

BUILDING EDUCATIONAL QUALITY FRAMEWORK: SEMANTIC STUDY AND LEARNING IMPLEMENTATION IN SURAH AL MA'UN

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Abstract. *The purpose of this study was to analyze the educational quality framework based on the semantic study in QS. Al Ma'un's and its implementation in learning in fourth grade of SD STKIP Muhammadiyah Bangka Belitung. This research used descriptive qualitative research methods. The primary data sources of this research were Al Ma'un Surah Al-Qur'an, headmaster, teachers and 4th grade students of SD STKIP Muhammadiyah Bangka Belitung, while secondary data sources were in the form of relevant research results and documentation. Data collection techniques used content analysis techniques, interviews, questionnaires, and documentation. Data analysis techniques were reducing data, displaying data, making conclusions and verification. The results obtained in this study: 1) QS. Al Ma'un with 7 verses contains the true meaning of religious deceiver and deceit the day of retribution. Their main characters are arbitrary to orphans and do not want to help the poor. Threatening to hypocrites who neglect their prayers, showing up their prayers to people even though often leave the prayers and negligent their goals. They also do not want to help others, even lending something to people, even less to give charity and pay zakat. These are the wretched people. 2) the implementation of QS. Ma'un in 4th grade learning at SD STKIP Muhammadiyah Bangka Belitung are praying worshiping on time and in a group, giving charity, and having social community programs.*

Keywords. *Educational Quality Framework; Surah Al Ma'un*

Abstrak. Penelitian ini bertujuan untuk menganalisis kerangka kerja mutu pendidikan berdasarkan studi semantik dalam QS. Al Ma'un dan implementasinya pada pembelajaran di kelas empat SD STKIP Muhammadiyah Bangka Belitung. Penelitian ini menggunakan metode penelitian deskriptif kualitatif. Sumber data primer penelitian ini adalah Al-Qur'an Surah Al Ma'un, kepala sekolah, guru dan siswa kelas 4 SD STKIP Muhammadiyah Bangka Belitung, sedangkan sumber data sekunder berupa hasil penelitian dan dokumentasi yang relevan. Teknik pengumpulan data menggunakan teknik analisis konten, wawancara, angket, dan dokumentasi. Teknik analisis data dengan cara mereduksi data, menampilkan data, membuat simpulan dan verifikasi. Hasil yang diperoleh dalam penelitian ini: 1) QS. Al Ma'un terdiri atas 7 ayat yang mengandung makna hakikat para pendusta agama dan mendustakan hari pembalasan. Karakter utama mereka adalah sewenang-wenang terhadap anak yatim dan tidak mau menolong orang miskin. Ancaman kepada orang-orang munafik yang lalai dari shalatnya, memamerkan shalatnya padahal ia sering meninggalkan salat itu dan lalai dari tujuannya. Mereka juga tidak mau membantu orang lain, bahkan meminjamkan sesuatu saja berat, apalagi bersedekah dan membayar zakat. Mereka itulah orang-orang yang celaka, 2) Implementasi makna surat Al Ma'un dalam pembelajaran di kelas 4 SD STKIP Muhammadiyah Bangka Belitung yaitu: shalat tepat waktu dan berjamaah, bersedekah/berinfaq, memiliki program sosial kemasyarakatan.

Kata Kunci. Kerangka kerja mutu pendidikan; Surat Al Ma'un

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A. INTRODUCTION

The essence of education, especially Islamic education is the planting of values that originate from the Qur'an and Sunnah. The exemplary of attitude has been taught by the messenger of Allah SWT, the Prophet Muhammad and his previous envoys for the achievement of our human beings who are not only superior in the cognitive field but also affective and psychomotor. Hasan Langgulung formulated this matter with two things, namely forming a believing human being (metaphysical/transcendental) and righteous deeds (physical/profane) (Mumtahanah, 2011, p. 47). Even if seen from the latest scientific approach that studies the nerves of the human brain, it has been found that the study of reason in Islamic thought both from philosophical, Sufism, and ushul fiqh reviews is not only based on cognitive aspects, but includes the three domains above, namely cognitive, affective and psychomotor (Suyadi, 2017). Therefore, Islamic education institutions both formal, non-formal and informal should refer to these three aspects in developing the quality of education. However, in reality, Islamic education currently still has various problems including the purpose of Islamic education which does not really refer to the resolution of the problems of the Ummah but relies more on doctrinal matters that contain only the afterlife and tend to be defensive (Fazlurrahman, 2018, p. 23).

Suprayogo (2012, p. 233) also stressed that education has only been able to develop intellectual aspects but has not yet paid attention to other aspects. For this reason, education has succeeded in bringing the younger generation to be smart, but not as characterized as expected. The same thing was stated by Jalaludin (2012, p. 89) that the purpose of education is directed to print only children who are cognitively smart so that a lot of subject matter related to character development is less attention. As a result, students do not understand the benefits of the material they learn for real-life especially the implementation of the values contained in it. Therefore, the form of intelligence that is expected to be spiritually clear is a part of the mission in building a framework for the quality of Islamic education. Humans who can see and feel the nobleness from within themselves need to get stimulation and modeling from an early age so they can be imprinted in themselves until adulthood. Luneto (2014: 133) revealed that the true meaning that leads people to religion and meaningful to God (Islam: Allah SWT) is the true spiritual intelligence

This article offers an analysis of the educational quality framework that reviews semantically the Al-Ma'un letter and its implementation in elementary school learning. The analysis starts with the study of the Surah Al-Maun contained in the Koran so that the core and values are contained and must be practiced in real life. Furthermore, the analysis focused on its implementation in learning in elementary schools.

B. METHOD

This research used a descriptive qualitative research type. Suryabrata (2018, p. 43) said descriptive research is research that intends to make a description of situations or events. Qualitative research focuses on social phenomena and on voting on the feelings and perceptions of participants under study (Emzir, 2010). This research was conducted

to analyze the educational quality framework based on the semantic study in Al Ma'un and its implementation in learning in grade 4 of SD STKIP Muhammadiyah Bangka Belitung.

This research was conducted in class IV SD STKIP Muhammadiyah Bangka Belitung with the address of Muhammadiyah college complex Jalan KH Ahmad Dahlan KM 4 RT 03, Number 51 Pangkalanbaru District, Central Bangka Regency, Bangka Belitung Province. This research was conducted from February to April 2019 in the even semester of the 2018/2019 school year. The subject of this research was the principal and grade IV teachers consisting of the teacher and facilitator, while the object of this research was the semantic study in the Surah Al Ma'un and its implementation in learning.

The data collection techniques of this study used content analysis techniques, interviews, questionnaires, and documentation. The content analysis technique is used to obtain data from Al Ma'un's interpretation. Interview technique was used to determine the implementation of Al Ma'un in learning based on information from the principal and teachers. The questionnaire technique was used to obtain data from students to strengthen primary data, and documentation techniques to collect data in the form of portraits or documents related to this study.

After the data was collected, the data were triangulated. Triangulation used was a triangulation of sources and techniques. According to Sugiyono (2018) triangulation of sources is used to test the credibility of the data, done by checking the data that has been obtained through several sources. Meanwhile, the technique triangulation was used to test the credibility of the data by checking the data to the same source with different techniques. Triangulation in this research was carried out by checking the data that had been obtained through four sources such as the principal, two teachers from grade IV, and students. This study conducted observations, interviews with the principal, two teachers, and one Islamic education teacher. After that, the results of observations and interviews were summarized and integrated with field documentation to be concluded to be accurate data.

The data analysis technique used in this study was descriptive qualitative data analysis. This study conducted to describe and interpret data from each variable. Data collection in this research was carried out during the field process. Qualitative data obtained from observations, interviews, and documentation were analyzed by qualitative analysis. According to Miles and Huberman, the activities in qualitative data analysis were carried out interactively and took place continuously until completely finished and the data obtained was saturated (Miles & Huberman, 2009, p. 20). Activities in data analysis were data reduction, data display, and conclusion drawing/verification (Miles & Huberman, 2009, p. 16). In this study, all data obtained from the field were analyzed and a conclusion was drawn.

C. RESULT & DISCUSSION

Tracing the history of KH Ahmad Dahlan, founder of the Muhammadiyah organization which was founded in 1912, the formulation of the mission of Islamic education which began in 1911 (Ali, 2016) was to achieve fully education that does not only to master in general science as in the Dutch model schools, but also mastered the science of religion (Putra, 2018). It showed that, without ignoring the thoughts of other Muslim intellectual figures, Ahmad Dahlan's thoughts on Islamic education are an effort

in realizing a better Islamic education quality framework as the beginning of the revival of Islamic education in Indonesia. The footprint of the quality framework of Islamic education has been continued by practitioners of Islamic education. However, it is unfortunate that little by little there has been a degradation of the values conveyed especially in the current era of globalization which is increasingly triggering individuals to behave in the opposite direction of religious teachings that have been delivered in the school environment. It certainly does not make Islamic education be labeled a failure in educating students (Noor, 2017), but rather the motivation in facing these challenges and developing an education system to become even better. The framework of the quality of Islamic education needs to be continually developed by reviewing various perspectives, including a semantic review of the messages contained in the Al-Maun letter in accordance with the teachings of diversity that are always taught by the founding figures of the organization of the Muhammadiyah, repeatedly as a form of real implementation in daily life.

1. Framework of Islamic Education Quality

In general, it can be said that service quality is an effort to attract customers, serve customer needs and retain customers. Not only in the business world, but its application in educational institutions is also needed. That only has recently taken attention in educational institutions. It was stated by Pariseau and McDaniel cited in (Mohamed et al., 2016) that service quality is a literary feature that has long existed in marketing and operations management but has only recently begun to receive attention in higher education. Rave & Giraldo (2016, p. 1065) also revealed similar things that although the success of the study of service quality in the business sector has expanded, its use in education is still in its initial stages.

Suryosubroto cited in (Ismail, 2018) said that the quality of education can be seen through the educational process and educational outcomes. The educational process will be said to have quality if all elements of education are well involved in the education process such as teaching materials, infrastructure, methodology, administration, and other resources. Meanwhile, educational outcomes will be said to be successful if there are achievements obtained in a certain time span by the school. With reference to the indicators of success in improving the quality of education above, it is clearly known that Islamic educational institutions are not enough if only focused on providing quality services in the form of facilities, academic and non-academic services to students and parents only. It requires more holistically on the whole framework of learning process implementation which reinforces the values of life as well. It is intended to achieve the results or quality of Islamic education which applied science, and the values contained in it in everyday life. It was in accordance with the basic ideas of Islamic education described by Tolchah (2016, p. 397) that epistemologically, through education, one's intellect needs to be developed continuously through tak'lim, tarbiyah, ta'dib, tadrīs or taqarrub which always has a foundation of monotheism. Thus, it is expected to provide a rational and critical, creative, independent, open, rational, empirical, and professional outlook while still having the values of security and moral life such as trustworthiness, solidarity, and responsibility. Second, ontologically, the diverse national reality is very vulnerable to social divisions and conflict. However, the spirit of diversity by displaying an attitude of openness, tolerance, and democracy can be raised by continuing to explore

religious values. Third, axiologically, by stating that Islamic education has the aim to instill true teachings, education to actualize human rights and obligations will bring about harmony in life between various religious groups on the national and global scope.

The system for improving and guaranteeing the quality of education in Indonesia is implemented in an education management system that mandates most of its management responsibilities in the provinces, districts, foundations, and schools respectively (Haryono et al., 2019). Therefore, various frameworks for improving the quality of Islamic education have been developed. For example, Zainuddin (2011, p. 85) prioritizes professional education in which the substance of daily experience is contained in life so that it is truly meaningful in the lives of Muslim generations. He revealed that it was not a new mission vision on Islamic education, but only an update of the vision of education that existed in the time of the Prophet SAW which was dynamic, relevant and practical to the needs of the community. Dacholfany (2015, p. 174) invited researchers and scientists to be critical of the symptoms of the development of globalization which is very likely to affect Islamic education. Chaeruddin (2013, p. 422) revealed that in Islamic education, life is not the end of everything but as an excuse in achieving spiritual goals' afterlife in the world. In a variety of other thoughts are various efforts and concepts in building a quality framework of Islamic education that is always hand in hand with changes in time and place but does not deviate from the teachings of the Koran and the Sunnah.

The development of a framework for the quality of Islamic education is not only done in Indonesia, but in other Islamic countries such as in Brunei Darussalam which contains eight steps of teaching and learning in the classroom that focuses on the concept of Integrated Islamic Education. Lubis (2015, p. 66) revealed that an important element that needed to be considered in integrated education was that teaching and learning activities always consisted of integrated knowledge from the mind and heart which would ultimately produce individuals who were not only academically superior but also responsible and can contribute well to the community. Likewise, in Malaysia that has designed Islamic education curricula to achieve the goals of Islamic Education philosophy and strive continuously to end the dualism between secular and religious education (Hamid, 2018). The achievement of the quality framework of Islamic education continues to be evaluated and updated to achieve true educational goals.

2. Semantic study of the Quran Surat Al-Maun

Abdul Chaer cited in (Muhsinin, 2016) interpreted the semantic word as a linguistic branch which is the culmination of a language study which means 'sign' (noun: sema), 'mark' or 'symbolize' (verb: semaino). Therefore, semantics is one of three language analyses which are phonology, grammatical, and semantic which is devoted to the study of understanding and meaning. Tamam Hasan cited in (Razak, 2008) revealed the process of finding the meaning of a word or expression into the stages of producing textual meaning through grammatically and lexical analysis, then analyzing the contextual. Fathurrahman, (2010, pp. 100-101) in his research revealed that in Arabic, semantic studies called ad-dalaalah have several techniques and forms of language study, namely distinguishing word meanings from intrinsic and majazi meanings, rolling techniques of origin the possible and basic meanings of the word form which are composed of these letters and connect the meaning of lafzhiyah with the demands of

siyaq or lughawi sentences, as well as other studies that continue to develop to understand the Qur'an and the Sunnah.

As for Surat al-Maun, containing seven verses is one of surah 'Makiyah' which came down after surah At-Takatsur. Etymologically, al-Maun means goods that are useful or can be interpreted as abundant wealth, have benefits, goodness, and obedience. Al-Maun also means zakat (Gunawan, 2018). Therefore, simply in daily life, said al-Maun can be interpreted as an act of giving assistance to people in need. The contents of Al-Maun's letter which has not long editorials in each verse turned out to have extraordinary and comprehensive meaning. Various studies have been carried out to explore the interpretations and meanings contained therein, including in the early history of the Muhammadiyah organization which studies the Surah Al-Maun many times with the intent to take the lessons and implement them in real life. One of them was revealed by Hilman & Sari (2018, p. 57) that the spirit of Al-Maun's letter could be implemented through various programs such as those carried out by the Aisyiyah orphanage in Ponorogo by providing appropriate livelihoods, education, care, and health services to the blind with no cost or no profit. Thohari, who is the head of the panel of community empowerment at the head of the Muhammadiyah center, revealed that it was part of the da'wah activities in the form of liberation. The movement aims to release people from powerlessness, ignorance, and backwardness (Muhyiddin, 2017). It is in line with one of the wisdoms and teachings contained which is to pay attention to people who are oppressed and backward or in the sense of being in poverty because of many liars of the religion are those who practice prayer but ignore orphans. Allah SWT said in the QS. Al-Maun verses 1-7 below:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ

(1) Do you know (people) who are the liar of their religion?

فَذَلِكِ الَّذِي يَدْعُ الْيَتِيمَ

(2) they are people who rebuke the orphans,

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ

(3) and don't suggest feeding the indigents.

فَوَيْلٌ لِلْمُصَلِّينَ

(4) then, it is a severe blow to people who pray

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

(5) (they are) people who careless in their pray,

الَّذِينَ هُمْ يُرَاءُونَ

(6) people who show off,

وَيَمْنَعُونَ الْمَاعُونَ

(7) and unwilling (help with) the usefull things.

It is revealed in verses 1-3 of Al Maun above that one of those who deny religion is one of those who rebuke orphans and does not recommend feeding the poor, while in the Qur'an the orphans have a special position. In the same way with these verses, in other verses, Allah SWT also says in Surah Al-Fajr: 17-18: "Not once. Actually, you are

not glorifying orphans, and you are not asking each other to feed the poor. Nuddin (2017, p. 22) examined the concept of orphans that is no less than 23 times mentioned in the Koran. All these verses order to help, protect, and defend orphans who still need help because they are in a position of weakness and in need. Therefore, in the first verse of al-Ma'un Allah mentions the status of that person with the words of those who reject religion. As for other surahs in the Qur'an relating to orphans, that is contained in surah al-Baqarah verse 220 about the care of orphans, and surah al-Nisa verse 2 about caring for orphans.

Saepudin (2019, p. 58) through his study of the six meanings of La Nahyu in Juz 30, mentioned this verse Al Maun verse 3 as having Bayan Al-Aqabah which means explaining the consequences of actions so as to get a ban. The verse has an explanation of those who rebuke orphans and do not feed the poor. Also stated are other letters in juz 30 which are classified as bayan al-aqobah, as stated in the An-Naba letters: 24 (2), 35 (2), 37, 38, Al - 'Ala: 13 (2), Al-Ghasyiyah: 7 (2), 11, Al-Fajr: 25, 26, and Al-Lail: 15.

From the discussion about the orphans contained in Surah al-Maun verses 1-3 above, according to the interpretation of Ibn Kasir and Hamka it can be concluded that the attention of the Qur'an to orphans is classified into the care and attention to the orphans themselves. Instead, convict those who are arbitrary and waste orphans as religious liars. As for other verses that pay attention to and care for orphans' property are also instructed in other letters, including in QS. An-Nisa verse: 6. The command to care for and protect orphan's property is not allowed to eat wrongfully, even forbidden to approach it except in a way that is better (useful), so that the orphans can receive their assets as a whole without the slightest reduction (Nuddin, 2017).

Then, it was stated in the next word: "So it is woe for those who pray, (ie) those who negligent in their prayers" (Al-Ma'un: 4-5). In the verse according to the interpretation Jalalayn means (i.e., those who neglect from prayer) means to end the prayer from time. Quraish Shihab's interpretation means that the verse is the destruction of those who offer prayers but have such characteristics. They are those who are negligent in their prayers and cannot benefit anything from their prayers (JavanLabs, 2015). Ibn Abbas cited in (Gunawan, 2018) also mentioned that the purpose of the verse is those who are classified as hypocrites. They do prayers in an open or public place, but when alone at home or anywhere that is not visible to others, they do not do it.

'Atha' bin Dinar said: "Praise be to Allah who has said, (who is negligent of his prayer). In this verse, Allah SWT does not say (in his prayer). Good heedless from the beginning of time so that they do it at the end of the prayer time continuously or mostly, or from its implementation in harmony and its requirements as instructed, as well as from the solitude in carrying it out and observing its meanings. Thus, the lafazh encompasses all of it. Everyone who attributes himself to a part of it means he is already included in what is mentioned in the verse above, and one who attributes himself to the whole thing means that he has a perfect part in it and is also perfect for him the hypocrisy of the practice, as confirmed in the book of ash-Shahihain that the Messenger of Allah SWT said: "That is a hypocritical prayer, it is a hypocritical prayer, it is a hypocritical prayer. He sat waiting for the sun so that if the sun was already between the two devil's horns, then he stood up and up and down four times without dhikr of Allah in it except very little. " confirmed by the text until the end of time, that is the time that is obliged to do the prayer, after entering that time, the hypocrites will then do the 'Asr prayer, then he will pray by

pecking like a crow pecking, not calm and not *khushyuh* in carrying out it. Therefore, he said: "That person does not pray to Allah but only very little." Perhaps what drives him to do the prayer is the view of the people and not because of seeking the pleasure of Allah, so he is the same as if he did not pray at all (Katsir, 2004).

The Word of Allah SWT: "and are reluctant (helpful with) useful things." (Al-Ma'un: 7). In this verse, there are people who do not worship Allah SWT properly and they also do not do good to fellow human beings. The criteria of these people are very miserly where they do not even allow lending something useful and do not want to help others with these items even though it will be returned to them later. Such people truly prefer not to pay zakat or perform various charitable activities that can draw closer to Allah SWT (Gunawan, 2018).

Sayyid Quthub in his commentary wrote: "Maybe the answer of the Koran about who denies religion or the Later days stated in this letter, is surprising when compared with traditional understanding, but that is the essence of the problem and its essence. The nature of Ad-Din's justification is not speech with a tongue, but it is a change in the soul that encourages kindness and virtue towards fellow human beings, towards those who need service and protection. God does not want from humans the sentences spoken, but what he wants is real works that justify the spoken sentence, because if not, then all that is void meaningless and not seen" (Septian, 2015).

As a conclusion of the semantic study of Surah Al-Maun verses 1-7 above, Solahuddin (2016) examined the signs of religious liars: First, people who like to be hard on orphans and forbid feeding poor people. Second, people who are negligent in prayer and do not have social care. Furthermore, Gunawan (2018, p. 175) described the messages contained in the letter: 1. Commands to do good to fellow human beings. Especially to orphans and poor people who are a group of people who are oppressed (*mustadh'afin*), 2. Do not forget or neglect to pray, 3. Do not *riya'* (showing off) in worship. 4. Don't be stingy (charity) to do charity and share with others. Contextually, the interpretation of QS Al-Ma'un verses 1-7 contains social meanings that are closely related to social meanings (Amir & Hamzah, 2019). As has been done by KH Ahmad Dahlan in interpreting Al Maun's letter is to open a hospital, orphanage, nursing home, and so forth.

As applied to the Muhammadiyah charity business, PKU Muhammadiyah Yogyakarta Hospital bases the spirit of Al Ma'un's letter to feed the poor and orphans and be kind to others by lending movable objects even though the amount is small. With this spirit, PKU Muhammadiyah Hospital carries out many social or semi-social activities, one of which is outside the school and Bazais (Zakat, *infaq* and *shadaqah* bodies) (Farihanto, 2013).

3. Implementation of Surat al-Maun in Learning To Improve The Quality Of Education in SD STKIP Muhammadiyah Bangka Belitung

In accordance with the concept of early education that was built by the founder of the Muhammadiyah organization, KH. Ahmad Dahlan, Surat al-Maun contains very deep and very important meaning. Surah Al-Maun serves as one of the foundations and the spirit of *da'wah* which is implemented through various activities, including in the field of education. The educational process must not rule out cognitive aspects but must also pay attention to the psychomotor and affective aspects so that the learning process that occurs will instill good habituation for students in the future to fulfill social roles in

the community later. The importance of teaching Surah Al Ma'un to students through social practice has been demonstrated by KH Ahmad Dahlan. Students who at first felt boredom with material that kept on repeating began to protest the Kiai. However, the real point of the delivery of the material lies in the implementation of the action in daily life. For this reason, the spirit of the Muhammadiyah organization as a social organization with charitable values (Qodir, 2010) will continue to grow until now and must be transmitted in the current education system.

As for the concept that has been running since 1912, if it is associated with the latest knowledge that began to incorporate the concept of the brain in education, then the concept will be related to the optimization process of the six human brain systems which are the prefrontal cortex, limbic, gyros cingulatus, basal ganglia, temporal lobe, and cerebellum. Wijaya (2018, p. 9) revealed that to produce effective learning, the control of the brain system is not enough to focus solely on cognitive stimulation, but also includes the motor and affective parts contained in the six dimensions of the brain. The human body seeks sensory data, distributes it to the brain, integrates it with emotions and intellectuals to form triumphs of thinking which then produces decisions in acting or behaving (Jensen, 2011, p. 308). Thus, there is an inseparable link between the six work systems of the six parts of the brain above or simply that of mind, heart and action. Likewise, in Islamic education, the learning process does not only play a role in developing the cognitive potential of students, but it forms character and a religious spirit (Purwati, 2016, p. 87). Subjects such as hadith, kalam, fiqh, or interpretation which act as central material should be juxtaposed with certain programs or activities as part of the form of implementation that is derived from the meaning conveyed in learning. Khotimah (2014, p. 251) revealed that materials such as those mentioned above could no longer answer fully about Islam if they were only fixated on books.

The educational values contained in Qs. Al Maun are: 1) Aqeedah education, where students are planted to not be a part of people who are hypocritical and liar to their religion, 2) Worship Education, to Allah SWT, students are prohibited from leaving or negligent in prayer and sincere in worship as well as fellow human students are trained to always care for orphans and help the poor, 3) Moral Education, students are prohibited from being arrogant, riya and miserly (Noviana & Fahrudin, 2016). Departing from the concept of wholeness in conveying messages or material in this learning, SD STKIP Muhammadiyah Bangka Belitung designed a quality framework of Islamic education that raised the themes and content contained in Al-Maun's letter as a form of learning activity's program for students.

SD STKIP Muhammadiyah Bangka Belitung itself is one of the Muhammadiyah Charitable Enterprises (AUM) located in Pangkalan Baru sub-district, Bangka Belitung island province which has been accredited. This school is under the auspices of the Muhammadiyah Regional Leadership Council of the City of Pangkalpinang and organizes education for six years. The elementary school, which was established on April 28, 2016, has received the mandate to be the Labschool of STKIP Muhammadiyah Bangka Belitung since it was founded until now.

In terms of vision and mission, SD STKIP Muhammadiyah Bangka Belitung carries a theme that is not only on strengthening cognitive skills but also on the character and character of the nation, namely the realization of quality students, noble, leading in achievement and innovation. The elaborations of the vision are: 1) realizing education

capable of building intelligent, noble, creative and innovative human beings to meet the needs of the community in the global era, 2) developing schools towards leading schools in academic and non-academic midwives, 3) developing the science and technology field, 4) curriculum development and learning; 5) Development of resource capacity with the participation of parents and the community in school development.

In order to realize a superior vision in the cognitive, moral and behavioral fields, SD STKIP Muhammadiyah Bangka Belitung has created a framework of quality education that elevates the meanings in the Al-Maun letter into various programs, such as; 1) activities always pray on time and in congregation as well as Strengthening the memorization of Al-Quran, especially on juz 30 as a form of practicing akidan education and worship 2) charity/giving charity every Friday, habit of polite communication culture, and having social programs as a form of practicing moral education. The implementation of the program is carried out every day, every week and in certain periods.

Broadly speaking, the implementation of programs that refer to school development based on an educational quality framework, the SD STKIP Muhammadiyah Bangka Belitung is optimistic, it can be realized with the support of various existing stake's holders. Johanson cited in (Widodo, 2019, p. 134) revealed that schools are institutions that prepare students for life, both academically and as moral agents in society. For this reason, it can be said that all parties, especially educators, have a significant role in carrying out existing programs. In line with this, Boulton-lewis, Brownlee, Walker, Cobb-moore, & Johansson (2011, p. 6) revealed that educators have a theory of knowledge about cognitive development and how it is applied to the development and learning of social and moral so as to guide students. Educator involvement can also be illustrated by giving examples of attitudes toward students (Andiyanto, 2017, p. 76). Therefore, in carrying out the above programs such as the implementation of infaq, memorization, prayers on time, polite communication and other social activities require implementation together without exception including teachers, staff, and students (Anggraini, 2019).

Various forms of implementation of the program are also packaged in various activities at certain moments as revealed by Khamelia & Yusri (2017) that as a form of implementation of the spirit of Al Ma'un that has been taught by KH Ahmad Dahlan, SD STKIP Muhammadiyah Bangka Belitung held open activities shared and shared with the Orphanage children. These activities are packaged in Family Gathering activities. The Principal of STKIP Muhammadiyah Elementary School Bangka Belitung said that the distribution of donations was the result of a student piggy bank program which was carried out every Friday. Learners put money in voluntary contributions into a piggy bank for one year.

D. CONCLUSION

Islamic education that takes place at the STKIP Muhammadiyah Bangka Belitung Elementary School has reviewed and formulated a framework for the quality of education through the inculcation of values derived from the Qur'an and Sunnah. The educational quality framework needs to be designed in such a way as to achieve goals that not only promote a superior learning system that is cognitive but also psychomotor and affective. Through a semantic study of Surah Al-Maun verses 1-7, it is found that the

meaning is the essence of religious liars and denial of retribution. Their main character is arbitrary to orphans and does not want to help the poor. Threats to hypocrites who neglect their prayers, exhibit their prayers even though he often leaves the prayers and is negligent of his goals. They also do not want to help others, even lend something heavy, especially charity and pay zakat. These are the wretched people. Furthermore, as the implementation of the meaning of the letter Al Ma'un in the formulation of the quality work framework of education quality in SD STKIP Muhammadiyah Bangka Belitung namely through education about creed, worship and morals summarized in school programs such as practicing prayers on time and congregational, strengthening memorizing juz 30, doing charity, talking wisely, and doing other social programs. Through various daily and weekly activities, the program is expected to provide stimulation and refraction from an early age to the students so that they can realize a generation that excels overall both in intellectual, morals, and actions.

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