International Multidisciplinary Journal* 3, no. 2 (2015): 257–79.

⁶⁵ Amiruddin, "Pemikiran Pendidikan Islam Perspektif Mahmud Yunus" 3, no. 1 (2024): 1–204.

4. Conclusion

This study aims to determine the contextualization of Mahmud Yunus' Islamic education in Madrasah Tsanawiyah. Based on the results of research and data analysis, it can be concluded that MTs. Manba'ul Hikam has implemented Mahmud Yunus' concept of Islamic education. The concept of Islamic education according to Mahmud Yunus is education that seeks to develop humans who have morals, noble morals, knowledge and skills in the fields of religious and general knowledge. Mahmud Yunus' concept of Islamic education pays attention to several aspects: educational goals, educational curriculum, educational methods, teachers and educational evaluation. MTs. Manba'ul Hikam has contextualized Mahmud Yunus' concept of Islamic education. This madrasah successfully fulfills the concept in terms of Islamic education goals, curriculum, teachers, methods and evaluation. Each aspect has been designed and implemented to improve Islamic education. It is clear that Mahmud Yunus' concept of Islamic education seeks to improve the quality of Islamic education.

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