



Al-Abshar: Journal of Islamic Education Management

Vol. 2, No. 1, June 2023, E-ISSN: [2963-5853](https://doi.org/10.58223/al-abshar.v2i1.78)

Doi: <https://doi.org/10.58223/al-abshar.v2i1.78>

Religious Education Curriculum

Development:

Between Islamic Boarding Schools, Schools, and Madrasahs

Dzikrul Khakim

dzikrulhakim@gmail.com

Institut Agama Islam Negeri, Indonesia

Nur Ahid

nurahid@yahoo.com

Institut Agama Islam Negeri, Indonesia

Fikri Zakia Qoimul Haq

fikri.players@gmail.com

Institut Agama Islam Negeri, Indonesia

Abstract

Keywords:

*Curriculum,
boarding school,
school*

The curriculum plays a central role in educational institutions because it refers to the direction, content and process of education, which ultimately determines the nature and qualifications of graduates of these educational institutions. There are at least three institutions that are well known to the public in Indonesia, including pesantren, schools and madrasah, each of which has its own characteristics. This study discusses the curriculum development of Islamic boarding schools, madrasah and schools. With the aim to know how the development. The method used in this research is a qualitative approach that focuses on library research. The results of the research show that the development of a religious education curriculum in pesantren, schools and madrasahs involves a complex and contextual process. The curriculum is designed to cover an understanding of religious teachings, worship practices, ethics, morals, and the application of religious values in everyday life. Islamic boarding schools, schools and madrasahs apply various strategies in implementing the religious education curriculum.

Nevertheless, there are several challenges in the development of the religious education curriculum. Some of these challenges include the diversity of students, social and cultural changes, lack of resources, and the integration of religious education with the general curriculum. In order to overcome these challenges, it is necessary to make collaborative efforts between pesantren, schools and madrasahs by involving relevant stakeholders. It is also necessary to periodically update curriculum content so that it remains relevant to the times and the needs of students..

Abstrak

Kata Kunci:
Implementasi,
Enterpreneur,
Kurikuler,
Estrakurikuler,
sarana

Kurikulum memegang peranan sentral dalam lembaga pendidikan karena mengacu pada arah, isi dan proses pendidikan, yang pada akhirnya menentukan sifat dan kualifikasi lulusan lembaga pendidikan tersebut. Setidaknya ada tiga lembaga yang dikenal masyarakat di Indonesia, antara lain pesantren, sekolah, dan madrasah yang masing-masing memiliki ciri khas tersendiri. Penelitian ini membahas tentang pengembangan kurikulum pesantren, madrasah dan sekolah. Dengan tujuan untuk mengetahui bagaimana pengembangan tersebut. Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif yang berfokus kepada studi kepustakaan (library reseach). Hasil penelitian menunjukkan bahwa pengembangan kurikulum pendidikan agama di pesantren, sekolah, dan madrasah melibatkan proses yang kompleks dan kontekstual. Kurikulum tersebut didesain untuk mencakup pemahaman tentang ajaran agama, praktik ibadah, etika, moral, serta penerapan nilai-nilai agama dalam kehidupan sehari-hari. Pesantren, sekolah, dan madrasah menerapkan berbagai strategi dalam melaksanakan kurikulum pendidikan agama. Kendati demikian, terdapat beberapa tantangan dalam pengembangan kurikulum pendidikan agama. Beberapa tantangan tersebut meliputi keberagaman peserta didik, perubahan sosial dan budaya, kurangnya sumber daya, serta pengintegrasian pendidikan agama dengan kurikulum umum. Dalam rangka mengatasi tantangan tersebut, perlu dilakukan upaya kolaboratif antara pesantren, sekolah, dan madrasah dengan melibatkan para pemangku kepentingan terkait. Diperlukan juga adanya pembaruan konten kurikulum secara berkala agar tetap relevan dengan perkembangan zaman dan kebutuhan peserta didik.

Received: 26-05-2023, Revised: 17-06-2023, Accepted: 10-07-2023

© Dzikrul Hakim, Nur Ahid, Fikri Zakia Qoimul Haq



Introduction

Religious education has a very important role in shaping the character and morals of students. In the current era of globalization, where social and cultural changes occur rapidly, it is important for pesantren, schools and madrasas to develop religious education curricula that are relevant and responsive to the challenges of the times.

Islamic boarding schools, schools and madrasas are educational institutions that have a special role in religious education. Islamic boarding schools are traditional institutions that combine religious education with a holistic parenting system. Schools and madrasas also have an important role in providing religious education to students, although with a more formal approach.

Curriculum as a system as well as a tool to achieve educational goals is very urgent and absolutely in an educational program (Sugiana, 2019: 18). The term curriculum comes from the Greek language which was originally used in the field of sports, namely the word *acurrir* which means running and the word *currere* which means the distance traveled by a runner. The mileage in question is a distance that must be covered in running activities from start to finish to get a medal or award (Didiyanto, 2017: 123).

Along with the development of science and technology, the world of education is also experiencing developments, including parts of it, namely the curriculum. The definition of curriculum development is the process of curriculum planning, in order to produce a broad and specific curriculum plan. This process is related to selection and organization. Various components of the teaching and learning situation, including establishing a curriculum organizing schedule and specification of suggested goals, subjects, activities, referring to the creation of unit resources, and other multiple curriculum lesson lines, to facilitate the teaching and learning process.

The development of religious education curricula in Islamic boarding schools, schools and madrasas is very important in order to ensure students get



a comprehensive understanding of religious teachings, religious practices, ethics, morals, and the application of religious values in everyday life. In addition, the development of a religious education curriculum must also pay attention to the social, cultural context and the needs of students. The curriculum must be able to integrate religious values with the general curriculum, so as to create harmony between religious education and general education received by students.

In this context, research on the development of the religious education curriculum in Islamic boarding schools, schools and madrasas is very relevant. Through this research, a better understanding of the strategies, challenges, and collaborative efforts needed to develop an effective and quality religious education curriculum will be obtained. With this research, it is hoped that Islamic boarding schools, schools and madrasas can improve the quality of the religious education they provide, so that students can develop a deep understanding of religion, have good morals, and be able to face complex life challenges in the future.

Method

The research method used by researchers is library research. Literature study is the activity of collecting library data, reading, and recording and processing research materials. The research uses the library study method, meaning that researchers deal directly with existing text or data and are not conducting field research. In addition, researchers use ready-to-use library data so that they can be used immediately and are not limited by space and time (Zed, 2004). In compiling the article, the researcher uses library data from various sources such as books, journals, articles, official websites, and other internet sources in the form of basic material to the main material regarding Curriculum Development for Religious Education in Islamic Boarding Schools, Schools and Madrasahs.



Result and Discussion

Religious Education in Islamic Boarding Schools

The term pesantren, linguistically comes from the word santri with the prefix pe- and the suffix -an (Pesantrian), which means a place to live for the santri. Meanwhile, according to KBBI, pesantren is a dormitory where students or students study the Koran and so on. While the word santri itself comes from the word satri, which is a word that comes from Sanskrit which means literacy. In the opinion of Zamakhsari Dhofier, as quoted by Haidar Putra Daulay, that there are five elements of pesantren, namely pondok, santri, mosque, teaching of classical books and kiai (Dulay, 2004: 31).

Educational institutions, namely Pondok Pesantren, are the oldest educational institutions in Indonesia. The existence of Islamic boarding schools has contributed significantly to the history of Islamic education in Indonesia. Islamic boarding schools according to Nurcholish Madjid are also called Indonesian indigenous culture because they are original Indonesian products which in this case can produce cadres of scholars. Even history also records that the role of pesantren in defending the Unitary State of the Republic of Indonesia is evidenced by the presence of kyai who always rejected the policies of the Dutch colonialists (Ma'arif, 2018)

In addition, Islamic boarding schools also have characteristics that distinguish them from other institutions, namely Islamic boarding schools have unique and exotic subcultures. A subculture that is rich in cultural values, moral values and Islamic intellectual treasures which are manifested in the legacy of classical literature (the yellow book) which has become a tradition in its scholarship (Dhevin, 2013: 92)

Thus, it can be underlined that pesantren exist as a place for students to study religion. So that it can be said that the main purpose of Islamic boarding schools is to become a place for Islamic learning, a place for the development of Islamic culture, and a place for cadre of Muslim scholars/ulama. The learning process in the pesantren uses a dormitory model, which is carried out in a 24-



hour system, so that the effectiveness of learning can run optimally. Not only learning the science of religion as theory and content, but also its implementation in everyday life. Religious learning in Islamic boarding schools on average focuses on religious knowledge and its application in akhlaqul karimah (noble character). So, apart from being a place to study religious knowledge, pesantren is also a place for continuous character education.

Development of Religious Education Curriculum in Islamic Boarding Schools

In several studies on Islamic boarding schools, it was found that Islamic boarding schools have their own authority in compiling and developing their curriculum. According to Lukens-Bull's research in his book *Abdullah Aly*, in general the pesantren curriculum can be divided into four forms, namely; Religious education, experience and moral education, schools and general education, as well as skills and courses (Aly, 2011: 184).

First, the curriculum is in the form of Islamic religious education. In the world of Islamic boarding schools, Islamic religious education learning activities are commonly referred to as the Koran or recitation. Islamic boarding school recitation activities in practice are divided into two levels. At the initial level, the Koran is very simple, namely the students learn to read Arabic texts, especially the Koran. This level is considered as the minimum effort of religious education that must be mastered by the students. The next level is for the students to choose classic Islamic books and study them under the guidance of the kyai. The books that are used as material for the Koran cover the fields of science: fiqh, aqidah or monotheism, nahwu, sharaf, balaghah, hadith, tasawuf, morals, services such as prayers, and wirid.

Second, the curriculum is in the form of experience and moral education. The most well-known religious activity in the pesantren world is the piety and commitment of the students to the five pillars of Islam. These activities are expected to be able to raise the awareness of the students to practice the moral values taught at the time of the Koran. The moral values that



are emphasized in Islamic boarding schools are Islamic brotherhood, sincerity, simplicity and Islamic brotherhood.

Third, the curriculum is in the form of schools and general education. Islamic boarding schools apply the school curriculum according to the national education issued by the Ministry of National Education.

Fourth, the curriculum is in the form of skills and courses. Islamic boarding schools apply a curriculum in the form of skills and courses in a planned and programmed way through extracurricular activities. The courses that are popular in Islamic boarding schools are English, computers, car steering, motorcycle repair, and so on. This kind of curriculum is enforced in Islamic boarding schools for two reasons, namely political and promotional reasons. From a political point of view, Islamic boarding schools which provide skills education and courses to their students are responding to the government's call to increase the ability of human resources (HR). This means that the relationship between pesantren and the government is quite harmonious. Meanwhile, in terms of promotion, there has been an increase in the number of students who have modern and integrated Islamic boarding schools, on the grounds that there is skills education and courses in them.

Meanwhile, M Ridwan Nastir provides an overview of the level of diversity of institutions according to the spectrum of components and the development of a pesantren. Which is classified into five parts, namely;

a) Salaf/classical Islamic boarding schools; namely Islamic boarding schools in which there is a salaf education system (weton, sorogan, bandongan) and a classical system (madrasa) of the salaf.

b) semi-developed Islamic boarding schools; namely Islamic boarding schools in which there is a salaf education system (weton, sorogan, bandongan) and a private classical (madrasa) system with a curriculum of 90% religion and 10% general.

c) Islamic boarding schools are developing; namely Islamic boarding schools are like semi-developed ones, it's just that they are more varied in terms



of curriculum, namely 70% religion and 30% general. Besides that, three ministerial SKB madrasas were also held with the addition of a diniyah.

d) Khalaf/modern Islamic boarding schools; that is, like a developing Islamic boarding school, it's just that the existing educational institutions are more complete, including a general school system with the addition of diniyah (practice of reading the book of the Salaf), universities (both general and religious), cooperative forms and equipped with takhassus (Arabic and English).

Ideal boarding school; that is, as in the form of modern Islamic boarding schools, it's just that the existing educational institutions are more complete, especially in the areas of skills which include agriculture, engineering, fisheries, banking, and really pay attention to quality by not shifting the special characteristics of Islamic boarding schools which are still relevant to the needs of society and the times. With this form, it is hoped that alumni of Islamic boarding schools will truly have the title of caliph fil ardhi (Nasir, Ridwan, 2005: 87)

The curriculum in pesantren education is Islamic religious education materials taught in a pesantren, namely in the form of knowledge and experience activities that are deliberately and systematically given or taught to all students to achieve the goals of Islamic religious education.

The pesantren education curriculum is a tool to achieve the goals of Islamic Religious Education. While the scope of Islamic boarding school education material is the Koran and hadith, moral faith, fiqh or worship and history. In other words, that the scope of material in the education curriculum at Islamic boarding schools is harmony and balance in the relationship between humans and Allah SWT, and also themselves, fellow humans with other creatures and with their environment. which aims to achieve the educational goals of the pesantren, it is necessary to reconstruct the curriculum so that it is more real. The formulation of the objectives of pesantren education that has existed so far and is currently still general in nature and does not match the



reality of a society that continues to experience transformation. Reconstruction here is intended with the aim of increasing the relevance of the formulation of Islamic boarding schools' educational goals to the real problems faced by society in their daily lives.

The continuous development of the pesantren education curriculum involving all components is something that is absolutely necessary so as not to lose relevance to the real needs faced by the Islamic education community, which tends to continue to experience transformative dynamics. Islamic boarding school education is built on the basis of Islamic thought which departs from a view of life and views of humans and is directed towards educational goals based on Islamic principles.

In its development, pesantren do not solely grow on old traditional patterns by only using sorogan and bandongan patterns. Binti Ma'unah stated, in its development there were three learning systems developed in Islamic boarding schools, namely:

a) The classical system The pattern of applying the classical system is the formation of classes and levels, learning clusters that are adapted to schools in formal education. In many Islamic boarding schools this pattern has been widely used as madrasah diniyah or activities in Islamic boarding schools as learning groupings based on abilities and understanding while in the pesantren.

b) Course system (tahassus) The teaching of this course system leads to the formation of students who are independent in supporting the religious knowledge they receive from the Kyai through the teaching of sorogan and bandongan. Because in general students are expected not to depend on jobs in the future, but must be able to create jobs according to their abilities (Ma'unah, Binti, 2009: 186).

c) Training system This training pattern was developed to develop practical skills such as training, carpentry, plantations, fisheries, cooperative management and crafts that support the creation of integrative independence



(Ma'unah, Binti, 2009: 186). In many Islamic boarding schools there has been a lot of brewing (worked on and educated by experience and intensive learning) so that the students have entrepreneurial abilities. This is closely related to other abilities which tend to produce intellectual students and qualified scholars (Arifai, 2018: 15).

Religious Education in Schools

Public schools such as SMP and SMA or SMK are general educational institutions in which some universal subjects are taught. The curriculum in schools is generally oriented towards mastering science, materials and physics, the curricular learning time is also very limited, so that all of this contributes to the background of the school education system being impressed cognitively oriented.

By using the curriculum that has been provided by the government, both starting from student recruitment to student output, the learning methods offered are very diverse. Not only that, learning strategies such as Quantum Learning, Contextual Teaching Learning, Active Learning and so on are also implemented to achieve the desired goals. Meanwhile, Islamic religious education in schools, especially public schools, is very limited in time. Viewed quantitatively, the portion of Islamic religious education in schools is indeed only three hours of lessons for SD and two hours of lessons for SMP or SMA/K, with demands for achieving graduate competency standards that have been stipulated in the Minister of National Education Regulation Number 23 of 2006. Qualitatively, religious education is actually is the core or core of the education curriculum in schools. This is based on the state philosophy of "Pancasila", where the core of Pancasila is the first principle of "Belief in One Almighty God". Pancasila if analyzed using a philosophical approach, Belief in the One and Only God enters into the principles of other precepts. This implies that the core of Pancasila is faith in God Almighty, which is the main target of religious education.

Development of Religious Education Curriculum in Schools



In public schools (schools) the learning of Islamic education is also not as in-depth as in madrasas which are studied one by one starting from the subjects of aqidah, akhlak, jurisprudence and others, while in public schools the subjects of Islamic education are only made into one subject called Education. Islam only. The teaching has its own curriculum. The Islamic Religious Education curriculum means a set of activity plans and arrangements regarding the contents and materials of Indonesian Islamic Studies as well as the methods used and all activities carried out by Religion teachers to help a student or group of students understand, live and practice Islamic teachings and/or develop Islamic values.

Islamic Religious Education in schools is basically more oriented towards the level of moral action, namely so that students do not only stop at the competent level but have the will and habits in realizing the teachings and religious values in everyday life. Religious education in public schools is organized as an effort to integrate Islamic education into the school system whose curriculum is general knowledge oriented. Islamic Religious Education in public schools covers five aspects, namely: al-Qur'an Hadith, faith, morals, jurisprudence and worship guidance, and history/date. These five aspects of PAI can be instilled in students through learning using various approaches.

One that can be used is a contextual approach, which in essence always relates PAI learning to the diverse contexts and life experiences of students or the context of problems and real life situations. Through interaction with the environment and interpreting the knowledge and life experiences, students can construct Islamic meanings and values that need to be internalized within themselves. One of the problems faced by the teaching of Islam in schools is the shortage of Islamic study hours provided in schools.

At the field level, according to Hasbi Ashi-Shidiqi, aspects of PAI study include, (1) jismiyah tarbiyah, namely all kinds of education in the form of nourishing and nourishing the body and upholding it, so that it can overcome the difficulties encountered in its experience, (2) tarbiyah 'aqliyah , namely in



the form of education and lessons which consequently educate the mind and sharpen the mind, (3) tarbiyah adabiyah, namely all kinds of practice or in the form of theory whose form increases the mind and improves temperament (Majid, Andayani, 2005: 138).

Religious Education in Madrasas

The curriculum is a number of subjects that must be taken, which are conveyed to students to achieve a learning goal, both carried out in school and outside school. The PAI curriculum in madrasah aims to lead students to become superior human beings in faith and piety, have noble character, personality, analyze science and technology and be able to actualize themselves in the life of society, nation and state (Directorate General of Islamic Religious Education, 2008: 3).

The components related to the curriculum are grouped into four, namely:

a) the basic component groups, namely the basic philosophical concepts in developing the PAI curriculum which in turn will affect the objectives of the PAI,

b) groups of implementing components, which include educational materials, education systems, implementation processes and environmental utilization.

c) curriculum implementing and supporting groups, namely the components of educators, students and counseling.

d) a group of development efforts aimed at curriculum evaluation and innovation, short, medium and long term planning, establishing cooperation with other institutions for curriculum development (Muhaimin, 2005: 11).

Islamic education curriculum development carried out by teachers and schools in each education unit must pay attention to the principles of curriculum development as stated in the Minister of National Education Regulation No. 22 of 2006 concerning Content Standards for Elementary and Secondary Education Units. The urgency of paying attention to and using



principles is so that the PAI curriculum that is developed is truly in accordance with students, schools, society so that it does not only revolve around matters of faith and morality, but also includes all knowledge related to various aspects of life and human needs, balanced between the life of the world and the hereafter, soul and body, material and spiritual (Sugiana, 2019: 23)

Development of Religious Education Curriculum in Madrasas

According to Muhaimin, there are four approaches to the preparation of the religious education curriculum, namely: the academic subject approach, the humanistic approach, the technological approach, and the social reconstruction approach:

a) The approach to academic subjects is to base curriculum development on the respective scientific discipline systems. In madrasas, aspects of the Koran and al-Hadith, faith, morals, worship/muamalah, and dates/history of Muslims are used as sub-subjects of al-Qur'an-Hadith, jurisprudence, moral creed, and history (culture).) Islamic. The academic subject approach in compiling the PAI curriculum is carried out based on the systematization of scientific disciplines. For example, for aspects of faith or aqidah subjects using systematization of monotheism, worship/shari'ah/muamalah use systematization of fiqh and so on.

b) The humanistic approach departs from the idea of humanizing humans. In this case, the teacher can provide a portion of humanizing students by inviting discussions on Islamic Religious Education themes that will be studied in class.

c) The technological approach is the preparation of the curriculum based on the assumption of competency analysis to complete certain tasks. This approach emphasizes students' practical abilities such as procedures for ablution, procedures for prayer, procedures for washing dead bodies, and so on.

d) The social reconstruction approach is the preparation of the curriculum referring to the needs of solving problems that exist in society. In



this case the Islamic Religious Education provided in Madrasas must always be developing and reactive to the problems that occur in society so that students or students can use the religious knowledge they get at Madrasas responsively and be of benefit to the surrounding community. For example, if the people around them are not able to read the Koran well, then this material can be given to students to overcome these problems in the community (Muhaimin, 2005: 142).

From the description above it can be said that in the preparation of the curriculum, religious education in madrasas follows and departs from the standards of developing the religious curriculum in schools and madrasas. In practice, religious education in madrasas has a much smaller portion of hours compared to the portion in pesantren, which is 25% of the total available hours and learning materials, so that the available time must be optimized by taking into account the principles mentioned in the 4 approaches above. . The delivery of scientific content of the Islamic religion may not be comprehensive or not very in-depth, but it must still be able to provide maximum results for students and students.

Meanwhile, according to the SKB Minister that what is meant by madrasas are educational institutions that make Islamic religious subjects as basic subjects, which are given at least 30% in addition to general subjects. Meanwhile madrasas cover three levels, namely Madrasah Ibtidaiyah at the elementary level, Madrasah Tsanawiyah at the junior high school level and Madrasah Aliyah at the high school level. And in developing the curriculum in Madrasas there are several main steps that must be taken in developing the Madrasah curriculum which includes four steps, namely:

- a) Formulation of institutional objectives,
- b) Determination of the structure of the curriculum program,
- c) Preparation of outlines of teaching programs, each from each field of study, formulation of instructional objectives and identification of the main materials used as teaching programs,



d) Preparation and use of study units, assessment programs, guidance and counseling programs, administration and supervision programs (Daradjat, 2008: 137)

The steps mentioned above have underlined the characteristics in the framework of developing and updating education that is aligned and in accordance with the national education system. The main problems faced in developing and fostering the madrasa curriculum nationally so that madrasas can carry out the SKB and achieve the ideals of the Islamic religion in the formation of people with Muslim personality, which need to be considered, among other things, are the various fields of study that will be delivered in a madrasa. .

In compiling the madrasah curriculum based on the SKB, two kinds of methods or strategies are used, namely the general strategy and the specific strategy. In the general strategy, this main idea is used as the basis for developing and updating the curriculum, namely graduates must be good Muslim citizens, able to adapt in society, responsible, have skills, abilities, general knowledge so that students achieve happiness in the world and the hereafter. . This is one that can show the characteristics of citizens who receive education in madrasas. This main idea has resulted in a classification of aspects of education in madrasas, namely aspects of basic or general education that are intended to foster good Muslim citizens, in accordance with the guidelines and practice of Pancasila, and to have the skills, skills, knowledge and abilities according to their level of education. The second is aspects of special education which are intended so that students as Muslim citizens are good citizens, fear Allah SWT and practice their religious teachings firmly in order to achieve happiness in the world and the hereafter (Mustofa, 2001: 160).



Conclusion

Educational institutions in Indonesia which have a variety of variations, ranging from education with traditional nuances to education with nuances of modernization. There are at least three educational institutions that are widely known to the public. The three institutions in question are pesantren, schools, and madrasas. Each institution certainly has its own characteristics, has a different curriculum between the curriculum of Islamic boarding schools, madrasas and schools, but the curriculum in it is essentially the same as learning about the science of Islam. Besides that, the curriculum of each institution has also experienced a lot of development with the times and science and technology. And even now there are many curriculum development processes taking place in Islamic boarding schools, madrasas, and also public schools. The curriculum development model is a systematic step in curriculum development. Alternative procedures in the framework of designing, implementing and evaluating a curriculum. Curriculum development models must be able to describe a learning program planning system process that can meet various needs and standards of success in education, based on the development of curriculum theory and practice.



Bibliography

- A. Aly. (2011). *Pendidikan Islam Mulltikulturalisme di Pesantren; Telaah Kurikulum Pondok Pesantren Islam Assalam Surakarta*. Yogyakarta: Pustaka Pelajar.
- A. Arifai. (2018). "Pengembangan Kurikulum Pesantren, Madrasah dan Sekolah," *Jurnal Tarbiyah Islamiyah*, vol. 3, no. 2
- A. Majid dan D. Andayani. (2005) *Pendidikan Agama Islam Berbasis Kompetensi*. Bandung: Remaja Rosdakarya.
- A. Mustofa. (2001). *Perkembangan Kurikulum Pendidikan Agama Islam di Pesantren, Madrasah dan Sekolah*. Jombang: STIT Urwatul Wutsq.
- A. Sugiana. (2019). "Pengembangan Kurikulum Pendidikan Agama Islam dan Implementasinya di MTs Nurul Ummah Yogyakarta," *Jurnal Pendidikan Agama Islam*, vol. 16, no. 1
- Dhevin MQ Agus PW. (2013). "Manajemen Pondok Pesantren dalam Mengintegrasikan Kurikulum Pesantren dengan Pendidikan Formal," *Edu Islamika*, vol. 5, no. 2.
- Direktorat Jenderal Pendidikan Agama Islam. (2008). *Kebijakan Departemen Agama dalam Peningkatan Mutu Madrasah di Indonesia*. Jakarta: Ditjen Pendaids Departemen Agama.
- Didiyanto. (2017). "Paradigma Pengembangan Kurikulum PAI di Lembaga Pendidikan," *Jurnal Pendidikan Agama Islam*, vol. 1, no. 2.
- H. P. Daulay. (2004). *Pendidikan Islam dalam Sistem Pendidikan Nasional*. Jakarta: Kencana Prenada Media Group.
- M. A. Ma`arif. (2018). "Pola Pengembangan Kurikulum Pendidikan Pesantren Berkarakter: Studi Implementasi Pendidikan Berkarakter di Pondok Pesantren Nurul Ummah Mojokerto," *Tadris*, vol. 13, no. 1.
- Ma'unah, Binti. (2009). *Tradisi Intelektual Santri*, Yogyakarta; TERAS.
- Nasir, Ridwan. (2005). *Mencari Tipologi Format Pendidikan Ideal; Pondok Pesantren Ditengah Arus Perubahan*, Yogyakarta; Pustaka Pelajar.



- Muhaimin. (2005). Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah dan Perguruan Tinggi. Jakarta: Raja Grafindo Persada
- Z. Daradjat. (2008). *Ilmu Pendidikan Islam*. Jakarta: Bumi Aksara.