

AMALY INTERPRETATION TEACHER LEARNING MODEL IN STUDENT COMPETENCY ACHIEVEMENT AT MA AL URWATUL WUTSQO JOMBANG

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Abstract

This study aims to analyze the learning model of the amaly interpretation teacher in achieving student competencies at MA Al Urwatul Wutsqo and to find out what learning model is used in the learning of amaly interpretation in achieving student competencies at MA Al Urwatul Wutsqo. This study uses a descriptive qualitative research type with a case study approach. This study is located at MA Al-Urwatul Wutsqo Jombang. Researchers can obtain information from the Head of Madrasah, Deputy Curriculum, amaly interpretation teachers and students of MA Al-Urwatul Wutsqo. In this study, data collection techniques were used in the form of observation, in-depth interviews, and documentation. While the data analysis techniques used in this study include data collection, data reduction, data display, and drawing conclusions. The results of this study are the learning model of the amaly interpretation teacher, namely (1) imitating and memorizing the verses of the Qur'an that will be delivered (2) imitating the translation of the Qur'an word by word, (3) reading the overall meaning of the verse, then the teacher delivers the amaly interpretation of the verses of the Qur'an. Based on the learning model of the teacher's interpretation above, it can be concluded that this learning model is included in the concept acquisition learning model created by Jerome Brunner, Jacqueline Goodnow, and George Austin Brunner.

Keywords: Learning Model, Teacher Interpretation Practice, Student Competence.

مستخلص البحث

هدفت هذا البحث إلى تحليل نموذج تعلم أستاذ التفسير العملي في تحقيق كفاءات الطلاب في المدرسة الثانوية الإسلامية عروة الوثقى، وكذلك للتعرف على نموذج التعلم المستخدم في تدريس مادة التفسير العملي لتحقيق كفاءة الطلاب في هذه المؤسسة. اعتمد هذا البحث على المنهج الوصفي الكيفي باستخدام نهج دراسة الحالة، وتم إجراؤها في عروة الوثقى جومبانج. وقد حصل الباحث على المعلومات من رئيس المدرسة، نائب قسم المناهج، أساتذة التفسير العملي، وطلاب المدرسة. استخدم في هذا البحث تقنيات جمع البيانات المتمثلة في الملاحظة، المقابلة المتعمقة، والتوثيق. أما تحليل البيانات فقد تم عبر خطوات: جمع البيانات، تقليص البيانات، عرض البيانات، واستخلاص الاستنتاجات. أظهرت نتائج البحث أن نموذج التعلم الذي استخدمه أستاذ التفسير العملي يتمثل في: (1) تقليد وحفظ آيات القرآن الكريم التي سيتم تدريسها، (2) تقليد ترجمة القرآن كلمة بكلمة، (3) قراءة المعنى العام للآية، ثم يقوم المعلم بشرح التفسير العملي للآيات. وبناء على نموذج التدريس المذكور أعلاه، يمكن الاستنتاج أن هذا النموذج يصنف ضمن نموذج تعلم اكتساب المفاهيم الذي ابتكره جيروم برونير، جاكلين جودناو، وجورج أوستن برونير.



الكلمات المفتاحية: نموذج التعلم وممارسة الترجمة الفورية للمعلم وكفاءة الطلاب.

INTRODUCTION

One of the most important aspects of human life is education. Humans will not progress without education, because the essence of education is knowledge. With education, human perspectives develop according to the times, which makes human minds change to be more modern and produce something different. For example, in this case, it is the innovation of learning models in the academic world, so that it can make effectiveness in implementing learning activities and be able to strive to improve human quality in order to realize the goals of education for the benefit of the nation's civilization. As written in Law Number 20 of 2003 concerning the National Education System, chapter II, article 3 which reads:

“National Education functions to develop abilities and shape the character and civilization of a dignified nation in order to enlighten the life of the nation, aiming to develop the potential of students to become human beings who believe in and are devoted to God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens.”¹

Learning is an effort to influence students in the learning process that is closely related to creating a relationship or correlation between educators and students. A description of a well-established relationship can be interpreted as a situation where students learn easily and their motivation is built according to their will and ability, with the aim that students can learn about the material contained in the curriculum according to their needs. Therefore, all learning, especially religious learning, must use a learning model that can explain the values in the curriculum and connect them to the reality of life in the student's environment.

In the academic world, education is not limited to schools; it occurs in three places known as the “three centers of education,” in which children gain knowledge both consciously and unconsciously from family, school, and society. When a person's actions cause a change in behavior that is clearly visible over a long period of time, then the person is said to be learning.²

In an effort to achieve learning objectives, each student is encouraged to be actively involved in the teaching and learning process. Of course, this requires a teacher to provide motivation or encouragement so that students are fully involved in the learning process. Materials and strategies in learning must be mastered by a teacher.³

¹ AZ Fuad and J Alfin, “Transformation of National Education Goals from an Islamic Education Perspective”, *Humanis: Journal of Social Sciences and ...* 9 (2017): 114.

² Fathurrohman, “Learning Models Delivered in the Post Traumatic Teacher Training Event for Muhammadiyah PKO Lecturers at PPSD FIP UNY”, *Learning Models*, 2015.

³ Fathurrohman.

Teachers are required to teach effectively both for themselves and for learners. Effective learning has the following requirements:⁴

1. The learning process is carried out actively, both mentally and physically.
2. An educator must have a variety of methods.
3. Motivation or encouragement.
4. Have a good and balanced curriculum.
5. Individual differences must be taken into consideration by teachers.
6. Plan learning in advance.
7. Teachers must provide a suggestive influence on students.
8. Teachers must have a brave attitude when dealing with students.
9. Ability to create a democratic atmosphere.
10. Teachers need to provide problem solving to train students' way of thinking.
11. Teachers must be able to create integration in all lessons.
12. There needs to be a connection between lessons at school and the reality of students' lives in society.
13. Students have the right to be given freedom to interact.
14. Remedial.

The interaction between teachers and students is a reciprocal communication process in delivering messages to students. This interaction includes all aspects of communication such as communicators, communicants, messages and media. All these aspects will generate feedback called interaction, according to the language of communication which comes from communicate which means to participate, to inform, to belong together. So here the concept of communication has the meaning of conveying messages, providing insight, and thoughts with the aim of arousing the participation of a communicant, so that they can consciously discuss the problem which belongs to and is their shared responsibility.⁵

Thus, we can see that the role of teachers in teaching and learning activities is very important, meaning that teachers do not continue to dominate learning activities, but are required to create a learning atmosphere and encourage their desire to learn with guidance so that students develop their potential and creativity. If students can divide and allocate time to learn, student achievement will be positively correlated.

⁴ Fathurrohman, "Learning Models Delivered in the Post Traumatic Teacher Training Event for Muhammadiyah PKO Lecturers at PPSD FIP UNY", *Learning Models*, 2015.

⁵ Trianto, *Integrated Learning Model in Theory and Practice* (Jakarta: Prestasi Pusaka, 2007).

To educate, there are many learning models that teachers can use on students that suit their learning styles so that learning objectives can be realized optimally. When going into the field, teachers should understand that in all situations and conditions there will not be the most appropriate and suitable learning model. Thus, when choosing the right learning model, it must be adjusted to the condition of the students, the nature of the teaching materials, the media facilities available, and the condition of the teacher himself.

As a teacher must understand the learning system because the system is a learning process that is related to various aspects. Based on the understanding of the system, at least the teacher will understand the objectives or results of learning, how the learning process should be carried out, utilizing each aspect for the learning process and how to know whether or not the learning objectives have been achieved.⁶

There are three aspects that influence each other in the learning process, namely learning conditions, learning methods and learning outcomes.⁷

So far, the teacher component is considered to greatly influence the education process. That is indeed reasonable, because the spearhead of a learning process that is directly related to students as subjects and objects. Analyzing the teacher component is the first step to achieving the standards of the education process. Because no matter how good and ideal the education curriculum is, the facilities and infrastructure are fulfilled, but there is no balance with the ability of the teacher in implementing it, then the results will be less significant.⁸

As educators, teachers are required to be an autonomous profession, meaning that teachers must have the flexibility to interpret strategies and materials that will be presented based on students' abilities and what is needed in the community. Every time learning is carried out, teachers must prepare lessons so that some of the monthly and annual plans can be implemented. In addition, teachers also need to plan an activity to be implemented in the form of things that can be used as routines such as question and answer activities in the classroom, explaining lessons in a clear and straightforward voice so that they are easily digested by students and can understand questions or opinions of their students, skilled in communicating with their students. Thus, teachers must be ready to help and direct their students when they encounter difficulties.

Learning conditions are important factors that need to be considered because they have a significant influence on improving learning outcomes related to Islamic religious education. These

⁶ Wina Sanjaya, *Planning and Design of Learning Systems* (Jakarta: Kencana, 2010).

⁷ Ahmad Munjin Nasih and Lilik Nur Kholidah, "Methods and Techniques of Learning Islamic Religious Education", *repository.um.ac.id*, 2009. <http://repository.um.ac.id/id/eprint/2991>.

⁸ Sanjaya, *Planning and Design of Learning Systems* .

conditions include scenarios in which teachers choose an approach, then determine and refine learning strategies. An Islamic religious education teacher needs to have strong conditioning skills. Because, in addition to cognitive problems, emotional and psychomotor problems are included in the scope of this field of study. Therefore, when these areas are not realized as expected, it is not impossible that teachers cannot condition learning adequately. So, a good religious teacher will not be discouraged and will continue to maximize all existing potential, develop, and condition learning to be better. Having precision in determining a learning method that is appropriate to the situation and condition of students is an important point for all teachers, especially Islamic religious teachers. For example, when a teacher listens to his students' reading of the Qur'an, it is better to provide or exemplify the correct reading according to the rules of tajwid than to explain various theories that could confuse students in learning the Qur'an.

Learning outcomes are an important condition in learning. Indicators in achieving student learning outcomes include all impacts or consequences of the values that have been taught to students. The consequences can be in the form of practice or experience in their daily activities.

The holy book of Muslims, the Qur'an has various functions, one of which is to provide guidance for mankind (*hudan lin nas*), the Qur'an has a special feature, namely that it can be understood by humans with all kinds of differences in their level of ability or mental condition, which includes age, knowledge or science, culture, and in terms of their mental experience.⁹ The Qur'an is the source of religion, where studying and teaching it is similar to upholding religion. This proves how great the virtue of the Qur'an is if we are serious about maintaining it. Because the Qur'an can be a pleasure for those who honor it and can be a curse for anyone who neglects it. The Qur'an is the noblest reading and is filled with wisdom in it. Not just ordinary reading, but there are many unique or special things in every chapter or verse that cannot be imitated by anyone. Every action or behavior should be based on the Qur'an as a guideline, in line with the message of the Prophet Muhammad SAW who stated that no one who adheres to the Qur'an will go astray. In addition, the Qur'an can be used as a benchmark for good or bad deeds. Because in the Qur'an, all forms of good and bad deeds have been explained. Even in the contents of the Qur'an, humans have been given guidance on how their lives will be in the world or in the hereafter. Therefore, the Qur'an is not only limited to learning and teaching it, not just reading or writing it, but there is something more important, namely how we practice the essence of the Qur'an itself by understanding and contemplating the interpretation of the Qur'an.

⁹ M Suyudi, *Education in the Perspective of the Qur'an* (Yogyakarta: Mikraj, 2005).

The process of education and learning is important so that understanding and practicing the essence of the Qur'an can be done properly. There needs to be tools and equipment such as understanding and knowledge of tools to understand the meaning contained in a verse of the Qur'an. This shows that a student will not be able to understand the verses of the Qur'an by themselves without the help of a teacher. Therefore, every Muslim has an obligation to learn, study, and understand the guidelines and instructions contained in the Qur'an. This can be done by learning from a teacher or a knowledgeable person (*'alim*).

Therefore, it is mandatory for humans to be able to read the Qur'an and then teach it because the best Muslim is one who studies the Qur'an and teaches it. The words of the Prophet Muhammad:

عن عثمان بن عفان رضي الله عنه قال: قال النبي صلى الله عليه وسلم: خيركم من تعلم القرآن وعلمه (رواه البخاري)
From Usman bin Affan r.a., Rasulullah SAW said, "The best of you are those who learn the Qur'an and teach it." (HR. Bukhari)

In general, all levels of education are required to apply learning models as one of the curriculum implementation models. Therefore, basically a model is a teaching method that gives students the freedom to actively seek, explore, and find ideas or principles both for themselves and for groups. So that the learning model can be interpreted as a type of planning pattern used to help regulate how the learning process in the classroom runs. The learning model considered is a conceptual framework that describes the systematic process of compiling learning activities to achieve learning objectives.

In addition, the model has an important role in achieving the goal. Because the model becomes a bridge that gives meaning to the learning material, so that the learning process can run effectively. Therefore, the achievement of student competence cannot be separated from the right learning model given by the teacher so that students are active in the learning process and can practice it in everyday life.

Madrasah Aliyah Al Urwatul Wutsqo (MA-UW) is one of the private schools under the auspices of the Islamic boarding school located in Jombang Regency. MA-UW is a madrasah that has a vision of realizing students who have IMTAQ, IPTEKS, and noble morals that can be implemented with several indicators, namely, students have noble morals based on Islamic teachings, excel in reading and writing, translating and interpreting the Qur'an.¹⁰ Although involved as an educational institution with an Islamic nuance, MA-UW does not only emphasize improving

¹⁰ Admin, "Vision and Mission of MA-UW Jombang", accessed February 8, 2024. <https://mauw.sch.id/read/3/visi-dan-misi>.

human morals, but also focuses on mastering knowledge which includes mastering general sciences and Islamic religious knowledge contained in the Qur'an and books.¹¹

According to the results of observations conducted by researchers, it is stated that Madrasah Aliyah Al Urwatul Wutsqo Jombang has made various efforts aimed at achieving student competence, especially in the ability to practice the Qur'an in their daily lives, including by choosing qualified teachers according to their fields, having creativity in delivering learning, relevant learning tools such as tafsir *perkata* books and tafsir *amaly* books. One form of effort to improve student competence is to choose a learning model that is fixed and suitable based on the level of student ability, activeness in the learning process and student attendance discipline.

Based on the explanation above, the researcher focuses on how the amaly interpretation teacher's learning model is effective in achieving student competencies at MA Al Urwatul Wutsqo and what learning models are used in achieving student competencies at MA Al Urwatul Wutsqo Jombang. The researcher aims to analyze and describe the amaly interpretation teacher's learning model in achieving student competencies at MA Al Urwatul Wutsqo and the learning models used in achieving student competencies at MA Al Urwatul Wutsqo.

In previous studies, there has never been a discussion about the learning model used by this amaly interpretation teacher. As in a dissertation that aims to explain and examine the reality of field conditions regarding amaly interpretation learning and the relationship between amaly interpretation learning and the formation of student diversity behavior at SMA Primaganda Jombang.¹² There is also a journal that explains how amaly interpretation learning forms students' religious character and how to use the method.¹³ Therefore, the researcher tries to examine how the amaly interpretation teacher's learning model is in achieving student competency at MA Al-Urwatul Wutsqo Jombang.

METHOD

This study uses a descriptive qualitative approach with a case study type of research. Qualitative research is known to highly value intensive correspondence between researchers and the phenomena they study to better understand the phenomena in a social context. Qualitative

¹¹ Ifiana and Qurratul Ainiyah, "The Urgency of Learning Amaly Interpretation in Developing Students' Morals at MA Al Urwatul Wutsqo Jombang", *Iryaduna: Journal of Student Studies* 1, no. 1 (2021): pp. 65–74.

¹² Chumaidah, "Implementation of Amaly Interpretation Learning in Shaping Students' Religious Behavior at SMA Primaganda Jombang", *Dissertation*, 2021, i.

¹³ Solimin and Abdul Halim, "Formation of Students' Religious Character Through Amaly Interpretation Learning at MTs Al Urwatul Wutsqo Jombang", 2023.

research is conducted in the field and has a natural and fundamental nature.¹⁴ The researcher chose MA Al Urwatul Wutsqo Jombang as the research location located on Jalan KH. M. Ya'qub Husein, Bulurejo Village, Diwek District, Jombang Regency. The researcher can obtain information from the Head of Madrasah, Deputy Curriculum, amaly interpretation teachers and students. Not only that, the researcher also obtained data from the amaly interpretation learning activities themselves, exploring what actually happened in the field. The data collection techniques used were observation, in-depth interviews, and documentation. While in the technical data analysis, the researcher collected data, reduced data, displayed data, and drew conclusions. The researcher used data validity techniques which included extension of participation, observation persistence, triangulation (source triangulation and method triangulation).

RESULTS AND DISCUSSION

Learning model

A model is described as an attempt to implement a theory which also has meaning as an analogy and representation of the variables contained in the theory. Meanwhile, according to Robins, "*A model is an abstraction of reality; a simplified representation of some real-world phenomena*" which means that a model is a depiction of the symptoms that exist in real life.¹⁵

Model has the meaning as a specially made design that follows systematic stages and is intended to be used in an activity. In addition, the model can also be called a design that is intended to be implemented or run. Model also means something that explains a way of thinking. Models often provide an overview of a comprehensive idea that is interrelated.¹⁶

Learning Model is a learning activity that is intentionally designed with the intention of making teaching and learning activities simple so that they can be understood and accepted by students. Meanwhile, according to Joyce & Weil, a learning model is a pattern that can be applied to create a curriculum (long-term learning plan), create learning material designs, and support learning in groups or in class. To achieve educational goals, teachers can choose an effective and relevant learning model by using it as a pattern of choice.¹⁷

Based on several opinions above, the author is more inclined to the opinion of Joyce & Weil where the learning model is a plan or pattern of learning that is used as a basis or curriculum by giving teachers the freedom to choose a linear and appropriate learning model to achieve learning

¹⁴ Zuchri Abdussamad, *Qualitative Research Methods*, ed. Patta Rapanna, 1st ed. (CV. syakir Media Press, 2021).

¹⁵ Jamal Mirdad and MI Pd, "Learning Models (Four Groups of Learning Models)" 2, no. 1 (2020): p. 15.

¹⁶ Mirdad and Pd.

¹⁷ Putri Khoerunnisa and Syifa Masyhuril Aqwal, "Analysis of Learning Models", *Fondatia: Journal of Elementary Education* 4, no. 1 (2020): 3. <https://doi.org/10.36088/fondatia.v4i1.441>.

objectives in accordance with the vision and mission that has been formed by the educational institution. Therefore, the selection of the learning model to be used is a learning model that makes it easier for teachers to understand students and is able to integrate general learning with verses of the Qur'an so that it can become a commendable practice in their daily lives.

Student Competencies

According to a number of experts, competence is the ability of an individual to carry out cognitive, affective, and psychomotor behavior as effectively as possible in order to produce the desired goals. This ability can be in the form of knowledge, skills, attitudes, values, interests, and understanding that have been embedded in him.

Competencies are divided into three types, including:

1. Cognitive Competence

Some aspects of cognitive competence divided by Benjamin Bloom are:

- a. The knowledge aspect is a person's skill in remembering information that has been studied accurately.
- b. The aspect of understanding is a person's expertise in understanding information that has been studied.
- c. The application aspect is the level at which students must apply concepts, methods, and theories in real-world situations.
- d. The analysis aspect requires students to be able to evaluate information and assess what they have learned to draw conclusions and determine sources;
- e. The synthesis aspect requires students to create something that has not existed before.
- f. The evaluation aspect requires students to be able to provide assessments of conditions, expressions or theories that are in accordance with existing standards;

2. Affective Competence

The following are categories of affective competencies:

- a. Receiving (receive), means a kind of student sensitivity to problems, conditions or phenomena conveyed by the teacher.
- b. Responding (answer), meaning the student's actions in response to encouragement received from a teacher.
- c. Valuing (assessment), meaning the teacher gives marks to student actions and encouragement from the teacher.
- d. Organization, namely the relationship between students to form cooperation in a group.

e. Characteristics of values or internalization of values, are a combination of the entire value system within the student and can have an impact on the student's personality in doing something or in order to solve a problem.

Benjamin Bloom argues that the affective domain is related to attitudes and values. This affective learning outcome model is seen in how students pay close attention to lessons, behave disciplined, motivate themselves to learn, are polite to teachers, how to learn and how to adapt to others around them.

3. Psychomotor Competence

Psychomotor competence has components that are learning outcomes in the form of skills and abilities in doing a job. There are several aspects in this competence, including: Reflex or spontaneous movements, basic movement skills, ability to perceive, suitability or accuracy, deep skill movements, expressive and interpretative movements.

Amaly's Interpretation

Tafsir amaly is one of the interpretations of the Qur'an that has its own characteristics that distinguish it from other interpretations of the Qur'an, and can be understood by various groups. This interpretation was written by KH. Muhammad Qoyyum Ya'qub who is also the mursyid of the syadziliyah al-mas'udiyah order in Jombang. He started it in 1997, then distributed it to his students through religious studies at the Al Urwatul Wutsqo Islamic Boarding School after he went into seclusion. For the time being, there are several chapters in the tafsir amaly that are still printed and have been distributed, namely chapters 1, 2, 3, 4, 2, and 30. This tafsir amaly book is grouped into the ijmal type of interpretation, because of the use of concise, simple, and easy-to-understand language in each verse that it explains.¹⁸

The amaly interpretation learning model used in achieving student competency at MA Al Urwatul Wutsqo is through teachers who deliver learning to students by asking students to imitate the reading of the verses of the Qur'an, then students are assigned to memorize the verses, this is part of getting students used to memorizing quickly and part of forming cognitive abilities or competencies in students.

Then the second step the teacher reads the verse and the meaning of each word then the students are asked to imitate, in other words the teacher sounds it out and the students imitate it repeatedly until the students memorize or semi-memorize the verse and its meaning. Furthermore, the third step the teacher and students read the verse and its meaning together then the teacher

¹⁸ Ali Mustofa, "Tafsir Amaly as a Sufi Interpretation by Muhammad Qoyyim Ya'qub" 2, no. 2 (2023): p. 227.

explains the meaning of the verse then takes wisdom, learning and application in real life from the verse. Of course here it cannot be separated from the guidelines that have been made by the author of the interpretation that has been determined for example developing words, giving real examples with real life then linked to the verse, then made into amaliah and it is also important to always provide motivation to students. And finally, students do not forget to take notes or summarize the teacher's explanation and re-explain what they understand with the aim of determining the extent of the students' ability to understand the verse.

Based on interviews and observations conducted by researchers, the learning model used by the Amaly interpretation teacher is the concept acquisition learning model (Concept Attainment Model). Two figures from this approach, namely Goodnow and Austin, believe that humans are required to be able to sort, group, and apply everything, because the environment around humans is very diverse. Human ability to sort, group and apply this is what will give rise to a concept. The definition of this approach is a learning approach that aims for students to understand certain concepts. All age groups, from children to adults, can apply this learning approach. This approach is more effective in situations where the focus of education is more on accepting new concepts, developing inductive thinking skills, and developing analytical thinking skills.¹⁹

According to one of the amaly interpretation teachers who has been interviewed by the researcher, the achievement of student competency at MA Al Urwatul Wutsqo through amaly interpretation learning can be said to be successful and proven effective, although its implementation has not reached the maximum word, meaning it is still 80%. Because amaly interpretation can form a noble personality, for example the way students dress which is starting to be neat, manners or politeness towards teachers, and students who previously never prayed become diligent in praying and even praying in congregation 5 times a day.

In dealing with students who have not yet achieved competence, the amaly interpretation teacher also realizes that the level of intelligence of each student is not the same, therefore when the teacher explains or delivers the amaly interpretation it is impossible for 100% of students to understand everything. The amaly interpretation teacher can overcome this by giving additional assignments or delivering them individually (personally) if it is really necessary. This can also be a challenge for the amaly interpretation teacher in delivering the amaly interpretation. In addition, the amaly interpretation teacher must really pay attention when interpreting the Qur'an, it must not be arbitrary, it must be in accordance with what Allah means, namely understanding the greatness

¹⁹ Nina Lamatenggo, "Learning Strategies", in *Proceedings of the Webinar on Master of Elementary Education Postgraduate Program, Gorontalo State University*, 2020, p. 30.

of Allah and the hereafter forever, and the amaly interpretation teacher must have more patience in dealing with students.

CONCLUSION

The effective amaly interpretation teacher learning model in achieving student competency at MA Al Urwatul Wutsqo is by (1) imitating and memorizing the verses of the Qur'an that will be delivered (2) imitating the translation of the Qur'an word by word, (3) reading the overall meaning of the verse, then the teacher delivers the amaly interpretation of the verse of the Qur'an. Based on the amaly interpretation teacher learning model above, it can be concluded that this learning model is a concept acquisition learning model, where students must be able to sort, group, and apply, because in the environment around humans are very diverse. That ability is what will give rise to concepts. So that this learning model can be accepted by all ages, and is more effective for situations of skill development, inductive thinking, and development of analytical thinking skills. Therefore, this amaly interpretation teacher learning model can be said to be successful in achieving students' cognitive competency at MA Al Urwatul Wutsqo Jombang.

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