



INNOVATION MANAGEMENT OF ISLAMIC RELIGIOUS EDUCATION LEARNING MODELS IN PESANTREN-BASED SCHOOLS

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Abstract

This article aims to describe the learning model of Islamic Religious Education in Islamic boarding schools and reveal its implications for learning Islamic religious education in public schools. The approach of the research is qualitative, and descriptive-analytical is the method. The data in this study were obtained through 1) Observation, 2). Interviews, 3) documentation. The results of this study indicate that this research has implications for three things: developing the concept of learning Islamic Religious Education in public schools, developing the implementation of learning Islamic Religious Education in public schools and developing an evaluation system for learning Islamic Religious Education in public schools. Then the implementation consists of learning in the classroom, habituation inside and outside the classroom and Islamic conditioning life in the school environment.

Keywords: Management, Innovation, Learning Models, Islamic Religious Education.

Abstrak

Artikel ini bertujuan untuk mendeskripsikan model pembelajaran Pendidikan Agama Islam di Pesantren dan mengungkapkan implikasinya terhadap pembelajaran pendidikan agama Islam di sekolah umum. Pendekatan penelitian ini adalah kualitatif, dan metode deskriptif-analitis. Data dalam penelitian ini diperoleh melalui 1) Observasi, 2). Wawancara, 3) dokumentasi. Hasil penelitian ini menunjukkan bahwa penelitian ini berimplikasi pada tiga hal, yaitu: mengembangkan konsep pembelajaran Pendidikan Agama Islam di sekolah umum, mengembangkan pelaksanaan pembelajaran Pendidikan Agama Islam di sekolah umum dan mengembangkan sistem evaluasi pembelajaran Pendidikan Agama Islam. di sekolah umum. Kemudian pelaksanaannya terdiri dari pembelajaran di dalam kelas, pembiasaan di dalam dan di luar kelas dan pengkondisian kehidupan islami di lingkungan sekolah.

Kata Kunci: Manajemen, Inovasi, Model Pembelajaran, Pendidikan Agama Islam.

INTRODUCTION

The participation of Islamic Religious Education in the success of national education, especially in inculcating the values of faith and piety to God Almighty, is expected to help strengthen character education and character education.¹ It is undeniable that a student's obedience in worshipping God, participating in congregational prayers, and improving his relationship with God (*hablum minallah*), is one of the contributions of religious education in schools. However, this does not illustrate that Religious Education has no weaknesses in its implementation that must be improved.² The results of the author's brief analysis that most felt were not optimal religious education in schools in contributing to changes in students' social behaviour with friends, teachers, parents.

Educational institutions that specifically develop Islamic Religious Education with the label "*tafaqub fiddin*", namely pesantren.³ Pesantren is an Islamic Religious Education institution that functions as a place to educate students to study religious sciences and then learn to practice them in the hope of becoming Muslim individuals who are knowledgeable and obedient to all the commands of God Almighty. The education system in Islamic boarding schools has several advantages that distinguish it from other educational institutions.⁴

Although there are differences between learning Islamic Religious Education in schools and Islamic boarding schools, it does not rule out the possibility that methods, approaches or learning models from the two can be combined to develop Islamic Religious Education learning models in schools. This unique combination combines public schools with the Islamic boarding school system. Of course, it can produce a better generation, and the output will differ from the general school.

The presence of Darul Falah Middle School as a pesantren-based school in West Bandung Regency has a function and role in realizing national education goals. It is the spearhead of Islamic development, especially in West Bandung. The existence of Darul Falah Middle School is the answer to problems in the field of education, especially Islamic Religious Education as well as to meet the demands of the Muslim community in West Bandung.

Pesantren plays a role in producing religious experts or clergy following the Minister of Religion Regulation Number 13 of 2014 concerning Islamic Religious Education. have faith and devotion to Allah swt., (b) increase competence, knowledge, skills and attitudes of students to become experts in Islamic religious knowledge (*mutafaqqih fi al-din*), and (c) make individuals with noble character by upholding the spirit of sincerity, simplicity, independence, brotherhood (*ukhuwah*), exemplary (*uswah*), tolerance (*tasamuh*), balance (*tawazun*), moderate

¹ Sufyan Abid Dogra dkk., "Delivering a Childhood Obesity Prevention Intervention Using Islamic Religious Settings in the UK: What Is Most Important to the Stakeholders?," *Preventive Medicine Reports* 22 (1 Juni 2021): 101387, <https://doi.org/10.1016/j.pmedr.2021.101387>.

² Akhmad Sirojuddin dkk., "Peran Sistem Informasi Manajemen Dalam Pengambilan Keputusan Di Madrasah Ibtidaiyah Darussalam Pacet Mojokerto," *ZAHRA: Research and Thought Elementary School of Islam Journal* 3, no. 1 (25 Februari 2022): 19–33, <https://doi.org/10.37812/zahra.v3i1.395>.

³ Martin Bruinessen, "Kitab Kuning; Books in Arabic Script Used in the Pesantren Milieu; Comments on a New Collection in the KITLV Library," *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 146, no. 2 (1 Januari 1990): 226–69, <https://doi.org/10.1163/22134379-90003218>.

⁴ Sa'dullah Assa'idi, "The Growth of Pesantren in Indonesia as the Islamic Venue and Social Class Status of Santri," *Eurasian Journal of Educational Research*, 2021, <https://eric.ed.gov/?id=EJ1300132>.

(tawasuth), humble (*tawadhu'*), healthy lifestyle, and love for the homeland. (Regulation of the Minister of Religion of the Republic of Indonesia).⁵

Islamic Religious Education learning activities at SMP Darul Falah West Bandung Regency are carried out using the yellow book as a source of student learning. Students and teachers use the yellow book as religious learning literature in the classroom. Pesantren learning is also carried out outside the classroom, with a habituation program implemented by the school, such as the congregational midday prayer which ends with a cult of student representatives in rotation, then the habituation of the dhuha prayer together, the reading of tawasul followed by reading Yasin every Friday and memorizing letters. Short letters are evaluated every week.

Based on this explanation, the researcher found something unique and exciting, so the researcher felt the need to conduct in-depth research on "Management of Islamic Religious Education Learning Models in Pesantren-Based Schools and Its Implications for Islamic Religious Education Learning in Public Schools."

RESEARCH METHODS

Qualitative is the approach of the research conducted. The qualitative approach, according to Musfikon, states that: Qualitative research is research that intends to understand phenomena related to the experiences of research subjects, such as motivation, perception, behaviour, actions, etc., holistically, and by being described through words, sentences and language in a natural context and by utilizing various natural ways. To be able to conduct research, it is necessary to have data that must be researched, but the research data must be obtained by means, methods, or appropriate techniques. The technique used by researchers to obtain data/sources is the technique of Interview, Observation and Documentation.⁶

In this study, the validity of the data collected from SMP Darul Falah West Bandung was tested by using: (1) Trigulation. To be able to make this research have a strong credibility, the researchers combine every technique and research instrument and data that has been found, then called triangulation, (2) Conduct Member Check. Researchers checked the data obtained from data sources, Extending Research Time. To increase the credibility of the research, the researcher extended the time in the field, both when the pre-research and Islamic education found saturated data, the researcher confirmed the data obtained by the researchers in the field, thereby increasing the validity of the research data.⁷

Data analysis is critical in the qualitative research process. In understanding concepts and data, it is necessary to carry out in-depth analysis so that hypotheses can be developed and evaluated. Qualitative data analysis is inductive, namely an analysis based on the data obtained, then a certain pattern is developed or becomes a hypothesis. Seiddel in Bungin describes qualitative data analysis through the following process: 1) Taking notes which produces field notes, with which they are coded so that the data source can still be traced 2) Collecting,

⁵ Ahmad Sodikin dan Muhammad Anas Ma'arif, "Penerapan Nilai Islam Moderat Dalam Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 19, no. 2 (27 Agustus 2021): 188–203, <https://doi.org/10.32729/edukasi.v19i2.702>.

⁶ Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2006).

⁷ Sugiyono, *Metode penelitian pendidikan: (pendekatan kuantitatif, kualitatif dan R & D)* (Alfabeta, 2008).

sorting, classifying, making an overview, and index it. 3) Thinking, by making the data categories have meaning, looking for and finding patterns.⁸

RESEARCH FINDINGS

Based on the results of the author's research through observations, interviews with principals, superior class coordinators, deputy heads of curriculum, pesantren subject teachers, students, administrators of student associations, students and parents of students as well as searches of existing documents and archives as a complement to the presentation of research results, so to see an overview of Islamic Religious Education Learning at Darul Falah Middle School. All data from this research are described as follows:

Implementation of Islamic Religious Education Learning at Darul Falah Middle School

Implementation of Islamic Boarding School Learning in the Class

Islamic boarding school subjects at Darul Falah Middle School are part of the local content. Islamic boarding school subjects at Darul Falah Middle School are not combined into one subject, but separated by subjects with different teachers. Islamic boarding school learning consists of five subjects including: Fiqh, Tawhid, Nahwu Sharaf, morality and reading and writing the Koran.

The time allocated for pesantren subjects is two hours of lessons per week, while for one hour of lessons the duration is 45 minutes, so that two hours of lessons is equal to 90 minutes per week. So in total, students will get 10 lessons or 450 minutes of Islamic boarding school learning per week.

In the implementation of pesantren learning in the classroom, pesantren teachers teach by referring to the Learning Implementation Plan. The pesantren subject teachers at Darul Falah Middle School are actually still experiencing difficulties, because the background of the pesantren subject teachers at Darul Falah Middle School is santri so they are not familiar with administrative matters. In addition, there is no standard curriculum from the school related to Islamic boarding school learning, so the school itself gives more authority to the Islamic Boarding School Subject Teacher in determining the materials and sources. The school only emphasizes that the implementing pesantren learning must use the yellow book as a source of learning.

Even though Islamic boarding school teachers experience difficulties in preparing learning administration, this is not left unchecked, in the sense that the school always holds training related to the preparation of learning tools to improve the competence of educators. Therefore, for the time being, Islamic boarding school learning carried out at Darul Falah Middle School has used the Learning Implementation Plan.

The methods commonly used in the lesson plans prepared by Islamic boarding schools are lectures used at the beginning of learning, discussion and group work methods used to solve problems from assignments given by the Islamic boarding school teacher, the . In this Wetonan/Bandongan method, is method, students listen to the yellow book that read by the teacher of the Islamic boarding school and the students write down the meaning in the book.

⁸ Burhan Bungin, *Metodologi Penelitian Kuantitatif: Edisi Kedua* (Kencana, 2015).

Furthermore, the learning steps that the authors refer to in the Learning Implementation Plan compiled by Islamic boarding school teachers consist of: 1). Introduction, 2). Core activities, 3). Closing.

Implementation of Islamic Boarding School Learning Outside the Class

Islamic boarding school learning outside the classroom is an activity or program that is habitual in nature, where these programs are designed by the principal directly which is then maximized by the class coordinator. The habituation program or activity carried out at Darul Falah Middle School adopts activities that are usually carried out in Islamic boarding schools, including: Duha prayer together, Tadarus Together, congregational midday prayers, cults, memorizing juz'ama and Yasin letters, reading tawasul and letters. Yasin and perform Jumsih (clean Friday).

In its implementation, the Class Coordinator together with Students makes a schedule for some of the activities above, t, and this an effort to keep effective teaching and learning activities in the classroom. So that the program or habituation activity above can be carried out properly without disturbing the Teaching and Learning Activities in the classroom. The schedule for the above activities is in the form of the following schedule: Dhuha Prayer Schedule, Kultum Schedule, Teacher Leading Tawasul and Yasin Schedule, Clean Friday Schedule.

Evaluation of Islamic Religious Education Learning at Darul Falah Middle School

The evaluation carried out in Islamic boarding school learning at Darul Falah Middle School is not much different from the evaluation in other subjects, namely with daily tests, Mid-Semester Assessments, and Final Semester Assessments. Based on the information and observations of researchers, there are three evaluation models from the results of the teaching and learning activities of Islamic boarding schools at Darul Falah Middle School. The three evaluation models have been running well, it's just that some things still need improvement and improvement. The three evaluation models are as follows:

- a. Material Exam.** This material exam is a form of evaluation that is commonly used in every subject, material exams will usually be carried out at the end of each material/discussion chapter which we know as "daily tests", then in the middle of the semester and at the end of the semester which we usually hear with the term Assessment. Mid Semester and End of Semester Assessment.
- b. Yellow Book Exam.** This form of exam is an additional test that is specifically designed to evaluate the ability of students to read the yellow book. The yellow book that is read in this exam is only the yellow book that is studied in class. The examiners are teachers of Islamic boarding schools that are adapted to their subjects.
- c. Memorization Test.** Exams in the form of memorization are not carried out in all pesantren subjects, but only subjects that contain rote material. Among them: nahwu-sharaf, fiqh, read and write the Qur'an, monotheism. As for the moral subjects, there is no material that must be memorized so that in the evaluation there is no rote test. The technique of this memorization test is left to each pesantren subject teacher, so that in its

implementation it is different, there are teachers who carry out the test at every two meetings with less memorization material, there are also teachers who carry it out at the end of the semester with rote material that more.

RESEARCH DISCUSSION

As explained in the findings and interpretation of research on Islamic Religious Education learning at Darul Falah Middle School. In this discussion, the researcher will integrate the findings in the field with existing theories and present the results of the analysis of the data obtained. The discussion of this research contains:

The Concept of Islamic Religious Education Learning at Darul Falah Middle School

The concept of Islamic Religious Education Learning based on Islamic Boarding School in Darul Falah Middle School includes several elements, first. Second, the purpose of the concept of Islamic Religious Education learning is based on Islamic boarding schools in Darul Falah Middle School. Third, implementing the concept of Islamic Religious Education learning based on Islamic boarding schools in Darul Falah Middle School. Fourth, evaluation of Islamic boarding school-based learning at SMP Darul Falah.

Darul Falah Islamic Boarding School with the principle of running its educational system, namely "maintaining good old values, and exploring new and better values", so that in the implementation of religious learning, even though Darul Falah Islamic Boarding School is a modern Islamic Boarding School or khalafiyah, but in the learning system it still maintains the salafiyah learning system. The salafiyah learning system is applied in the religious learning process in its formal educational institution, namely Darul Falah Middle School. The salafiyah learning system applied at Darul Falah Middle School follows Thohir's opinion (2017:13) regarding the main characteristics of the Salafiyah Islamic Boarding School, namely by making the yellow book as the curriculum,

Then the models and methods used are the ones commonly used in Islamic boarding schools, where teachers of Islamic boarding schools at Darul Falah Middle School often use the *sorogan*, *bandungan*, *wetonan* and other methods to maintain the culture and culture of the pesantren. Hasan (2017: 97), explained that the application of the learning system of the Salafiyah Islamic Boarding School was indeed built with simple but effective models and methods.

In maintaining the pesantren culture in schools, Darul Falah Middle School is supported by eight educators with a pesantren education background. Makmun, explains that one of the essential elements of pesantren is the presence of kyai. Still, when the pesantren education system is applied in schools, the kyai here are teachers who teach pesantren learning in the classroom, so the teacher must have experience and understanding of the scriptures. Good yellow.⁹ This is also in line with the opinion of Syah M that teachers are indeed required to

⁹ Siti Aisyah dkk., "Kiai Leadership Concept in The Scope of Pesantren Organizational Culture," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (29 Januari 2022): 40–59, <https://doi.org/10.31538/tijie.v3i1.106>; Chusnul Muali dkk., "The Role of Sufistic-Based Kiai Leadership in Developing the Character of Santri in the Pesantren," *AL-ISHLAH: Jurnal Pendidikan* 13, no. 3 (2 November 2021): 1705–14, <https://doi.org/10.35445/alishlah.v13i3.1012>.

have basic competencies or abilities that follow their duties or positions in schools, especially with the strengthening of Islamic Religious Education through pesantren learning.¹⁰

Although Darul Falah Junior High School is under the auspices of the Darul Falah Islamic Boarding School Foundation, not all students live in Islamic boarding schools. This is similar to most Islamic boarding schools, where Anwar, explains that students are divided into two types, including mukim students, namely students who live in Islamic boarding schools and bat students, namely students who come from villages around the pesantren and do not live in Islamic boarding schools. . The presence of students who do not live in boarding houses is one of the reasons for holding Islamic boarding school learning at Darul Falah Middle School.¹¹

Students who live in boarding schools, they will undoubtedly receive a larger portion of religious learning than students who do not live in boarding schools. Anwar explained that mukim students have the duty and responsibility to participate in all activities at the Islamic boarding school properly, namely by following the recitation schedule that has been determined by the Islamic boarding school, then also carrying out any habitual activities at the boarding school.¹²

In contrast to students who do not live in boarding houses, they will only receive religious learning in the same proportions as schools.¹³ Therefore, Darul Falah Middle School seeks to teach religious knowledge and general science in a balanced way by providing a portion of Islamic boarding school-based religious learning to students in the form of providing material or habituation.

Learning Objectives of Islamic Religious Education in Darul Falah Islamic Boarding School-Based Middle School

The purpose of strengthening Islamic religious education through Islamic boarding school learning at Darul Falah Middle School is actually to achieve the goals of Religious Education. In the 2013 Islamic Religious Education curriculum in junior high schools, the objectives of Islamic Religious Education are: a). develop faith, b). realize religious students have a noble character, are knowledgeable, diligent in worship, intelligent, productive, honest, fair, ethical, polite, disciplined, and tolerant, c). form students with character, d). develop reasoning and moral attitudes that are in line with Islamic values.

In general, the purpose of strengthening Islamic religious education through pesantren learning is also per the vision of Darul Falah Middle School, namely "the realization of a religious person" where religion here is in line with what was expressed by Muhaimin, namely

¹⁰ Sutrisno Sutrisno dan Juli Amalia Nasucha, "Islamic Religious Education Project-Based Learning Model to Improve Student Creativity," *At-Tadzkiir: Islamic Education Journal* 1, no. 1 (10 September 2022): 13–22.

¹¹ Bakhrol Ulum dan Imam Syafi'i, "Implementing Contextual Teaching and Learning Models in Islamic Religious Education Learning," *Academicus: Journal of Teaching and Learning* 1, no. 1 (12 Oktober 2022): 45–53.

¹² Abu Darim, "Manajemen Perilaku Organisasi Dalam Mewujudkan Sumber Daya Manusia Yang Kompeten," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (25 Maret 2020): 22–40, <https://doi.org/10.31538/munaddhomah.v1i1.29>; Abdul Mukti Bisri, "Studi Analisis Komite Sekolah/Madrasah Dalam Mengawal Kualitas Pendidikan," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (25 Maret 2020): 51–64, <https://doi.org/10.31538/munaddhomah.v1i1.31>.

¹³ A. A. Musyaffa dkk., "Modeling Analysis, Findings, Development, Organizing the Material and Learning for Students in Islamic Boarding Schools," *Jurnal Pendidikan Islam* 8, no. 1 (30 Juni 2022): 25–36, <https://doi.org/10.15575/jpi.v8i1.15277>.

increasing the faith, understanding and practice of students about Islam.¹⁴ Ahmad Tafsir, explains that this religion includes all aspects of humanity which include attitudes, behavior, appearance, habits and views.¹⁵ The strengthening of Islamic religious education through pesantren learning is an effort to realize this vision, but specifically there are three objectives of implementing pesantren learning as a form of strengthening of Islamic Religious Education, namely to increase knowledge, belief/faith and religious practice of students.¹⁶

Implementation of Islamic Religious Education Learning at Darul Falah Middle School

Islamic boarding school learning held at Darul Falah Middle School is carried out according to a schedule. In its implementation, Islamic boarding school learning is carried out by providing material in the classroom. It is also in the form of habituation carried out inside and outside the classroom. There is also learning in Islamic conditioning obtained from the school environment. This is following the opinion of Majid & Andayani, that in general, Islamic boarding school learning carried out in schools can be through learning in the classroom and religious culture in schools in the form of habituation.¹⁷ Therefore, the school prepares a schedule related to this pesantren learning so that each learning activity can be carried out effectively and produce results. The implementation of Islamic boarding school learning activities at Darul Falah Middle School.

Implementation of Islamic Boarding School Learning in the Class

Islamic boarding school learning in the form of providing material in the classroom consists of five subjects. The five subjects are following the opinion of Makmun (2014: 236), which groups the yellow book into eight groups according to the disciplines taught, namely: nahwu-sharaf, Fiqh, Usul Fiqh, Hadith, interpretation, monotheism, Sufism and ethics, branches of dates and balaghah, but in the implementation of Islamic boarding school learning at Darul Falah Middle School, only five disciplines are taught. The five disciplines are: fiqh, monotheism, reading and writing the Qur'an, nahwu-sharaf, and morals. This is the result of the principal's decision and also the agreement of the Islamic boarding school subject teacher at Darul Falah Middle School.

In this case, the researcher assessed that there were deficiencies in the pesantren subjects taught to students. This deficiency is due to the absence of Islamic Cultural History subjects. Learning the History of Islamic Culture is part of a discipline that is no less important to be taught to students. This is due to the opinion of Mustofa A that the History of Islamic Culture is a record of the development of Muslim human life from time to time in worship, muammalah and morality as well as in developing a system of life or spreading Islamic

¹⁴ Muhaimin, *Paradigma pendidikan Islam: upaya mengefektifkan pendidikan agama Islam di sekolah* (Remaja Rosdakarya, 2001).

¹⁵ Ahmad Tafsir, *Ilmu pendidikan dalam perspektif Islam* (Remaja Rosdakarya, 1992).

¹⁶ Akhmad Sirojuddin, Ashlahuddin Ashlahuddin, dan Andika Aprilianto, "Manajemen Kurikulum Terpadu Berbasis Multiple Intellegences Di Pondok Pesantren," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 1 (23 April 2022): 35–42, <https://doi.org/10.31538/munaddhomah.v3i1.143>.

¹⁷ Mita Sri Handayani, Muhammad Nur Wangid, dan Andre Julius, "The Impact of Self-Management Techniques to Improve University Students' Social Cognition," *Islamic Guidance and Counseling Journal* 4, no. 1 (31 Januari 2021): 116–23, <https://doi.org/10.25217/igcj.v4i1.1247>.

teachings based on faith. Therefore learning Islamic Cultural History is very important to be given to students.¹⁸

On the other hand, Islamic Cultural History learning also has characteristics that emphasize the ability to take *ibrah/wisdom* (lessons) from Islamic history, imitate outstanding figures, and relate them to social, cultural, political, economic, science and technology phenomena and the arts, to develop culture. and civilization in the present and the future.¹⁹

Of the five *pesantren* subjects above, eight teachers are assigned the task of teaching them. The eight teachers are educators with a *pesantren* background or are *pesantren* graduates. This is in line with the opinion of Syah M, that these teachers have basic competencies or abilities that are under their duties or positions in schools.²⁰ Of the five *pesantren* subjects above, the school allocates two hours per subject. Where one hour of lessons is 45 minutes long, so two hours of lessons is equal to 90 minutes/per week. If we calculate the total teaching hours of the Islamic boarding school at Darul Falah Middle School with the allocation of two hours of lessons for five subjects, then students will receive 10 hours of school learning or equal to 450 minutes per week. This is certainly very different from public schools, which usually only provide time for learning Islamic Religious Education, about 2-3 hours of lessons per week.

In terms of the implementation time, this *pesantren* subject is positioned like other subjects, in the sense that there is no special day or time in its implementation. The days and times in the *pesantren* learning are adjusted to the readiness of the *pesantren* subject teachers. At the beginning of each semester, the deputy head of the curriculum always asks about teaching readiness by distributing a google form link that must be filled in by all teachers, including *pesantren* subject teachers. This is done for the sake of creating effective and maximum Islamic boarding school learning in the classroom, because based on the opinion of Kusriani & et al, that learning in the classroom involves many components and factors that need to be considered, for that it requires careful planning, wisdom and wise for the creation of good learning implementation.²¹

In the system of formal education institutions, it is necessary to plan for the implementation of learning Mujammil Qamar explains that planning is a process of preparing things that will be done during the learning process to achieve a predetermined goal. In line with the opinion of Uno, HB, explaining that planning in learning is a way or effort to make learning activities run well, accompanied by various anticipatory steps to minimize the gaps that occur so that these activities can achieve their goals.²²

¹⁸ Chairunnisa Amelia dkk., "The Principal's Role as Education Supervisor in Improving Teacher Professionalism," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (6 April 2022): 144–55, <https://doi.org/10.31538/ndh.v7i1.2075>.

¹⁹ Heriyono Heriyono dkk., "Gaya Kepemimpinan Prof. Dr. Kh. Asep Saifuddin Chalim Dalam Meningkatkan Motivasi Kerja Karyawan Di Pesantren," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 2, no. 1 (3 Agustus 2021): 21–30, <https://doi.org/10.31538/munaddhomah.v2i1.64>.

²⁰ Sutrisno dan Nasucha, "Islamic Religious Education Project-Based Learning Model to Improve Student Creativity."

²¹ Alfin Kusniyah dan Sri Susanti Tjahja Dini, "Implementasi Pembelajaran Alquran Hadist Berbasis Problem Solving untuk Membentuk Critical Thinking Siswa Kelas IX di MTs. Nasy'atul Mujahidin Ringinrejo Tiru Lor Gurah Kediri," *Jurnal Intelektual Jurnal Pendidikan dan Studi Keislaman* 10, no. 1 (2020): 11–16, <https://doi.org/10.33367/ji.v10i1.1087>.

²² Mujamil Qomar, *Dimensi manajemen pendidikan Islam* (Emir, 2013); Hamzah B. Uno, *Teori Motivasi dan Pengukurannya: Analisis di Bidang Pendidikan* (Bumi Aksara, 2021).

Likewise, with Islamic boarding school learning at Darul Falah Middle School, to be able to implement a good learning process and achieve learning objectives, it is also necessary to plan the implementation of learning. The Learning Implementation Plan that is prepared is intended for one or two meetings. This is in accordance with the nature of planning expressed by Mulyasa, that in essence, the Learning Implementation Plan is a short-term plan to estimate or project what will be done in learning.²³

Furthermore, in preparing the Learning Implementation Plan for Islamic boarding school subjects at Darul Falah Middle School, Islamic boarding school teachers include several learning methods including the lecture method used at the beginning of teaching and learning. Discussion and group methods are used to solve problems from the assignments given by the teacher. The *wetonan/bandungan* method, where students listen to each *lafadz* in the yellow book which is read by the teacher then students write the meaning of each *lafadz* and other methods. Each series of learning activities planned in the Learning Implementation Plan at Darul Falah Middle School has referred to the principles of lesson plans according to the Minister of National Education Regulation No. 41 of 2007 which was expressed by Nurhayati A, S (2012: 8), namely: 1). Analyzing the potential of students, 2). Not rigid must be flexible 3). Motivate students to be active, 4). build a culture of writing and reading, 5). Develop on basic competencies, 6). Provide feedback and follow-up, 7). Linkage and cohesiveness, 8). Applying information and communication technology.

The sources and learning media in the Pesantren Learning Implementation Plan at Darul Falah Middle School are yellow books, learning videos, projectors, memorization cards, and what is needed. The selection of learning resources and media refers to the formulation in the developed syllabus. In the assessment of Islamic boarding school learning at Darul Falah Middle School, the teacher describes the type of assessment, the form of the instrument, and the instrument technique used.²⁴

Actually, in the preparation of pesantren learning plans at Darul Falah Middle School, there are still obstacles. Where this is because some pesantren teachers are alumni or graduates of pesantren so they are still not familiar with the administration. Even though the teacher is not only a teacher but also as an administrator in the field of education, teachers are required to work on a regular administrative basis, and all implementations concerning the learning process need to be appropriately administered. In addition, orderly administrative activities are also described in QS al-Baqarah/2: 282. (Ministry of Religion of the Republic of Indonesia, 2007).

This verse explains the importance of administration in various muamalah activities, including education. The word "*faktubūh*" (write) can be interpreted as administration. The results of these notes will be used as a reference in implementing education. The use of *fi'il amar* here indicates a command, while the command implies an obligation. Based on this

²³ Enco Mulyasa, *Manajemen berbasis sekolah: konsep, strategi, dan implementasi* (Remaja Rosdakarya, 2002); Enco Mulyasa, *Menjadi kepala sekolah profesional: dalam konteks menyukseskan MBS dan KBK* (Remaja Rosdakarya, 2003).

²⁴ Yusuf Hanafi dkk., "The New Identity of Indonesian Islamic Boarding Schools in the 'New Normal': The Education Leadership Response to COVID-19," *Heliyon* 7, no. 3 (1 Maret 2021): e06549, <https://doi.org/10.1016/j.heliyon.2021.e06549>.

verse, the teacher is obliged to prepare learning tools before carrying out learning activities.²⁵ Therefore, the school must continue to improve the ability of teachers in the field of administration by holding intense and targeted training.

Implementation of Islamic Boarding School Learning Outside the Class

In addition to providing material in the classroom, Islamic boarding school learning held at Darul Falah Middle School is also carried out with several habituation activities outside the classroom. Majid & Andayani, strengthening Islamic Religious Education can be carried out outside the classroom through religious culture in schools. The religious culture in this school is habitual religious activities.²⁶

In the implementation of Islamic boarding school learning outside this class includes several habituation activities, including: 1). Duha prayer in congregation 2). Tadarus Together 3). Dzuhur prayer in congregation, 4). Cult 5). Memorizing Juz'ama 6). Tawasul and yasinan 7). Friday clean 8). Pilgrimage. Usman (2016), explains that these activities are included in the form of non-verbal reinforcement, where the presence of several activities that lead to habituation can strengthen character and motivate students to become devout Muslim individuals.

Of the several habituation activities above, there is a schedule for their implementation which was prepared by the PKU class coordinator and the deputy head of student affairs. This is intended so as not to interfere with teaching and learning activities in the classroom, so that in its implementation it is not followed by all students directly, but is carried out in rotation at each class or level.

Evaluation of Islamic Religious Education Learning at Darul Falah Middle School

Evaluation in the learning process is a very important thing. This is under Kemp's opinion that there is no improvement in the learning process without first conducting a good evaluation of the learning process. Based on the information and observations of researchers, there are three evaluation models of the results of the teaching and learning activities of Islamic boarding schools at Darul Falah Middle School. The three evaluation models have been running well, it's just that some things still need improvement and improvement, the three evaluation models are: first, evaluation in the form of material exams, such as daily tests, mid-semester assessments and final assessments. The second evaluation is in the form of a yellow book test, namely reading the yellow book that has been studied. Third, evaluation is in the form of rote testing.

The main purpose of the three evaluation models above is to determine the level of success achieved by students after participating in a learning activity, where the success rate is then marked by a grade scale in the form of letters for selection, for grade promotion, and for placement. This is in accordance with Davis' opinion which suggests several benefits of evaluation, namely: a). Measuring the competence and capability of students whether they have realized the proper goals. b). Determine which objectives have not been realized so that

²⁵ Abdul Azis, Reem Abou-Samra, dan Andika Aprilianto, "Online Assessment of Islamic Religious Education Learning," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (29 Januari 2022): 60–76, <https://doi.org/10.31538/tijie.v3i1.114>.

²⁶ M. Tarwi dan Farida Ulfi Naimah, "Implementasi Contextual Teaching and Learning Pada Pembelajaran Aswaja," *At-Tadzkiir: Islamic Education Journal* 1, no. 1 (11 September 2022): 42–54.

appropriate corrective actions can be taken. c). Formulate the ranking of students in terms of their success in achieving the agreed goals. And d) Provide information to the teacher about the suitability of the teaching strategy he uses, so that the advantages and disadvantages of these teaching strategies can be adjusted.²⁷

Thus, the benefits of the three evaluations above, in order to determine the learning outcomes of Islamic Religious Education based on Islamic boarding schools that have been determined and as providers of information, efficiency, and effectiveness of learning.

Learning Outcomes of Islamic Religious Education at Darul Falah Middle School

The learning outcomes of Islamic boarding school-based Islamic education at Darul Falah Middle School can be seen from three aspects, the first is academic value. Second, the result of refraction. Third, achievements in the field of religion.

Academic Value

Academic value is an assessment of student educational outcomes in the form of changes in knowledge, understanding, application, analytical power, and evaluation based on the results of tests carried out objectively. In Islamic Religious Education Learning at Darul Falah Middle School, academic scores are obtained through daily tests, mid-semester assessments and end-semester assessments.²⁸

The results of the researcher's analysis, the average value of the Mid-Semester Assessment and Final Semester Assessment in Islamic boarding school subjects that students obtained was quite good, because they averaged scores above the minimum completeness criteria score. The minimum completeness criteria value for Islamic boarding schools is 75.00. This is a form of evaluation, where evaluation is to determine the level of success achieved by students after participating in a learning activity where the success rate is then marked by a value scale in the form of letters for selection, for grade promotion, and for placement.

However, there are still some students who have to take remedial or repair. Remedial activities are one of the activities that are considered normal and "routine" carried out by some students when learning evaluation activities or tests are held. Repair or remedial is an activity carried out by teachers to their students in an effort to help improve student scores that have not been completed. Students who have to take remedial courses are usually because some of these students are still having difficulties in participating in Islamic boarding school learning. Therefore, actually with remedial activities students will be motivated to improve their quality in learning.²⁹

²⁷ Amanda Davis dkk., "Evaluation of a model of online, facilitated, peer group supervision for dietitians working in eating disorders," *Journal of Eating Disorders* 10, no. 1 (4 Juli 2022): 93, <https://doi.org/10.1186/s40337-022-00617-7>.

²⁸ Jeprianto Jeprianto, Ubabuddin Ubabuddin, dan Herwani Herwani, "Penilaian Pengetahuan Penugasan Dalam Pembelajaran Di Sekolah," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 2, no. 1 (23 Juni 2021): 16–20, <https://doi.org/10.31538/munaddhomah.v2i1.55>.

²⁹ Poetri Leharia Pakpahan dan Umi Habibah, "Manajemen Program Pengembangan Kurikulum PAI Dan Budi Pekerti Dalam Pembentukan Karakter Religius Siswa: Management of IRE Curriculum Development Program and Character in Forming Student's Religious Character," *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 1 (10 Januari 2021): 1–20, <https://doi.org/10.31538/tijie.v2i1.19>.

Habituation Results

The results of the habituation will be obtained through an evaluation of the habituation program or activity implemented in the school. Mulyasa suggests techniques, evaluation of learning skills, and attitudes can be done with practice exams, skills analysis and task analysis and evaluation by students themselves. Then the evaluation of learning attitudes, can be done with a list of attitudes filled in from yourself, a list of attitudes that are adjusted to the program's objectives, and a semantic differential scale.³⁰

So far, the attendance of students in habituation activities is quite good, because on average students can take part in habituation activities according to the schedule that has been prepared. The students who did not attend were mostly students who did not attend school due to illness or permission on that day. Therefore, the habituation carried out at Darul Falah Middle School can be said to have been maximized and showed good results. The benefits of good attendance are also emphasized by Mulyasa, that students will be able to develop talents and learning experiences, establish good communication between teachers and students as well as fellow students, and can form attitudes and develop talents and potential that student.³¹

In addition to the attendance, good behavior and discipline of students at school, it also shows the results of activities or habituation programs at Darul Falah Middle School, where during the past year there are rarely cases or students who violate school rules. Although there are some students who get punished for violating the regulations, the number can be said to be small. Therefore, the behavior of students and their good discipline are also the result of the habituation carried out at Darul Falah Middle School.

Basically discipline is needed as well as by students. With discipline, students can achieve optimal learning outcomes. Quoting a statement from Durkheim (Durkheim, 1990: 35), states that discipline has a dual purpose, namely to develop a certain regularity in human behavior and provide a certain target which at the same time limits the perspective. In addition, Rimm (2004:47), reveals that discipline has the aim of directing children so that they are obliged to seek knowledge in preparation for their future, when they are very dependent on discipline. This means that discipline is very important in realizing successful individuals in their lives.

The results of the habituation carried out at Darul Falah Middle School can also be seen from its graduates, where many students become interested in the world of Islamic boarding schools. Therefore, many of them enter Islamic boarding schools after they graduate while continuing their education at the high school level. Interest in learning does need special attention because interest is one of the supporting factors or supporting success in learning. With the interest and attention of students in the lessons given, the content of the lessons will be well absorbed. With the increasing interest of students in Islamic boarding school learning, this shows the superior results of Islamic boarding school-based learning.

Achievements in the Field of Religion

The definition of achievement according to the Big Indonesian Dictionary is the result that has been achieved (Depdikbud, 2008). The achievements in the religious field in question are the championships achieved by students representing Darul Falah Middle School in

³⁰ Mulyasa, *Menjadi kepala sekolah profesional*.

³¹ Jumiati Jumiati dan Ari Kartiko, "Pengaruh Self Efficacy Dan Locus of Control Terhadap Kinerja Guru," *Academicus: Journal of Teaching and Learning* 1, no. 1 (27 September 2022): 32–44.

religious competitions. Based on the information that researchers have obtained in the last five years, SMP Darul Falah has always won championships in competitions in the field of religion. The championship was won from the start of the group to the national level. The fields of competition that are always followed every year by Darul Falah Middle School are da'wah, MTQ, Islamic Religious Education, and calligraphy competitions.

The field of competition is part of learning at Darul Falah Middle School which is used as extracurricular activities for Islamic religious education, extracurricular activities are activities outside the classroom and outside class hours to develop the potential of human resources owned by students both in relation to with the abilities obtained as well as when improving the talents and abilities that exist within him through mandatory and optional activities.

The extracurricular Islamic religious education refers to the objectives of Islamic Religious Education. Badrudin, describes a conscious and planned effort in preparing students to recognize, understand, appreciate, to believe, be pious and have character when implementing religious values according to their source through guidance, teaching, training and use of experience.³² Also respecting and appreciating differences in relation to inter-religious harmony in society so that unity and unity are realized. With the many achievements achieved by Darul Falah Middle School students in the field of religion, of course this shows that Islamic Religious Education Learning in Darul Falah Islamic Boarding School-Based Middle School has produced satisfactory results.

CONCLUSION

Learning Islamic Religious Education in schools includes background, objectives, implementation, and evaluation. The background of Islamic Religious Education Learning at Darul Falah Middle School are: 1) Maintaining the culture or characteristics of the pesantren, 2) The existence of students living in the pesantren, and 3). There is a request or expectation of the parents of students. Then the purpose of Islamic Religious Education Learning at Darul Falah Middle School, in general, is to create graduates or religious people while specifically increasing the knowledge or insight, belief, and practice or habituation of students in the field of Islam. The Implementation of Islamic Religious Education Learning At Darul Falah Middle School is carried out with two different types of learning, namely Islamic boarding school learning in the form of material carried out in the classroom, then Islamic boarding school learning in the form of habituation activities inside and outside the classroom. For Islamic boarding school learning in the form of providing material in the classroom, it is carried out based on the Learning Implementation Plan prepared by the pesantren subject teachers.

Implementation of the concept of learning Islamic Religious Education in SMP Darul Falah consists of several points of discussion, namely: sources and learning materials, learning methods, evaluation of learning, and a habitual learning process. The learning resources used in Strengthening Islamic Religious Education are classic books or often known as the yellow

³² Maptuhah Maptuhah dan Juhji Juhji, "Pengaruh Perhatian Orangtua Dalam Pembelajaran Daring Terhadap Motivasi Belajar Peserta Didik Madrasah Tsanawiyah," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 1 (22 Mei 2021): 25–34, <https://doi.org/10.54069/attadrib.v4i1.127>; Mizanul Hasanah dan Muhammad Anas Maarif, "Solusi Pendidikan Agama Islam Mengatasi Kenakalan Remaja Pada Keluarga Broken Home," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 1 (23 Mei 2021): 39–49, <https://doi.org/10.54069/attadrib.v4i1.130>.

book, where the yellow book used adapted to the Islamic boarding school subjects that are implemented. Learning methods of Islamic Religious Education At SMP Darul Falah combine the methods commonly used in Salafi Islamic boarding schools with learning methods commonly used in schools. The Islamic Religious Education Learning at Darul Falah Middle School is in the form of habituation activities in the classroom.

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