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INNOVATION OF AMALY INTERPRETATION LEARNING AT PRIMAGANDAN SENIOR HIGH SCHOOL JOMBANG

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Abstract

This study aims to describe the learning innovation of Tafsir Amaly at SMA Primaganda Jombang. Tafsir Amaly is a local content subject that is included in the Primaganda High School curriculum. Tafsir Amaly is a Sufism-based interpretation developed by Thoriqoh Syadziliyah Al Mas'udiyah Jombang. This type of research uses a qualitative approach. Data collection methods: observation, interviews, and documentation. Technical analysis includes data reduction, data presentation, and concluding. To check the validity of the data, research extension, observation persistence, and triangulation were used. The results showed that the innovation of the implementation of Amaly's Tafsir includes the application of a combination of student-centered and conventional methods in the form of jigsaw cooperative methods, drills, discussions, questions and answers, peer tutorials, exemplary affective methods, and so on supported by the book Tafsir Amaly juz 1 and Quran song as a compliment. Then the teaching aids use qurany 1-5 if needed according to the learning theme of Amaly's Tafsir. Then the learning media can be supported by other means, for example, audio speakers, and so on.

Keywords: Learning Innovation, Amaly's Tafsir

A. Introduction

Islamic Religious Education in the current era faces many challenges, one of which is how to shape the character and personality of good children¹ Therefore, Islamic religious education is expected to form a structured mindset in fostering and guiding Muslim individuals with high integrity and noble character. Thus, Islamic education can teach positive morals rooted in Islamic values, as a driving force for moral reasoning or moral reasoning that is needed to make choices and decisions about new problems that arise in this development process.²

In addition, some problems need to be considered, namely the learning of Islamic Religious Education (PAI) so far is only in the cognitive realm, and has not become meaning and values that can be internalized in students to move, act and behave in a concretely religious way in life. everyday practical.³ Al-Qur'an lessons which are part of PAI so far have a phenomenon that is only carried out in the cognitive realm. This limitation is due to the facts on the ground that have occurred so far showing that the Qur'an is still being studied in terms of its literal meaning, not in practice or concrete movements, actions, and behaviors that can be applied in everyday practical life.⁴ So that there needs to be innovation in learning the Qur'an which does not only stop at learning to read and write the Qur'an but also to the stage of how to practice it in everyday life.

The statements in the paragraph above are in line with the objectives of National education as stated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System (Sisdiknas) that National education aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.⁵ As for learning, Gagne said that learning is a series of activities to help make it easier for someone to learn so that

¹ Muliatul Maghfirah and Sri Nurhayati, "Peningkatan Strategi Dan Metode Pembelajaran Guru PAI Dalam Era Revolusi Industri 4.0," *PERDIKAN (Journal of Community Engagement)* 2, no. 1 (June 7, 2020): 10–19, <https://doi.org/10.19105/pjce.v2i1.3402>.

² Mohammad Hosnan, "Rekonstruksi Pembelajaran Tauhid Sebagai Fondasi Inovasi Pembelajaran Pendidikan Agama Islam (PAI) Di Sekolah/Madrasah," *'Anil Islam: Jurnal Kebudayaan Dan Ilmu Keislaman* 8, no. 1 (2015): 48–71.

³ Chotibul Umam, *INOVASI PENDIDIKAN ISLAM: Strategi Dan Metode Pembelajaran PAI Di Sekolah Umum* (CV. DOTPLUS Publisher, 2020).

⁴ Ahmad Hariandi, "Strategi Guru Dalam Meningkatkan Keterampilan Membaca Alquran Siswa Di SDIT Aulia Batanghari," *Jurnal Gentala Pendidikan Dasar* 4, no. 1 (June 13, 2019): 10–21, <https://doi.org/10.22437/gentala.v4i1.6906>.

⁵ Republik Indonesia and Undang-Undang Nomor, "Tahun 2003 Tentang Sistem Pendidikan Nasional," *Cet. II, 20AD.*

learning activities occur optimally.⁶ Thus there are three important components in learning, namely: educators (teachers), students (students), and sources or teaching materials.

This study wants to develop and strengthen the results of research on learning innovations that have been studied previously. Among them are the results of research by Masruroh Lubis et al, who argue that to optimize the PAI teaching and learning process, a teacher must make many innovations, including, 1) Innovation in intracurricular activities, meaning learning innovation in Islamic Religious Education learning related to the curriculum as determined by the government. a) Like the presentation of learning with multimedia. b) PAI learning that emphasizes the 'friendly'. This means that learning is friendly and creates intimacy for all students without exception. c) Online-based Discussion and Assignment. Application-based methods projected d) Application of activity-based learning evaluation. 2) Innovation in extracurricular activities, meaning that innovations are carried out outside of learning as well as the government curriculum structure.⁷

In addition, there are also research results from Tatang Hidayat and Muhyidin which provide an alternative to innovating PAI learning. The CTL model can be used as an alternative model for the process of internalizing Islamic values which accommodates involvement. Contextual learning can be an alternative to the process of internalizing Islamic values which accommodates the involvement of students physically and mentally, students are allowed to build their knowledge or build old ideas. but also includes aspects of qolbiyah and amāliyah.⁸

Based on several phenomena of the limitations of learning the Qur'an and statements related to the level of competence quality played by students in the reality of life, the desire of KH Drs. M. Qoyim Ya'qub to compile a practical book of interpretation, namely the interpretation of the Qur'an which is printed per juz, so that it is practical to carry or portable, using Indonesian language that is easily understood by all Indonesian people, including high school and high school students. immediately put into practice the contents of the Qur'an related to the Qur'an as a subject at school and then it has been made one of the compulsory local content subjects in the Primaganda Bulurejo High School Jombang curriculum.

⁶ H.B.A Jayawardana and Rina Sugiarti Dwi Gita, "Inovasi Pembelajaran Biologi Di Era Revolusi Industri 4.0," *Prosiding Seminar Nasional Biologi* 6, no. 1 (August 29, 2020): 58–66, <https://doi.org/10.24252/PSB.V6I1.15544>.

⁷ Masruroh Lubis, Dairina Yusri, and Media Gusman, "Pembelajaran Pendidikan Agama Islam Berbasis E-Learning (Studi Inovasi Pendidikan MTS. PAI Medan Di Tengah Wabah Covid-19)," *Fitrah: Journal of Islamic Education* 1, no. 1 (July 25, 2020): 1–18, <https://doi.org/10.53802/FITRAH.V1I1.1>.

⁸ Tatang Hidayat and Syahidin Syahidin, "INOVASI PEMBELAJARAN PENDIDIKAN AGAMA ISLAM MELALUI MODEL CONTEXTUAL TEACHING AND LEARNING DALAM MENINGKATKAN TARAF BERPIKIR PESERTA DIDIK," *Jurnal Pendidikan Agama Islam* 16, no. 2 (December 20, 2019): 115–36, <https://doi.org/10.14421/JPAI.2019.162-01>.

B. Research Method

This type of research is a case study. This is because it aims to examine problems that are unique and limited in nature.⁹ The strategy of data collection was carried out by researchers using three techniques, namely: First, Observation (Observation).¹⁰ In this case, the researcher made observations in the field, namely SMA Primaganda Bulurejo Jombang which was deemed appropriate to the title that the researcher proposed, namely Amaly's Tafsir learning innovation. Researchers here focus on observations on several things, including a. Innovation of learning planning Tafsir Amaly, b. Innovation Implementation of Amaly's Tafsir learning.

Second, interview or interview.¹¹ Interviews were conducted with a) the Principal of SMA Primaganda Bulurejo Jombang, to obtain information about the background of the innovation of Tafsir Amaly learning, namely a problem-solving to achieve the learning objectives of Tafsir Amaly which not only reaches the cognitive and psychomotor domains but also reaches the affective realm. namely the attitude of practicing the Qur'an. b) Deputy Head of Curriculum to obtain information about the Tafsir Amaly learning curriculum in the learning innovation process. c) The teacher of Tafsir Amaly is subject to obtain information about the innovation activities of Tafsir Amaly learning starting from planning, and implementation. d) Students to obtain information about the implementation of learning in the classroom and the benefits of Amaly's Tafsir learning innovation. Third, documentation.¹²

Following are the steps of data analysis according to Miles and Huberman and Saldana: First, data collection. In this stage, the researcher collects data to obtain information following the focus being sought. The second is data condensation (data condensation). At this stage, the researcher records and writes in detail summarizes, sorts out, looks for patterns, and discards unnecessary data from various data that have been obtained in the field. Because the data from the field is very large. The third is data presentation. At this stage, the researcher makes a brief description, connects the patterns, and makes a kind of flowchart.¹³ Fourth, concluding.

⁹ Agus Maimun, *Penelitian Studi Kasus Bidang Pendidikan Islam* (Malang: UIN Maliki Press, 2020), 20.

¹⁰ John W. Creswell, *Research Design: Pendekatan Kualitatif, Kuantitatif Dan Mixed* (Yogyakarta: Pustaka Pelajar, 2010), 114.

¹¹ Creswell, 264.

¹² Lexy J. Moeloeng, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2017), 216.

¹³ Emzir, *Metodologi Penelitian Kualitatif: Analisis Data* (Depok: PT RajaGrafindo, 2014), 131.

C. Results and Discussion

The innovation of the implementation of Tafsir Amaly, the Primaganda High School teacher strives in the process of implementing the learning following the lesson plans that have been made by the teacher, the point is to systematize the learning steps to arrive at the expected learning objectives. According to Nana Sudjana, the implementation of learning is a process that is arranged in such a way according to certain steps which are usually made in the form of a learning implementation plan so that the implementation of the expected results is achieved.¹⁴ In line with Westra, the implementation of learning is the efforts made by the teacher to carry out all the plans and policies that have been formulated and determined by completing all the necessary tools needed to achieve a certain goal.¹⁵

So the implementation of learning innovation activities carried out at SMA Primaganda Bulurejo Jombang is following the theory of Nana Sudjana and Westra.

The innovation of implementing Amaly's Tafsir includes:

1. Material

Amaly's Tafsir is included in the form of innovation, namely the innovation of PAI learning. The contents of the book Tafsir Amaly juz 1 is that there are verses, the overall meaning of which is then there is an interpretation of the verse that has covered all aspects, namely from learning fiqh, aqidah ahlak, Quran hadith, history, as well as how to practice it all have been included in Amaly's Tafsir. Here's a glimpse of Tafsir Amaly

(ا) الم

Meaning: Alif lam mim

Alif laam miim: 1. We read the Koran even though we don't know what it means.

As the Prophet said: "Whoever reads alif laam miim, then gets a reward of three

¹⁴ Muhammad Priyatna, "MANAJEMEN PEMBELAJARAN PROGRAM KULLIYATUL MU'ALLIMIN AL-ISLAMIYAH (KMI) DI PONDOK PESANTREN MODERN AL-IHSAN BALEENDAH BANDUNG," *Edukasi Islami: Jurnal Pendidikan Islam* 6, no. 11 (October 25, 2017): 22, <https://doi.org/10.30868/ei.v6i11.93>.

¹⁵ Indung Wulandari, "Pelaksanaan Evaluasi Pembelajaran Akidah Akhlak Di MtsN 13 Tanah Datar," *Jurnal Sakinah* 4, no. 2 (February 5, 2022): 18–26, <https://doi.org/10.2564/JURNAL SAKINAH : JOURNAL OF ISLAMIC AND SOCIAL STUDIES.V4I1.99>.

letters". Even though ordinary people don't know what it means. 2. We prioritize tawadlu over our thoughts. for example, we carry out the ablution command even though we don't understand it. 3. We learn Arabic as a fardhu ain obligation because alif laam miim is a satire so we learn Arabic. 4. We do not doubt the truth of the Koran, because some scholars say that alif laam miim is an oath that the Koran has no doubts about. 5. We believe that the entire Qur'an is the word of Allah for us only, not for others. some prophets feel called by the call alif laam miim. 6. We do not worship the name but worship the One and Only One. Because some scholars say that alif laam miim is another name for Allah. 7. We pay attention to the Koran because some scholars say alif laam miim to attract attention..

According to Nizar's opinion in his book, namely at the time of the Prophet, the educational material in Mecca and Medina was the Koran in the form of writing, reading, memorizing verses, and understanding the Koran or interpreting the Koran.¹⁶ Likewise, during the khulafaur Rashidin, the material for Islamic education was the Koran, his first teacher was Muadz bin Jabbal he taught the Koran and Fiqh¹⁷ Abdul Malik bin Marwan caliph of the Umayyad dynasty ordered his son's teacher called muadzib "teach the children the right words as you teach the Koran." The educational curriculum includes the Koran, hadith, poetry, history of law, writing, reading, and understanding verses or verse interpretations. That means that the Koran is the main material that has been taught since the time of the Prophet Muhammad until now.¹⁸

So Amaly's Tafsir is following the opinion of Samsul Nizar in his book History of Islamic Education Tracing the Traces of the History of Education from the Prophet's Era to the Present.

¹⁶ Muhammad Makmum Rasyid, *Kemukjizatan Menghafal Al-Quran* (Elex Media Komputindo, 2015).

¹⁷ Erfinawati, Zuriatin, and Rosdiana, "Sejarah Pendidikan Islam Pada Masa Khulafaur Rasyidin (11-41 H/632-661 M)," *JURNAL PENDIDIKAN IPS* 9, no. 1 (June 30, 2019): 29–40, <https://doi.org/10.37630/jpi.v9i1.172>.

¹⁸ Samsul Nizar, *Sejarah Pendidikan Islam Menelusuri Jejak Sejarah Pendidikan Era Rosulullah Sampai Sekarang* (Jakarta : Kencana, 2007), 35.

2. Strategies / Methods

innovation of implementing Tafsir Amaly also applies to learn methods and strategies that are seen from the situation and condition of the object, then the purpose of the learning. From this, the teacher can adjust what innovative methods and strategies are used in learning Amaly's Tafsir with the aim of active, effective, and systematic learning, so that it is right on target targeting students who understand not only in the cognitive realm or can explain Amaly's interpretation and psychomotor or can read, write, but also in the affective realm can practice the Koran.

This follows the theory of Taxonomy, theoretically, the learning objectives are divided into 3 categories that must be considered by the teacher to be appropriate in the selection of learning strategies and methods. namely: 1) Cognitive Domain, 2) Psychomotor Domain, 3) Affective Domain.¹⁹

Thus, it can be said that the innovative forms of implementing Amaly's Tafsir at SMA Primaganda Bulurejo Jombang are good following what was conveyed by Nini Subini and Bloom's Taxonomy.

Among the strategies and methods used are as follows:

a. Jigsaw

Cooperative strategy and using the jigsaw method, the target benefit is to target students from a cognitive perspective able to explain and explain Amaly's Tafsir, psychomotor, namely being able to read and write, and affectively, namely practicing the Qur'an. The following is a description of the steps of the jigsaw method that is applied to learning Tafsir Amaly.

The students at the time of learning Tafsir Amaly were divided into small groups into 4 groups consisting of 9 or 10 students. Then the teacher divides the tasks for each group, group 1 learns the QS Al Baqoroh verses 1-10. In one jigsaw group, each individual in each group has the task of

¹⁹ Moh. Zainal Fanani, "STRATEGI PENGEMBANGAN SOAL HOTS PADA KURIKULUM 2013," *EDUDEEN4* 2, no. 1 (August 17, 2018), <https://doi.org/10.30762/ed.v2i1.582>.

understanding 1 verse, starting to memorize the meaning of the pieces, the whole, then the content of the verse, and the Amaly Tafsir.

To increase the accuracy of each group member's report, the students who did their research were not immediately brought back to their jigsaw group. Instead, they must first meet with students from other groups who have the same task (one from each jigsaw group). For example, the students who got to understand QS Al baqoroh verse 1 gathered with verse 1, and so on for them to gather information, become experts on their topic and practice their presentation in expert groups. This step is especially beneficial for those students who may have difficulty studying or organizing their assignments, so they can listen and practice with other "experts."

After each individual practiced in the expert group, the jigsaw group regrouped in their heterogeneous initial configuration. The verse 1 expert in each group gave a presentation to the other group members about the content of the verse and Tafsir Amaly verse 1. Each student in each group shared about their respective specialists. Then after each expert presentation, students were tested on what they had learned from the expert in paragraphs 2 paragraph 3, and so on.

The steps of the jigsaw conveyed by Stephen, Sikes, and Snapp are: a) students are formed into several groups, with a maximum of 5 students per group, b) each student in each group is given a different part of the material, c) each student in the group is given a part of the material assigned, d) members from other groups who have studied the same sub-section gather in a new group here referred to as the expert group to discuss their sub-section, e) after the members from the expert group finished discussing their sub-chapter, then each member of the expert group returned to the initial group and took turns teaching friends in 1 group about the chapter they had mastered while the others listened and paid close attention, f) each expert group presented the

results of the discussions that had been carried out, g) the teacher carried out evaluation activities, h) closed.²⁰

So the use of the jigsaw method in the learning process of Amaly's Tafsir is following Trianto's opinion in his book Integrated learning model, the concept of strategy and its implementation at the Curriculum level. The KTSP lesson unit level and the learning steps are following the opinion of Stephen, Sikes, and Snapp.

b. Peer Tutorials

Then another method used in the innovation of the implementation of Amaly's Tafsir is the peer tutorial method. It is hoped that this method can target the cognitive domain of deeper knowledge, skillful psychomotor in teaching friends, and an affective sense of responsibility. The following are the steps for learning Tafsir Amaly using the peer tutorial method.

The teacher divides the students into 4 groups. Groups consist of 9-10 people. Then the teacher distributes material to each group of material for Tafsir Amaly QS Al baqoroh verses 20-25. Smarter learners are divided into each group who will act as tutors, then each group will be guided by smarter students. The teacher gives students sufficient time for preparation both in class and outside of class. Then start the friend who is the tutor teaching his friend, namely first sounding the verse, then reading by looking at the verse, writing the verse, and after that interpreting the verse. When all groups are working, the teacher goes around taking turns visiting the group and can help if there is a misunderstanding. But not trying to take over the leadership of the group. Each group through a representative, namely the tutor, conveys the development of his friend being tutored and conveys obstacles or difficulties when teaching him to the teacher. After the teacher knows the obstacles or difficulties faced by the students, the teacher explains and straightens the

²⁰ Trianto, *Model Pembelajaran Terpadu Konsep,Strategi, Dan Implementasinya Dalam Kurikulum Tingkat Satuan Pelajaran KTSP*, (Jakarta: Bumi Aksara, 2011), 104

students' understanding of what is still wrong. Then the teacher concludes what has been learned.

The implementation of peer tutor-type cooperative teaching at SMA Primaganda Jombang is following the theory according to Anita Lie. Even so, several things still need to be improved so that the use of cooperative peer tutors can be carried out optimally.²¹

According to some experts Dobos, Biggs, Bruffee, and Boud the benefits of this learning are a) Increasing motivation, b) As an outcome of learning, and c) As an increase in one's sense of responsibility for learning efforts. The process of applying this model can be done outside the classroom environment in all learning and teaching contexts.²²

So the application of the peer tutorial method in the innovation of Amaly's Tafsir is following the theory of Dobos, Biggs, Bruffee, and Boud then the learning steps are following Anita Lie's opinion.

c. Keteladanan

Then the next method that is applied to innovation in the implementation of Tafsir Amaly is the exemplary method, which is to tell the story of the example of the Prophet, Rosul, or other hero figures so that students take their examples.

The understanding given by Ashfahani, in teaching morals to students is one way. The most effective way is to look for examples or examples. By exemplary students will learn to imitate what is good for themselves. So moral education can not only reach the cognitive domain but must also reach the affective and psychomotor domains.²³ So the application of the exemplary method in the implementation of Amaly's Tafsir is following Ashfahani's theory.

²¹ Yulia Rizki Ramadhani et al., *Metode Dan Teknik Pembelajaran Inovatif* (Yayasan Kita Menulis, 2020).

²² Yesy Elyasari, "Adaptasi Peer Teaching Berdasarkan Pada Kondisi Lintas Pendidikan Dan Hubungannya Terhadap Pendidikan Agama Islam" (IAIN Ponorogo, 2020).

²³ Saifulhaq Inaku and Muhammad Nur Iman, "Pendidikan Karakter Berbasis AkhlAQ," *Irfani* 16, no. 1 (August 31, 2020): 69–81, <https://doi.org/10.30603/ir.v16i1.1402>.

3. Evaluation of learning outcomes

To evaluate the learning of *Tafsir Amaly* in a way according to each domain. The purpose of this evaluation is to serve as a benchmark guideline and to find out how successful the achievement of Amaly's *Tafsir* was. To evaluate the cognitive domain, namely, students can explain Amaly's *Tafsir* which has been studied with the teacher giving essay questions, multiple choice and oral tests, then to evaluate the psychomotor realm, namely students can read, write Amaly's *Tafsir*, then the evaluation is that students collect notes while studying Amaly's *Tafsir* and the writings of the Koran. Then to find out the affective domain, students can practice *Tafsir Amaly* that has been studied by asking students directly about the positive things that have been done after studying the verse of *Tafsir Amaly*. Thus, the evaluation of Amaly's *Tafsir* refers to the learning objectives, namely the cognitive, psychomotor, and affective domains.

One of the evaluation methods is tests and exams that are carried out well for one learning theme or several themes according to the realm of the intended purpose.²⁴ Furthermore, it is reinforced by the opinion of Taxonomy, theoretically, the learning objectives are divided into 3 categories that must be considered by the teacher to be appropriate in the selection of learning strategies and methods. namely: 1) Cognitive domain includes knowledge, analysis, application, and understanding, 2) Psychomotor domain includes imitation, manipulation, experience, and articulation, and 3) Affective domain includes receiving, responding, assessing, managing, living.²⁵ So the learning innovation evaluation activities carried out at SMA Primaganda Bulurejo Jombang are following the theory of M. Chabib Thoha, and are reinforced by the opinions of Charbonneau and Raider and complemented by the opinion of Taxonomy.

²⁴ Moh. Sutomo, "Kapabilitas Belajar Dalam Proses Pembelajaran," *Tarbiyatuna: Jurnal Pendidikan Islam* 10, no. 1 (February 15, 2017): 30–44, <https://ejournal.iaisyarifuddin.ac.id/index.php/tarbiyatuna/article/view/252>.

²⁵ I Putu Ayub Darmawan and Edy Sujoko, *REVISI TAKSONOMI PEMBELAJARAN BENYAMIN S. BLOOM, Satya Widya*, vol. 29 (Universitas Kristen Satya Wacana, 2013), <https://doi.org/10.24246/J.SW.2013.V29.I1.P30-39>.

D. Conclusion

Innovations in the implementation of Amaly's Tafsir include a). The material for Tafsir Amaly juz 1 is that there are verses, the overall meaning of which is then there is an interpretation of the verses that cover all aspects, namely from learning fiqh, aqidah ahlak, Quran hadith, history, as well as how to practice it, all of which have been included in Amaly's Tafsir. b). The application of learning methods and strategies is seen from the situation and condition of the object, then the purpose of the learning. From this, the teacher can adjust what innovative methods and strategies are used in learning, including the method used is a combination of the student center and conventional methods, namely jigsaw, peer tutorials, exemplary, drill, lecture, and recitation. c). To evaluate the cognitive domain, namely, students can explain Amaly's Tafsir which has been studied with the teacher giving essay questions, multiple choice and oral tests, then to evaluate the psychomotor realm, namely students can read, write Amaly's Tafsir, then the evaluation is that students collect notes while studying Amaly's Tafsir and the writings of the Koran. Then to find out the affective domain, students can practice Tafsir Amaly that has been studied by asking students directly about the positive things that have been done after studying the Amaly Tafsir and an assessment questionnaire between friends

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