

ISLAMIC EDUCATION MODEL-BASED QUALITY ASSURANCE: A CASE STUDY IN SEKOLAH MUTIARA BALI

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Abstract: This study seeks to describe Islamic education learning strategies that are modern and based output. By carrying the principle out of the box, the Islamic schools Sekolah Mutiara in Bali can lift Islamic education as a role model in other schools, especially in combining general studies with religion. The significance of this study lies in the base of the quality of education (quality assurance) which drafted carefully, where the quality of the primary standard used to print generation (students). With the model of qualitative approach was descriptive documentation, then the data is taken based on observation and documentation, then after analysis of data obtained through triangulation technique several important findings. 1) Implementation of quality assurance in Islamic schools “Mutiara” School can be seen in three aspects. First, learning model. The model is applied to the school is the social internalization of Islam, where all of the subject matter infiltrated by Islamic values. Second, habituation, ie habituation speaking, how to behave and interact with others coupled with morals and character. Third, skill training, where learners are given targets following the needs of the times like making machines, robot or any other technological tool. 2) the integrated curriculum. The curriculum used is the 2013 curriculum combined with the Islamic curriculum (JSIT Indonesia). By combining both this curriculum, then the resulting output can be the generation that controls the common knowledge in all its aspects. 3) The competence of educators. By looking at the methods and curriculum that are taken, then educators must be qualified to master and understand all the sciences.

Keywords: Islamic curriculum, quality assurance.

Introduction

Later in the past decade, the existence of Islamic education in Indonesia wave of criticism and input from various circles. From government, education practitioners and academics because science is growing rapidly even when it entered the gates of the things wrapped industry technology. While Islamic education, while still using the old models such as the learning *sorogan* method and the *Salaf*. This affects graduates (output) generated becomes difficult to compete with graduates of other educational institutions.

Ideally, Islamic education is crucial for print generation containers knowledgeable and ethical. The integration between science and the formation of character is the main goal. The science includes two aspects; religious knowledge and general knowledge. While character education includes ethics, morals, morals and existence. In the aspect of general knowledge, often there is a conflict of perception; did not include a general knowledge (*Salaf*), insert part (semi-modern) includes more (modern).¹ Therein lies the discourse that is not finished.

While on the other hand, science is growing rapidly even professional competition no longer occurs between man and man. In several years into the future, the human position as workers or prophetic, replaced by advanced technology products such as robots.² This, of course, requires the acceleration of output, in which the younger generation must be prepared to compete and fill the posts of science. In education when others have to get there, Islamic education still applies the old patterns that are less influential to the young generation.³

¹ Classification is actually a conclusion of some opinions about the integration of general studies in Islamic education. Many people who add to the form the classification model alphabet. As Islamic education models A, B models, models C through F. Model A is an Islamic education that is totally mempejarai religion and their sources. More clearly see in Imam Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 1 (2017): 69, <https://doi.org/10.24042/atipi.v8i1.2097>.

² Abuddin Nata, "Pendidikan Islam Di Era Melenial," *Conciencia* 18, no. 1 (2018): 14, <https://doi.org/10.19109/conciencia.v18i1.2436>.

³ See Mohammad Muchlis Solichin, "Rekonstruksi Pendidikan Pesantren Sebagai Character Building Menghadapi Tantangan Kehidupan Modern," *KARSA: Journal of Social and Islamic Culture* 20, no. 1 (2012): 64, <https://doi.org/10.19105/karsa.v20i1.53>.

Nur Syam called the complexity of the challenges of Islamic education there are a couple of things, first started the current 4.0 industrial era into a pattern of motion the development of civilization in Indonesia. This era demanding all things digital-based, artificial intelligence (Artificial Intelligence) and fast-paced shifts. Second, the existence of educators who implement the learning process in the style of classical education. Where teachers only present in the classroom, taking attendance, questions and answers and discussion. Third, learning methods still follow the old model to eliminate the element of technology.⁴

Fuaduddin educators revealed that problems with applied learning models are the subject of the spotlight. It can be seen from some of the recent phenomena in comparison with the classical education model. In the classical education of educators is the source of learning and knowledge resources, but on modern education educate participants who become a source by way of search, be spread and thinking (discovery learning).⁵

The issue of digital trends are at least four things also affect the existence of Islamic education, the texts of scripture or the disposal of the teachings of Islam and religious symbols, leaders or religious leaders, institutions, organizations and infrastructure as well as the Muslims themselves. The fifth aspect is a core part of education Islam, including the source, the model and the output of the product upbringing. So with the development of era, five things require an update on several sides.

Syamsul Kurniawan argued that Islamic education would not develop aspects of its output if it does not hold a paradigm shift. Even to get the output of prophetic, Islamic education must shift from classic form to digital natives that the overall education using

⁴ Nur Syam Islamic education requires even respond immediately to changing times and technological development by changing patterns of orientation and objectives to be achieved. Check in Tim Redaksi Kemenag Online, "Nur Syam Ingatkan Pendidikan Islam Tantangan Era Industri 4.0," Kemenag Online, 2019, <https://kemenag.go.id/berita/read/508674/nur-syam-ingatkan-pendidikan-islam-tantangan-era-industri-4-0>.

⁵ T. M. Fuaduddin, "Diversifikasi Pendidikan Pesantren: Tantangan Dan Solusi," *Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 5, no. 4 (2007): 16, <https://doi.org/10.32729/edukasi.v5i4.298>.

digital as its tools.⁶ With this assumption, then inevitably, Islamic education needs a total reform, both in the aspect of teaching staff, teaching methods and facilities.

From the above problems, the Islamic education problem rests on three things; methods, teaching staff and teaching load.⁷ These three things are within a few decades, become the focus of updates, including conducting digitization in methods and curricula. So with this problem, there are Islamic educational institutions in Bali that update on these three aspects. Sekolah Mutiara, consisting of Islamic primary school until LSTA promotes the concept of quality assurance as to the basis for the development of Islamic education.

The research is very interesting and important, considering that there are some researchers who found the same problem. Sigit Priatmoko examines the position of Islamic education in the era 4.0 departing from the phenomenon in which Islamic education, the majority of maintaining the old method with results not much different from before. So some of the findings obtained, the first Islamic education requires technology-literate graduates by changing some of the order of such a system, leadership, curriculum and competency.⁸

Anxiety about the existence of Islamic education was also examined by Aziza Meria, the discovery He categorized the problem of Islamic education in the aspect of the formation of generations. Of the three institutions that studied Islamic education, everything has a weakness in character building aspect-oriented needs of the nation. With the end of the base of this research, the problem lies in the output.⁹

There are still many other studies on the conclusion, reveal that Islamic education has weaknesses in these three aspects;

⁶ Syamsul Arifin, "Tantangan Studi Islam Era Digital," Detik News Online, August 20, 2018, <https://news.detik.com/kolom/d-4740650/tantangan-studi-islam-era-digital>.

⁷ Muhammad Sofwan and Akhmad Habibi, "Problematika Dunia Pendidikan Islam Abad 21 dan Tantangan Pokok Pesantren di Jambi," *Jurnal Kependidikan: Penelitian Inovasi Pembelajaran* 46, no. 2 (2016): 273.

⁸ Sigit Priatmoko, "Memperkuat Eksistensi Pendidikan Islam Di Era 4.0," *Ta'lim: Jurnal Studi Pendidikan Islam* 1, no. 2 (2018): 221–39, <https://doi.org/10.29062/ta'lim.v1i2.948>.

⁹ Aziza Meria, "Pendidikan Islam di Era Globalisasi dalam Membangun Karakter Bangsa," *Al-Ta'lim Journal* 19, no. 1 (2012): 87–92, <https://doi.org/10.15548/jt.v19i1.10>.

methodology, curriculum and educators. Therefore, this study is essential considering some of the problems and the value of recommendation which can be used as a reference.

In order for this research to successfully answered questions and desired benefits, it is necessary to research methods that are accurate, precise and efficient. Selected research is qualitative research (qualitative research) the research methods that are descriptive, analytical, referring to the data, utilizing the theory as a follower and produce a theory.¹⁰ The approach is a manifold document (document studies), natural observation (natural observation) and grounded theory.¹¹

Based on the characteristics of qualitative research, in which the formation of more resolved theory concepts through the data in the field, eventually led to thinking and new discoveries, the research is directed to dig deep empiric search.¹² Research that makes data in the field as master data. In this position, the researchers act as single researcher participation (participatory observer).¹³

Materials and data collection began with a search for documentation such as journal articles, news, and books. Then do two methods of data collection, observation and documentation. Observation is a researcher to see, hear and read documents and recognition of library users very carefully.¹⁴ Data collection techniques with documentation data retrieval are obtained through documents.¹⁵

Once the data is collected, the data is not directly used as the final data of the study. Yet thoroughly analyzed using descriptive analysis techniques of analysis, which is to see the description of the

¹⁰ Peter Mahmud Marzuki, *Penelitian Hukum: Edisi Revisi* (Jakarta: Prenada Media, 2017), 132.

¹¹ Samples intended characterized by: (1) the sample design that arise can not be determined and drawn in advance; (2) the selection of samples carried out sequentially; (3) sustainable penyesuaian of the sample; and (4) the election ends if it is repetition. See Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2017), 225.

¹² Nurul Zuriah, *Metodologi Penelitian Sosial dan Pendidikan* (Jakarta: Bumi Aksara, 2006), 92.

¹³ Julia Brenen, *Memadu Metode Penelitian: Kualitatif dan Kuantitatif* (Yogyakarta: Pustaka Pelajar, 2005), 11.

¹⁴ Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, Dan Ilmu Sosial Lainnya* (Jakarta: Kencana, 2012), 108.

¹⁵ Husaini Usman and Purnomo Akbar, *Metodologi Penelitian Sosial* (Jakarta: Bumi Aksara, 2006), 73.

results of the data was analyzed again using other data that have been obtained if there is inequality, then the data is searched the most logical academically.¹⁶

After the researchers believe is complete, the data was analyzed through three stages, namely, (1) Reduce Data. At this stage, the data have the essentials, customizable categories and discarded that do not fit the question. (2) The presentation of the data. Once the data is reduced, it appears relations between the informants answer with another informant in the same category. (3) Withdrawal conclusions. Once the data is presented in narrative form-related, then the data can be answered from the problems in the focus of research.

Learning methods

The method comes from the root word methodically derived from the Greek root word *metba* mean road.¹⁷ With this root, Ramayulis means is the method that is the way or ways that must be passed to achieve the desired goal, or in other words, science or applied in learning how science to achieve the targets, objectives and goals expected process.¹⁸ With this meaning, the method more emphasis on science and applied to a model of the process.

While learning is planned measurable activities to provide scientific stimulation to the participants learn to be able to comprehend, understand and correspond to the learning objectives.¹⁹ When you look at this definition, the foundation of learning is not located on the desire of learning implementers (educators, read.), but on the learning objectives that have been formulated by the institution. Executive position just runs and directed that the object of education achieve the goals of educational institutions.

¹⁶ Sugiyono Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R & D* (Bandung: Alfabeta, 2014), 246.

¹⁷ Thomas G. Dietterich, "Ensemble Methods in Machine Learning," in *Multiple Classifier Systems*, vol. 1857 (International Workshop on Multiple Classifier Systems, Berlin: Springer, 2000), 3, https://doi.org/10.1007/3-540-45014-9_1.

¹⁸ Ramayulis Ramayulis, *Metodologi Pendidikan Agama Islam* (Jakarta: Kalam Mulia, 2005), 2.

¹⁹ Dedy Juliandri Panjaitan, "Meningkatkan Hasil Belajar Siswa Dengan Metode Pembelajaran Langsung," *Jurnal Matematis Paedagogic* 1, no. 1 (2017): 84, <https://doi.org/10.36294/jmp.v1i1.158>.

From the second definition above, then said learning method is formulated measurable way, planned and efficient in teaching science to achieve the expected goals. This understanding indicates that the learning method does not stand alone, but have relevance to aspects of the institution's goals are intertwined with institutions in it. So every learning method is based on how to achieve the goal.

When linked with Islamic education it needs to be explained first of the elements of Islamic education. The first, can be interpreted by education according to Islam (Islamic Education) is education taken, developed and executed according to the fundamental values contained in the Al-Qur'an and the Hadith. Second, Islamic education is taken and studied based on the fundamental values of Islam to become a way of life.²⁰ Of these two elements, Islamic education has an important source of difference is based on the norms and sources of Islamic teachings.

While Islamic teaching methods, according to Abudin Nata, are a method that has two forms; First, the manner or way to instil religious knowledge to the students or the general public until later seen in the students of the private Islamic society. Second, how to explore, understand and develop the teachings of Islam and its values so that it can evolve with the times. With these two senses, as Abudin Nata wants to integrate that Islamic education should serve as a human scorer "Berakhalqul Karimah" (Having Good Manner) with the Al-Qur'an and the Hadith as a source and print generation that established knowledge as a child of the times.

With this meaning, Abudin Nata divides the Islamic learning method with several forms: first, the "Role Models" method. This method is a method of direct action and attitude that is taught by the prophet through *Sirah Nabawiyah*, friends, tabiin until the teacher as an educator. This method is straightforward and emulated by learners. Second, the method of history or story. These methods teach students about the stories of motivation, stimulation to the spiritual stories, which aims to form students' character. Third, the method of advice. This method, when associated with modern teaching, is lectures, studies and discussions.²¹

²⁰ Siti Maesaroh, "Peranan Metode Pembelajaran Terhadap Minat Dan Prestasi Belajar Pendidikan Agama Islam," *Jurnal Kependidikan* 1, no. 1 (2013): 153, <https://doi.org/10.24090/jk.v1i1.536>.

²¹ M. Kholil Asy'ari, "Metode Pendidikan Islam," *Qathruna: Jurnal Keilmuan Dan Pendidikan Islam* 1, no. 1 (2014): 195.

This classification was developed by an-Nahlawi Abdurrahman, according to him, the method of the most prominent Islamic education is first, Quranic and prophetic dialogue, which is the method a discussion about the Al-Qur'an and hadith. Second, application and practice, the direct method is practiced in daily life, or can also be interpreted with the methods applied. Third, *targhib wa tarhib*, the method of education through classroom-based learning games and experience.²²

Tafseer Ahmad agrees with the opinion of both the above, only. It is simpler to divide the form of Islamic education. According to Tafsir, one of the concepts for the development of methods that are built with the approach of Islamic education is "internalizing," i.e. educating way that not only emphasized on religious subjects, except directed learners to understand the religious. This concept brings several forms: first, knowing (knowing) where the task of educators is working to make the students know, understand science; secondly, implement and apply the learned (doing); Third, learners can be human "as he knows", at the last stage is called being.²³

Of the several varieties of the above methods, then the arguments E. Mulyasa can be said to encapsulate so many opinions. According to Islamic education methods from classical to modern, there are at least five forms: first, the demonstration; secondly, the inquiry; third, invention; third, lectures; fourth, and fifth discussion or deliberation is a method of solving the problem.

Thus, in Islamic education method has been developed to the invention aspect of the discovery of new science that is squeezed from existing science, thus giving rise to new scientific findings. These methods essentially aim to create two things; creating an ethical human or human character and superior print in terms of modern science.

Islamic Curriculum

Making said basic curriculum, in fact, many in various countries such as France and Greece. In French, the curriculum is derived from the word "courier" which means running. Whereas in Greek taken from the word "curir" which means runners, or cure, ie a distance

²² Heri Jauhari Muchtar, *Fikih Pendidikan* (Bandung: Remaja Rosdakarya, 2005), 230.

²³ Ahmad Tafsir, *Filsafat Pendidikan Islami Integrasi Jasmani, Ruhani Dan Kalbu Memanusiakan Manusia* (Bandung: Remaja Rosdakarya, 2006), 223.

that must be taken by the runners in the sport. Against the right decision basic words if taken on the meaning of education, namely Latin, the word “curriculum” means teaching. Barangkalai is the most appropriate word.²⁴

Nizar defines the curriculum with the circle of instruction namely environment Learning where educators and learners involved, or could also mean the venues that engage learners by educators as the referring to reach the line terminator is in the form of a diploma, certificate or another scholarly nick.²⁵ In this sense, the positions of the curriculum there is a rule or cargo learning that must be mastered by the learner to make the educator as a facilitator.

Crow and Crow (1990) argue that the curriculum is defined as subjects that must be taken to achieve the ultimate goal of a diploma or in a more conceptual meaning is teaching design that contains a number of subjects that are measured and systematically arranged in accordance with certain conditions.²⁶ When compared with the understanding of the concept of Islam, opinions Crow point. Al-Shaybani says that the curriculum means the light path through which students and educators to develop the knowledge, attitudes and skills.²⁷

With a variety of meanings curriculum then, according to the author, the curriculum is learning eye framework formulated by the drafter of education to achieve the purpose of knowledge, mental attitude, and skills. In this sense, the Islamic educational process can be passed not on any of the methods and subjects, but the Islamic curriculum refers to the conceptualization of man towards the man who knows, being ethical and full of skill.

But in its development, meaning the curriculum was expanded along with the growth of the times and the needs of the market. The curriculum is not just a load of subjects framework but also including educational institution’s efforts to achieve its objectives, both within and outside educational institutions. This opinion was expressed by Arai (1991) who see learning in the modern era is not only in the school environment.²⁸

²⁴ S. Nasution, *Pengembangan Kurikulum* (Bandung: Citra Adirya Bakti, 1991), 9.

²⁵ Syamsul Nizar, *Falsafah Pendidikan Islam* (Jakarta: Ciputat Press, 2002), 56.

²⁶ Crow and Crow, *Pengantar Ilmu Pendidikan* (Yogyakarta: Rake Sarasin, 1990), 9.

²⁷ M. Bakri Marzuki, “Falsafah Kurikulum Dalam Pendidikan Islam,” *Hunaja: Jurnal Studia Islamika* 5, no. 1 (2008): 25, <https://doi.org/10.24239/jsi.v5i1.149.23-36>.

²⁸ Nasution, *Pengembangan Kurikulum*, 19.

Thus, the scope of the meaning of the curriculum in the modern era of increasingly widespread, this is due to advances in science and culture as well as the burden to be borne by the institution to grow. The institution is not only required to educate the future generation but also has to create a generation that is ready to assume as a perpetrator nation.²⁹

If the definition and extension of meaning above drawn on the Islamic education curriculum, the curriculum is defined by reference or guidelines that are used by educators in applying the learning to achieve Islamic values through lessons emphasis on knowledge, attitudes and skills. With this, the curriculum of Islamic education into process performed based on the conceptualization of human towards Islamic methods and strategies have been set in the curriculum of Islamic education.³⁰

According to Armai Arif, the Islamic education curriculum has several key principles to be the foundation. 1) The main purpose of the formulation of the curriculum should be focussing on the creation of a religious man and morals; 2) The curriculum must be based on human intellectual development, social, psychological and spiritual; 3) the occurrence of convergence between the content of the curriculum with learning activities in the community, nation and religion.³¹

In addition to the principles, the Islamic curriculum also has a base or foundation for formulating a framework. Namely, 1) religion, the preparation of the curriculum framework should be based on the teachings of Islam so that learning is applied to form the learners as individuals who believe, religious, militant and morals; 2) philosophy, Islamic education curriculum should be grounded in the revelation of God and the demands of the Prophet Muhammad and scientific heritage in the clergy; 3) psychological, the curriculum is based on the psychological, emotional and love to man; 4) social, that the curriculum should look at the social and environmental side as the object of education.³²

²⁹ Mumtazul Fikri, "Konsep Pendidikan Islam; Pendekatan Metode Pengajaran," *Jurnal Ilmiah Islam Futura* 11, no. 1 (2017): 117, <https://doi.org/10.22373/jiif.v11i1.66>.

³⁰ Ramayulis, *Metodologi Pendidikan Agama Islam*, 152.

³¹ Armai Arief, *Pengantar Ilmu Dan Metodologi Pendidikan Islam* (Jakarta: Ciputat Press, 2002), 33.

³² *Ibid.*, 34.

Based on these basic principles and are implementable, the Islamic education curriculum needs to be modified into a learning spirit which characterized into four terms. First, the curriculum based on the absolute value and insanity godlike. Because Islam is global, then the existence of faith in God and social issues are the object of the study of Islam, which it needs to be formulated as a base.³³

Second, the curriculum is based on productivity. This aspect of the Islamic curriculum serves as media and instruments to develop the personality of learners who are dynamic, committed, intelligent and integrity. This curriculum model will lead learners to have the spirit of Islam who appreciate quality and productivity because human beings are able to be creative and responsible given full human creations, interests and abilities.³⁴

Third, based on the social construction curriculum. The goal of this model is that learners can think critically with their adaptation in the social realm, providing solutions and answers to all problems. Learners are taught how to be individual socially sensitive and spearhead change in society. In this position, if education can change the laypeople become knowledgeable individual knowledge, then how is not the change does not occur in the social sphere. Islamic education then attached as an agent of change.³⁵

Fourth, the curriculum model of technology development. This characteristic is pressed by using a systemic approach. In this case, the curriculum can have the capacity of infrastructure technology such as projectors, computers, the internet and so forth. It can also be software like a system online, electronic learning, web learning and others. Sometimes used curriculum aims to create an active digital power, may also aim at creating next-generation based on the digital industry.³⁶

Educators in Islam

Educator (teacher, teachers, Kiai, lecturers) in Islamic educational institutions (madrasas, *dinayah*, PTKI), the Indonesian

³³ Abdul Mujib and Jusuf Mudzakkir, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2008), 144.

³⁴ *Ibid.*, 145.

³⁵ Ach. Sayyi, "Modernisasi Kurikulum Pendidikan Islam Dalam Perspektif Azyumardi Azra," *Tadris: Jurnal Pendidikan Islam* 12, no. 1 (2017): 29, <https://doi.org/10.19105/tadris.v12i1.1285>.

³⁶ *Ibid.*, 30.

dictionary defined as “educating people”. While running private Etymologically, the educator is someone who teaches science to others in the form of teaching, mentoring or coaching for the other person to grow toward knowledgeable human knowledge.³⁷

This definition is echoed by Wiji Suwarno, who explained that educators are people who can influence others with the capabilities of using science from recognized so that other people can reach higher perfection.³⁸ In this sense, the real educator status is not focused on educators in formal or informal education institutions, but in any case of teaching, mentoring and coaching, then that person is called educators.

With the expansion of the meaning of the above, appeared the latest concept of the meaning of educators. That is true not only transfer educator’s knowledge who has already understand the do not understand, but the so-called education is to help others to be able to reconstruct themselves through knowledge with a certain method.³⁹ It is clear that in addition to educators could be anywhere, the process of changing other people through education efforts are also said to be an educator.

Abuddin Nata gives meaning educators from the discussion above, according to educators is the adults who have the integrity to provide assistance to students in developing intelligence of physical or spiritual to reach maturity, can distinguish between good and evil (sermons) and able to perform its social function as independent individuals.⁴⁰ Nata more emphasis on the character formation process of thinking and behaving in public life.

In the statutory provisions, Law No. 14 of 2005 refers to the notion that professional educators that the task of educating, teaching, directing, guiding, train, assess and evaluate students in formal education. In this law, what is meant by educators together with the previous interpretation, which distinguishes the realm “where” someone was doing the teaching?

³⁷ Suharso Suharso, *Kamus Besar Bahasa Indonesia* (Semarang: Widya Karya, 2019), 2019.

³⁸ A. Fatah Yasin, *Dimensi-Dimensi Pendidikan Islam* (Malang: UIN Malang Press, 2008), 68.

³⁹ Jasa Ungguh Muliawan, *Pendidikan Islam Integratif* (Yogyakarta: Pustaka Pelajar, 2005), 142.

⁴⁰ Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2016), 159.

Finally, the educator's perspective of Islamic education is the person who is responsible for the scientific development of learners with efforts to develop the full potential of both the potential for effective, cognition and psychomotor. In Islam, educators are not limited by location, time or space. All those who carry out such interpretation earlier, then the person is said to be an educator.⁴¹

With such understanding, it is the job of educators that rests on the development of several important things: potential development, social learners, knowledge, and skills. Educators can change the character to responsible for learners of the "do not know" to "know", from the "stagnant" to "evolve" and others. Thus the first competencies that need to be mastered by educators are the first master of all branches of knowledge, including knowledge that has evolved.

Learning Methods Out of The Book

Sekolah Mutiara is the first Islamic educational institution based online both from the aspect of registration, systems and services for learners. The qualification consists of Playgroup (KB), TK-A, TK-B up to SD. As an Islamic education institution, infrastructure and facilities equipped with *mushalla* school, teacher of Islamic religion, Islamic fashion, apply the Islamic attitude in learning and other such.

In learning, this school brings great vision, namely quality assurance, namely a quality education system and promote the quality of the students as the hope of the nation's future. To guarantee the quality, then it begins to change the model of classical Islamic education to the modern learning methods that are out of the book. In general, the nature of this study is looking forward to how students after graduation can have skills, memorization and a nice base to be established generation of its time.

With reference to the vision and desired outcomes basis, then to multiple learning methods are applied. First, habituation language early on. Habituation is habituation speaking. The conditioning is applied to the school environment in everyday communication. Learners are required to talk English in every classroom and outside

⁴¹ Saeful Anam, "Tinjauan Filosofis Tentang Pendidikan 'Analisa Terhadap Pendidik Dalam Pendidikan Islam,'" *Miyah: Jurnal Studi Islam* 12, no. 1 (2016): 3, <https://doi.org/10.33754/miyah.v12i1.26.g26>.

the classroom during the school environment. Even in explaining the lesson, teachers use English.

Habituation is actually not out of the Bali neighbourhood familiar with the language of Britain. Prospective learners, already accustomed to English-language since childhood by his family. But what's interesting here is that the students are not only able to speak verbally, but they are also able to write in the textbooks. All forms of writing, naming and English-language system. So that student is not provided with English lessons, because daily to pass the English language are taught.

Second, social internalization. In addition to learning in the school environment, more valuable learning do in a social environment. Taught learning activities started in the morning at 07.00 until 11.30, then break and at 13:00 the learner must attend extracurricular activities. Social activities carried out at 07.00 until 11:30 hours. The purpose of social activities is to help the elderly and the disabled by organizing social activities.

Educators teach you how to communicate with people, migrants, and older people. In addition to the plunge in the social sphere, the students are also taught about the culture, traditions and habits of living in the community. Various traditional local products and the result of the adoption of another culture are introduced directly. The model is applied so that learners have social provision, sensitive to the problems in the community, working to resolve problems and provide guidance to the public.

Third, the invention of religion. This method is more suitable so-called literacy, or the ability to read a lot of references. Learners are given the obligation to read a lot of books, good tale, illustrated stories as well as textbooks. From these readings, the students are asked to make inquiries, explaining again with his own style of delivery, then at the final stage is the whole creation of learners used ontology-shaped school work.

Therein lies the "invention" or a sense in invention learners. The discovery in the sense that can produce works of learners taken various references. Remarkably, the work of the English language and can be enjoyed by the next generation. The purpose of the "religion" here means any work based on the religion of Islam because of Islamic educational institutions based on the school.

Fourth, partial rote. This method is reserved for students who are studying elementary education from grade 4 to grade 6 and some students who were in the class below. School institutions open the *Tahfidz* program or memorize the al-Qur'an. The program is a compulsory extra-curricular activity for students. During the implementation of this program, has produced many students who memorized the al-Qur'an chapters 1-5.

The objective of this program is to equip students about Islam, Islamic values and become a source of Muslim character. Selection is based on the consideration of childbearing age classes in memorizing is when it is still early. The rote method applied is to read together in each group of chapters named part of the Quran. All groups have a mentor each of which also a hafiz.

Integration of Curriculum 2013 JSIT

The curriculum is taken in learning in the Sekolah Mutiara is to promote the concept of an integrated curriculum, which combines Islamic curriculum, 2013 curriculum. Indirectly, this institution wants a unified integration between general subjects with religious subjects. Curriculum 2013 is a manifestation of the general lesson that has been formulated based on national education goals while the Islamic education curriculum is characterized by the formulation of the Integrated Indonesian Islamic School Network.

Pattern 2013 study by using the curriculum, emphasis on the preparation of a golden generation in the future. Orientation focused on student learning and educator positions only as a facilitator. Changes in the pattern of interaction of educators into learning where educators incorporate interactive learning, schools, communities, the environment and nature. In addition, the learning can come from anywhere, both internet and direct teaching.

The layout of the implementation of the school curriculum, 2013 in Sekolah Mutiara is 1) educator throw facts and phenomena that occur in people with a form of the story, the saga and compare with stories in the al-Qur'an. Then students are asked to retell the version of each model to solve the problem. With style game show students can play around while thinking. Whenever learning begins, then educators will present information that is consumed by learners. 2) any instructional material used as a unified and integrated. Math, for example, then the material is associated with Islamic values,

calculating zakat or other activities in relation to mathematics. 3) makes anyone as a teacher/educator, and can learn anywhere.

While JSIT implementation can be seen from several things. 1) incorporate Islamic values in each subject; the integration process is required of educators who understand and competent, because not all general subjects to be integrated. Incorporating Islamic values to all lessons are implementable form JSIT, but not just any insert. Rather, it must be extracted values of Islam. 2) internalization Islamic values through school activities. By performing Duha congregation, dhuhr prayer, reading the Al-Qur'an, prayer prior learning and other activities. 3) in terms of activities, the school also conducts skills training programs, publication and dissemination. Because in accordance with the mandate contained JSIT the quality to do that is to develop the potential of learners.

Some school-based programs JSIT is the first program that is both classical counseling, individual and group. The activity was created to receive complaints of students, parents, or the surrounding communities associated with the school program. Guidance counselling is sometimes carried out with the concept of a home visit or class visit. That is the way educators visited the homes of students or done in the classroom. The program aims to form students' character and controlling development.

Second, program math lovers. An activity to explore math. The program is highly favoured in view of mathematics is the basis of all subjects, both general and Islam. Third, the Science Club program, a program that required for students that are selected. This activity was held in the form of continuous teaching by educators, exhibitions, scientific or an Olympic week.

Fourth, habituation program that habituation program conducted every morning with a different agenda. Such a ceremony held Monday with the intention of educating discipline. Murajaah held Tuesday, with the intent of memorizing the Al-Qur'an. Wednesday did al-ma'tsurat in hopes and so on.

Lastly, is the strengthening of local wisdom. Namely strengthening the students' understanding of the culture and traditions of the national or local. Students are required to be able to practice any culture that exists. Because culture is the spirit of civilization that affects the nation's existence. Then as a successor, the

student is the generation that can maintain, develop and introduce it to the audience about the culture in the country.

From the pattern of the above, it is clear that the Sekolah Mutiara adopted the basis of Islamic learning is quality assurance. Quality of education, Islam can be evidenced by the first, combining learning methods that are integrated; internalization, training, habituation and development potential. Second, educators presented topnotch respective expertise that was selected at the competition and understand Islam as a whole. Third, the curriculum was taken as a combination of the national curriculum with Islamic curriculum.

Conclusion

Approach to quality assurance can be seen on three things as objects of reform of Islamic education. First, the learning model. The model is applied to the school is the social internalization Islam, where all of the subject matter infiltrated by Islamic values such as tolerance, justice, equality, mutual help and others; habituation, i.e. habituation English language learning in every practice, which is also accompanied by habituation to be Islamic, moral and character; skill training, where learners are given targets in accordance with the needs of the times like making machine, robot or any other technological tool.

Second, integrated curriculum. The curriculum used is the 2013 curriculum combined with the Islamic curriculum (JSIT Indonesia) a curriculum developed by Islamic education. By combining both this curriculum, then the resulting output can be the generation that controls the common knowledge in all its aspects, and the generation that was implementing Islamic values through the character and responsibility.

Third, educator competencies. By looking at the methods and curriculum that educators should be taken then qualified to master and understand the entire science. Then competence educators in these schools is a common understanding of Islam and at the same time and can control the existence in the social sphere.

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