

Islamic Religious Education Learning Innovation at the MTsN Model Banda Aceh and the MTsN Model Gandapura Bireuen

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ABSTRACT

This study aims to determine the elements of learning innovation, differences and similarities, as well as candidates for Islamic religious education learning innovations in two Model MTsN of Aceh province. This research method uses a qualitative approach. Data collection techniques include in-depth interviews, observation, and documentation. The data was then analyzed by descriptive analysis consisting of data reduction, data presentation, and drawing conclusions. The results showed that: 1) The innovation of Islamic religious education learning at the two MTsN models was carried out through the enrichment of the Islamic religious education curriculum, which included sharpening, remedial, and coaching programs. At MTsN Model Aceh, learning innovation also includes a variety of methods, from monotonous to varied, and from lectures to discussions, exercises, assignments, homework and presentations. The innovation of Islamic religious education learning media in the Aceh MTsN Model also varies from manuals to digital media, from worksheets to e-learning media, and from classrooms to laboratories. Furthermore, the learning evaluation innovation in the Aceh MTsN Model consists of tests and non-tests; 2) The similarity of Islamic religious learning in both the Banda Aceh Model MTsN and the Gandapura Model MTsN in terms of curriculum enrichment lies in the use of the National curriculum standards. On the other hand, the difference lies in class grouping, where the Banda Aceh Model MTsN makes small groups and the Gandapura Model MTsN makes a package system.

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1. INTRODUCTION

Islamic education is one of the compulsory subjects for all levels of education in the national education system. The material contains abstract concepts that students must understand significantly to develop religious behavior or attitudes in social life. Therefore, learning Islamic Religious Education prioritizes emphasis on functional skills. That is, the learning outcomes of Islamic Religious Education must be applied in everyday life, both in the context of carrying out religious rituals and living according to religious guidance/teachings (Bahruddin, 2015). At all levels of madrasah, Islamic religious education learning is given in several separate fields of study, unlike public schools which only have one field of study, namely Islamic religious education. In pesantren, Islamic religious education learning is more varied and complex. There are several fields of study that are included in learning Islamic religious education, namely: Al-Qur'an Hadith, Fiqh, Aqidah and Morals, History of Islamic Culture (Nasution, 2009).

Studying various fields in Islamic religious education allows students to acquire comprehensive knowledge. However, it may sometimes become a burden for students if the teacher does not manage the learning process well. One of the important components in education is the learning process. Learning is a process of interaction between students and their environment so that changes in behavior occur for the better. In the learning process there are teaching and learning activities that cannot be separated and even closely related (Pane & Dasopang, 2017). Learning is a conscious action that leads to a change in one's behavior, both in new knowledge and skills as well as positive attitudes and values (Tambak & Sukenti, 2020). While teaching is to regulate and organize the environment around students to grow and encourage students to carry out the learning process (Fakhrurrazi, 2018).

Innovation in education needs to be developed. Innovation is an idea, practical things, methods, and ways of making goods that are observed and felt as something new for a person or group of people (society) (Supriadi, 2018). In his book, which was translated by Wasty Soemanto, Miles stated that innovation is various kinds of changes. Innovation is a deliberate, new, and specific change to achieve system goals (Nur Rohman, 2020). Apart from that, Islamic religious education teachers must also be able to develop various forms of learning in schools. Innovations that can be made by Islamic religious education teachers are in the form of the ability to teach Islamic religious education subjects to be able to express and realize the potential of thinking power to produce something new and unique and combine something that already exists into something more interesting (Marfiyanti, 2020). Therefore, an Islamic religious education teacher must be an innovative person in the educational process (Ajmain et al., 2019). Skills in using learning media, placement of learning methods, and skills in managing learning strategies are the main components that can be done by teachers (Mawardi, 2018). Islamic religious education subjects in developing teaching skills in schools. It is well known that Islamic religious education has an important role in improving human resources, especially in the field of religion (Fauzi, 2017).

In the context of education, the most significant aspect of the learning process is the information delivery strategy taught by the teacher and the use of appropriate methods, media, and evaluation of learning (Rohman, 2021). Although various learning techniques can be used to convey Islamic religious learning, the lecture approach is still widely used. This is considered efficient and makes it easier for teachers to make other teaching materials. In addition, evaluation is also one of the most critical learning activities that serves as a basis for teachers to measure the academic achievement of their students (Setiawan, 2018). However, most evaluations still exclusively test cognitive abilities and do not include affective or psychomotor abilities (Rukajat, 2018b). As a result, non-objective evaluation will be possible if the results of cognitive assessments are included in report cards. It could be that students who are solemn in their worship and often fast according to the sunnah are considered lower than students who are mediocre in their worship and even miss the five daily prayers. This problem arises because many religious teachers have not mastered the evaluation technique of Islamic religious education.

MTsN The Banda Aceh model and MTsN Gandapura in this case seek to improve education by integrating excellence in faith, science, charity and improving academic and non-academic

achievements as the school's vision. Academically, all students of MTsN Model Banda Aceh and MTsN Gandapura who took the National Examination successfully passed 100%. Furthermore, the two schools, in addition to building an academic culture, also continue to build a religious culture by participating in activities such as reciting the Koran in front of the class, praying Duha together in the prayer room, and continuing with Islamic religious lectures. In addition, to support students' knowledge outside the classroom, madrasah provides extracurricular activities such as drum band, scouts, MTQ, and English camp popular among non-academic students.

MTsN Model Banda Aceh and MTsN Model Gandapura have a relatively significant number of students compared to other MTsN schools. The initial motivation of teachers is not for financial gain but to train knowledge and teach students. The first step in motivating teachers, especially Islamic religious education teachers, to produce students who excel in academic and non-academic fields is to lay a solid moral foundation for students as a prerequisite for learning. Its implementation comes from the rules that have been set and must be obeyed by all students. The number of subjects taught is also not the same as other educational institutions because it combines religious and general lessons. Students are also required to carry out activities until it is time to go home, apart from studying, which takes place every day from 07.15 to 16.00.

A unique learning process usually occurs in several lessons, for example during Aqidah and Akhlak learning. A teacher invites all students to play volleyball by mentioning the mandatory nature and nature of *jaiz Allah SWT*. In addition, Islamic religious history teachers carry out the learning process on the terrace of the classroom, delivering lessons by playing a "who can he get" quiz by making several questions on sheets of paper that there are as many as the number of students in the class. Before the game, students are given time to read and listen to the teacher's brief explanation.

The game starts after thorough preparation, and entertaining activities are included in the learning process. A teacher changes learning models, methods, strategies, approaches, and methodologies that will encourage other teachers to compete in providing successful learning by seeking and implementing new ideas. Teachers should not teach their students through a boring lecture style and use report cards to assess student achievement but through daily worship practices. When it comes to class promotion, morals and manners are taken into account and values. It was inevitable that they would not advance to a higher grade level if they only had a lot in their general subjects but had poor morals and decency.

Based on the above background, in this case the researcher will examine more deeply about PAI learning innovations in the two schools. Another reason that strengthens the research context in the two madrasahs is the quality academic achievement, the competencies of the teachers, the learning models and strategies used, as well as the learning innovations carried out in the two schools.

2. METHODS

This research was conducted at MTsN Model Banda Aceh and MTsN Model Gandapura Bireun. The research approach uses a qualitative case study method to describe in detail aspects that have important values related to the innovations made by teachers of Islamic religious education subjects.

The data collected are generally in the form of experiences, attitudes, views, words, actions, and writings. The informants who became the main informants in this study were Islamic religious teachers, school principals, and students of MTsN Model Banda Aceh and MTsN Model Gandapura Bireun. Data is all information that is known about all matters relating to the purpose of research, which is taken into consideration to solve research problems.

Based on the preliminary study that the researcher has done as explained in the previous discussion, the research approach used is descriptive qualitative. This research model approach examines phenomena that occur in the field. Data collection was obtained through three stages, namely: observation, interviews and documentation (Assingkily & Rohman, 2019). Furthermore, as an analysis step, the data obtained were analyzed using data triangulation techniques and theoretical triangulation based on the data that had been obtained (Bachri, 2010). In other words, the qualitative approach in this

study describes the actuality of an event in great detail, depth, and breadth that occurred in the two madrasas.

3. FINDINGS AND DISCUSSION

3.1. School Hardware and Software Innovation

One of the important components that support students' enthusiasm for learning is a comfortable learning environment. The school environment is one of the factors that influence students' interest in learning. The school environment consists of teachers, administrative staff, and students' classmates. Physical school environment or hardware such as facilities and infrastructure in the classroom, the state of the school building and so on (Fajri, 2019).

Based on the findings in the field, both MTsN made innovations related to classroom arrangement. This innovation is carried out in order to create an impression of learning that is different from usual. Observational data in the field shows that the innovation made by the Banda Aceh Model MTsN is in the form of a classroom arrangement in which the entire room is covered with a rug, so that students can study while sitting on it. In this room, chairs are also provided which are directly connected to the table and can be easily adjusted to suit the desired learning pattern, and the entire room is equipped with an LCD and a computer. This feature can assist teachers in making subject matter easier to present. In addition, both MTsN Models have provided good science and religion laboratory standards as pilot schools and core classes.

Furthermore, research findings related to software innovation include a series of subject programs called the religious material mentoring program. This program innovation is developed and structured based on the appropriate curriculum. This program focuses on the preferences, interests, and readiness of children to participate in classroom activities. Students are allowed to choose which subjects best suit their interests and abilities.

3.2. Learning innovation

Innovation is an invention that contains ideas, goods, events, methods that have never existed before, whether it is an absolute discovery or an update and refinement of existing ideas. Innovation usually appears related to a problem that requires a solution (Rouf, 2015). Likewise, the anxiety in the implementation of education has caused a lot of anxiety from various parties. For example, teachers who are anxious because the results of student learning evaluations do not meet the learning targets, administrators who assess teacher performance are less professional even though they need to seek school accreditation, or even public anxiety about the education system that does not have a significant impact and change on the development of students' abilities (Maryam et al., 2020). All anxiety is like dominoes that are related to each other. The teacher does not necessarily bear the blame for all the anxieties faced by education, the teacher has limitations in teaching related to certain rules. An example is the obligation of teachers who have to submit administrative reports that hinder their activities in teaching. Sometimes teachers are aware to teach students fully and thoroughly, but all the restrictive rules make teachers limited in paying attention to students. Therefore, educational innovation and learning innovation are here to help teachers make up for deficiencies in the restrictive education system.

Learning innovations in PAI are expected to help students achieve a maximum level of understanding about PAI material. Islamic Religious Education Learning is learning that learns everything related to the Islamic religion (Ali, 2021). In public schools (SD, SMP, SMA/SMK) PAI is taught as a compulsory subject which has a weight of 2 hours of lessons a week. Meanwhile, religion-based schools (MI, MTs, MA/MAK) have a special curriculum in PAI, namely; Qur'an and Hadith, Akidah Akhlak, Fiqh, and History of Islamic Culture (SKI) (Muchith, 2015). PAI learning should change the teaching paradigm which was initially dominated by the lecture method towards more cooperative

learning (Maryam et al., 2020). Because the role of PAI in life is so important, PAI learning should be able to provide strong provisions for students. PAI learning must be carried out with full attention and wisdom, one of which is starting to arouse student interest through learning innovations.

Studying the innovations in PAI learning, the Banda Aceh City Model MTsN and Gandapura Model MTsN also apply the principles of innovation in learning. Efforts to implement innovation in learning can be seen from several aspects, namely as described below.

Innovation of Islamic Religious Education learning methods.

Learning method innovation refers to the adjustment of methods that are adapted to the ongoing learning context. The combination of the use of various methods in one lesson makes the learning conditions seem more lively (Kusuma et al., 2008). The use of this method is intended so that students can be more active and creative without compromising fun learning. In addition, method innovation also leads the teacher's efforts to increase students' curiosity about learning. Therefore, the teachers at MTsN Model Banda Aceh and MTsN Model Gandapura tried to work together to build a common perception of a more student-oriented learning paradigm, especially in program evaluation meetings. This is in accordance with interview data that researchers obtained from sources who explained as follows:

“In this era of 21st century learning, of course, innovation in learning must continue. The goal is that the learning situation in the classroom can be lively. students are able to be active and participative in every lesson. Of course, to achieve this goal, the stakeholders must cooperate with each other. The goal is the common perception and purpose. If the perception and goals of each teacher are different, of course this goal will not be achieved” (interview data for the Gandapura Model MTsN teacher IK, 9/11/21)

In line with Mrs. IK's statement, the head of the Madrasah MTsN Model Gandapura also said the same thing. Regarding cohesiveness and shared perception in achieving learning objectives, he explained that:

“If it is in the context of the goals of an institution, then all officers within it must be able to work hand in hand to realize that goal. Each element must reinforce each other. One effort that can be done is to equate every perception that each teacher has. With this common view, efforts to achieve the goals of the institution can be carried out optimally. How can the goals be achieved if each element in the school institution has different thoughts without considering the goals of the institution to be achieved. Technical matters in achieving the learning objectives are returned to the creativity of each teacher. The use of methods, learning media or others is one of the efforts that can be made to achieve these goals.

When it comes to innovation in learning, one of the main actors in this case is a teacher. teacher creativity in managing learning in the classroom plays an important role in achieving learning objectives (Oktiani, 2017). Talking about creativity, of course, not all teachers are proficient in this matter even though it is a demand that teachers must be able to do. The creativity in question can be in the form of skills in managing learning, proficient in using learning technology or the ability to place learning methods in accordance with learning materials. Among the many efforts made by teachers at the Banda Aceh Model MTsN and the Gandapura Model MTsN is the development of a traditional approach that emphasizes the level of teacher creativity. Method innovation is also considered to be more focused on the diversity of methods used rather than monotonous and instant methods. The context of this discussion is in accordance with Ibn Maskawih's understanding of the method. The method is a connecting bridge between the improvements made and the changes obtained. Meanwhile, the progress of changes obtained based on an understanding of the method according to Abudin Nata is called moral (Umam, 2020).

Ibn Jamaa'ah in this context agrees with the opinion of Ibn Miskawaih who explains that Islamic teaching methods must emphasize an efficient and pleasant environment so that it can stimulate students' creativity in learning (Isnaeni, 2018). Like teachers, students are also required to be responsible

for the learning activities they have experienced. Every student can empower themselves by developing inner and mental attitudes so that they can avoid values that can harm them. The teacher's creative approach used in the two MTsN gave birth to many innovations. One of them is the use of varied learning methods. The meaning of the creative approach in this case is one of the learning concepts that aims to provide space and opportunities for students to be actively involved in the teaching and learning process (Jasni et al., 2020).

In the context of using the learning method, the observational data obtained by the author shows that teachers of Islamic religious subjects use very varied learning methods. In one learning material, the teacher can use three or more learning methods. Among the methods that are often used are demonstration methods, lectures, group discussions, and questions and answers. The implementation of these varied learning methods is adjusted to the context of the material being discussed. This is in line with the narrative of the Islamic religion teacher MtsN Model Banda Aceh who explained that:

"Method is one of the important components in determining learning outcomes. Monotonous learning methods will certainly affect student learning conditions. Students will tend to get bored if they only use one method. Therefore, at least the teacher is able to combine several methods in one lesson. The goal is that at least students can enjoy the learning that is being delivered by the teacher. if I'm in one learning at least use at least three learning methods. The use of these methods is adapted to the context of the material I bring. In addition, the learning that I bring is not monotonous in the classroom. I occasionally do learning outside the classroom by analyzing phenomena that occur in the school environment." (interview of Islamic religion teacher at MTsN Model Banda Aceh, 14/9/21)

Slightly different from the narrative conveyed by the Islamic religion teacher at MTsN Model Gandapura, regarding the method used in learning he explained that:

"I agree that the learning method is an integral part of learning. The learning method is also a supporting factor in the achievement of learning objectives. Regarding the use of methods in learning Islamic religious education, I combine one or two learning methods with learning media that are in accordance with the material being discussed. Although there are many variations of learning methods, I only use a maximum of three methods in one lesson. Then I combined the three methods with appropriate learning media such as audio-visual media or visual media. With this combination, learning will be more alive than using only one learning method." (Interview with Islamic religion teacher at MTsN Model Gandapura, 9/11/21)

Based on the explanations of the two resource persons above, it can be concluded that the applied Islamic religious learning method adopts the theory of modern learning methods which in learning use innovative ways with various comparative combinations to produce tactical, technical and practical ways of learning in applying, appreciate and interpret (Dewi, 2018).

Islamic Religious Education Learning Media Innovation.

Regarding learning innovation in terms of the use of media, it was found that the two MTsN used varied learning media. The use of varied media has an impact on livelier learning conditions. Among the many learning media that are often used, audio-visual media is an important part that is always used in every lesson. Audio visual media is the prima donna that is loved by many students. In addition to the attractive packaging, the learning delivered is easy for students to understand. The statements of class VIII MTsN Model Banda Aceh students regarding the use of learning media explained that:

"In our school, most of the material delivered is using projectors and laptops. In addition to using a projector, sometimes teachers also combine learning with teaching aids that have been provided by the teacher. when asked, the impression is fun. Learning by watching movies or videos makes knowledge enter the brain faster. Although sometimes it's also boring if the lesson continues. The point is that learning is fun when you use a projector." (AN interview with class VIII MTsN Model Banda Aceh, 14/11/21)

In addition, the same thing was also conveyed by the MA students of Class VII MTsN Model Banda Aceh. He explained that:

"Religious teachers in teaching often use laptops and teaching aids. But more often use the laptop and in focus. The material when using a laptop is usually about watching films or videos of the companions of the prophet and then we are asked to answer questions from the videos that have been watched. The props are usually a prayer mat, an ablution bucket for ablution practice, or also a miniature of the Kaaba. If you ask him his opinion, he's happy. Because with learning like that we are not bored. Schools here come home late in the afternoon, so if you keep learning in class, you will get bored." (interview with class VII student of MTsN Model Banda Aceh, 14/11/21)

While the interview data that the author obtained from Islamic religious teachers related to the use of variations in learning media, he explained that:

"Learning media is an important part in delivering learning materials. Media has a significant role in increasing students' motivation and learning outcomes. Therefore, of course we as teachers must be proficient in using various learning media. Especially now that the era is digital, of course, in order not to be out of date, the media we use must also keep up with the times. One of the learning media that is often used is audio-visual learning media. In addition to its simple use, this media is also a special attraction for students. In addition to media, we also often combine learning media with teaching aids. For example, students observe good and correct ablution procedures through video shows and then are then asked to practice directly using the provided props such as ablution buckets or the like." (interview with Islamic religion teacher at MTsN Model Banda Aceh, 14/11/21)

Based on the interview data above, it can be understood that the teachers at the school are able to keep up with technological developments, especially technology in learning. It is well known that the role of technology is also an integral part of a teacher's life. Teachers who are not able to keep up with technological developments will gradually be left behind. The teacher's skills in presenting learning media will indirectly have an impact on increasing the creativity and achievement of students. Therefore, the skills of teachers in using technology-based learning media are highly recommended.

With regard to the use of technology-based learning media, the Gandapura Model MTsN also applies the same principles as the Banda Aceh Model MTsN. The use of technology-based learning media is quite often applied in learning. Even the use of the media seems to be mandatory for teachers to carry out learning. Teachers must be able to prepare their students to live in the digital age, one of which is using their knowledge of subject matter, learning and technology to facilitate advanced student learning experiences, creativity, and innovation in face-to-face and virtual situations (Rahayu et al., 2022). This is in accordance with what the head of MtsN Model Gandapura said as follows:

"In this technological era, of course, educational institutions are the main pillars in introducing students to students. The learning that we apply is almost entirely using technology-based learning media. I oblige every teacher to be able to use an LCD projector, laptop or the like. The goal is that the learning process develops and is not monotonous. We all know that one of the goals of educational institutions is to develop the potential of students. But don't forget that it is the teacher council that should develop more teachers. So the teacher is also obliged to develop the potential that he has." (interview with the head of MTsN Model Gandapura, 9/11/21)

Innovation Evaluation of Islamic Religious Education Learning

Literally, evaluation comes from the word value which means value (Arifin, 2009). In principle, evaluation focuses on two activities, namely measurement and assessment and ends with decision-making steps (Hidayat & Asyafah, 2019). According to Arikunto in the quote (Seftiani, 2019) explains that evaluation can be said to be good if it is able to evaluate something with results such as the situation being evaluated. To get good evaluation results, it takes a good understanding of students to the learning that has taken place.

In connection with this evaluation, field observation data show that the Banda Aceh Model MTsN and MTsN performance evaluation techniques in the form of tests and non-tests, trials, and complete learning. Test techniques include structured assignments, quizzes, independent assignments, exercises, and end-of-semester exams. While the non-test process includes observation and question and answer. Tryout technique before National Examination and MTQ competition. As a reinforcement of the observation data that the authors have obtained, the interview data also shows the same thing. Following are the results of interviews with Islamic religious education teachers at MTsN Model Banda Aceh.

“Assessment is a major part at the end of each lesson. How do we know that this student deserves a grade if we don't do an assessment. In making an assessment, we do not necessarily value students' knowledge directly. There are several things to consider. In addition, the type of evaluation/assessment that we will use also has an influence on the final results later. Among the many test instruments that we carry out, some of them are in the form of test or non-test assessment, non-test can be in the form of interviews. In addition, observational assessments, structured assignments or portfolios and the last are usually tryouts for final grade students or students who are prepared to take part in certain competitions such as MTQ. (interview with Islamic religion teacher at MTsN Model Banda Aceh, 14/11/21).

In line with the statement of the Islamic religion teacher at MTsN Model Banda Aceh, the Islamic religion teacher at MTsN Gandapura also said the following:

“The learning evaluation that I use varies, sir, according to the context of the material that I will assess. Sometimes not all types of subject matter can be assessed using the same tool. An example of a process skill assessment certainly cannot be assessed using a written test instrument. Indeed, when viewed from the type of test instrument, it requires carefulness in grouping the material accordingly. Among the test tools that I often use are in the form of written and oral tests, interviews and observations, portfolios, observations and assignments.” (interview with Islamic religion teacher at MTsN Gandapura, 9/11/21)

The application of this evaluation is given to students after they receive the subject matter. This evaluation form can help determine the extent to which the material, especially religious subject matter, has been studied. Another advantage of this assessment is that it allows the teacher to assess the extent to which learning targets and objectives have been achieved. In addition, another form of evaluation is in the form of assignments. This evaluation tool emphasizes more on the process, not solely on the results. The assessment carried out in this assignment technique is that the teacher must arrange several activities that must be carried out and completed by students outside of class activities that must be reported in written or oral form. Some teachers use an assessment technique in the form of a portfolio, asking students to arrange the work that must be submitted. Regarding this portfolio assessment, the Banda Aceh Model MTsN religion teacher explained that:

“The use of portfolio assessment is based on the need for skills in the learning process that we will evaluate. Usually in this assessment students are asked to observe the phenomena that occur around them and then they write down these phenomena in the portfolio form that we have provided.” (interview with Islamic religion teacher at MTsN Model Banda Aceh, 14/11/21)

The next form of evaluation is the midterm exam. This exam evaluates students from learning activities for half a semester. The results will be converted to semester grades reported in the semester report card. In the implementation of the midterm exam, the school has set a structured schedule. The questions developed are more objective questions. While the semester exam is a form of student evaluation of learning activities for one semester whose results will be reported in the form of a report card per semester, the school has set a schedule for the implementation of the semester exam (Moesthafa, 2018). The evaluation technique used as a reference as a teacher assessment tool in the core class is much different from the regular class. There are summative and formative evaluations in core classes at the end of semester exams. The regular class and the core class have the same minimum

competition standards. However, there are several variants. The difference lies in the intensity and type of material used. The assessment is more intense in the core class than in the regular class.

The evaluation technique applied to the two MTsN models is a component mandated by Law Number 20 concerning the National Education System and Government Regulation Number 19 concerning National Education Standards. The law states that there are eight standards in school administration. One of these standards is the education assessor standard. Thus the evaluation technique is in line with Muhaimin's opinion, namely learning evaluation is carried out on the achievement of competency standards, development and application of evaluation tools used to evaluate cognitive, affective, and psychomotor fields, as well as assessment using principles, responsibility, evidence, and accountability.

The next evaluation technique is in the form of a tryout which is applied to face the MTQ competition and national exams. Tryout is a prestigious event that implements a mastery learning system. Try out which is understood so far is a test that is predicted to appear in the national exam or MTQ. Teachers can see how far students prepare for exams or competitions by taking tryouts. However, trials using trial competition standards help to join a competition. This can be seen from the two MTsN that managed to become champions at the local, regional and national levels.

These results are in accordance with the Stufflebeam concept that evaluation describes and obtains information about the success of the learning program in the classroom (Rukajat, 2018). This is also in line with Muhaimin's opinion that the implementation of school curriculum evaluation can be developed using various models (Astuti, n.d.)

This model produces four components: context, input, process, and product. The context component asks whether the curriculum describes a learning innovation program that is packaged according to educational regulations, future challenges, and school environmental conditions. The input component examines whether educational inputs are ready to be combined with indications of content, procedures, graduate competencies, educator standards, and assessment standards.

The process component questions whether the input management process follows what it should. The product component questions the impact of program curriculum development. The effect that occurs is being accepted in a favorite school, the popularity of the school, and the level of public trust.

4. CONCLUSION

The innovation of learning Islamic religious education in the MTsN model uses elements of enrichment in the Islamic religious education curriculum. The innovation of Islamic religious education learning methods uses students' active learning methods combined with active, creative, fun, and Islamic methods. The innovation of Islamic religious education learning media uses IT-based media and refers to context, input, process, and product. The similarity of learning Islamic religious education at the Banda Aceh Model MTsN and Gandapura Model MTsN with the enrichment of the curriculum in both schools refers to the National curriculum standards. While the difference lies in the class grouping with small group divisions in the Banda Aceh Model MTsN and the package system in the Gandapura Model MTsN. The prospective innovation of Islamic religious education learning in the MTsN Model uses rational and empirical strategies based on the teacher's own experience that has been carried out for months and even years. From the findings above, it can be concluded that the learning innovation of Islamic Religious Education Model MTsN Aceh is a Bottom-up Innovation Model, namely innovations that originate from teacher creations and are implemented to improve the quality of learning in the school environment. class. The bottom-up innovation model can produce progressive teachers because they generate ideas based on the teacher's own experience. it can be concluded that the learning innovation of Islamic Religious Education in the Aceh MTsN Model is a Bottom-up Innovation Model, namely innovations that come from teacher creations and are implemented to improve the quality of learning in the classroom. The bottom-up innovation model can produce progressive teachers because they generate ideas based on the teacher's own experience. It can be concluded that the learning innovation of Islamic Religious Education in the Aceh MTsN Model is a Bottom-up Innovation Model,

namely innovations that originate from teacher creations and are implemented to improve the quality of learning in the classroom. The bottom-up innovation model can produce progressive teachers because they generate ideas based on the teacher's own experience. It can be concluded that the learning innovation of Islamic Religious Education in the Aceh MTsN Model is a Bottom-up Innovation Model, namely innovations that originate from teacher creations and are implemented to improve the quality of learning in the classroom. The bottom-up innovation model can produce progressive teachers because they generate ideas based on the teacher's own experience. It can be concluded that the learning innovation of Islamic Religious Education in the Aceh MTsN Model is a Bottom-up Innovation Model, namely innovations that originate from teacher creations and are implemented to improve the quality of learning in the classroom. The bottom-up innovation model can produce progressive teachers because they generate ideas based on the teacher's own experience.

Based on the study that the author described earlier, that the simplicity and limitations of the author in presenting the data are expected to the readers to be able to redevelop this study so as to be able to complete the shortcomings contained in this study.

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