

IQRO' BIL QOLAM CURRICULUM AND LEARNING PROCESS: ITS USE WITHIN TEACHING AND LEARNING ACTIVITIES**Mukni'ah**

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Abstract: This study aims to describe the planning, implementation, and evaluation of 'iqro' bil qolam curriculum and learning process at the Ash-Shiddiqi Puteri Madrasah Aliyah of Jember. The method used in this study is descriptive qualitative using case study research. Data collection techniques are carried out through observation, interviews, and documentation. Data analysis was done interactively. The results of the study showed that; (1) 'iqro' bil qolam' curriculum planning and learning process in the Ash-Siddiqi Puteri Jember Islamic School have been applied based on the objectives and curriculum content through a learning strategy centered on Al-Qur'an; (2) the 'iqro' bil qolam' curriculum and learning have been implemented by thickening the Qur'anic writing that has been printed transparently and reading Al-Quran itself; (3) 'iqro' bil qolam' curriculum evaluation and the learning process have been implemented in the form of input, process, output evaluation in the form of graduations for students who have completed the learning process of 'iqro' bil qolam'.

Abstrak: Artikel ini bertujuan untuk mendeskripsikan perencanaan, pelaksanaan, dan evaluasi kurikulum dan pembelajaran iqro' bil qolam di Madrasah Aliyah Ash-Shiddiqi Puteri Jember. Pendekatan yang digunakan dalam penelitian ini adalah kualitatif deskriptif dengan jenis penelitian studi kasus. Teknik pengumpulan data dilakukan dengan observasi, wawancara dan dokumentasi. Teknis analisis data yang digunakan model interaktif Milles dan Huberman. Hasil penelitian menunjukkan bahwa; (1) perencanaan kurikulum dan pembelajaran iqro' bil qolam di Madrasah Aliyah Ash-Shiddiqi Puteri Jember telah diterapkan sesuai dengan tujuan dan isi kurikulum melalui strategi pembelajaran yang berpusat pada al-Qur'an; (2) pelaksanaan kurikulum dan pembelajaran iqro' bil qolam telah diterapkan dengan menebalkan tulisan Al-quran yang sudah tercetak secara transparan dan membaca Al quran secara sentral; (3) evaluasi pada pembelajaran iqro' bil qolam telah diterapkan dalam bentuk evaluasi input, proses, dan output dalam bentuk wisuda bagi peserta didik yang sudah menyelesaikan iqro' bil qolam.

Keywords: Manajemen pembelajaran, kurikulum iqro' bil qolam, pembelajaran iqro' bil qolam

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INTRODUCTION

Since the beginning of the globalization era, competition in education and the level of output quality within an educational institution have been significantly taken into account and increasingly stringent. A school must differ and has its strategy and values from other schools. Therefore, *Madrasah Aliyah* (Islamic Senior High School) of Ash-Shiddiqi Puteri Jember, as one of the *Madrasah Aliyah* in Jember, has implemented a distinctive Islamic boarding school for girls in the form of a program to maintain the quality and existence of the *Madrasah* and especially the existence of the Ash-Shiddiqi Puteri Jember Islamic boarding school. Since the *Madrasah* and the Ash-Shiddiqi Puteri Islamic boarding school are interrelated, the strategy implemented is the *iqro 'bil qolam* program. According to Hubadiatul Husna the *iqro 'bil qolam* program is an idea from the principal of the Ash-Shiddiqi Puteri Islamic boarding school which aims to maximize the functionality of the right brain to be balanced with the left one before carrying out teaching and learning activities to improve the spirituality of students. The virtue of the *iqro 'bil qolam* program is reciting by writing in which by the writing activity itself the students will automatically do the reading.¹ The *iqro 'bil qolam* program at *Madrasah Aliyah* Ash-Shiddiqi Puteri has been considered as a compulsory extracurricular for all students and as one of the requirements for taking report cards and graduation certificate for twelfth grade students of *Madrasah aliyah*.

The curriculum in educational institutions is an important basis in every educational management. Moreover, the curriculum is also a reference in every process of teaching and learning activities so that the objectives of national, institutional, curricular, and instructional education are implemented effectively and efficiently². According to Permendikbud No. 21 of 2016 concerning content standards for primary and secondary education units which explains:³

"Competency levels and core competencies are in accordance with certain levels and types of education. Core Competencies include spiritual attitudes, social attitudes, knowledge and skills. The scope of specific material for each subject is formulated

¹ Hubadiatul Husna, *Interview*, Jember; April 23rd 2019

² E. Mulyasa, *Manajemen Berbasis Sekolah* (Bandung: Remaja Rosdakarya, 2009), 41.

³ permendikbud-no-21.html. accessed on Tuesday, March 6th 2018.

based on Competency Levels and Core Competencies to achieve minimum graduate competencies at certain levels and types of education”.

The specialty of the curriculum is also contained within the Hadith of Prophet Muhammad Saw: It have been told to us by Mahmud bin Ghailan, Abu Usamah has told you from al-A'mas, from Abu Salih, from Abu Hurairah, who said: Prophet Muhammad Saw once said, ‘whoever taking the path to seek knowledge, then Allah makes it easy for him to go to heaven’ (HR. Al-Turmudzi).⁴

In the teaching and learning activities, curriculum and learning has been considered as two inseparable side of coins. Each of them has its own role within educational domain. Learning is an effort to teach a person or group of people through various efforts and various strategies, methods and approaches towards achieving the planned goals.⁵ In this matter, curriculum management and learning are the most important guidelines or references in carrying out teaching and learning activities to effectively achieve the educational goals. Curriculum management and the learning of *iqro' bil qolam* in this study is related to the management which covers some aspects such as planning, implementation, and evaluation seen as a program to improve students' spirituality with the practice of al-Qur`an in writing. This is one of the interesting parts of the implementation of this curriculum. Therefore, the researcher decided to investigate the Curriculum Management and the learning process of *Iqro 'Bil Qolam* at Madrasah Aliyah Ash-Shiddiqi Puteri Jember to get a comprehensible insight of the planning, implementation, and evaluation aspect within curriculum design and the learning process.

METHODS

This research was conducted by implementing qualitative approach having case study type of research. This particular approach aims to obtain descriptive data of people and observable behavior.⁶ Likewise, case study research is conducted to find out more deeply and

⁴ Imam Tirmidzî, *Al-Jâmi' al-Kabîr - Sunanu al-Tirmidzî*, Vol 4 (Beirut: Dâru al-Gharbu al-Islâmî, 1998), 325.

⁵ Abdul Majid. *Strategi Pembelajaran* (Bandung: PT Remaja Rosdakarya Offset, 2016), 4.

⁶ Lexy Moleong. *Metodologi Penelitian Kualitatif* (Bandung : PT. Remaja Rosda Karya, 2008), 5.

in detail about a problem or phenomenon to be researched.⁷ This study was conducted at *Madrasah Aliyah Ash-Shiddiqi Puteri* as one of the Islamic boarding schools in Jember which implements the *iqro' bil qalam* curriculum and learning promoting direct practice in writing and reading of Al-Quran.

The subjects in this study were determined using a purposive technique in which researchers determined informants with specific considerations and goals.⁸ The research subjects were informants consisting of the Principal of *Madrasah Aliyah Ash-Shiddiqi Puteri*, Vice Principal of *Madrasah Aliyah Ash-Shiddiqi Puteri*, Teachers in Charge of *Iqro' Bil qalam* learning at *Madrasah Aliyah Ash-Shiddiqi Puteri*, Teacher of *Madrasah Aliyah Ash-Shiddiqi Puteri*, and students of *Madrasah Aliyah Ash-Shiddiqi Puteri*. The data in this study were collected through observation, interview, and documentation techniques. The collected data were analyzed using qualitative descriptive analysis of the interactive model of Miles and Huberman which consists of data collection, data reduction, data display, and conclusion drawing/verification. The validity of the data in this study was tested using triangulation techniques and sources.

THEORETICAL OVERVIEW

Management is a real process of planning, organizing, mobilizing, controlling carried out to determine and achieve predetermined goals through the use of human and other resources.⁹ The curriculum is categorized into three domains such as curriculum as a student learning plan, curriculum as a learning plan, curriculum as an experience gained by students.¹⁰

Moreover, according to Hamid Hasan quoted by Muhammad Rohman and Sofan Amri, the concept of curriculum can be reviewed in four dimensions, namely: (1) curriculum as an idea; generated through theories and research, particularly in the field of curriculum and education; (2) curriculum as a written plan, the embodiment of the curriculum as an idea which includes the objectives, materials, activities, tools, and time allocation; (3) curriculum as an activity, which is the implementation of the curriculum as a written plan in the form of learning practices; (4) curriculum as a result which is a consequence of the curriculum as an

⁷ Mundir. *Metode Penelitian Kualitatif dan Kuantitatif* (Jember: STAIN Jember Press, 2013), 6.

⁸ Sugiyono. *Metode Penelitian Kuantitatif Kualitatif dan R&D* (Bandung: Alfabeta, 2014), 216.

⁹ Zainal Arifin. *Konsep dan Pengembangan Kurikulum* (Bandung: PT Remaja Rosdakarya, 2014), 25.

activity in the form of achieving the objectives of the curriculum, such as the changes in behavior or certain abilities of students.¹¹

In terms of evaluation, curriculum evaluation is the final stage of curriculum development aims to determine how much the learning outcomes are developed, the level of achievement of the planned programs, and the results of the curriculum itself.¹² Curriculum evaluation is also intended as a process of considering giving value and the meaning of the learning process implemented. This is what is meant by a strategic plan that regulates the content and objectives of certain education.¹³ The curriculum evaluation strategy procedure includes some of the following:

1. Input evaluation.

Input evaluation is an evaluation that leads to the development of various strategies and procedures, in which accurate information is needed. Besides, the input also tries to identify the problem areas so that they can be monitored during implementation.

2. Process evaluation.

Process evaluation is an information management system related to efforts in making decisions in regards to expansion, contraction, modification, and clarification of problem solving strategies.¹⁴ The educational process is done through learning educational interactions between teachers and students.¹⁵

3. Product evaluation.

This kind of evaluation is concerned with measuring program results in relation to the achievement of objectives. Some of the variables are tested depending on goals, change in attitude, and improvement in ability as well as the attendance levels.¹⁶ The evaluated

¹⁰ Munir. *Kurikulum Berbasis Teknologi Informasi Dan Komunikasi* (Bandung: Alfabeta, 2010), 28.

¹¹ Muhammad Rohman dan Sofan Amri, *Manajemen Pendidikan* (Jakarta: PT Prestasi Pustakaraya, 2012),200.

¹² Ibid, 201.

¹³ Wina Sanjaya, *Kurikulum dan Pembelajaran* (Jakarta: Prenada Media Grup, 2008), 341.

¹⁴ Din Wahyudin, *Manajemen Kurikulum* (Bandung: PT Remaja Rosdakarya, 2014), 151.

¹⁵ Djudju Sudjana, *Evaluasi Program Pendidikan Luar Sekolah: Untuk Pendidikan Nonformal dan Pengembangan Sumber Daya Manusia* (Bandung:PT Remaja Rosdakarya Offset, 2006), 92.

¹⁶ Din wahyudin, *Manajemen Kurikulum* (Bandung: PT Remaja Rosdakarya, 2014), 151.

output is related to the quantity and quality aspects of the program graduates after experiencing the learning process.¹⁷

RESULT AND DISCUSSION

Result

Iqro' bil qolam was originally a program initiated by the principal of the Ash-Shiddiqi Puteri Islamic boarding school, KH. M. Ayyub Syaiful Ridjal AS, mostly know as 'gus Syaif', who believes that children need to be stimulated to maximize the stability of the right and left brain. Then the program was accepted by the Madrasah and then it was portrayed in the *iqro' bil qolam* curriculum and learning design in the 2013/2014 academic year. Originally, *iqro' bil qolam* was printed per-chapter within 30 packages, and in the following year it was printed having 10 chapter per print. The supervisors for the implementation of *iqro' bil qolam* are senior students from the Ash-Siddiqi Puteri Islamic boarding school for approximately one semester. Then, the supervising activities are handed over to the teacher who teaches in the first period at school.

Curriculum and learning management of *iqro' bil qolam* at Madrasah Aliyah Ash-Shiddiqi Puteri Jember are depicted in the planning, implementation and evaluation stages. The planning stage is the initial stage that must be carried out to exemplify ideas on the curriculum with careful consideration. The planning process is carried out by formulating curriculum objectives, content, and designing strategies. The objective of the curriculum is the most important one to consider because it must be in accordance and in sync with the vision and mission of Madrasah Aliyah Ash-Shiddiqi Puteri. The objective of learning *iqro' bil qolam* in Madrasah Aliyah Ash-Shiddiqi Puteri Jember is to increase the spirituality and the act of love within students towards al-Qur`an, as well as a way to balance and stabilize the roles of students' right and left brain through 'reciting in writing' before learning activities begin.

Curriculum and learning in the planning stage of *iqro' bil qolam* also cover the formulation of curriculum materials and learning to design learning strategies. Madrasah Aliyah Ash-Shiddiqi Puteri Jember presented the *iqro' bil qolam* program into learning that is

¹⁷ Djudju Sudjana, *Evaluasi Program Pendidikan Luar Sekolah: Untuk Pendidikan Nonformal dan Pengembangan Sumber Daya Manusia* (Bandung:PT Remaja Rosdakarya Offset, 2006), 94.

easy for students to do. This is manifested through the idea of using the letters within al-Qur`an that are printed transparently and are already validated to the actual Arabic writing method. Moreover, In this stage, strategies are also designed in which it must be relevant to the implementation of learning. Madrasah Aliyah Ash-Shiddiqi Puteri Jember applied a learning strategy to comply the implementation target of *iqro' bil qalam* could be achieved. The strategy carried out at Madrasah Aliyah Ash-Shiddiqi Puteri Jember was to make *iqro' bil qalam* as one of the requirements in taking report cards for students within the tenth, eleventh, and twelfth grade for the requirements for taking the graduation certificate. The students' *Iqro' bil qalam* is collected once a week to be corrected and as a requirement for taking a report card which they have to complete 5 chapters in a year.

The implementation stage of the *iqro' bil qalam* curriculum and learning covers two activities at once, namely writing and reciting al-Qur`an. Writing the verses of al-Qur`an is the first practice in *iqro' bil qalam*. This practice is carried out every day for 10 minutes before the teaching and learning activities take place. The teacher of the first subject within the first hour periode supervises students by checking students' attendance. The annual target to be achieved is at least fifteen chapters of al-Qur`an to be written. For those who have not finished the target, they have to continue doing the writing in the *Pesantren* (Islamic Boarding School). To make it easier for the students, the writing practice is done by thickening the verses of al-Qur`an that have been printed transparently.

Another implementation of *iqro' bil qalam* is reading or reciting al-Qur`an. The virtue of *iqro' bil qalam* is reciting al-Qur`an through writing for such activity make the students to write and recite verses in al-Qur`an automatically. The activity of reciting al-Qur`an is done once a week on Tuesday for 10 minutes before the teaching and learning activities are carried out. The practice of reciting al-Qur`an is led by the person in charge of *iqro' bil qalam* by reading Al-Qur'an centrally using a loud speaker that can be heard by all of the students. The process of reciting Al-Quran actually can also be said to be carried out every day because the *iqro' bil qalam* learning process has the advantage of reciting al-Qur`an through writing.

The evaluation stage is the last stage to measure how well the process achieved the level that has been planned and implemented. Evaluation of input is rarely done due to the fact that the students need to stay in the Ash-Siddiqi Puteri Islamic boarding school first to be new students so that there are no groupings process for students in the *iqro' bil qalam*

program. Process evaluation is usually carried out once a week by the homeroom teacher. The *iqro' bil qolam* journal must be collected before the midterm and final semester examination. The validating process of *iqro' bil qolam* is done to assess the accuracy of students' writing. The one that has been considered to be perfect will be stamped and those that are not will not be stamped and will be returned to students to be corrected.

The output evaluation is the stage where students are assessed whether they have achieved the targets set by the Madrasah. Product evaluation (output) carried out at Madrasah aliyah Ash-Shiddiqi Puteri can be seen when students are able to complete the *iqro' bil qolam* based on the target in which they have to completely write down 30 chapters of Al-Quran or at least 15 chapters. When students could not finish the target and the provisions, then their *iqro' bil qolam* journal will be returned to be corrected. Students who have completed *iqro' bil qolam* and managed to write up to 30 chapters of Al-Quran will be graduated within graduation ceremony. As for the students who can only complete 15 chapters of al-Qur'an, they are not allowed to attend the graduation but they have been considered to complete the conditions for taking graduation certificate.

Discussion

The planning stage carried out in the *iqro' bil qolam* curriculum and learning in Madrasah Aliyah Ash-Shiddiqi Puteri Jember begins with the formulation of objective. Curriculum objectives play a very important role in the educational process, because the goals will direct the educational activities and other curriculum components. Therefore, formulating a curriculum must consider several things, like; (1) the development of demands, needs, and conditions of society; (2) thoughts directed at the achievement of philosophical values, especially the state philosophy or those that underlie such education.¹⁸ The formulation of *iqro' bil qolam* curriculum objectives is carried out by considering several the demands, needs, and conditions of the community in the Ash-Shiddiqi Puteri madrasah which aims to improve students' spirituality, stabilize the roles of the right and left brain through writing and reciting al-Qur'an. The existence of *iqro' bil qolam* is also a form of student's concern for Al-quran which is one of the provisions for the afterlife. Curriculum objectives are basically for

¹⁸ Heri Gunawan. *Pendidikan Karakter* (Bandung: Alfabeta, 2017), 23.

students. Therefore, to set curriculum goals, one must look at the students' interest, attitudes and behaviors, as well as personality traits.¹⁹

The content of the *iqro' bil qalam* curriculum and learning formulated in the planning stage is a synchronizing process of the program within the Islamic boarding school with the vision and mission of Madrasah Aliyah Ash-Shiddiqi Puteri. The content of the curriculum is developed and compiled based on the principles of; (1) The curriculum material is in the form of study material which consists of learning material or subject topics in the learning process; (2) The curriculum material is based on the achievement of the objective of each educational unit. The curriculum materials are directed to achieve national educational goals. In this case, it is the highest targets to be achieved through the implementation of curriculum materials.²⁰

The contents of the *iqro' bil qalam* curriculum and learning are the arabic letters of the al-Qur`an that have been printed transparently with the correct Arabic writing with the writing within the Al-quran. *Iqro' bil qalam* is to follow the line. This method emphasizes the writing to accelerate the students' ability to write from remembering.²¹

The planning stage also includes the design of a learning strategy for *iqro' bil qalam* in the form of guidelines for completing *iqro' bil qalam* as one of the requirements for taking report cards seen as an activity to achieve the learning objectives. The learning strategy is a comprehensive approach in a learning system in the form of general guidelines and a framework for activities to achieve general learning objectives.²² Strategy can also be interpreted as a general pattern of student-teacher activities in the realization of teaching and learning activities to achieve goals.²³ The completion of *iqro' bil qalam* is done through collecting the task once a week for validation process. The validation process of *iqro' bil qalam* is done every week as a manifestation to achieve the desired goal.

The implementation stage of the *iqro' bil qalam* curriculum and learning in Madrasah Aliyah Ash-Shiddiqi Puteri Jember is done by writing and reciting al-Qur`an. The writing of al-Qur`an was done by thickening the printed verses of al-Qur`an transparently. Applying this method, the motoric skills, understanding of the characteristics of Arabic letters, writing

¹⁹ Abdul Manab. *Manajemen Kurikulum dan Pembelajaran Di Madrasah* (Yogyakarta: Kalimedia, 2015), 91).

²⁰ Oemar Hamalik. *Kurikulum dan Pembelajaran* (Jakarta: Bumi Aksara, 2014), 25.

²¹ Farza'in. *Metode Penulisan Follow The Line* (Tangerang: Yasinamal, 2010), 4.

²² Abdul Majid. *Strategi Pembelajaran* (Bandung: PT Remaja Rosdakarya Offset, 2016), 7.

rhythms and writing limitations, which is complicated and time consuming, it can be done naturally, faster, neatly, beautifully and more importantly, it will be embedded within the author.²⁴ The writing practice of al-Qur`an is carried out every morning for 10 minutes before teaching and learning activities take place with the target of writing at least 15 to 30 chapters of al-Qur`an. Writing the verses of al-Qur'an requires experience, time, training, opportunities, and special skills possessed by students with tutors for the first hour-period.²⁵

The reciting practice of al-Qur`an is also a form of implementing the *iqro' bil qolam* curriculum and learning at Madrasah Aliyah Ash-Shiddiqi Puteri Jember. Reciting Al-Quran is done by students centrally as a starting point in developing skills, active listening, speaking, and writing a finding in reading.²⁶ Likewise, this activity is expected to improve the ability to recite Al-Quran by going through several stages, such as the ability to pronounce the Arabic letters properly and correctly according to their *makhroj* and nature.²⁷

Curriculum evaluation and learning of *iqro' bil qolam* in Madrasah Aliyah Ash-Shiddiqi Puteri Jember, especially related to input evaluation, has not been fully implemented because it is necessary to have grouping process in the *iqro' bil qolam* curriculum and learning.²⁸ Meanwhile, the process evaluation has been carried out when the homeroom teacher validate the students' *iqro' bil qolam* results by giving a stamp on each fulfilled page and look at the accuracy of their writing, especially related to the *harokat* and the letters. Such educational process is seen as dynamic interactions between teachers and students.²⁹

Product/output evaluation is related to the measurement of program results in relation to the objectives achievement.³⁰ Product evaluation is carried out when students complete the *iqro' bil qolam* as a measurement of the program results that has been planned in achieving the target of writing by thickening the printed letters witihi al-Qur'an up to 30 chapters or at

²³ Abu Ahmadi, et al. *Strategi Belajar Mengajar*. (Bandung: Pustaka Setia, 1997), 11.

²⁴ Farza'in. *Metode Penulisan Follow The Line* (Tangerang: Yasinamal, 2010), 4.

²⁵ Alamsyah Said. *95 Strategi Mengajar Multiple Intellegences Mengajar Sesuai Kerja Otak dan Gaya Belajar Siswa* (Jakarta: Kencana, 2016), 80.

²⁶ Ibid, 63.

²⁷ Djaluddin. *Cepat Membaca Al-Quran dengan Metode Tunjuk Silang* (Jakarta: Kalam Mulia, 2012), 17.

²⁸ Din wahyudin, *Manajemen Kurikulum* (Bandung: PT Remaja Rosdakarya, 2014), 150.

²⁹ Djudju Sudjana, *Evaluasi Program Pendidikan Luar Sekolah: Untuk Pendidikan Nonformal dan Pengembangan Sumber Daya Manusia* (Bandung:PT Remaja Rosdakarya Offset, 2006), 92.

³⁰ Din wahyudin, *Manajemen Kurikulum* (Bandung: PT Remaja Rosdakarya, 2014), 151.

least 15 chapters for Madrasah Aliyah students at Ash-Shiddiqi Puteri Jember. The completion process of writing *iqro' bil qolam* is not only giving opportunities for students to practice reciting al-Qur`an, but also provides other benefits such as the accuracy of their Arabic writing. The output evaluated is the quantity and quality of program graduates after experiencing the learning process.³¹

CONCLUSION

The results of this study conducted at Madrasah Aliyah Ash-Shiddiqi Puteri Jember regarding the *iqro' bil qolam* curriculum and learning management are as follows: (1) the planning aspect includes the formulation of curriculum objectives which is to maximize the functionality of the right and left brain, as well as increasing the spirituality of students by loving act toward al-Qur`an, the content of the *iqro' bil qolam* curriculum in learning is in the form of printed verses of al-Qur`an in a transparent manner whose writing is in accordance with Arabic writing to make it easier for students to achieve the *iqro' bil qolam* learning objective, the learning strategy implemented at Madrasah Aliyah Ash-Shiddiqi Puteri Jember is done by making the completion of *iqro' bil qolam* as the main requirement in taking the report cards for students in tenth and eleventh grade and taking the graduation certificate for students in twelfth grade; (2) the implementation of the *iqro' bil qolam* curriculum and learning is done through writing and reciting practice of al-Qur`an; and (3) the evaluation in the *iqro' bil qolam* curriculum and learning is done through three stages; inputs, processes and outputs evaluation. Input evaluation is done by not dividing students into several groups in the *iqro' bil qolam* learning process, because this is a mandatory program for all students. Process evaluation is carried out when the homeroom teacher validate students' *iqro' bil qolam* journal by giving a stamp on each sheet that is considered to be accurate. Meanwhile, output evaluation is carried out when students are able to complete all of the *iqro' bil qolam* practices which are to write at least 15 to 30 chapters of al-Qur`an.

³¹ Djudju Sudjana, *Evaluasi Program Pendidikan Luar Sekolah: Untuk Pendidikan Nonformal dan Pengembangan Sumber Daya Manusia* (Bandung:PT Remaja Rosdakarya Offset, 2006), 94.

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