

School Program Innovation in Boosting Student Moral Values and Achievement

*Putri Balqis Azizah¹, Mohammad Zakki Azani²

^{1,2}Universitas Muhammadiyah Surakarta, Jl. A. Yani, Kartasura,
Central Java, Indonesia

*muhsal27499@gmail.com

Abstract: *This study aims to explore the teacher's role in instilling students' moral values at SMA MTA Surakarta, school programs at SMA MTA Surakarta, which include intracurricular and extracurricular programs, and school program innovations to improve morale, values and achievement. This study uses phenomenological research with qualitative data analysis techniques. Data collection techniques include observation and interviews. Data analysis techniques used descriptive analysis in transcription, coding, categorization, description and interpretation. The study results show that teachers play a role in inculcating students' moral values. Furthermore, various school programs at SMA MTA Surakarta support students' potential, and there are school program innovations that aim to improve the quality of waste and schools. Apart from that, teacher inconsistencies were found in one of the program innovation schools, which became an obstacle for teachers and students because they were considered inefficient in teaching and learning activities.*

Keywords: *Learning Innovation, School Program, Moral Values, Achievement Value.*

Introduction

According to Al-Ghazali in (Abidin, 2019), traits embedded in the soul or qualities that motivate oneself to behave spontaneously are referred to as moral values. Humans are the most ideal entities created by Allah, as they are given reasons and are born with a pure nature, which helps them interact with others. According to the Prophet's teachings, a role model for Muslims, humans with noble character will understand their rights and obligations towards God, themselves, other human beings, and their environment. Prophet Saw has become the light for his people to create a safe, peaceful, and harmonious life and environment (Akilah, 2019). Rights and obligations must be

practised with full responsibility to create harmony and justice; therefore, inequality can be avoided. As Allah has said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهََ الْآخِرَ
وَذَكَرَ اللَّهََ كَثِيرًا

"Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often." (QS. Al-Ahzab: 21).

Moral values are often associated with character; thus, to create noble generations, character education is required. Character education is subordinate to the noble character (Pawitasari et al., 2015). Character education is increasingly developed when children are admitted to the school because the teacher will educate continuously so that children or students can behave and act accordingly to their personality values.

The government's effort in educational settings is to improve the quality of human resources through character-based education. The main influence of character-based education is to accomplish the ideals of the Indonesian nation as stated in the 1945 Constitution and Pancasila (T. Rahman & Wassalwa, 2019).

Indonesia's educational goal is to teach the nation's life through strengthening rationality and having noble character (morality and integrity). This is confirmed in Indonesian Law No. 17 of 2007 on the National Long-Term Development Plan, abbreviated as RPJPN 2005-2014, namely, "Education based on Pancasila moral is the foundation for achieving the national development vision, i.e. the realization of a noble, moral, ethical, cultured, and civilized national character" (UU RI, 2007).

Character building for the nation's generation is the top priority program for national development, RPJPN, and Law on National Education System after this, abbreviated as UUSPN, prescribe a strong basis for implementing national cultural and character education on an operational basis. Not only does character education teach students to distinguish between a sense of right and wrong, but also it instils virtue into their behaviour, allowing them to act in a way that is harmonious with the personality traits they have learned. Thus, it can be argued that excellent habits are the basis for a good personality.

The input and output of students of noble character and achievements are a manifestation of quality education; therefore, the

Indonesian government always innovates in education. Innovation in educational settings is an essential challenge for the national education system (Ikhwan et al., 2019). Through such innovation, efforts are made to change the curriculum, learning process, learning environment, teacher professionalism, management and administration of education collectively, and its relationship with educational policy (Mukhtar & Anwar, 2023);(Makasihi et al., 2021);(Purnomo & Herwin, 2020).

The said transformation in education occurs within the framework of the prevailing educational infrastructure. An instance is the education system implemented in schools, consisting of a curriculum, a well-organized government, and learning resource centres (Anwar, 2023). Moreover, learning system innovation is more critical because teachers are those who educate pupils in the class. Learning success is the teacher's goal. The "educational innovation" phrase is defined as "an idea, item, or procedure that is regarded or observed as a novel for a person or group of people (society) and is used to achieve educational goals or solve problems" (Rusdiana, 2014).

Improving education standards and capacity, particularly the capacities of resources, funding, buildings, and infrastructure, including administrative structures and procedures, is the objective of educational innovation (Susetyo et al., 2022). Therefore, to accomplish all the goals mentioned earlier, the system should be upgraded to attain the intended results and targets; it is necessary to break down the planning objectives so that the discrepancies between the pre-and post-innovation phases can be measured and observed (Said et al., 2018). A new approach to solving problems in education is a renewal of the milieu. Communication and technology development positively impact progress in other fields, including education.

In Al-Zarnuji's point of view in Subahri's excerpt, learning is legally mandatory, and the conveyance of good moral learning material is imperative. This is to understand the heart's propensity towards righteous or corrupt deeds. For example, it is compulsory to recognize the core of trust, blessing, piety, and so on. From the Islamic perspective, morals serve as a measure to judge whether one is good or bad (A. Rahman, 2016);(Prasetyani & Az-Zafi, 2021);(Chaer et al., 2021).

As a result, effective teaching practices are required to fulfil the criteria of twenty-first-century learning, in particular: 1) Instruction should be student-centred, in which the teacher only functions as a facilitator, and students will be actively involved in the learning; 2)

Education should be collaborative, in which students are taught to work with peers. In group projects with their peers, students are trained to be able to appreciate the strengths and prowess of others so that they can take roles according to their abilities appropriately; 3) Learning should be contextualized, which implies connecting lessons in class with real practice for students to apply what they learn in daily life; 4) Schools should be integrated with the community, which denotes facilitating student involvement in the local community to overcome students' attitudes in the environment (Syahputra, 2018).

Based on observations and interviews conducted, researchers obtained that teachers played a significant role in the school as facilitators in many school programs, including intracurricular and extracurricular activities and in-school program innovations at MTA Senior High School Surakarta to improve student moral values and achievement.

Method

This study uses phenomenological research with qualitative data analysis techniques (in the form of words and statements or explanations). In qualitative research, the construction process requires gathering information from informants who have been instructed, detailed, and scientifically instructed in detail. Data collection techniques include observation and interviews (Ikhwan, 2021). Other methods, such as participatory observation, document search, etc, can obtain complete data. In phenomenological research, the proper data analysis technique is Descriptive Analysis in the form of Data Transcription, Coding, Categorization, Description and Interpretation (Rizal et al., 2022). Case and case descriptions tell the story of a person and an organization's program. Case histories can be narrated in chronological, thematic, or bidirectional order. The research was conducted at SMA MTA Surakarta for two months. The instrument used in this study was an interview sheet submitted to the Principal or Deputy Principal to collect valid data (Pahleviannur, 2022).

Result and Discussion

Interviews were conducted by researchers with informants at MTA Senior High School Surakarta to gather data on a) teachers' role in cultivating student moral values at MTA Senior High School

Surakarta; b) school programs at MTA Senior High School Surakarta, which consist of intracurricular and extracurricular programs; and c) school program innovations at MTA Senior High School Surakarta to improve student moral values and achievement.

The Role of the Teacher in Instilling Student Moral Values at MTA Senior High School Surakarta

Researchers obtained that the teachers had a role as a facilitator for students. This is inseparable from the rules of the institution so that teachers are jointly committed to carrying out their respective roles.

"The first is rules; the rules already exist. This school separates male and female students in dormitories, classes, and activities, even in the student council committee. There is adeptness among them. If some events or activities require collaboration, such as blood donation activities, teachers will facilitate them. The teachers act as student facilitators so that there is no direct contact, but they can still communicate. The teachers will provide message notes, so they can be delivered if there are important matters among students related to common interest" (Arianto, 2023).

The institution also suggested all subject teachers include religious values when teaching in class so they would gain more than general knowledge.

"In learning, male and female teachers have been assigned by the foundation to incorporate religious values in the delivery of learning materials so that students gain general and religious knowledge simultaneously. For example, in math, physics, and chemistry, teachers can now not convey religious values directly but at the end of learning or in the middle of activities. Perhaps in Islamic education subjects, the teacher can directly convey religious values in life." (Arianto, 2023).

The informant's explanation supports that teachers play a significant role in the interaction between male and female students. They were prohibited from interacting directly to prevent promiscuity and *ikhhtilat* (mingling between women and unrelated men) because MTA Senior High School Surakarta focuses on creating students who are noble, knowledgeable, and accomplished. Moreover, every subject teacher should have possessed the knowledge and religious knowledge as well and carried out teaching responsibilities optimally. They also must have incorporated religious values implicitly or explicitly. During

class activities, students were reminded and expected to display religious values. Religious values are obedient attitudes and behaviours in performing the teachings they adhere to, as stated in character values based on the formulation of the Ministry of National Education.

In addition to inserting religious values during the learning process, teachers were also allowed to reprimand students who violated school rules and regulations. Learning does not only refer to books but also to events surrounding them. Despite MTA Senior High School Surakarta being a boarding school, some students may break the rules.

"Now, in terms of discipline. If there are students who violate rules, they must be seriously reprimanded. This is done by gently reminding them or ordering them to visit the counselling office to solve their affairs regarding this issue." (Arianto, 2023).

The teacher's action in reprimanding students is to create discipline and responsible character in students so that when they are outside or inside the school environment, they will carry out rules and norms very well.

School Program at MTA Senior High School Surakarta

School programs at MTA Senior High School Surakarta are grouped into intracurricular and extracurricular programs. The intracurricular program encompasses all teaching and learning activities according to the schedule, carried out in class, and following a predetermined time allotted. The intracurricular activity fosters students' abilities in the academic field, as an example of intracurricular activities for the first grade of MTA Senior High School Surakarta.

Table 1. Allocation of Study Time

No	Subject	Weekly Allocation of Study Time
1.	Islam Education and Ethics	2
2.	Pancasila and Civic Education	2
3.	Indonesian Language	3
4.	Mathematics	3
5.	Natural Science (Physics, Biology, Chemistry)	6
6.	Social Science (Economy, Sociology, History, Geography)	8
7.	Indonesian Studies	2

8.	Physical Education	2
9.	Informatics	2
10.	Cultural Science	2
11.	Javanese Language	2

Merdeka Belajar (freedom to learn) curriculum has been implemented in first grade in the 2022/2023 academic year. Meanwhile, second and third grades are still using the 2013 curriculum. The *Merdeka Belajar* curriculum has a load program for implementing Pancasila student profiles so that students will interact with their surroundings. This activity is included in intraschool subjects and programs. The informant confirmed this.

"There are five Pancasila points broken down into projects. Our projects are in direct contact with the environment. We invite speakers from an agency after their visits, and then we visit the agency in return. We have done this several times, for example, at the Foundation for Development of Disabled Children (abbreviated as YPAC) in Solo and at the Development of Medicinal Plants and Traditional Medicines in Tawangmangu. This is expected as a series to form students' moral values. As much as possible, when there are activities outside, we still associate them with moral development." (Arianto, 2023).

For teachers, every activity programmed by the school is an opportunity to grow students' moral values. Based on interviews, there were activities outside the classroom, such as implementing the Pancasila student profiles by utilizing learning methods outside the classroom, named the outing class learning method. The objects selected for learning are settings that can build students' enthusiasm for learning. This tour class involves students directly in carrying out loving environment/caring environment activities (Husamah, 2013). Therefore, students will have experiences that influence them to care about the environment around them. The object selected for outing class learning must be more representative than learning in the class (Rosyid & Yumnah, 2019). The Foundation for the Development of Disabled Children and Development of Medicinal Plants and Traditional Medicines are objects that can foster a sense of social concern, environmental concern, and a sense of responsibility. This corresponds with the character values in the Ministry of National Education.

School programs in extracurricular activities include *tahfidzul Qur'an* (memorization), *pencak silat* (Indonesian martial arts), places of worship, taekwondo, Gema (journalism), and National Science

Olympiad (NSO) team coaching. The school facilitates potential students as long as they follow the school's vision and mission. As a result, many students have been delegates to take part in academic and non-academic competitions.

"Indeed, the school eagerly facilitates students with the potential to join in competitions. During the competition, fields are in favour of the school's vision and mission. So, we do not directly participate in any competition. For example, we do not participate in band competitions. However, we participate in many sports competitions, including *pencak silat*, taekwondo, and karate. We win in these types of sports. So, this year we won the announcer competition. For the academic competition, there was maple mathematics, followed by individuals online, and MTA Senior High School Surakarta won a bronze medal from Thailand. Last year we won the national competition in Biology and informatics this year." (Arianto, 2023).

School Program Innovation at MTA Senior High School Surakarta

Based on the interview with the informant, obtains that MTA Senior High School Surakarta had innovated in school programs. The informant asserted that schools provided many programs to achieve the school's vision and mission, improve students' abilities, grow charity, and excel in their respective fields.

The vision of MTA Senior High School Surakarta is to create an Islamic generation who are noble, knowledgeable, and accomplished. Following the vision, students are expected to have a noble character according to the Islamic way, have useful knowledge for themselves and all mankind as a manifestation of *rahmatan lil 'alamin* (blessing for the universe), and have excellence in academic and non-academic fields, at national and international levels. Meanwhile, to achieve the vision, the school's mission determines strategic steps, namely equipping students with the correct understanding of Islam following the guidance of Allah and His Messenger so that they have a noble character, guiding students to be able to respond to various natural and social phenomena and to solve them scientifically, and equipping students with science and technology so that they can recognize their potential to improve excellent performance.

The *tahsin* (beautification of reading Quran) program at MTA Senior High School Surakarta was conducted by reading Quran/*qiro'ah* for ten minutes before learning activities. Each class performed this routine together under the guidance of their respective

tahsin teachers. After the *qiro'ah*, the *tahsin* teacher emphasized the Quran recitation and how to read it correctly (Ftiriani & Hayati, 2020). Claim that the *tahsin* program significantly improves their ability to read the Quran according to the guidelines for surah tajwid (rules in pronouncing) and *makharijul* (placement of *hijaiyah*). This is in line with the findings of (Darwin, 2018) that Quran learning outcomes are strongly influenced by mastery of *tahsin*. On the other hand, (Khoiruddin & Kustiani, 2020) suggest that in order to be able to continue *tahfidz* activities, children must prepare themselves to learn and master *tahsin* (Bustomi & Laeli, 2021).

"The morning before learning activities start with *qiro'ah*. This is scheduled daily for 10 minutes and applies to all classes. Then when the exam occurs as now, it will be guided by the *tahsin tahfidz* teacher for *qiro'ah*. For *tahsin* class, the teacher will emphasize reading techniques, for example, prolonged or shortened and *makharijul*." (Arianto, 2023).

Tahfidz Al-Quran or Quran memorization is a very noble and commendable deed because those who memorize the Quran are *ahlullah* (people of Allah) on earth. Therefore, it is not trivial to memorize Quran, and a special method is required when doing it (Wahid, 2013). For the *tahfidz* program, MTA Senior High School Surakarta applied a grouping system based on each student's level of memorization. In 2022, there was only one special *tahfidz* class. This class was called the superior class, where most students have memorized more than three juz and are in the Mathematic and Natural Science (hereinafter abbreviated as MIPA) class. The school's innovation in 2023 is the grouping of *tahsin* and *tahfidz* classes which have been implemented since first grade and are divided into three classes, namely special class (formerly called the superior class because it is a group of students who memorize most of juz and are targeted to memorize at least three juz after graduation), intensive group (students are targeted to memorize at least two juz after graduation), and regular class (students, in general, attend it, students are targeted to memorize at least one juz after graduation). Thus, all students are assigned *tahfidz* learning.

"For school program innovation, there is a *tahfidz* grouping. There used to be a superior program, which has been changed to a special one. Since first grade, they have been grouped based on each student's interpretations. There are three *tahfidz* classes, namely special, intensive, and regular programs. All students indeed follow the regular program. Then, they select those who

participate in the intensive program and then narrow it down to a special program. If the special program for this year is still based on class, then it is grouped into classes. If the third grade has graduated, the second grade is divided into Grade 2 MIPA 3 and Grade 1 MIPA 5." (Arianto, 2023).

The *tahfidz tahsin* class is not classified as a subject but is a school intracurricular program. The school sets minimum targets for students; however, in practice, some students are able to achieve the targets, and others are not. This is due to the different backgrounds and abilities of students. Two inhibiting factors affect whether the target of memorization is achieved or otherwise; 1) the student's side and 2) the teacher's side. From the student side, students are less motivated to memorize Quran. Thus, if students have high motivation, they will achieve the targets set by the school and vice versa. To answer the question, it takes a strong sense of optimism. In general, self-confidence is equivalent to self-efficacy (Aulia et al., 2022).

Self-efficacy has a significant influence on the quality of student learning because confident students can easily solve problems. They will have confidence in their skills. On the other hand, students with low self-efficacy often focus on negative aspects, making it difficult for them to complete challenges (Banas, 2014). From the teacher's perspective, the comparison between supporting teachers and students is unlike, namely 1:20. This implies that one teacher is for twenty students, causing the intensity of face-to-face meetings and memorization between teachers and students is not extensive because students are queuing for their turn to check their memorization. This program aims to equip students to memorize Quran so that students gain not only general knowledge but also religion.

"For *tahsin* and *tahfidz*, it is expected that students can achieve the targets required according to their class group, but some do not achieve it. The problem is that most students do not have good motivation. If students have motivation and enthusiasm, they will accomplish the target faster. From the supervising teachers' end, the number of teachers is limited, hence the ratio between teacher and student is 1:20. So, the intensity for every student and teacher interaction for memorization check is rather short" (Arianto, 2023).

Additionally, an innovation in the school program related to *tahfidz* is that at the end of each semester, there is a *tasmi'* activity, which is listening actively to others' memorization without opening Quran.

"There are other program innovations related to *tahfidz*; at the end of each semester, we have a program for *tasmi'* Quran, which means those who already have the most memorization will listen to their peers. Usually, it is carried out during the post-exam period, in class meetings, and is attended by third-grade students." (Arianto, 2023).

For innovative school programs related to religion, the school has a routine recitation schedule that students must attend every Friday and is attended by all boarding and non-boarding students, as well as Sunday morning recitations which are attended only by boarding students to increase religious senses.

The next program innovation at the school is SISF (SMAMTAKA Islamic Science Festival). SISF is classified in the school program held by Student Council once a year. The Vice Principal revealed that SISF is the most distinctive program from MTA Senior High School Surakarta because its implementation involves many parties. This activity involves external parties, i.e., close junior high schools, since SISF is an activity with many competitions such as memorizing competitions, recitation, storytelling, calligraphy, and science. The enthusiasm of the surrounding junior high schools in SIFS activities has prompted students to collaborate and coordinate reciprocally so that activities can be carried out properly. This program aims to add to students' experience in coordinating a large activity and socializing with the other school communities.

"The biggest and distinctive program is SIFS (SMAMTAKA'S Islamic Science Festival) because it involves many parties. SIFS is the biggest event, and other activities are only regular. The parties involved are local junior high schools and many of them participate because several teams will delegate each school according to the category. This event requires long preparation and tremendous energy; therefore, this event is only held once a year in every odd semester." (Arianto, 2023).

This program aims to increase student experience in coordinating an activity, train a sense of mutual help, and motivate students to hold useful social events in the surrounding community.

MTA Senior High School Surakarta also presents a boarding program for male and female students. This was revealed to the informant that this program is a form of school innovation. According to school regulations, the distance from the student's residence to school is a) if the distance from house to school is more than 10 KM,

students are required to be admitted to boarding, and b) if the distance from house to school is less than 10 KM and live with their parents, they are allowed to live outside the boarding under special permission from the counselling office.

"The MTA Institution boarding program is an innovation in the academic curriculum, starting from the academic year 1987/1988, on 5 May 1987, and with a derivative decree, MTA Senior High School Surakarta began accepting new students. In 2008, it received MTA Senior High School accreditation for its boarding facilities, thus earning it the title of *Pondok Pesantren* (Boarding School)." (Arianto, 2023).

This justification led to the conclusion that the boarding program at MTA Senior High School Surakarta was initiated in 2008, based on Decree No. 662/I.03/I.87, signed by Drs. Poeger, Head of the Regional Office of Education and Culture Council of Central Java Province, on 5 May 1987. MTA Senior High School Surakarta received the establishment based on Institution Decree No. 03.002/SK/VI/2008 on 20 June 2008 on the Establishment of Islamic Boarding Schools (SMA) in MTA educational environment asserting MTA Senior High School as Islamic Boarding School with dormitory facilities.

Conclusion

Teachers play a very critical role in efforts to increase student moral values. The informant has explained that the institution asked all teachers to deliver knowledge to students earnestly and always place religious knowledge into learning so that students will be stimulated and possess noble morals. Morals are fostered by presenting many school programs that fully support students' potential. School programs at MTA Senior High School Surakarta are grouped into intracurricular and extracurricular activities. The intracurricular program covers all teaching and learning activities in class, and the latest is that first-grade students in 2023 have implemented the Merdeka Belajar curriculum. However, second and third-grade students are still using the 2013 curriculum. Then, there are many extracurricular programs, four of which are the *tahfidz* Al-Qur'an (memorization) class, *pencak silat* (martial arts), Gema (journalism), and NSO team coaching.

Schools also make innovations in school programs to improve student moral values and achievement. For example, the grouping of

tahfidz classes since first grade intended to be more effective, the SMAMTAKA Islamic Science Festival (SIFS) as the biggest event at the school organized once a year, and the establishment of a boarding program since 2008. Moral development carried out regularly inside and outside the classroom proves that the school eagerly anticipates and strives for the input and output of MTA Senior High School Surakarta students in accordance with the school's vision, namely the realization of the Islamic generation who are noble, knowledgeable, and accomplished.

Bibliography

- Abidin, Z. (2019). Pendidikan Karakter Menurut Islam Dalam Perspektif Imam Al Ghsazali. *Jurnal Akademia*, 1(1), 1–20.
- Akilah, M. (2019). Ciri Dan Keistimewaan Akhlak Dalam Islam. *Sulesana*, 13(1), 29–40. <https://doi.org/https://doi.org/10.24252/sulesana.v13i1.9949>
- Anwar, S. (2023). Digital Learning Media in Shape Student Learning Behavior. *Uxscience International Journal of Multidisciplinary Research*, 1(1), 1–11.
- Arianto, Y. (2023). Interview with Vice Principal of Student Affairs at MTA Senior High School Surakarta (8 April 2023, 09.20).
- Aulia, T., Nurcahyono, N. ., & Agustiani, N. (2022). Penerapan Model Pembelajaran Thinking Aloud Pair Problem Solving (TAPPS) Terhadap Kemampuan Pemecahan Masalah Matematis Siswa SMP Ditinjau dari Self-Efficacy. *Jurnal Cendekia: Jurnal Pendidikan Matematika*, 6(3), 2816–2832. <https://doi.org/https://doi.org/10.31004/cendekia.v6i3.1618>
- Banas, J. R. (2014). Impact of Authentic Learning Exercises on Preservice Teachers' Self-Efficacy to Perform Bullying Prevention Tasks. *American Journal of Health Education*, 45(4), 239–248. <https://doi.org/https://eric.ed.gov/?id=EJ1031532>
- Bustomi, M., & Laeli, S. (2021). Pembinaan Program Tahsin Al-Qur'an dalam Meningkatkan Potensi Menghafal Al-Qur'an Anak-Anak di Majelis Ta'lim Nurul Fadhilah. *Jurnal Pengabdian Pada Masyarakat*, 2(2), 170. <https://doi.org/10.30997/ejpm.v2i2.4346>
- Chaer, M. T., Rochmah, E. Y., & Sukatin. (2021). Education Based on Local Wisdom. *JIE: Journal of Islamic Edication*, 6(2), 145–157.

- Darwin. (2018). Pengaruh Penguasaan Ilmu Tajwid Dan Tahsin Terhadap Hasil Belajar Al-Quran (Studi Kasus Pada Siswa Madrasah Aliyah Negeri I Kendari Sulawesi Tenggara). *FIKRATUNA: Jurnal Penelitian Sosial Keagamaan*, 9(1). <https://doi.org/10.33477/fkt.v9i1.685>
- Ftiriani, D. I., & Hayati, F. (2020). Penerapan Metode Tahsin Untuk Meningkatkan Kemampuan Membaca Al-Qur'an Siswa Sekolah Menengah Atas. *Jurnal Pendidikan Islam Indonesia*, 5(1), 15–30.
- Husamah. (2013). Luar Kelas (Outdoor Learning). In *Buku Ajar*. Prestasi Pustaka.
- Ikhwan, A. (2021). *Metode Penelitian Dasar (Menenal Model Penelitian dan Sistematikanya)*. STAI Muhammadiyah Tulungagung.
- Ikhwan, A., Fahriana, A. S., Fahrudin, M. M., & Jaelani, D. I. (2019). Innovation of Islamic Education through the Implementation of Mandatory Program Madrasah Diniyah (Non-Formal Religious Education Institutions) in Formal Institution. *1st International Conference on Life, Innovation, Change and Knowledge (ICLICK 2018)*, 320–323.
- Khoiruddin, H., & Kustiani, A. W. (2020). Manajemen Pembelajaran Tahsin Al- Quran Berbasis Metode Tilawati. *Jurnal Isema : Islamic Educational Management*, 5(1), 55–68. <https://doi.org/https://doi.org/10.15575/isema.v5i1.5546>
- Makasihi, D. D., Luneto, B., & Ota, L. G. (2021). Inovasi-Inovasi Terhadap Pendidikan. *Jurnal Penelitian Ilmu Pendidikan Indonesia*, 6, 10–15.
- Mukhtar, D., & Anwar, S. (2023). Kebijakan Sekolah dalam Menerapkan Pendidikan Akhlak. *JIE (Journal of Islamic Education)*, 8(1), 35–48. <https://doi.org/10.52615/JIE.V8I1.234>
- Pahleviannur, M. R. et al. (2022). Buku Metodologi Penelitian Kualitatif. In *Thesis Commons*. Pradina Pustaka. <https://doi.org/10.31237/osf.io/jhxxw>
- Pawitarsi, E., Mujahidin, E., & Fattah, N. (2015). Pendidikan Karakter Bangsa dalam Perspektif Islam (Studi Kritis terhadap Konsep Pendidikan Karakter Kementerian Pendidikan dan Kebudayaan). *Ta'dibuna*, 4(1), 1–21. <https://doi.org/https://doi.org/10.32832/tadibuna.v4i1.573>
- Prasetyani, Y., & Az-Zafi, A. (2021). Educational Solutions Amid a Moral Pandemic: Case Study at Islamic High School (MAN) 2

- Kudus Boarding School. *Al-Hayat: Journal of Islamic Education*, 5(1), 71–76.
- Purnomo, Y. W., & Herwin. (2020). Educational Innovation in Society 5.0 Era: Challenges and Opportunities. *Proceedings of the 4th International Conference on Current Issues in Education (ICCIE) Yogyakarta, Indonesia, 3 - 4 October 2020*.
- Rahman, A. (2016). Pendidikan Akhlak Menurut Az-Zarnuji dalam Kitab Ta'lim al-Muta'allim. *At Ta'Dib*, 11(1). <https://doi.org/https://doi.org/10.21111/at-tadib.v11i1.647>
- Rahman, T., & Wassalwa, S. M. M. (2019). Implementasi Manajemen Pendidikan Karakter dalam Pembinaan Akhlak Peserta Didik. *Jurnal Pendidikan Islam Indonesia*, 4(1), 1–14. <https://doi.org/10.35316/jpii.v4i1.175>
- Rizal, M., Grave, A. De, Saputra, dani nur, Mardianto, D., Sinthania, D., Hafrida, L., Bano, vidriana O., Susanto, E. E., Mahardhani, A. J., Amruddin, Alam, M. D. S., Lisya, M., & Ahyar, D. B. (2022). Metodologi Penelitian Kualitatif. In *Angewandte Chemie International Edition*, 6(11).
- Rosyid, M. Z., & Yumnah, S. (2019). *Outdoor Learning Belajar di Luar Kelas*. CV Literasi Nusantara Abadi.
- Rusdiana, H. . (2014). *Konsep Inovasi Pendidikan*. Pustaka Setia.
- Said, M. M. T., Umachandran, K., & Don, A. G. (2018). Innovation in Islamic education. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 2(2), 117–128.
- Susetyo, B., Soetantyo, S. P., Sayuti, M., & Nur, D. (2022). The Innovation and the Transformation of Indonesian Schools Accreditation Management System. *Indonesian Journal on Learning and Advanced Education (IJOLAE)*, 4(2), 128–139. <https://doi.org/10.23917/ijolae.v4i2.17113>
- Syahputra, E. (2018). Pembelajaran abad 21 dan penerapannya di Indonesia. *Seminar Nasional Sains Teknologi Humaniora Dan Pendidikan (QSinastekmapan)*, 1279–1280.
- UU RI. (2007). *Rencana Pembangunan Jangka Panjang Nasional*.
- Wahid, W. A. (2013). *Cara Cepat Bisa Menghafal Al-Qur'an*. DIVA press.