

Implementation of Religious Scientific-Based Curriculum Development at Pesantren Nawasea Yogyakarta

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Abstract

Pesantren Nawasea Yogyakarta is an Islamic educational institution that is committed to combining religious values with scientific principles in its curriculum development process. This study aims to present an overview of the implementation of scientific religious-based curriculum development at Pesantren Nawasea Yogyakarta. This research uses a qualitative approach with a case study method. Data were collected through participatory observation, in-depth interviews and document analysis related to the curriculum and teaching methods at the pesantren. The collected data were analyzed using qualitative analysis techniques. The results showed that the implementation of scientific religious-based curriculum development at Pesantren Nawasea Yogyakarta has had a positive impact on the learning process and student development. The integration of religious values in the curriculum is able to provide a strong moral foundation for students, while the scientific approach improves their critical thinking skills, creativity, and analytical power. In addition, this study also revealed the challenges faced by Pesantren Nawasea in implementing a scientific religious-based curriculum, such as limited resources and support from related parties. However, the efforts made by the pesantren in overcoming these challenges show their commitment to improving the quality of education.

Introduction

Curriculum is an important component in education, curriculum has a strategic position because the curriculum is a description of the vision, mission and goals of national education. This simultaneously positions the curriculum as the central content of values that will be transformed into changes in line with the dynamics of social change caused by various factors, both internal and external. Because the curriculum has a dynamic nature in responding to change, of course the curriculum must be flexible and futuristic (Bahri, 2011). In addition, the problems that arise in society also encourage changes in the education system. The curriculum is present to solve problems and answer demands in society. The curriculum is designed to facilitate the running of the existing educational process (Fajri, 2019)

Curriculum as a guide in the implementation of learning activities means that in the curriculum there are guidelines for interactions between teachers and students. That way, the curriculum has a function as the "breath or core" of the educational process in schools to empower potential students (Tamami, 2016). The curriculum is a means that determines the success of the educational process, in this case without a good and appropriate curriculum it will be difficult to achieve the desired educational goals (Yulianti et al., 2016).

Curriculum can run well of course there must be curriculum development. Actually developing the curriculum is an effort to improve the quality of education which includes the preparation of documents, implementation of documents and evaluation of documents that have been compiled (Sanjaya, 2010). Curriculum development is considered as a determinant of the future of students, therefore a good curriculum is expected can be implemented in Indonesia so that it will produce a bright future for students which has implications for the progress of the nation and state. Therefore, the curriculum needs to get attention from the government because the curriculum education system is a very important component because it does not only concern the direction and goals of education but also the learning experience that every student must have and how to organize the experience itself. Curriculum development is a process of identification, analysis, synthesis, evaluation, decision making, and creation of curriculum elements. If the curriculum development process runs effectively and efficiently, the results of the curriculum development activities are in accordance with the expectations of the community (Sari et al., 2020).

Various kinds of curriculum models have been developed by experts. The point of view of one expert is sometimes different from the point of view of other experts. There are those who look at it from the point of view of the content and there are also those who look at it from the point of view of management (centralized or decentralized). Not a few experts have also developed a curriculum model in terms of the process of using the curriculum. However, if you examine further, these experts have one goal or direction, namely optimizing the curriculum (Rouf et al., 2020). The purpose of curriculum development is goals and objectives. The purpose as goals is expressed in a more abstract formulation and is general and relatively long-term achievement. While the objectives are more specific, operational and can be achieved in the short term (Ikhsan & Hadi, 2018).

The foundation of curriculum development has a very important role, so that if the curriculum is likened to a building that does not use a strong foundation, then when it is hit by wind or shaking, the building will easily collapse and be damaged. it is the same with the curriculum, if it does not have a strong foundation, then the curriculum will be easily swayed and what will be at stake are the humans (students) produced by education (Azis, 2018). In curriculum development there must also be an integrated or integrated relationship regarding learning experiences so that students gain a comprehensive learning experience. Therefore, learning activities that are packaged in the curriculum must be able to develop student skills. Not only work skills, but also life skills such as personal skills (recognizing oneself), rational thinking, social, academic, and vocational skills (R Tolinggi, 2020).

Curriculum development is prepared by education experts or curriculum experts, experts in the field of science, educators, entrepreneurs and other elements of society. This draft was prepared with the intention of providing guidance to educational implementers, in the process of

supervising student development, achieving the goals aspired to by the students themselves, their families and the community (Setyawan, 2020).

Along with the direction of curriculum development, curriculum development needs to pay attention to the principles of flexibility, goal-oriented, effectiveness and efficiency and continuity (Suprpto, 2020). Not much different from Purwadih's statement that in developing the curriculum must pay attention to the principle of relevance, meaning that the content of the curriculum to be developed must have relevance to the times, the principle of flexibility means that the curriculum developed must answer needs based on the situation and conditions that occur, the principle of continuity, namely the continuity or linkage between the curriculum at one level of education and the next level of education so that the material taught in the curriculum does not occur repetition, the principle of efficiency, namely the curriculum developed in accordance with the objectives, while the last is the principle of effectiveness, namely the material content of the curriculum developed can be easily explained by teachers and easily understood by students (Purwadih, 2019).

So far, pesantren are better known as traditional religious educational institutions that are slow to adapt to developments and are suspected of being conservative educational institutions that only teach religious knowledge by ignoring general knowledge (Prayoga et al., 2020). Dawam Raharjo also said that pesantren are seen as exclusive and anti-change institutions (Husna & Arifin, 2016). This is in line with the history of pesantren as an educational institution that only specializes in the study of religious values and Islamic propagation. In addition, the curriculum is oriented specifically to study and understand the teachings of Islam and is not based on worldly orientations as an independent character. The curriculum is a very important part in determining the success of an educational institution, including pesantren (Saifuddin, 2016). According to Cak Nur, the curriculum is a very important part of everything else. However, in the context of the pesantren curriculum as one of the educational institutions, there is a mismatch between the world of pesantren and the outside world (Supriatman, 2017).

Very different from Pesantren Nawesea, this pesantren is one of the unique pesantren. It is called unique because the curriculum used by this pesantren is different from pesantren in general. The curriculum used is based on scientific religion, which is an educational approach that integrates religiosity values with a scientific approach. To carry out the scientific religious-based curriculum, the nawesea pesantren in its program emphasizes aspects of foreign languages, academic improvement, and spirituality. These three instruments are used as the pesantren's flagship program to foster its students to be able to compete, both at the regional, national, and global levels.

Pesantren Nawesea (North America Western Europe and Southeast Asia) is one of the Islamic boarding schools located in Yogyakarta. This pesantren was founded by Yudian Wahyudi since 2005 with the orientation of becoming a world-class university, and designed it as the Nawesea English Islamic Boarding School for Under and Postgraduate Students, he wanted to encourage State Islamic University of Sunan Kalijaga graduates studying at Nawesea to continue studying in the Western Country. He wants to produce "Orientalist Plus", namely students who can combine Orientalists (generally non-Muslims) with Iman, Islam dan Ihsan. The additional value is to produce students who fulfill all the academic requirements of the Orientalists, but who succeed in becoming lecturers in Islamic Studies in the West.

In the midst of the dynamics of community development and changing times, education in pesantren must be able to adapt to the demands of the times without losing the essence of religious teachings. Scientific religious-based curriculum development emerged as an effort to harmonize religious education with modern science so that pesantren can produce graduates who are competent and have religious character.

Based on the description above, this research will focus on exploring and understanding various aspects related to the implementation of scientific religious-based curriculum development at Pesantren Nawesea Yogyakarta.

Methods

The research method used is qualitative research with a case study approach. Data will be collected through observation, interviews with relevant stakeholders, and documentation studies on the existing curriculum in the pesantren. Data analysis will be carried out inductively and interpretively to understand the context, obstacles, and potential success of implementing a scientific religious-based curriculum at Pesantren Nawesea Yogyakarta.

Result

Pesantren Nawesea is Islamic education institution that integrates religious values and science in its curriculum. To run the curriculum, of course, there must be programs that support and are relevant to the curriculum that has been determined. The programs that are flagship in the Pesantren Nawesea are foreign language programs, academic improvement and spirituality. These three instruments are what support the success of the students to be in accordance with the mission of the pesantren.

3.1 Foreign Language Programs

English and Arabic are part of the mandatory program for every student. Every day, students are required to attend Arabic and English language improvement programs guided by the founder of the pesantren or mentors appointed by the caretaker. After maghrib prayer, English learning activities are carried out through the method of memorizing structures, vocabulary, and understanding English writings. After the subuh prayer, Arabic language learning is also held with a similar system as English language learning. In addition, to provide direct speaking practice experience, the students make visits to areas frequented by foreign tourists. Periodically, the English coach also invites foreign guests to the Pesantren Nawesea to discuss certain topics, such as international relations and culture. These guests are usually individuals with educational backgrounds, such as researchers and lecturers. The development of Arabic has not kept pace with the progress of English. There are several factors causing this to happen. The caregiver does not yet have a cadre who can become a mentor to foster Arabic, because he also has to face state duties as a lecturer. Arabic is a complex and difficult language, as told by the founder of Pesantren Nawesea based on his experience in learning foreign languages. So far, most of the students of this pesantren tend to be more proficient in English, and there are only a few people who have an understanding of Arabic, although it has not reached a deep level. The Student achievements in English can be measured by their high TOEFL scores and their ability to win scholarship to study abroad.

According to Long and Doughty, foreign language skills are important skills to master. This is because these skills can help individuals to expand their social networks and open up better life opportunities. Considering these two benefits, it is no wonder that various countries around the world have established foreign languages as one of the compulsory subjects taught at various levels of educational units (Rasuki, 2021).

Yudian said that Pesantren Nawesea is a private Islamic education institution that was pioneered in 2005. By implementing a modern education system and now has an integrated curriculum, boarding education and intensive teaching of foreign languages such as Arabic and English. One of the activities to train student's foreign language skills is by conducting takror and sorogan activities which are applied in learning math and science. Takror is the activity of deepening the subject matter at night, which is actually beyond the tradition of Indonesian high schools. As is common in Western universities, both in groups and individually, while sorogan is the strength of pesantren compared to schools, even universities. The pesantren actually relies on one of the processes of deepening its material on sorogan (Akso & Sadari, 2022).

The significance of English language proficiency and academic excellence as crucial assets for individuals seeking good opportunities, particularly in pursuing scholarship education. It points out that despite having numerous academic and non-academic achievements, individuals may still face difficulties in accessing desirable opportunities if they lack proficiency in foreign

languages, particularly English. The educational institution mentioned in the passage emphasizes the importance of these two aspects, and its management is dedicated to raising awareness among students about the value of excelling in English language skills and academics. By doing so, they aim to equip their students with the necessary tools to succeed in further education and seize better opportunities.

3.2 Academic Improvement

Education that is based on a cultural approach and managed non-formally implements an education program that is oriented towards instilling values in students. The education design is practiced in the form of an ongoing program, although the volume and frequency are not large. Education in pesantren is carried out to train students to process naturally, independently, and focus on result orientation. The learning process carried out in pesantren is based on the awareness of students to always process in order to reach the destination point (goal orientation). Effective encouragement in the form of delivering students to reality and guiding them to take the right steps to prepare themselves to face this reality. This process itself forms a self-concept that becomes a direction for students to determine steps to achieve goals.

Improving academics for students has many benefits that will affect their personal development and future achievements. By improving academics, students will increase their knowledge in various fields, including religion, science, and language. Broader knowledge will help them understand the world better. Some programs that can improve the academic aspects of students in Pesantren Nawesea are “kitab kuning” studies, English club, Arabic club, science club, music, computer courses, calligraphy course, *khitobah*, *tahfidzul qur’an* and the priority program is training in making scientific papers.

According to Yudian Wahyudi, one way to increase students' academic capacity is by "jihad ilmiah". Jihad ilmiah is to carry out learning activities both reading, writing scientific papers or repeating lessons that have been obtained after tahajud prayers. so, if a student wants to succeed, start to get used to tahajud and Hajat prayers, then after tahajud and Hajat prayers don't sleep anymore, it's better to study until entering the subuh prayer time. In addition, Through this “jihad ilmiah” the founder of the pesantren strongly encourages every student to graduate quickly and achieve great achievements. The students are encouraged to continue their education to prestigious universities around the world with the help of scholarships. The founder of the pesantren, who also acts as a coach, encourages his students to graduate with a Grade Point Average (GPA) above 3.50 and produce scientific papers published in reputable journals.

Yudian Wahyudi sees boarding school in terms of its function, saying that boarding school is one of the advantages of pesantren. Because with boarding school, students in pesantren are still arranged with inherent programs that support lessons at school such as studying together at night and others. In contrast to public schools that are not boarding schools, when school hours are over, they go straight home and arrange their own programs. And boarding students usually come from different regions, so students are more familiar with the culture, customs and characters of their friends who come from different regions. Things like this indirectly provide educational messages, how a students can tolerate and respect each other.

In essence, one of the advantages of pesantren is its teaching system that uses *takror* and *sorogan*. Takror as a material deepening activity at night is actually far beyond the tradition of high schools in Indonesia. There is no secondary school in Indonesia that has a tradition of studying together at night, except for pesantren. The sorogan method is also a mainstay for pesantren in the process of deepening the material, as is the case in Pesantren Termas where the pattern is organized by class. This was also revealed by Yudian Wahyudi when he studied at UIN Sunan Kalijaga and proposed a *sorogan* learning pattern to his lecturer every day after dawn, but the lecturer was surprised and unprepared.

To build a religious scientific-based pesantren, the solution he offered was to establish "Sunan Averroes Islamic Boarding School" consisting of TKIT, SDIT and Sunan Averroes Junior High School. The activities of these schools are located within the Pesantren Nawesea. For the junior high school level, it was launched as a pesantren that conquers national exams and Arabic language as a provision to become a *ulama*. Through it all, Yudian Wahyudi wants to reintegrate



religion with science-technology. Thus, to accelerate the realization of a generation of Muslim scholars who combine *shir'ah salaf* with *Minhaj* or *ilahiyyat* with *mujarrobot* (metaphysical-transcendental-but praxis-experimental). That way there will be born ulama "Nuh", ulama "Daud", ulama "Yusuf", ulama "Isa" and so on. To support these ideals, Yudian Wahyudi also later established the Yudian W. Asmin Fellowship / Yudian W. Asmin Scholarship. He did this because for him science is not *ansich*, but *rahmatan lilalamin* (giving grace to all nature).

3.3 Spirituality Programs

One of the spiritual activities carried out at Pesantren Nawesea is religious learning. Students are given a comprehensive teaching of Islam, starting from understanding the basic teachings of Islam such as the pillars of faith and the pillars of Islam, to studying holy books such as the Qur'an and Hadith. This religious learning is carried out with a variety of recitation methods, ranging from "*kitab kuning*" recitation to interactive discussions to deepen understanding of Islam. Thus, students can develop closeness to God and understand His guidance in daily life.

Another spiritual activity carried out at the Pesantren Nawesea is "tarekat", while this tarekat is named "tarekat *sunan ambia*". Yudian Wahyudi said that he had practiced this *tarekat* since the 1980s. However, he only declared it starting in 2015. The purpose of establishing this *tarekat* is as an action to change the situation between *Islam Duniawi* (Islam that focuses on the life of the world) and *Islam Ukhrawi* (Islam that focuses on the hereafter) into *Islam Duniawi* and *Ukhrawi* at once. This is because in general, *tarekat* is only concerned with the hereafter and ignores worldly life. According to Yudian *tarekat* is a path that promises success in this world and the hereafter, so that it can bring heaven in this world before heaven in the hereafter. He calls Sunan Anbia's Tariqat an "...existentialist- positivist-contemporary tariqat: a tariqat that teaches work (charity) after prayer.

The practice contained in the *Tarekat Sunan Anbia* is the recitation of the *Majelis Ayat Kursi*. The recitation of the *Majelis Ayat Kursi* is held every night after Isha prayer at the Siti Handaroh Mosque in the Nawesea complex by the students. In addition, the recitation of the *Majelis Ayat Kursi* is routinely held on Friday Kliwon with the general public in the same place led directly by Yudian Wahyudi. The procession of the recitation of the *Majelis Ayat Kursi* begins with the Hajat prayer and is followed by doa after prayer. After that, the recitation of the *Majelis Ayat Kursi* begins. The reception of the Qur'an in the practice of reciting *Majelis Ayat Kursi* is all recitations of the Qur'an during the procession, including the recitation of the Qur'an in the Hajat prayer and the recitation of prayers. The use of the Qur'an in *Majelis Ayat Kursi* is in the form of one letter, one verse or fragments of verses used for dhikr. All practices from the Hajat prayer to the recitation of the *Majelis Ayat Kursi* lead to the answered doa.

Doa is a pattern of relationship between the higher and the lower, with the former dominantly giving and the latter needing and begging (Faiz, 2020). In Doa a supplicant should not directly "command" or ask for needs, preferably using an introduction. Introduction in prayer is very important and recommended, usually in prayer we are told to use *asmaul husna* for introduction. It is our praise or appeal to Allah so that our requests will be granted.

Yudian in *Majelis Ayat Kursi* does the preliminaries before ending in prayer. He begins with the Hajat prayer, for him the doa that is most easily answered is the doa said after performing the Hajat prayer. In addition, Yudian has felt the pleasure of practicing the Hajat prayer, which he has routinely practiced since August 2, 1982. He also uses *asmaul husna* which is assembled in the *Majelis Ayat Kursi* as an introduction to prayer. The *Majelis Ayat Kursi* contains the values of religious moderation, not extreme in interpreting Islam. *Tawasul* (intermediary) according to Yudian is not prohibited, he based his view on QS. Al- Maidah verse 2. He interpreted the verse that *Tawasul* (intermediary) was not prohibited because it was part of asking for help and as long as it did not fall into shirk (syirik) there was no problem. On the one hand he criticizes the Wahabi view and on the other hand he tries to understand the criticism. The balance of living life is also found in *Majelis Ayat Kursi*. Humans must be balanced in their behavior, not just choosing one of materialism or spiritualism. It is not allowed to only be devoted to spiritual worship and then leave world affairs or vice versa. In Surah Al-Hadid, he understands the balance and completeness of the teachings of Islam, so that it can become a developed and flourishing nation.

The key points of *Majelis Ayat Kursi* are the ayat kursi (verse of kursi) and doa. The verse of kursi is the best reading before praying because the verse of kursi contains the verse of tawhid which can free oneself from shirk. Yudian's use of the verse of kursi is intended as an anticipation of rescue from *su'ul khatimah* because shirk can dwell at any time in oneself and is an unpardonable sin. As for doa, he teaches to pray specifically because if you doa in general, for example asking for sustenance, the angels may give general sustenance. This is in line with (Faiz, 2020) that praying by asking for requests directly or to the point is not prohibited because Allah likes it when his servants ask.

It can be seen that these are some of the supporting programs to run the scientific religious-based curriculum at Nawesea pesantren. In the opinion of researchers, the programs implemented at Nawesea are very representative in realizing the mission of the pesantren. Of course, there are still many shortcomings, for example in the Arabic language program has not run properly due to limited human resources who are concerned about Arabic. But from these shortcomings, it actually fosters an attitude of optimism from the head of the pesantren, Yudian Wahyudi. Yudian Wahyudi said that until now there are many Nawesea alumni who study in the west, through his words "Now, there is already one in Leiden and three are preparing to study there. So, there are already six people studying in Leiden. Meanwhile, four other Nawesea students are currently studying a master's program at Gadjah Mada University (UGM). In the Pesantren Nawesea, there are nine students who already have the degree of Lc (Bachelor's degree from the Middle East). Seven of them graduated from Al Azhar, one from Yemen, and one from Syria. Currently, Nawesea boarding school has 40 students with master's degrees and three undergraduate degrees."

Conclusion

The religious scientific-based curriculum approach at Pesantren Nawesea has great potential in integrating scientific and religious aspects harmoniously. In this approach, the curriculum is designed by combining a scientific approach that emphasizes critical thinking processes, inquiry, and scientific exploration with religious values and Islamic teachings. Pesantren Nawesea took a step forward by adopting a religious scientific-based curriculum approach, which provides opportunities for students to gain in-depth knowledge of science and technology while strengthening their understanding and appreciation of Islamic teachings. In its implementation, this curriculum provides opportunities for students to develop critical thinking skills, collaborate, and innovate through a scientific approach in understanding religious issues and daily life.

This religious scientific-based curriculum approach also opens space for students to better understand and apply religious values in the context of modern life. In addition to mastering science, students are also encouraged to practice religious values in their daily actions and interactions, so that they become a generation with noble character and contribute positively to society. However, the implementation of this religious scientific-based curriculum also needs to face several challenges, including the provision of adequate facilities and resources, proper training of educators, and support from various related parties. Synergy between pesantren managers, educators, and parents is needed to create a conducive and holistic learning environment. Overall, the implementation of religious scientific-based curriculum development at Pesantren Nawesea Yogyakarta shows the seriousness and commitment of the institution in integrating religious values and science in education. With this opportunity, it is hoped that students can become a generation that is not only intellectually intelligent, but also practices religious values in everyday life, and is able to contribute positively to advancing society and the nation as a whole.

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