RESEARCH ARTICLE

THE INNOVATION OF LEARNING MODEL AT THE INTEGRATED ISLAMIC SCHOOLS IN INDONESIA

Ahmad Muthohar[1,*], Mohammad Ridwan[2] and Anni Rosydah[3]

[1]State Islamic University of Sultan Aji Muhammad Idris, Samarinda, Indonesia
[2]Mulawarman University, Samarinda, Faculty of Public Health, Indonesia
[3]Public Elementary School 016 of Sungai Kunjang, Samarinda, Indonesia

---

ABSTRACT

This study aims to explore the innovation of learning models at integrated Islamic schools in Indonesia. Focuses on understanding the creation of policy models, programs, strategies, and learning innovation patterns applied to Islamic religious education which are the main content of the national curriculum in Indonesia. type of field research with a descriptive-qualitative approach with data analysis employing critical analysis and content analysis methodologies. The results showed that the school succeeded in attracting high interest from the urban community by designing its institutional identity and vision based on integrated Islamic education. strengthening internal quality management, creating program innovations, learning that is unique and different from schools in general and professional teachers are the determining factors. Collaboration and synergy with other parties in building practical innovations need to be done. conventional school models can make the results of this study as a replication and modification. It can also be disseminated more widely to many parties, reference for education stakeholders. The government can also use it in designing education quality improvement programs.

INTRODUCTION

The discourse on integrated education has been studied by many researchers with various scopes and perspectives (Norazmi, Zaid, and Rasid, 2020; Othman *et al*., 2017; Santoso, Thoyibi, and Aly, 2019; Sofanudin, 2019). The integrated education model has become a new phenomenon in Indonesia since the 2000s. New schools were established and several existing schools changed their institutional identity to become integrated schools. Integrated education is interpreted as a further need to replace conventional education models. The high public interest in it has encouraged the emergence of a new awareness among parents about the importance of higher quality education. The interesting phenomenon is that many of these schools are affiliated with Islamic religious-based education. The word 'integrated' was then embedded in addition to the name of the school at all levels as a new identity. Such as SDIT (elementary school), SMPIT (junior high school), SMAIT (high school), and SMKIT (vocational school). 'T' here stands for the word 'Terpadu' (Indonesian) or integrated (English). The integrative education model is considered as an answer or solution to criticism of conventional educational practices that have existed and are considered inappropriate and unfeasible for educational progress.

John Dewey (2004, pp. 1–2) once stated the conventional schools are education in which in its implementation there is a separation of students from the reality of the problems around them, learning methods are still rigid and dry and teacher-centered as as the main representative actor for knowledge and learning. while the learning process relies more on textbooks than experience. Integrated education can be one of the specific steps of the school's primary role in directing the whole system of society. By citing several expert opinions, Valentin Cosmin Blandul (2015, p. 485) stated in his study that schools must go through a continuous process of reform and innovation as a result of changes that contribute to educational quality.

This is to respond to and overcome the so-called contemporary world problems that are universal, global, interdisciplinary, priority, and fast and unpredictable. The results of his research on educational innovation show that all parts that make up the curriculum must be developed, including objectives, information content, instructional methodology, forms of learning and the organization of the educational process. The best way is to actively involve all educational staff who are actively involved and responsible in teaching by using the right method. Each activity must have definite, measurable, achievable, realistic, and well-defined temporal goals. The content is also appropriate for student goals, ages, and characteristics. Identification and preparation of teaching strategies must be guided by the same principle (Blândul, 2015, p. 488).

---

*Corresponding author: *Ahmad Muthohar,*
State Islamic University of Sultan Aji Muhammad Idris, Samarinda, Indonesia

It must be admitted that so far there have been many learning problems so that innovation is needed. many research results also show the importance of innovation in learning. Nur Chanifah's (2020) research shows the need to innovate through integration-interconnection in Islamic education. Stave Collins' and Hermia Ting (2017) research also concluded a condition where teachers began to change and were willing to adopt a more contextual and realistic approach. However, they face institutional barriers that are sometimes difficult to overcome In schools. Lulama Zide and Matseliso L. Mokhelee (2018) research also show that teachers are dissatisfied with their participation due to poor planning and lack of program monitoring which results in unsustainable and repetitive programs without leaving changes in the education system as a whole. Teacher involvement in planning and development programs to change classroom practice is recommended. Although conducted at the Islamic schools, Zamroni's (2019) research also shows that Islamic education must be managed according to the needs and demands of society in the industrial revolution era 4.0 by improving human resource quality, redesigning curriculum development, and managing learning quality. Breakthroughs through management innovation are needed to be competitive. Innovation is needed towards a learning system that is more comprehensive, integral, and based on the philosophy of education itself. Balanced manner between values, attitudes, knowledge, intelligence, skills, communication skills, and awareness of the demands of the surrounding community (Nasir, 2005, p. 1).

In many countries, religious education has become a significant subject in the school curriculum structure. In Indonesia, religious education for Muslim students is called *'Pendidikan Agama Islam,'* abbreviated as *'PAI.'* Referring to the idea above, PAI as a religious education subject for Muslim students mandatory for schools in Indonesia is expected to be no longer applied to conventional learning models. According to Indonesia's national education policy, PAI as one of the subjects in the national curriculum structure must be implemented on a competency basis as clearly regulated in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 21 of 2016. Islamic Religious Education has the following objectives: 1) developing faith by giving, developing, appreciating, habituating and practicing Islam so that people become pious of Allah, God Almighty; 2) make Indonesian people who are religiously obedient and have noble character with the characters of knowledge, worship, diligence, intelligence, productive, honest, fair, ethical, disciplined, tolerant, and 3) social-minded and able to develop religious culture (Ministry of Education and Culture of the Republic of Indonesia, 2016). So, PAI learning innovation is very necessary and important. Schools are expected to follow up on reforms in designing their learning models. The existence of an Islamic school with an integrated identity is interesting because it applies an Islamic Religious Education (PAI) learning model that is different from the current conventional school model which is still widely practiced in Indonesia. they are widely known as schools that apply innovative learning and have various contextual learning models. Integrated Islamic Schools have the same goals as other schools, but have different school concepts (Othman *et al.*, 2017), manage different curricula (Sofanudin, 2019), and have effective learning innovations thereby receiving positive support from the community (Santoso *et al.*, 2019).

This study aims to find learning innovations for Islamic religious education (PAI), describing the design of policies, programs, and strategies implemented in the three schools. Thus, the learning innovation model will be known. Knowing the learning innovation model in these three integrated Islamic schools can increase knowledge about educational integration models and variations in integrated school concepts. The study results can be used as a reference for curriculum development and learning practices, in Islamic Religious Education subjects in other schools, both nationally and internationally. It can also be a reference for best practices for schools so that they can be replicated, modified, and disseminated learning practice models to the quality education improvement, especially religious education.

LITERATURE REVIEW

Definition of Learning Model Innovation: Conceptually, the learning model comes from a combination of the terms model and learning. There are many identical terms in the study of learning models and are often interchanged with the word 'model,' including patterns, designs, types, styles, strategies, and approaches. Although actually, each has a point of difference. The model in this study is understood as a pattern of something that will be made or produced. Operationally, it means a way of working or a working system. The model can also be understood as a form of accurate representation as to the actual process that allows individuals or groups to act on the model (Ministry of education and culture of the Republic of Indonesia, 2020; Moeliono, 1993, p. 692) . Meanwhile, learning has been defined by Lester D. Crow and Alice Crow (1956, p. 215) as behavior modification that accompanies the growth process through adjustment of sensory stimulation. Learning is a person's active interaction that results in changes in knowledge, understanding, skills, and attitudes. Here, we can simply understand that learning is a process of change in students' minds that occurs due to previous experiences, which then, with experience, becomes a new change.

As an activity, learning requires a good form of organization. It is intended those students can understand the subject matter given by the teacher quickly. Teachers need a suitable learning model to achieve learning goals and student learning outcomes under the learning objectives set. However, not all subject matter can be presented with the same learning model. In choosing a learning model, teachers need to understand the condition of students, existing learning resources, and the characteristics of learning materials, so that the learning model is effective and maximum student learning outcomes are achieved. From this explanation, the learning model can be defined as a method, system, or form of a fixed structure applied in obtaining learning outcomes that are usually in the form of knowledge, intelligence or knowledge, and other forms of behavior change. Specifically, referring to Muhammad Nur's opinion (Nur & Wikandari, 1999, p. 12), it can also be understood as the concept of a systematic procedure for organizing learning experiences to to achieve specific learning goals. The conceptual framework includes the unity between approaches, strategies, methods, techniques, tactics, and learning designs applied to produce particular learning outcomes. The learning approach means a certain perspective on the learning process. Inspire and strengthen the choice of applied learning strategies and methods. generally, consist of a student-centered or teacher-centered approach. From the learning approach that has been determined, it is then derived

into a learning strategy. Newman and Logan, as quoted by Abin Syamsudin Makmun (2003), suggest four elements of strategy, namely 1) identification and determination of specifications and qualifications of results (outputs) and targets; 2) choose the most attractive main approach; 3) determine the steps to be taken; 4) and setting benchmarks and standards for measuring and assessing performance. Learning strategy is a method taken in learning activities so that the objectives are achieved effectively and efficiently. While the method is a means to achieve something (Sanjaya, 2008). So, the strategy is conceptual, and the implementation method is used.

The learning method can be understood as the method used to implement the plan in achieving the learning objectives. Some of the learning methods that can be used include lectures, demonstrations, discussions, simulations, laboratory studies, discovery studies, field experiences, brainstorming, and so on. Methods are also related to techniques and learning styles. A technique is a specific way of applying a particular method.

With the various explanations above, the learning model that the author refers to in this study is a is the concept of a systematic procedure to gain learning experiences in achieving learning objectives or efforts to develop learning systematically, which includes approaches, strategies, techniques, styles, and designs that combine to form a single unified system used in the learning process. The entire conceptual framework is used as a guide in conducting learning. The effectiveness of learning will be achieved if the school management innovates. The term innovation that has been identified since 1934 continues to experience concept evolution. From just a new perspective to a more unique and broader perspective both in the process, creating value, and progressing towards goals. The concept of innovation is currently defined more broadly as a process of renewal in the fields of economics, management, psychology, and even technology initiated by certain companies or consumers to generate added value and competitive advantage (Baranskaitė & Labanauskaitė, 2021).

Still in his explanation by citing the opinion of J. Schumpeter, a 20th-century scientist who researched innovation theory, it is known that innovation has its roots in the word 'innovate' or 'innovatus' in Latin which means to create or create something new by turning an idea or process into a product. requested or value-added services. The concept of innovation is dialectical. Not only as something new but can be in the form of new combinations, which include new ways of doing things or describing new or unique combinations of factors. Innovation in the context of organizational development can be the implementation of a new product or service or a new way of doing things. Then other experts also argue that innovation also represents an interaction process. The sources of innovation are many and very dependent on the sector in which the organization or company operates. Innovation is often the result of the interaction of several entities depending on knowledge resources, the ability to collaborate, develop synergies, and share competencies (Johannessen, Olsen, & Olaisen, 1999). The opinion of many experts further states that innovation is in the form of value creation. The ability to create value and enhance competitive advantage is innovation itself (Maine, Lubik, & Garnsey, 2012; Nada & Ali, 2015). Here, value has an important significance in innovation. Innovation is a way of increasing added value by emphasizing competitive advantage.

Usually measured by indicators of social progress and social behavior renewal (Gilleard, 1989). Here it is understood that innovation is a shared social process (not an outcome) when it is ultimately possible to see the usefulness of the innovation. Innovation does not occur linearly but is characterized by complex feedback communication mechanisms and interactive communication. This conception is more related to human creativity and awareness of sustainable expected progress(P. Collins & Fahy, 2010).

The Subject of Islamic Religious Education in Elementary Schools in Indonesia: Islamic Religious Education, referred to in this study is the name of the subject at school. In Indonesia, this subject is called Pendidikan Agama Islam, abbreviated as PAI, is the national curriculum content and must be taught in every formal school in Indonesia. As a country with a multi-religious population, based on the state principle 'Pancasila' where the first principle states a state based on one Godhead, the Indonesian government has a national policy that every formal school, whether basic, secondary, or tertiary, is required to provide religious subjects as stipulated in the Regulation Government (PP) Number 57 of 2021 concerning National Education Standards (2021).

Indonesia also has regulations on religious education (Regulation of the Government of the Republic of Indonesia, 2007) that every formal school is also required to provide religious education following the religion adopted by students. Thus, PAI is a religious subject for students who adhere to Islam. The national curriculum is categorized as a group of religious subjects, where Indonesia currently has six official religions recognized by the state: Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism. Regulations on national standards of education and religious and religious education are technical regulations in implementing the mandate of higher national education policies, namely Law (UU) of the Republic of Indonesia Number 20 of 2003 concerning the national education system. Through this regulation, Indonesia does pay great attention to the importance of religious education. In Articles 2 and 3, it is stated that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to create the potential of students to become human beings who believe, have a noble character, are healthy, knowledgeable, capable, creative, independent and become a democratic citizen. Humans of faith and noble character are the main juridical basis for the implementation of education in Indonesia, which is expected to be achieved through PAI subjects for Muslim and Islamic-based schools.

Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 21 of 2016 states that PAI is part of a group of religious subjects, which is a content standard that is embodied in the content and structure of the education curriculum at every level of education in Indonesia. Groups of religious subjects and noble characters, including PAI, are based on the idea that that religion has an important role as a guide to living a good, useful, and peaceful life. In the learning process, the Indonesian government's policy also stipulates the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 22 of 2016 concerning the standard of primary and secondary education processes. Here, requires renewal of learning principles to ensure the quality of graduates and the quality of the learning

process. There are 14 learning principles, one of which states the need for an integrated learning approach. In the core activities of implementing learning, schools or teachers must use a thematic approach, integrated thematic, scientific, inquiry learning, discovery learning, or project-based learning tailored to the characteristics of students, subjects, competencies, and levels of education (Regulation of the Government of the Republic of Indonesia, 2007). Religious indoctrination is intended to develop students' spiritual capabilities and shape them into human beings who believe in and fear God Almighty and have a noble character. Noble morality includes ethics, character, and morals as the embodiment of religious education. To increase spiritual potential, religious values must be introduced, understood, and instilled, as well as practiced in individual or collective social life. Increased spiritual potential ultimately aims to optimize various human potentials, the actualization of which reflects their dignity as God's creatures. *Pendidikan Agama Islam (PAI)* is given by following the guidance that religion is taught to humans with a vision to create humans who fear one God *(Allah SWT)* and have a noble character and aim to produce honest, fair, virtuous, ethical, mutual human beings. Respect, discipline, harmonious and productive, both personal and social. The scope includes the following aspects: 1) Al-Qur'an and Hadith; 2) Aqidah; 3) Morals *(Akhlak)*; 4) Fiqh; and 5) Islamic history and Culture by emphasizing balance and harmony between human relations with God Almighty, human relations, human relations with oneself, and human relations with the universe.

Based on theoretical background and concepts about learning models, ideas about innovation, and Islamic education subjects in schools in Indonesia. This study will be directed not only to find out about the novelty of learning models that occur in integrated Islamic schools but also to see how the interaction process in it, value creations in creating innovations and see the social impacts resulting from the applied learning model innovations. The learning model innovation will focus on Islamic religious education at the integrated Islamic school, which is this research site.

METHODS

This study is educational research (Kartono, 1990, p. 30) and is a field study with a descriptive-qualitative model (Singarimbun, 1995, p. 3,64). The research was conducted in multi-site at three Integrated Islamic Elementary Schools in Samarinda, East Kalimantan province, Indonesia, namely SDIT Bunga Bangsa, SDIT Plus Cordova, and SDIT Fastabiqul Khairat. These three schools are considered representative of the research sample because they are widely known and are favorite schools for the community in Samarinda. These schools practice Islamic religion-based learning innovations that are different from other schools and have good education quality management. These three SDITs are expected to be a portrait tool to see the PAI learning innovation model in schools. A multi-site study is a form of research used to develop theories drawn from several similar research settings so that views can be produced that can be transferred to a wider and more general situation (Bogdan and Biklen, 1998, p. 62). The approach used in this research is phenomenology and reflective logic (Muhadjir, 2000, p. 6,17). Data collection methods using observation techniques, in-depth interviews, Focus Group Discussion, and documentation (Bogdan and Biklen, 1998, p. 79; Denzin, 2009, p. 81;

Mulyana, 2006, p. 76). The data consist of two types is: Primary and Secondary. Both, each of which consists of two types, namely field and writing. These techniques are used circularly. The resource persons in this study consisted of founders and leaders of the foundation, school principals, curriculum development team, teachers, students, and other education personnel. Critical analysis techniques (Suriasumantri, n.d., p. 45) and content analysis (McQuail, 2008, p. 179) were used to analyze the data. Critical analysis use to describes, discusses, and criticizes primary ideas and confronts with other primary ideas. here are the steps to compare, connect, and develop. As for describing the content objectively, systematically from the embodiment of the content, content analysis is used. The analysis was carried out by following the steps of managing, sorting, classifying, coding, and categorizing the data. After the researcher found data on all the themes in the focus of this research, it was further observed and deepened through in-depth interviews. The forms of activities carried out in this technical analysis are grouping, sorting, organizing, categorizing, and coding to find themes (Moloeng, 1993, pp. 198, 281). Data analysis was carried out on data within each site and between sites. The technique is used three stages, including 1) Data reduction; 2) Data display; and 3) data verification (Conclusion drawing) (Huberman & Miles, 1984, pp. 21–23; Sugiyono, 2006, p. 336).

RESULTS

The Innovation of Learning Model at SDIT Bunga Bangsa: SDIT Bunga Bangsa is a private Islamic elementary school under the auspices of the Bunga Bangsa Foundation. Founded by KH.M. Rusli, an education leader widely known, has succeeded in fostering many educational institutions in the world of education, such as SMA 10 Melati, SMP, and SMK Melati. He is also known as the chairman of the executive *(Tanfidziyah)* Regional Board for the Nahdlatul Ulama (PWNU) East Kalimantan. This schools has a vision "Educating students to be a superior generation who are healthy and strong, have high faith in piety, excellent work ethic, are intelligent, skilled, have international insight and love the nation with the motto "Intelligent and Moral."

To achieve its vision, SDIT Bunga Bangsa carried out many learning model innovations. First, implementing the Fullday School system. According to the founder of the foundation, this model is the foundation's response to the input and wishes of many parents and guardians of students, the need for more intensive learning, in the form of more directed and maximum guidance and supervision in a full-day educational environment as a solution to the challenges and needs of a higher quality generation in East Kalimantan. Second, the curriculum implemented collaborates and integrates the National Education curriculum and the Ministry of Religion curriculum. Its management is entrusted to a reliable and professional curriculum development team. Third, class design. The maximum number of students in one class is 30 people with two teachers, namely 1 class teacher and one assistant teacher. The goal is that every child's development in class always gets enough and maximum attention. Specifically for the innovation of the PAI learning model, SDIT Bunga Bangsa designs religious learning using integrated education principles. Some of the learning innovation programs that applied are:

The learning model for the holy book of the Qur'an, al-Hadith, and other daily Islamic practices is patterned by reading the Qur'an, *tahfidz surah,* and hadith every day for 2 hours of lessons, and coupled with memorizing daily Islamic prayers. The competence is determined that this SDIT graduate has been able to memorize *surah pendek* (short chapters on al Qur'an) of *juz* 30 *(Juz Amma)*. To guarantee the quality, the Al-Qur'an and Hadith Teachers, who are managed professionally by the Al-Qur'an Team, have a license for teaching the Qur'an using the Ummi method, which was issued by the Ummi Foundation, Surabaya, Indonesia because this method is an effective, easy, fun, and touching Al-Qur'an teaching methodology. Deepening the *tartil* of the Qur'an, understanding *Ghorib/musykilat* teaching techniques and basic tajwid and methods that can build positive attitudes and student discipline in the study of the Qur'an.

Principal says: SDIT Bunga Bangsa chose the Ummi method because learning the Qur'an also requires development, both in terms of content, context, and support system. So that with the certification of the Qur'an teacher, the Ummi Method will significantly help the SDIT Bunga Bangsa teachers improve their ability to manage to learn the Qur'an, which is practical, easy, fun, and heartwarming. The Ummi method also ensures that every teacher *(ustadz/ustadzah)* can teach and manage the learning of the Qur'an properly. Including understanding the methodology of teaching the Qur'an, the stages in learning the Qur'an, managing classes, planning lessons, and using administrative forms used in learning the Qur'an.

Model variations of learning methods. PAI learning at SDIT Bunga Bangsa uses various techniques. Teachers strive for a good learning atmosphere in multiple ways, both by using appropriate teaching methods and by providing existing learning tools and organizational arrangements in such a way or other necessary approaches. Everything is done with reasonable cooperation, namely principals, teachers, administrative staff, students, guardians of students, and the surrounding community. Internal policies regulate and equip every teacher required to use the right method according to the child's age development. In each lesson, teacher uses the Thematic model. They were intending to direct students to gain the ability to compose and remember various relationships in solving problems, an interactive, inspiring, fun, challenging learning atmosphere, motivating students to participate actively, and providing sufficient space. For student initiatives, it is always given in every lesson to foster creativity and independence by students' talents, interests, and physical and psychological development. In applying this method, aims to produce a learning model that focuses more on the learning process based on students' own experiences through interaction with objects, phenomena, and their environment and developing the multiple intelligences of students.

A variety of curricular and co-curricular programs. SDIT Bunga Bangsa has programs that characterize its institutional identity in strengthening PAI learning. The general objectives of these curricular programs are that students are expected to have awareness in praying, be devoted to their parents, be disciplined, confident, happy to read, socialize with good behavior, clean culture, memorize *Juz 'Amma,* and 40 selected short hadiths. This curricular program is also an innovation in itself because it is not found in schools in general, including:
1.Program of *Penanaman Akidah Pagi (PAP)*. This program is a PAI strengthening program through habituation of students' faith which is carried out every morning before the subject starts. This program aims to foster student commitment and obedience to worship.

Not only routine but also more important is building a commitment to worship in children, which can lead to the appreciation of monotheism and moral awareness. Each homeroom teacher is responsible for the implementation of this program. The form of this program is the congregational *Dhuha* prayer and other forms of worship with their respective homeroom teachers, then followed by the delivery of *Aqidah* content from the homeroom teacher for 15 minutes.

Program of *Tadabbur Alam*. Tadabbur Alam program is a PAI strengthening program that is carried out every Saturday. The goal is to provide refreshing for students and invite them to recognize the power of God through His creations in the environment around students. The implementation is in the school environment itself, where students are invited to mingle and get to know the outdoors or the environment. Students are invited to get to know plants, trees, animals, and other objects that they find, either in the field, in the pool, or other places still in the location determined by the respective teacher and homeroom teacher. Then students are directed to connect their understanding to their environment so that their love for the background appears. Then it is associated with an understanding of the power of Allah SWT, who is the creator of nature and everything in it, as well as providing opportunities by involving students in being grateful for life, skills in the meaning of life, cooperation between others and the intricacies of other life

Program of *Dering Telepon Subuh*. This program focuses on monitoring the morning activities of SDIT Bunga Bangsa students in carrying out the *Subuh* prayer service by contacting the students' parents or directly to students via cell phone media before the time of the dawn prayer. Each teacher monitors other sunnah worship that can be carried out by students, such as *Tahajjud* prayer. This program is specifically for grade VI students.

The Innovation of Learning Model at SDIT Cordova: SDIT Cordova Samarinda was established in 2000 as a private Islamic school under the guidance of the Cordova Foundation. One of the founders is Hadi Mulyadi, who is currently known as the deputy governor of East Kalimantan. This school also designed its curriculum with a full-day school system, integrating the learning of the Qur'an and Islamic religious materials as well as general learning materials into the basis of the curriculum model being developed. In addition, this school strengthens with multimedia learning, namely by providing science, language, and computer laboratory services. Learning services in various Indonesian, English, and Arabic languages are also a distinct advantage of this school.

SDIT Cordova sets out its vision policy: 'To educate students, fear Allah and do good deeds according to Islamic teachings and raise the dignity and status of the ummah in the welfare of this world the hereafter. Its missions include: 1) Making students have excellence in the field of religion, mastering and practicing the Qur'an; 2) Make students have broad insight, both nationally and internationally; 3) Making students able to continue to the Integrated Islamic Junior High School/superior; 4) Making students skilled in utilizing existing resources in their environment; 5) Have the right *aqidah*; 6) Forming creative, initiative and independent human beings; and 7)

Forming healthy and strong people physically and spiritually. SDIT Cordova Samarinda seems to have ideal educational targets, both cognitive and affective, from the vision and mission. According to the head said:

The curriculum target is directed as one of the anticipations of the challenges of the globalization era. It is hoped that educators and students can absorb it to create good teaching and learning interactions. We have seven graduates' output targets: 1) Able to read the Qur'an with correct *Tajwid* Fluently and Arabic Writing; 2) Able to improve the achievement of each subject from semester to semester; 3) Able to speak Arabic well; 4) Able to speak English fluently; 5) Able to memorize *Juz 'amma*; 6) able to memorize several verses and letters of the Qur'an Hadith, and certain prayers; and 7) Mastering several computer programs. Referring to this policy, the PAI learning innovation at SDIT is strengthened by several curricular and co-curricular programs, including:

The program of *Al-Quran and Memorization Learning*. This program is designed to equip students with the ability to read and memorize the Qur'an and is carried out for 2 hours every day. Both in the school mosque and the classroom. Several classes are divided every day to carry out this program due to the limited area of the school mosque. It starts with performing the *Dluha* sunnah prayer and continues with learning the *Tartil* of the Qur'an. Different from SDIT Bunga Bangsa, SDIT Cordova Al Qur'an uses the *Tarbawi* method. This school policy stipulates those students who graduate from school are expected to be able to memorize two *juz* of the Qur'an *(juz 29 and juz 30)* and a minimum of 15 *Arba'in Hadiths* and daily prayers. For this program to be effective, teachers are given methodological flexibility to be more varied to attract students' interest. However, in general, each teacher usually reads several verses followed by students repeatedly until students can memorize them. To always remind students to memorize, SDIT Cordova also implements a policy at every start of learning activities. The teacher asks students to repeat the verses of the Qur'an that have been memorized as opening subjects, both *tahfidz, tahsin*, and *Akidah Akhlak* (moral), to other general subjects. In the *tahfidz al Qu'ran* lesson, students are taught how to remember and memorize the verses of the qu'ran. In *tahfidz*, remembering is a learning process related to understanding and using hearing aids (audio) and visual devices (visual) effectively and adequately. Remembering can be used as one of the skills to recall by mentioning it or writing it down about the materials that have been given to memorize. SDIT Cordova Samarinda is an elementary school that uses Islamic values as inspiration in all fields of study. Combinated general subjects with Islamic religious subjects balanced, even incorporating Islamic values in all subjects. Also, it conditions students in an environment full of Islamic nuances by making the mosque a center for establishing spiritual values.

The program of *Mukhoyyam Kids*. *Mukhoyyam* in the Arabic Language means camp. Mukhoyyam Kids is a student camp activity program. SDIT Cordova Samarinda introduces nature to its students using the Mukhoyyam Kids method, namely the *Rikhlah* or nature school. In implementing this program, the teacher introduces and instills understanding in students about all the creations of Allah SWT that they find in doing Mukhoyyam Kids. So that with the delivery of the teacher, they can have a love for nature or the surrounding environment.

The program is *Wajib and Sunnah Prayer at school*. These programs are for every student from class III to class VI. They were carried out by requiring students to attend the *Dluha* prayer in the congregation and perform other obligatory prayers while at school.

The program is *Hygiene and Honesty Practice*. To instill a clean and honest culture, as an implementation of Islamic teachings, SDIT Cordova Samarinda teaches how to maintain personal and environmental hygiene. Every student gets his friend throwing garbage out of place in the school environment is instructed to report it to the teacher so that sanctions and rewards are given for those who write it. This policy aims to instill a sense of caring for and monitoring the environment together. Likewise, students who accidentally get something belonging to students are taught to report it to the teacher to be announced to the owner, and the school will give students who do such appreciation. That way, religious values such as maintaining cleanliness and maintaining honesty are directly taught at SDIT Cordova Samarinda.

The Innovation of Learning Model at SDIT Fastabiqul Khairat: SDIT Fastabiqul Khairat, better known as Faskhair Islamic School, is a private SDIT under the Fastabiqul Khairat Foundation (YFK). founded in 1998 and was nurtured by many East Kalimantan figures, including Buchori Nasution (National Education Reform leader), H Suwarna AF (ever the Governor of East Kalimantan at that time), HM Jos Soetomo (entrepreneur), KH Sabrina, and KH Mujtaba Ismail (ulama). This school is located on Jalan A.W. Syahranie street, Samarinda, East Kalimantan, and occupies 3 hectares. This Islamic elementary school started its operational activities in 2007.

What is interesting about the background of the establishment of this school is the desire to present a positive image of Islam so that a good Islamic education is needed. HM Jos Soetomo, a figure of Chinese Islamic descent from East Kalimantan, moved this foundation to become a prestigious foundation in Samarinda. According to him:

Fasabiqul Khairat Foundation was established to carry out social and religious work, assist the community in improving the welfare of life, and develop human resources (HR) who are faithful and pious. The purpose of establishing the Fastabiqul Khairat Foundation (YFK) cannot be separated from the Indonesian crisis in 1998. The situation, which was marked by ethnicity and religion-based conflict, and terror bombings in several regions in Indonesia, raised concerns from various parties. Which raises the wrong assumption of Islam, that Islam is considered radical, extremist, anarchist, and even terrorist. This assumption discredits Islam and raises concerns for Muslims. Therefore, to create a positive image of Islam, Muslims must obtain an excellent Islamic education, modern and in harmony with the current conditions of the world community. To realize these noble ideals, we collaborate with figures who have the same ideas and thoughts. SDIT Fastabiqul Khairat is very representative and modern in providing educational infrastructure. Its mission is to provide quality education based on the Qur'an and Hadith. The design as an Islamic school is very visible, where the names of each class are named after the companions of the Prophet Muhammad SAW. Each room is also written in 3 languages, English, Arabic, and Indonesian. Since the beginning, students of this school have been taught English and Arabic as well as

internet and digital media by developing a Child-Friendly curriculum model. Therefore, this school sets a vision: 'To become a superior school that produces a generation that is Islamic, intelligent, independent, innovative and has a national perspective. Develop the potential of students to become human beings who have faith, holiness, noble character and become role models in society. This school has several excellent programs, including 1) Becoming a National Standard School; 2) Developing Religious Attitudes and Competencies; 3) Developing the Potential of Students Based on Multiple Intelligences; 4) Developing regional culture; 5) Develop language skills and Information Technology, and 6) Increase Absorption to Favorite Schools. Specifically related to the innovation of the PAI learning model, in addition to using the reference to the national curriculum, SDIT fastabiqul Khairat, strengthens the cultivation of understanding about Islam with a teaching approach outside of study hours, through many programs, including:

- The program is *Study Memorizing Al-Qur'an*. This program is carried out in schools three times a week which is mandatory for all students. In ensuring competence, SDIT Fastabiqul Khairat is the same as SDIT Bunga Bangsa to provide and have policies. Teachers who are in charge of this program are certified by the Ummi Foundation Surabaya, Indonesia. Completing the ability to learn about the Qur'an, memorization of *Surah*, *Hadith*, and Daily Prayers is also programmed. Every day SDIT Fastabiqul Khairat students have to memorize the surah that the teacher has determined. Every day, each student must deposit their memorization in front of the teacher to be tested. Students are required to memorize the Qur'an in *juz 30* or *Juz Amma*. Likewise, with memorizing Hadith and daily prayers.
- *Wajib* and *Sunnah* Prayer Programs. This program is a daily mandatory that must be followed by every student, namely following and carrying out the *Dhuha* prayer and *Dhuhur* prayer in congregation at school.
- Program for Cultivating Social Awareness and Sacrifice. This program is a social activity carried out every entering the month of Ramadan, where students are taught to care about their environment in the form of providing social assistance such as distributing necessities to people in need. Then during Eid al-Adha, students together and in groups are trained to contribute as sacrificial animals. This is done in addition to educating students on social care and a form of concern for SDIT Fastabiqul Khairat in its social responsibility to the surrounding community.
- *Friday Practice Program*. The Friday Practice Program is a program carried out every Friday to train students to do good deeds on Fridays. There are two forms here, namely: 1) Friday practice likes to give *sadaqah* and *infaq*. This is intended to provide and train students' awareness to give alms or donate, SDIT Fastabiqul Khairat requires its students to do charity every Friday. In this education, students are not allowed to ask their parents for money for charity. But students have to set aside their money to practice on Fridays, which have become school teachings, and 2) The practice of Friday's Love of Prophet *Rasulullah Muhammad SAW* through Shalawat. Every Friday, SDIT Fastabiqul Khairat students implement the routine activities of Shalawat Nabi in the school hall. This is considered in addition to increasing love for the prophet Muhammad SAW is also very good for clearing and calming the minds and souls of children before they carry out learning activities.

- *Pildacil* Program. Pildacil program is designated as an extra-curricular activity, Pildacil training program to become a preacher from an early age. This program is expected to educate students to become small preachers and hone students' abilities in the art of Islamic da'wah, and students are also taught to believe in their abilities, especially in shaping the mentality of students.

DISCUSSION

First about the innovation of learning models in integrated Islamic schools. Based on the research findings above, it can be seen that the three SDITs, all of which have the status of private companies, which from the beginning of their establishment set a policy of implementing an integrated education system have stronger learning innovation power through the design of their educational curriculum. This is evidenced by the variety of program names in each SDIT in implementing the innovation of the PAI learning model. Even if we look at it, all the implemented innovation programs lead to efforts to achieve national education standards set by the Indonesian government. The policies set by the foundation management, school principals, and the existence of a curriculum development team at schools also significantly contributed to the birth of ideas and innovations for the PAI learning model. Curriculum as an educational design has a very strategic position in all aspects of educational activities. The results of this study also provide an understanding that schools that have a good understanding of the curriculum as an educational design will be able to design better and more innovative program designs than schools that understand the curriculum to be limited to the fulfillment of educational administration a sich. The preparation of the curriculum of an educational institution will greatly determine the quality of the graduates produced and increase public interest in the institution. As chair, the three SDITs are very popular at the beginning of the learning year by the local community to compete for the available quotas. Many students cannot attend the three SDITs because of their limited capacity quotas competitive selection. The cost of education, which is quite expensive, does not reduce public interest in these three schools. This condition proves that the community has an awareness of the importance of the quality of education and the future of children.

Innovation in school curriculum development is highly dependent or influenced by the outlook on life, culture, policies of each educational unit. The three SDITs are considered capable of substantially implementing the Indonesian government's policy on the curriculum. Regulated in Law No. 20 of 2003 concerning the National Education System that curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelines for the implementation of learning activities for achieving certain educational goals that are prepared internally by each school as an educational unit. Jiang's et.al (2020) research results also show that curriculum innovation will occur if it has strong support from school institution policies and organizational culture. Here, using Brundet and Duncan (2011) opinion requires strong principal leadership in creating a 'ethos for change' for the success of curriculum innovation. the conclusion of Shafa (2020, p. 215) research also supports the findings of this study, that schools that can build local-based curriculum innovations

will have good pedagogical implications for students. These findings are also mutually reinforcing with the results of research on the importance of developing leadership competence skills in educational institutions (Roha Mohamed Jais, Yahaya, & K Ghani, 2021). The problem now is why this condition cannot be applied by many other schools, especially in state schools under the government's direct auspices of government? This can be used as material for further research. It is also an evaluation for the Indonesian government to establish policies to improve the quality of education, especially at the leadership management capabilities of school principals, school committees, teachers, and other education personnel to provide effective and innovative school education services. Thus, the community will get quality education services. Here, we assess that the three SDITs with the status of private schools are more independent and flexible in carrying out innovation processes. Although the government's learning innovation policy has been aimed at all schools, they carry out in-service training for teachers more intensively, continuing professional support is more adequate. Bunyi (2013) research shows that effective curriculum innovation is not easy. requires greater participation in curriculum decision-making, patience in training teachers at various levels of the curriculum implementation process. Having a well-functioning curriculum development team is also a testament to their enormous resources. Meanwhile, state schools are more dependent on programs organized by the government with a limited number of programs and teacher involvement.

The existence of a curriculum development team is well aware of its role and function by these schools. through it, teachers gain insight from the reform literature that supports teacher collaboration in teams as a useful tool for education reform. In many studies, the professional learning community is an important element in achieving the desired sustainable school reform (Hord, 2004; Liberman & Miller, 2004). Adam Handelzalts (2019, p. 159) also argues that schools with innovation goals need to organize teacher collaboration and are expected to have an impact on exercises that will benefit learning. Through collaborative teams, teachers can equate curriculum experience in their collaboration to achieve effective collaboration that affects student achievement. Teachers' participation in the process of developing and implementing curricular products in practice can also benefit teachers' learning when designing their future practice. With the facilitation of the teacher development program provided by the management, making their teachers become participatory teachers. It is important to make teachers oriented towards learning objectives according to their goal orientation. they will become learning teachers, define themselves as student-centered and 'being a student forever', engage in continuous learning, and are happy and satisfied to have new experiences and be with students as a result of learning (Yıldızlı, 2021, p. 22).

Second, regarding the innovation of religious education learning models in Integrated Islamic schools. Learning is a unified system of interrelated components covering objectives/competencies, materials, methods, and evaluations, including objectives/competencies, materials, methods, and evaluations. At the same time, PAI, as a religious subject, is intended to develop students' spiritual potential and shape them into human beings who believe in and fear God Almighty and have noble character.

Noble moral values encompass ethics, character, and morals as the embodiment of religious education. Increasing spiritual potential includes introducing, understanding, and inculcation of religious values and the practice of these values in individual or collective social life. The importance of PAI role as a subject in this school, teachers' professional and pedagogical competencies are demanded to be better. That PAI learning is not just the delivery of learning material based on PAI textbooks but must include internalizing values, appreciation, awareness, and religious teachings. This is in line with the results of the study Muchtarom, Budimansyah, and Suryadi (2016) that the application of integrated education has a strong impact on the formation of a more complete student personality.

The competencies shown by PAI teachers at this private Islamic school have good professional and educational competencies. It is evidenced by its ability to carry out many innovative PAI learning models and many curricular and co-curricular enrichment programs inseparable from its role. Programs such as learning the Qur'an, hadith, and daily Islamic practices at the three SDITs show that the competence of PAI teachers has a comprehensive awareness that learning the Qur'an, hadith, and other Islamic practices are not limited to reading and writing skills. Rather, it is maximized by memorizing and getting used to it. These advantages can encourage students to appreciate and practice the content better and always act under Islamic teachings. The *Tadabbur Alam* program or *Penanaman Akidah Pagi (PAP)* program, *Dering Subuh* program at SDIT Bunga Bangsa, *Mukhoyyam Kids* at SDIT Cordova, and the Social Care and Practice Friday program at SDIT Fastabiqul Khairat also showed that PAI teachers at the three schools could articulate PAI material beyond mere understand becomes habituation and do. It even connects in the life of the students' environment. It also shows that the role of PAI teachers at the school is under the expectations of the religious education standards set by the Indonesian government. This is an implementation of the character education model through routine habituation as well as a thematic interconnection integration model between curricular and co-curricular programs (Muthohar, 2021, p. 1).

The practice of PAI learning innovations like this should inspire other PAI teachers who are still often found in conventional schools that are still oriented to the teacher-based learning model and are limited to the delivery of textbook text materials. It is necessary to strengthen the competence of PAI teachers continuously. The government is also expected to encourage stronger PAI learning practices and stronger PAI teacher competencies through many policies and real programs that are directly related to teacher competence and are more massive. Universities, especially the Faculty of Tarbiyah and Teacher Training, both in the PAI study program and other related study programs, are also expected to strengthen the competence of their graduates so that prospective PAI teachers can be more professional. From this discussion, further research can be carried out in various perspectives and fields related to the professionalism of PAI teachers, curriculum design for PAI study programs and graduate competencies related to PAI teachers, and many others. *Third,* about patterns and strategies for innovation in religious learning in Integrated Islamic schools. The innovation of the PAI Learning Model in the three Integrated Islamic schools) through the description of the findings above have many patterns of strategic innovation, including 1) Expanding lesson hours; 2) Expanding the content

of the Learning program; 3) expanding the variety of learning strategies; 4) contextualizing the learning content; 5) expanding the partnership network; 6) maximize the learning environment, and 7) maximize the role of habituation and monitoring of learning. It is possible to find patterns of innovation towards this kind of learning model in other schools with good quality management. For this reason, more studies can be done about innovations in learning models. Not only limited to PAI studies, but also other subjects. Further studies are highly recommended to enrich the development of learning model theory in various study points of view.

CONCLUSION

The results of our research conclude that innovation in learning in every subject in school will determine the quality of learning achievement. Learning achievement will determine the quality of education. A good school will ensure its progress through strengthening its internal quality management and building its quality culture. Determination of policies, vision, and mission of the institution, programs, strategies, and techniques applied to determine an educational innovation will be effective. Related to this research, it can be understood that religion can be a value that is used to build a school's quality identity. Innovative and quality religious learning will encourage increased public interest in schools. Integrated religious education, which includes a complete unity of understanding, attitudes, and actions based on the values of religious substance, will make graduates' competencies more qualified and have comprehensive personalities. The models, programs, and innovation strategies implemented by the three schools in this study can replicate, modify, and disseminate practical experience in strengthening the quality of education both in Indonesia and other countries in the world.

REFERENCES

Baranskaitė, E., & Labanauskaitė, D. (2021). The Concept of Innovation in the Approach to Novelty, Value Creating, Interaction Processes and Social Progress. *Regional Formation and Development Studies*, 50–58. https://doi.org/10.15181/rfds.v31i2.2097

Blândul, V. C. (2015). Inovation in Education – Fundamental Request of Knowledge Society. *Procedia - Social and Behavioral Sciences*, *180*(November 2014), 484–488. https://doi.org/10.1016/j.sbspro.2015.02.148

Bogdan and Biklen. (1998). *Qualitatif Research for Education: An Introduction to Theory and Methods*. Boston: Aliyn and Bacon. Inc.

Brundrett, M., & Duncan, D. (2011). Leading curriculum innovation in primary schools. *Management in Education*, *25*(3). https://doi.org/10.1177/0892020610387957

Bunyi, G. W. (2013). The quest for quality education: The case of curriculum innovations in Kenya. *European Journal of Training and Development*, Vol. 37. https://doi.org/10.1108/EJTD-01-2013-0008

Chanifah, N. (2020). Innovation of Integrative-Interconnective Islamiuc Education Based on Direct Experience in Universitas Brawijaya Malang. *International Journal of Educational Management and Innovation*, *1*(3), 251. https://doi.org/10.12928/ijemi.v1i3.2593

Collins, P., & Fahy, F. (2010). *Culture and Creativity: The case study from the West of Ireland*. (October). Retrieved from https://aran.library.nuigalway.ie/bitstream/handle/10379/2483/CISCWP31.pdf?sequence=1&isAllowed=y

Collins, S., & Ting, H. (2017). Integrated School-Based Teacher Education: From Apprenticeship to a Complex Learning System. *Complicity: An International Journal of Complexity and Education*, *14*(1). https://doi.org/10.29173/cmplct28838

Crow, L. D., & Crow, A. (1956). *Human Development and Learning*. New York: American Book Company.

Denzin, N. K. (2009). *The Research Act A Theoretical Introduction to Sociological Methods*. Routledge.

Dewey, J. (2004). *Experience and Education; Pendidikan berbasis pengalaman* (Hani'ah, Ed.). Jakarta: Teraju.

Gilleard, C. J. (1989). The achieving society revisited: A further analysis of the relation between national economic growth and need achievement. *Journal of Economic Psychology*, *10*(1), 21–34. https://doi.org/10.1016/0167-4870(89)90055-X

Handelzalts, A. (2019). *Collaborative Curriculum Design for Sustainable Innovation and Teacher Learning* (N. P. R. Pieters, Jules, Joke Voogt, Ed.). Cham: Springer International Publishing. https://doi.org/10.1007/978-3-030-20062-6_3

Hord, S. M. (2004). *Learning together, leading together. Changing schools through professional learning communities*. New York: Teachers College Press.

Huberman, & Miles. (1984). *Qualitative Data Analysis*. Berverly Hills California: Sage Publication Inc.

Jiang, A. L., Zhang, L. J., May, S., & Qin, L. T. (2020). Understanding novice teachers' perceived challenges and needs as a prerequisite for English curriculum innovation. *Language, Culture and Curriculum*, *33*(1). https://doi.org/10.1080/07908318.2018.1518452

Johannessen, J. A., Olsen, B., & Olaisen, J. (1999). Aspects of innovation theory based on knowledge-management. *International Journal of Information Management*, *19*(2), 121–139. https://doi.org/10.1016/S0268-4012(99)00004-3

Kartono, K. (1990). *Pengantar Metodologi Riset Sosial*. Bandung: Mandar Maju. Retrieved from https://opac.perpusnas.go.id/uploaded_files/sampul_koleksi/original/Monograf/256484.jpg

Liberman, A., & Miller, L. (2004). *Teacher leadership* (San Fransisco, Ed.). Jossey-Bass. Retrieved from https://www.researchgate.net/publication/233435707_Teachers_as_Leaders

Maine, E., Lubik, S., & Garnsey, E. (2012). Process-based vs. product-based innovation: Value creation by nanotech ventures. *Technovation*, *32*(3–4), 179–192. https://doi.org/10.1016/j.technovation.2011.10.003

Makmun, A. S. (2003). *Psikologi Pendidikan*. Bandung: Rosda Karya Remaja.

McQuail, D. (2008). *Teori Komunikasi suatu pengantar*. Jakarta: Erlangga.

Ministry of education and culture of the Republic of Indonesia. (2020). *Kamus Besar Bahasa Indonesia*. Retrieved from https://kbbi.kemdikbud.go.id/

Ministry of Education and Culture of the Republic of Indonesia. (2016). *Content standards for primary and secondary education*. Indonesia. Retrieved from https://bsnp-indonesia.org/salinan-permendikbud-nomor-21-tahun-2016-3/

Moeliono, A. M. (1993). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.

Moloeng, L. J. (1993). *Metode Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.

Muchtarom, M., Budimansyah, D., & Suryadi, A. (2016). The implementation of integrated education to develop the intact personality of students. *New Educational Review*, *43*(1), 147–156. https://doi.org/10.15804/tner.2016.43.1.12

Muhadjir, N. (2000). *Metodologi Penelitian Kualitatif*. Yogyakarta: Rake Sarasin.

Mulyana, D. (2006). *Metodologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya*. Bandung: Remaja Rosdakarya.

Muthohar, A. (2021). *Implementation and Development Models of Character Education in School*. *8*(2), 69–82. https://doi.org/https://doi.org/10.21093/twt.v8i2.3236

Nada, N., & Ali, Z. (2015). Service value creation capability model to assess the service innovation capability in SMEs. *Procedia CIRP*, *30*, 390–395. https://doi.org/10.1016/j.procir.2015.02.218

Nasir, R. (2005). *Mencari Tipologi Format Pendidikan Ideal.Mencari Tipologi Format Pendidikan Ideal*. Jogyajarta: Pustaka Pelajar.

Norazmi, M. B. N., Zaid, M. B. M., & Rasid, A. Bi. A. R. (2020). Relationship between headmasters' leadership, task load on special education integration programme teachers' job satisfaction. *Universal Journal of Educational Research*, *8*(8). https://doi.org/10.13189/ujer.2020.080813

Nur, M., & Wikandari, P. R. (1999). *Pendekatan-pendekatan Kontruktivis dalam Pembelajaran*. Surabaya: University Press.

Othman, A., Hussien, S., Ahmad, I. S., Rasyid, A. A., & Badris, M. (2017). Islamic integrated education system model in the Malay archipelago: Implications for educational leadership. *Intellectual Discourse*, *25*(1).

Regulation of the Government of the Republic of Indonesia. *Nomor 55 Tahun 2007 tentang Pendidikan Agama dan Pendidikan Keagamaan*. , (2007).

Regulation of the Government of the Republic of Indonesia. *National Education Standards*. , (2021).

Roha Mohamed Jais, I., Yahaya, N., & K Ghani, E. (2021). Talent Management in Higher Education Institutions: Developing Leadership Competencies. *Journal of Education and E-Learning Research*, *8*(1), 8–15. https://doi.org/10.20448/journal.509.2021.81.8.15

Sanjaya, W. (2008). *Strategi Pembelajaran; Berorientasi Standar Proses Pendidikan*. Jakarta: Kencana Prenada Media Group.

Santoso, M. A. F., Thoyibi, M., & Aly, A. (2019). Integration of education: The case study of islamic elementary schools in surakarta, Indonesia. *Humanities and Social Sciences Reviews*, *7*(4). https://doi.org/10.18510/hssr.2019.74143

Shafa, Basri, M., Abduh, A., & Patak, A. A. (2020). Multicultural Education-Based Instruction in Teaching English for Indonesian Islamic Higher Education. *Asian EFL Journal*, *27*(3.2), 202–218. Retrieved from https://www.asian-efl-journal.com/tag/volume-27-issue-3-2-june-2020/

Singarimbun, M. (1995). *Metode Penelitian Survei*. Jakarta: LP3ES.

Sofanudin, A. (2019). *Curriculum Tupology of Islamic Relegion Education in Integrated Islamic School (SIT)*. *17*(1). https://doi.org/10.32729/edukasi.v17i1.563

Sugiyono. (2006). *Metode Penelitian R and D*. Bandung: Alfabeta.

Yıldızlı, H. (2021). A case study on goal orientations for teaching. *Journal on Efficiency and Responsibility in Education and Science*, *14*(1), 9–27. https://doi.org/10.7160/ERIESJ.2021.140102

Zamroni, Z. (2019). Innovation of Learning Management in Madrasah Level. *Dinamika Ilmu*, *19*(2), 337–349. https://doi.org/http://doi.org/10.21093/di.v19i2.1717

Zide, L., & Mokhele, M. L. (2018). Enlisting on Teacher Profesional Development: Reflections of Teachers Experiences. *E-Bangi*, *15*(4). Retrieved from https://ejournal.ukm.my/ebangi/article/view/28033

****