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## Performance of Islamic Studies, Arts Performance, and Scientific Products

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**Abstract:** *This study focuses on the relationship between Islamic Studies Performance, Arts Performance, and Knowledge Products in the implementation of Islamic education. The purpose of this study is to explain the contribution of these three aspects in enhancing the effectiveness of learning while fostering students' character development. The study was conducted through a literature review supported by a case study analysis of the Pesantren Kilat program at SD Negeri 009 Hutaraja, Kecamatan Siabu. The findings indicate that Islamic Studies Performance is reflected in students' ability to understand, internalize, and practice Islamic teachings through various religious activities, such as short religious sermons (kultum), worship learning sessions, and the habituation of Islamic moral values. Meanwhile, Arts Performance serves as an effective medium for strengthening the transmission of Islamic values through activities that incorporate creativity, aesthetics, and self-expression, thereby enhancing students' participation and self-confidence. The resulting Knowledge Products include improvements in students' knowledge, Qur'anic reading skills, as well as the development of religious attitudes, discipline, and responsibility in their daily lives. The case study findings further reveal that the integration of Islamic studies, arts, and knowledge products within the Pesantren Kilat program has a positive impact on students' cognitive, affective, and psychomotor development. Therefore, these three aspects can be viewed as complementary elements that contribute to creating a more meaningful, effective, and character-oriented learning process rooted in Islamic values.*

**Keywords:** *Islamic Studies Performance, Arts Performance, Knowledge Products, Islamic Education, Pesantren Kilat.*

## **INTRODUCTION**

Islamic education is a comprehensive educational system that aims not only to develop students' cognitive abilities but also to nurture their moral character, attitudes, and behavior in accordance with Islamic values. Unlike education that focuses primarily on academic achievement, Islamic education emphasizes the balanced development of intellectual, spiritual, emotional, and social dimensions. Its ultimate objective is to produce individuals who possess knowledge, faith, and noble character, enabling them to contribute positively to society while maintaining a strong relationship with Allah. Therefore, the success of Islamic education is measured not only by academic outcomes but also by the quality of students' character and religious commitment.

In practice, Islamic education requires a harmonious integration of knowledge acquisition, value internalization, and practical application. Learning activities should encourage students to understand religious teachings, reflect upon their meaning, and implement them in their daily lives. This integration is essential because knowledge without practice may fail to bring meaningful change, while practice without understanding may lack a strong foundation. Consequently, effective Islamic education must provide opportunities for students to demonstrate their understanding through real and observable actions.

One important concept that supports this educational approach is performance. In an educational context, performance refers to the demonstration of knowledge, skills, attitudes, and competencies through various activities and tasks. Performance is not merely concerned with the final outcome but also with the process through which learning takes place. It reflects how students apply what they have learned and how effectively they can translate theoretical knowledge into practical behavior. Therefore, performance serves as an important indicator of educational success.

Within Islamic education, performance encompasses a wide range of activities that demonstrate students' understanding and implementation of Islamic teachings. These activities may include reciting the Qur'an, delivering religious speeches, participating in worship practices, engaging in discussions on Islamic values, and displaying commendable moral behavior. Through such activities, students are able to showcase their religious knowledge while simultaneously strengthening their spiritual awareness and personal character.

Islamic Studies Performance specifically refers to students' ability to understand, internalize, and practice Islamic teachings in various aspects of life. This performance can be observed through students' participation in religious activities, their commitment to worship, their interactions with others, and their adherence to Islamic ethical principles. The development of Islamic Studies Performance is crucial because it reflects the extent to which educational objectives have been achieved beyond the classroom environment.

In addition to Islamic studies, the arts play a significant role in supporting the learning process. Arts Performance provides a creative medium through which Islamic values can be communicated in an engaging and meaningful manner. Artistic activities such as Islamic poetry recitation, nasheed performances, calligraphy,

storytelling, drama, and other forms of creative expression allow students to explore religious themes while developing their creativity and confidence. As a result, arts-based learning can enhance student participation and foster a deeper emotional connection to the values being taught.

Furthermore, the integration of arts into Islamic education contributes to the development of communication skills, imagination, and aesthetic appreciation. Through artistic expression, students are encouraged to convey ideas, emotions, and religious messages in innovative ways. This approach helps create a more dynamic learning environment where students become active participants rather than passive recipients of information. Consequently, Arts Performance serves as an effective strategy for reinforcing both educational and spiritual objectives.

Another important aspect of the educational process is the production of knowledge products. Knowledge Products refer to the tangible and intangible outcomes generated through learning activities. These outcomes may include increased knowledge, improved Qur'anic literacy, enhanced problem-solving abilities, written assignments, creative projects, and positive behavioral changes. Such products provide evidence of students' learning achievements and demonstrate the effectiveness of educational programs in achieving their intended goals.

A practical example of the integration of Islamic Studies Performance, Arts Performance, and Knowledge Products can be observed in the implementation of *Pesantren Kilat* programs during the month of Ramadan. These programs involve religious instruction, worship practices, character-building activities, and creative learning experiences that collectively support students' holistic development. Therefore, examining the relationship among Islamic Studies Performance, Arts Performance, and Knowledge Products within *Pesantren Kilat* activities is important for understanding how these three dimensions contribute to improving learning quality and fostering students' religious character. Such an analysis can provide valuable insights for enhancing the effectiveness of Islamic education in contemporary educational settings.

## **METHODS**

This study employed a qualitative descriptive approach to examine the relationship between Islamic Studies Performance, Arts Performance, and Knowledge Products in the implementation of Islamic education. A qualitative approach was considered appropriate because it enables an in-depth exploration of educational phenomena and provides a comprehensive understanding of how these three aspects contribute to the learning process and character development of students. The study focused on describing and interpreting the implementation of these educational components within the context of Islamic learning activities.

The research utilized a library research method supported by a case study analysis. The library research involved the collection and examination of relevant books, scholarly journal articles, conference proceedings, and other academic sources related to Islamic education, performance-based learning, arts education, character development, and knowledge production. These sources provided the

theoretical foundation for understanding the concepts and relationships among the variables discussed in this study.

To strengthen the analysis, a case study was conducted on the implementation of the Pesantren Kilat program at SD Negeri 009 Hutaraja, Siabu District. The case study approach was selected because it allows researchers to investigate educational practices within a real-life setting. Through this approach, the study examined how Islamic Studies Performance, Arts Performance, and Knowledge Products were manifested during the activities conducted throughout the program. Data were collected through document analysis and literature review. The documents analyzed included educational reports, activity schedules, learning materials, student assignments, and records related to the implementation of the Pesantren Kilat program. In addition, academic literature was reviewed to identify theoretical perspectives and previous research findings relevant to the study objectives.

The collected data were analyzed using descriptive qualitative analysis. This process involved organizing, categorizing, interpreting, and synthesizing information obtained from both the literature review and case study materials. The analysis focused on identifying patterns, relationships, and contributions of Islamic Studies Performance, Arts Performance, and Knowledge Products to students' cognitive, affective, and psychomotor development. To ensure the credibility and validity of the findings, the study applied source triangulation by comparing information obtained from various academic references and case study documents. This technique helped verify the consistency of the data and strengthened the reliability of the conclusions drawn from the research.

## **RESULTS & DISCUSSION**

### ***Islamic Studies Performance***

In general, performance can be defined as an individual's ability to demonstrate competence, skills, and effectiveness in carrying out specific tasks or activities. Within an educational context, performance is not limited to the final outcomes achieved by learners but also encompasses the processes, strategies, attitudes, and practical applications involved in learning. It reflects how individuals utilize their knowledge and skills in real-life situations and how effectively they translate theoretical understanding into meaningful action. Therefore, performance serves as an important indicator of educational achievement because it provides evidence of learners' mastery of knowledge, skills, and values acquired through the learning process.

In the field of Islamic education, Islamic Studies Performance refers to the process through which Islamic knowledge is acquired, demonstrated, developed, and practiced by learners in various educational settings. It encompasses not only the cognitive understanding of Islamic teachings but also the ability to internalize and implement these teachings in daily life. Islamic knowledge includes a broad range of disciplines such as *aqidah* (Islamic creed), *fiqh* (Islamic jurisprudence), *akhlaq* (Islamic ethics), Qur'anic studies, Hadith studies, and Islamic history.

Consequently, Islamic Studies Performance involves students' ability to understand these subjects, appreciate their significance, and apply their principles in personal and social behavior.

The concept of Islamic Studies Performance is closely related to the fundamental objectives of Islamic education. Islamic education aims to develop individuals who possess strong faith (*iman*), piety (*taqwa*), and noble character (*akhlaq al-karimah*). These objectives are derived from the teachings of the Qur'an and the Sunnah of Prophet Muhammad ﷺ, which serve as the primary sources of Islamic guidance. Therefore, the success of Islamic education cannot be measured solely through academic achievement or examination scores. Instead, it must also be evaluated through students' attitudes, moral conduct, spiritual awareness, and commitment to practicing Islamic values in their daily lives.

Islamic Studies Performance extends beyond classroom instruction and includes the practical implementation of religious teachings. Students are encouraged to demonstrate their understanding through acts of worship, ethical behavior, participation in religious activities, and positive interactions with others. For example, the ability to perform daily prayers correctly, recite the Qur'an fluently, respect parents and teachers, and exhibit honesty and responsibility are all manifestations of effective Islamic Studies Performance. These actions reflect the extent to which Islamic values have been internalized and transformed into habitual behavior.

One of the distinctive characteristics of Islamic Studies Performance is its emphasis on the integration of knowledge and practice. In many educational systems, knowledge is often separated from practical application. However, Islamic education promotes a holistic approach in which learning and action are inseparable. Students are expected not only to understand religious concepts intellectually but also to implement them consistently in their personal and social lives. This integration ensures that learning contributes to meaningful character development and spiritual growth.

The implementation of Islamic Studies Performance is often associated with pesantren-based educational activities. The pesantren system has long been recognized as an effective model for nurturing Islamic values through a comprehensive educational approach. In pesantren education, students engage in various religious learning experiences that combine theoretical instruction with practical worship and character formation. This system encourages learners to develop a balanced understanding of faith, worship, morality, and social responsibility. As a result, Islamic Studies Performance within the pesantren tradition is characterized by the harmonious development of intellectual, spiritual, and behavioral competencies.

One practical example of Islamic Studies Performance can be observed through the implementation of the *Pesantren Kilat* program. *Pesantren Kilat* is a short-term Islamic educational program commonly conducted during the month of Ramadan in schools and community institutions. The primary purpose of this program is to enhance students' understanding of Islamic teachings while strengthening their spiritual and moral development. Although the duration of the program is relatively brief, it is designed to provide intensive religious learning

experiences that encourage active participation and meaningful engagement with Islamic values.

The activities included in *Pesantren Kilat* generally consist of Qur'an recitation sessions, worship practices, religious lectures, short sermons (*kultum*), discussions on Islamic ethics, and various character-building activities. These activities provide students with opportunities to apply their knowledge directly and to develop religious habits that can be maintained beyond the program period. Through repeated practice and reflection, students become more familiar with Islamic teachings and gain confidence in implementing them in their daily lives. Consequently, *Pesantren Kilat* serves as an effective platform for fostering both religious understanding and practical religious behavior.

Furthermore, Islamic Studies Performance within *Pesantren Kilat* contributes significantly to the development of students' cognitive, affective, and psychomotor domains. Cognitively, students gain a deeper understanding of Islamic concepts and teachings. Affectively, they develop stronger religious awareness, spiritual sensitivity, and positive attitudes toward worship and moral conduct. Psychomotorically, they acquire practical skills related to Qur'an recitation, prayer performance, and other religious activities. The integration of these three domains ensures that learning outcomes are comprehensive and meaningful.

In addition, the effectiveness of Islamic Studies Performance can be observed through the transformation of students' attitudes and behaviors. Students who actively participate in religious learning activities often demonstrate increased discipline, responsibility, respect for others, and commitment to Islamic principles. These behavioral changes indicate that Islamic education has successfully moved beyond knowledge transmission and has influenced the personal development of learners. Such outcomes are essential because the ultimate goal of Islamic education is to cultivate individuals who embody Islamic values in all aspects of life.

Based on the discussion above, it can be concluded that Islamic Studies Performance represents a comprehensive educational process that combines the acquisition of Islamic knowledge with its practical implementation in everyday life. It emphasizes not only intellectual understanding but also spiritual growth, moral development, and behavioral transformation. The *Pesantren Kilat* program serves as an effective example of how Islamic Studies Performance can be implemented through the integration of religious instruction, worship practices, and character-building activities. Through such programs, students are expected to develop strong faith, noble character, and a religious personality that guides their actions and interactions within society.

### ***Arts Performance***

Art is a form of human expression manifested through various media, such as sound, movement, visual forms, and language, to convey ideas, emotions, experiences, and values. From an academic perspective, art is understood as a product of creativity that possesses aesthetic value and symbolic meaning. It functions not only as entertainment but also as a medium of communication capable of influencing the emotional, intellectual, and spiritual dimensions of human life. Throughout history, art has evolved alongside cultural and social developments,

becoming an important instrument for preserving traditions, transmitting values, and reflecting the identity of a community. Consequently, art occupies a significant position in both cultural and educational contexts because it enables individuals to engage with knowledge and values in meaningful and creative ways (Juliansyah et al., 2023).

Within the context of Islamic education, Arts Performance refers to the presentation and expression of Islamic values through creative and aesthetic activities that actively involve learners. This approach enables students to experience religious teachings not only through intellectual understanding but also through emotional engagement and personal participation. Through artistic activities, abstract religious concepts can be transformed into concrete experiences that are easier to understand, appreciate, and internalize. As a result, the learning process becomes more interactive, enjoyable, and effective in fostering students' spiritual and moral development. Arts-based learning therefore complements conventional teaching methods by addressing multiple dimensions of human development simultaneously.

Islamic education aims to cultivate individuals who possess faith, piety, and noble character. Achieving these goals requires educational approaches that engage the cognitive, affective, and psychomotor domains of learning. Arts Performance serves as an effective strategy because it stimulates learners' creativity while reinforcing moral and religious values. Through participation in artistic activities, students are encouraged to reflect upon Islamic teachings, express their understanding creatively, and develop a deeper emotional connection to the values being taught. Therefore, the integration of arts into Islamic education contributes significantly to the formation of well-rounded individuals who are intellectually capable, emotionally mature, and spiritually conscious. Research on the development of art and culture in Islamic education indicates that artistic activities can become an effective medium for introducing beauty, ethics, and Islamic values in a more contextual and acceptable manner for learners (Juliansyah et al., 2023).

In pesantren-based educational programs, including *Pesantren Kilat*, learning activities are not limited to lectures and religious instruction. Instead, they often incorporate creative and participatory methods that encourage active student involvement. Activities such as Islamic storytelling, poetry recitation, Qur'anic calligraphy, religious drama, nasheed performances, and public speaking provide opportunities for students to demonstrate their understanding of Islamic values through artistic expression. These activities help create a dynamic learning environment where students can learn, practice, and communicate religious teachings in engaging ways. Consequently, Arts Performance becomes an integral component of the educational process rather than merely an additional activity.

Furthermore, Arts Performance can be understood as a live presentation of artistic works involving interaction between performers and audiences. Such performances may take various forms, including theater, dance, music, poetry, and multimedia presentations. A distinctive characteristic of performance art is its dynamic and contextual nature, as each presentation is influenced by the performers, audience responses, and surrounding environment. This uniqueness makes artistic performances highly effective tools for communication and education

because they create memorable experiences that can leave lasting impressions on learners. In Islamic educational settings, performance art can therefore function as a powerful medium for conveying moral messages and strengthening students' understanding of religious principles.

#### *Types of Art (Dance, Music, and Others)*

Art encompasses a wide variety of forms that differ according to their medium, method of presentation, and intended purpose. Common forms include dance, music, visual arts, theater, literature, and crafts, each possessing distinctive characteristics and modes of expression. Dance communicates meaning through movement and bodily expression, while music conveys emotions and messages through rhythm, melody, and sound. Visual arts employ images, colors, and shapes to communicate ideas, whereas theater combines dialogue, movement, and performance to create dramatic narratives. Literature uses language creatively to express thoughts, values, and experiences.

With the rapid advancement of technology, new artistic forms have emerged, including digital art, animation, multimedia productions, and interactive performances. These developments have expanded opportunities for educators to integrate creative approaches into learning activities. In contemporary educational settings, digital platforms can be utilized to create innovative artistic projects that enhance student engagement and facilitate the communication of educational content. The diversity of artistic forms demonstrates that art continues to evolve in response to societal needs while maintaining its essential role as a medium of expression and communication.

#### *Forms of Artistic Performance*

Artistic performances can be presented in various formats depending on their objectives and audiences. Traditional forms include live stage performances, exhibitions, cultural festivals, and public presentations, where direct interaction occurs between performers and viewers. These forms offer immediate experiences that allow audiences to engage emotionally and intellectually with the artistic work being presented.

In addition to live performances, artistic expression may also be delivered through recorded media, digital exhibitions, virtual presentations, and multimedia installations. Such formats enable broader accessibility and provide opportunities for artistic works to reach wider audiences. Artistic performances may also be categorized as traditional or contemporary. Traditional performances generally preserve cultural heritage and local wisdom, whereas contemporary performances often incorporate innovation, experimentation, and modern technologies. Both forms contribute to educational objectives by fostering appreciation of culture, creativity, and critical thinking.

#### *Functions of Art in Education*

Art plays a crucial role in education because it contributes to the holistic development of learners. Through artistic activities, students are encouraged to think creatively, explore new ideas, and develop their imaginative capacities. Art also promotes critical thinking by requiring learners to analyze, interpret, and evaluate various forms of expression. Research has shown that arts learning significantly contributes to the development of creativity and provides

opportunities for students to express their potential through meaningful learning experiences (Anshor & Saragih, 2021).

Beyond cognitive development, art contributes significantly to character formation and social-emotional growth. Participation in artistic activities fosters discipline, responsibility, perseverance, teamwork, and self-confidence. Students learn to collaborate with others, respect different perspectives, and communicate their ideas effectively. Moreover, art provides opportunities for self-reflection and emotional expression, helping learners develop empathy and emotional intelligence. Studies on creativity in education also emphasize that artistic activities play an important role in shaping students' character and cultural awareness while encouraging innovation and self-development (Agustin, 2020).

In Islamic education, the educational function of art extends further by supporting the transmission and internalization of religious values. Artistic activities can make Islamic teachings more accessible, meaningful, and engaging for students. Through creative expression, learners are able to connect religious concepts with personal experiences, thereby strengthening their understanding and commitment to Islamic values. Therefore, Arts Performance should be regarded as an essential educational component that contributes to cognitive achievement, character development, spiritual growth, and the cultivation of a lifelong appreciation for creativity and beauty.

### ***Knowledge Products***

Knowledge as a product refers to a systematic body of understanding generated through scientific inquiry and research processes. It is not merely a collection of facts or information but a structured framework of concepts, theories, principles, and findings that have been developed through rigorous methods of investigation. In the philosophy of science, knowledge is often viewed as the outcome of intellectual activities aimed at discovering truth and solving problems encountered by individuals and society. As a product, knowledge is characterized by its systematic nature, empirical foundation, and capacity to be tested, evaluated, and further developed. Consequently, knowledge serves as one of the most valuable assets for human civilization because it contributes to social progress, technological advancement, and educational development (Sari & Mulyadi, 2022).

In educational contexts, knowledge products represent the outcomes generated through teaching and learning processes. These outcomes encompass not only cognitive achievements but also the development of attitudes, values, skills, and competencies acquired by learners. Educational success is therefore not measured solely by students' mastery of theoretical concepts but also by their ability to apply knowledge in practical situations and demonstrate positive behavioral changes. Knowledge products reflect the extent to which learning objectives have been achieved and provide evidence of students' intellectual, emotional, and practical growth.

Within Islamic education, knowledge products are closely associated with the holistic development of learners. Islamic education seeks to produce individuals who possess sound knowledge, strong faith, noble character, and practical skills that enable them to contribute positively to society. Therefore, the products of Islamic

learning are not limited to academic achievement but also include the strengthening of religious commitment, moral awareness, and ethical behavior. Students are expected to demonstrate their learning outcomes through both intellectual understanding and the implementation of Islamic teachings in their daily lives. This perspective reflects the comprehensive nature of Islamic education, which integrates cognitive, affective, and psychomotor dimensions of learning (Rahman, Fitriani, & Harahap, 2021).

The concept of knowledge products also emphasizes the transformation of learning into tangible outcomes that can be observed, evaluated, and utilized. Such outcomes may take various forms depending on the educational objectives and learning environment. In modern educational systems, knowledge products are increasingly associated with creativity, innovation, and problem-solving abilities. Learners are encouraged not only to consume knowledge but also to produce new ideas, create meaningful works, and contribute to the advancement of society through their intellectual and creative capacities.

In the context of Islamic educational activities such as *Pesantren Kilat*, knowledge products can be observed through students' increased understanding of Islamic teachings, improved Qur'anic reading abilities, enhanced worship practices, and the development of positive attitudes and behaviors. Participation in religious learning activities enables students to acquire new knowledge while simultaneously strengthening their spiritual awareness and moral character. These outcomes demonstrate that learning has successfully influenced both students' understanding and their actions. Consequently, knowledge products become important indicators of the effectiveness of Islamic educational programs.

The forms of knowledge products are highly diverse and continue to evolve in response to social and technological developments. Traditionally, knowledge products were primarily represented by written works, educational materials, and scholarly publications. However, contemporary advancements in technology have expanded the range of knowledge products to include digital media, multimedia resources, educational applications, online learning platforms, and various forms of technological innovation. This transformation has made knowledge more accessible and has facilitated the dissemination of information on a broader scale (Prasetyo & Kurniawan, 2020).

#### *Written Works*

Written works represent one of the most significant forms of knowledge products because they function as instruments for documentation, communication, and dissemination of knowledge. Scientific articles, research reports, theses, dissertations, books, and conference papers are examples of written works that contribute to the advancement of academic disciplines. These works are generally prepared using systematic methodologies and scholarly standards, ensuring their credibility and reliability. Through written publications, knowledge can be preserved, shared, and developed across generations and geographical boundaries.

In educational settings, written works also serve as valuable learning resources that support students' intellectual development. By engaging in writing activities, learners develop critical thinking, analytical reasoning, and communication skills. Furthermore, the process of producing written works

encourages students to conduct research, evaluate evidence, and organize ideas systematically. Therefore, written products are not only outcomes of learning but also instruments for promoting deeper understanding and academic growth.

#### *Artistic Works*

Artistic works constitute another important form of knowledge product. These works emerge from creative processes that combine imagination, experience, and technical skills to produce meaningful expressions. Artistic products may include paintings, sculptures, performances, musical compositions, literary creations, and digital artworks. Although artistic works often involve subjective interpretation, they can still be examined and appreciated through scholarly approaches that consider their aesthetic, cultural, educational, and social dimensions.

In education, artistic works contribute significantly to the development of creativity, self-expression, and cultural awareness. They provide learners with opportunities to communicate ideas and emotions in innovative ways while enhancing their appreciation of beauty and diversity. Within Islamic educational contexts, artistic products can also serve as effective media for communicating religious values and fostering spiritual reflection.

#### *Learning Media*

Learning media represent practical knowledge products designed to facilitate and enhance educational processes. These media include visual materials, audio resources, audiovisual presentations, educational games, interactive applications, and digital learning platforms. The primary function of learning media is to make learning more engaging, efficient, and accessible for students with diverse learning needs and preferences.

The rapid advancement of information technology has significantly transformed the development and utilization of learning media. Digital learning environments, e-learning systems, and multimedia-based instructional tools have become increasingly common in educational institutions. These innovations enable educators to present information more effectively while providing learners with interactive and flexible learning experiences. Consequently, learning media have become essential components of contemporary education and important products of educational knowledge (Nurfadilah & Hasanah, 2023).

#### *The Role of Knowledge Products in Education*

Knowledge products play a fundamental role in education because they serve as primary resources for teaching, learning, and educational development. Books, journals, research reports, learning media, and other scholarly outputs provide the information and guidance necessary for achieving educational objectives. Without such products, educational activities would lack structure, continuity, and scientific foundation.

Furthermore, knowledge products support innovation and continuous improvement in educational practices. Educators utilize research findings, instructional materials, and technological innovations to design more effective learning experiences that address the changing needs of society. Through the integration of knowledge products into educational processes, teachers can enhance instructional quality, improve student outcomes, and promote lifelong learning.

Research has shown that the utilization of educational innovations and knowledge-based resources contributes significantly to improving educational quality and human resource development (Yuliana & Setiawan, 2024).

In addition, knowledge products contribute to the advancement of society by fostering critical thinking, creativity, and problem-solving abilities among learners. As students engage with various forms of knowledge products, they develop the competencies required to navigate complex social, technological, and professional environments. Thus, knowledge products function not only as outcomes of learning but also as catalysts for social progress and sustainable development.

Based on the discussion above, it can be concluded that knowledge products represent tangible and intangible outcomes generated through educational and scientific processes. These products encompass written works, artistic creations, learning media, and various forms of innovation that contribute to the dissemination and application of knowledge. In Islamic education, knowledge products serve as indicators of students' intellectual, spiritual, and moral development. Their existence is essential for improving educational quality, fostering innovation, and supporting the development of competent and responsible human resources.

### ***Case Study Analysis***

The *Pesantren Kilat* program at SD Negeri 009 Hutaraja, Siabu District, was conducted during the month of Ramadan as part of the school's efforts to strengthen Islamic education among elementary school students. The program was designed to provide students with opportunities to deepen their understanding of Islamic teachings while simultaneously developing religious attitudes, moral values, and practical worship skills. Various activities were organized, including *kultum* (short Islamic speeches), Qur'anic reading and writing instruction (*BTQ*), worship practices, Qur'an completion ceremonies (*Khatam Al-Qur'an*), and the habituation of Islamic behavior in daily school life. The findings of this case study reveal important insights regarding the implementation of Islamic Studies Performance, Arts Performance, and Knowledge Products generated through the program.

#### ***Islamic Studies Performance***

The findings indicate that the *Pesantren Kilat* program significantly contributed to the enhancement of students' Islamic Studies Performance. Through activities such as *kultum*, worship instruction, Qur'anic learning sessions, and the practice of Islamic manners, students were provided with opportunities to acquire religious knowledge and apply it in real-life situations. Rather than merely receiving theoretical explanations, students actively engaged in learning experiences that encouraged them to practice Islamic teachings directly. This approach reflects the fundamental objective of Islamic education, which emphasizes the integration of knowledge, faith, and action in the formation of a well-rounded Muslim personality (Sulaiman & Nasution, 2022).

The implementation of worship-related activities enabled students to develop a deeper understanding of religious obligations and their practical application. Observations during the program showed that students became more enthusiastic about performing daily prayers, reading the Qur'an, and participating in religious

discussions. Furthermore, teachers reported noticeable improvements in students' discipline, respectfulness, and adherence to Islamic values both inside and outside the classroom. These findings suggest that Islamic Studies Performance is most effective when religious knowledge is accompanied by opportunities for practical implementation and continuous reinforcement.

Another important finding is that the program encouraged students to develop greater religious awareness and personal responsibility. By participating in structured religious activities throughout Ramadan, students experienced learning as a holistic process involving intellectual, emotional, and spiritual development. Consequently, the *Pesantren Kilat* program succeeded not only in increasing students' understanding of Islamic teachings but also in fostering positive behavioral changes that reflected the internalization of those teachings.

#### *Arts Performance*

The case study also demonstrated the important role of Arts Performance in supporting the learning process. Although the primary objective of the program was religious education, several activities incorporated creative and performative elements that enhanced student participation and engagement. Student-led *kultum*, Qur'an recitation performances, *Khatam Al-Qur'an* ceremonies, and BTQ learning activities required students to actively present their knowledge and skills before their peers and teachers. These activities transformed learning from a passive process into an interactive and meaningful experience.

One significant observation was the increase in students' self-confidence and willingness to participate in public activities. Many students who were initially hesitant to speak in front of others became more comfortable delivering short religious talks and demonstrating their Qur'anic recitation abilities. This development indicates that artistic and performative elements can contribute positively to students' communication skills, confidence, and personal growth. Educational studies have emphasized that performance-based learning provides opportunities for learners to express themselves creatively while reinforcing their understanding of academic content (Putri & Wahyuni, 2021).

The aesthetic dimensions of Qur'anic recitation also played an important role in the learning process. Proper application of *tajwid*, *tartil*, voice control, and expressive delivery required students to combine technical accuracy with artistic presentation. These elements created a learning environment that was not only educational but also inspiring and emotionally engaging. Consequently, students demonstrated greater enthusiasm and motivation to improve their recitation skills and deepen their appreciation of the Qur'an.

Furthermore, Arts Performance in the *Pesantren Kilat* program extended beyond conventional performing arts. It was reflected in every activity that involved beauty, creativity, participation, and meaningful experience. Through the integration of artistic and religious elements, students were able to internalize Islamic values more effectively. The findings suggest that Arts Performance serves as a valuable pedagogical tool capable of increasing students' interest, participation, and emotional engagement in Islamic learning activities.

#### *Knowledge Products*

The analysis further revealed that the *Pesantren Kilat* program generated

significant Knowledge Products among participating students. These products were evident not only in the acquisition of new knowledge but also in the development of practical skills and positive behavioral changes. The program provided a learning environment where students could transform religious instruction into observable outcomes that reflected their understanding and personal growth. This finding is consistent with educational theories that define learning outcomes as encompassing cognitive, affective, and psychomotor dimensions (Harahap & Lubis, 2023).

From a cognitive perspective, students demonstrated improved understanding of Islamic teachings, worship practices, and religious values. Questionnaire responses and teacher observations indicated that students were able to explain religious concepts more accurately and apply them in relevant contexts. Their participation in *kultum* activities further reinforced their comprehension by requiring them to organize and communicate religious knowledge effectively.

From a psychomotor perspective, students showed notable improvement in Qur'anic reading skills. The BTQ learning sessions and Qur'an recitation activities enabled them to practice pronunciation, fluency, and the correct application of *tajwid* rules. Teachers observed that many students displayed increased confidence and competence in reading the Qur'an after participating in the program. These improvements demonstrate the effectiveness of experiential learning approaches in developing practical religious skills.

The affective outcomes of the program were equally significant. Students reported feeling motivated, inspired, and spiritually enriched by their participation in the activities. The *Khatam Al-Qur'an* ceremony, in particular, generated feelings of pride, accomplishment, and religious fulfillment. Many students expressed a stronger desire to continue reading the Qur'an regularly and to maintain the positive habits developed during Ramadan. Such responses indicate that the program successfully nurtured students' emotional attachment to Islamic values and practices.

The questionnaire results further revealed that most participants enjoyed the activities and perceived them as beneficial for their personal development. Students appreciated the opportunity to engage directly in religious learning experiences rather than merely receiving information through lectures. Their active participation contributed to increased motivation, responsibility, and commitment to religious practices. These findings highlight the importance of experiential and participatory learning in achieving meaningful educational outcomes.

The Knowledge Products generated through the *Pesantren Kilat* program can therefore be categorized into three major dimensions: enhanced Islamic understanding, improved Qur'anic literacy skills, and the development of positive religious character traits such as discipline, responsibility, respectfulness, and moral awareness. Moreover, observable behavioral changes were evident in students' increased commitment to worship, improved social interactions, and greater adherence to Islamic values in their daily lives. Similar findings have been reported in studies demonstrating the effectiveness of Ramadan-based Islamic educational programs in fostering students' religious character and moral development (Fauziah, Siregar, & Hasibuan, 2024).

In conclusion, Knowledge Products represent the tangible and intangible outcomes generated through the learning process. The findings of this case study demonstrate that the *Pesantren Kilat* program at SD Negeri 009 Hutaraja, Siabu District, successfully enhanced students' religious knowledge, Qur'anic reading skills, and Islamic character through activities such as *kultum*, BTQ learning, and *Khatam Al-Qur'an*. These outcomes indicate that the program produced knowledge products that extended beyond theoretical understanding and were reflected in meaningful improvements in students' attitudes, behaviors, and daily religious practices. The integration of Islamic Studies Performance, Arts Performance, and Knowledge Products therefore contributed significantly to the holistic development of students and the achievement of Islamic educational objectives.

## CONCLUSION

Based on the findings and discussion, it can be concluded that Islamic Studies Performance, Arts Performance, and Knowledge Products are three interconnected and inseparable components within the process of Islamic education. Islamic Studies Performance is reflected in students' ability to understand, internalize, and practice Islamic teachings through both theoretical knowledge and the implementation of worship practices and ethical behavior in their daily lives. This aspect emphasizes that the success of Islamic education is not merely measured by academic achievement but also by the extent to which students apply Islamic values in their personal and social interactions.

Arts Performance serves as an effective medium for communicating Islamic values in a manner that is engaging, interactive, and emotionally meaningful. The integration of artistic elements into the learning process enhances students' participation, creativity, communication skills, and self-confidence. Through various creative and performance-based activities, students are provided with opportunities to express their understanding of Islamic teachings while developing a deeper appreciation of religious values. As a result, arts-based approaches contribute significantly to the effectiveness of Islamic education by making learning experiences more enjoyable and memorable.

Meanwhile, Knowledge Products represent the tangible outcomes of the educational process, encompassing the development of knowledge, skills, attitudes, and behavioral changes. In the context of the *Pesantren Kilat* program, these products were reflected not only in students' improved understanding of Islamic teachings but also in their enhanced Qur'anic reading abilities and the development of positive character traits such as religiosity, discipline, responsibility, and good moral conduct. These outcomes demonstrate that meaningful learning extends beyond cognitive achievement and contributes to the holistic development of learners.

The case study conducted at SD Negeri 009 Hutaraja, Siabu District, revealed that the *Pesantren Kilat* program successfully integrated Islamic Studies Performance, Arts Performance, and Knowledge Products through activities such as *kultum* (short Islamic speeches), *Khatam Al-Qur'an*, and Qur'anic Reading and Writing (*BTQ*) instruction. This integration generated positive impacts on students' cognitive, affective, and psychomotor development, leading to improved religious understanding, stronger Qur'anic literacy skills, and the formation of positive religious attitudes and behaviors.

Therefore, it can be concluded that the integration of Islamic studies, arts, and knowledge products within educational activities, particularly *Pesantren Kilat*

programs, creates a more effective, meaningful, and character-oriented learning process. Such integration supports the holistic development of students by fostering intellectual growth, spiritual awareness, creative expression, and moral character, thereby contributing to the achievement of the broader objectives of Islamic education.

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