



Development of Islamic Religious Education Curriculum And Its Implementation at MTs Al Khoziny Buduran Sidoarjo

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Abstract

The research aims to: describe the implementation of the PAI curriculum in the subject of Aqidah Akhlaq. This research method uses qualitative research. The research data was obtained from the results of recording from Aqidah Akhlaq teachers in implementing the PAI curriculum. The data analysis techniques used are classifying, combining, interpreting, and inferring. The results of the research on the development of the PAI curriculum: 1) Centered on the potential development, needs, and interests of students and their environment, 2) Diverse and integrated, 3) Responsive to the development of science, technology, and art, 4) Relevant to the needs of life, 5) Comprehensive and sustainable, 6) Lifelong learning, 7) Balanced between national interests and regional interests. Implementation at MTs Al Khoziny Buduran Sidoarjo, namely: 1) Holding a Workshop or socializing about making lesson plans, 2) Using package books from the Ministry of Religion and also pesantren books (Yellow Book), and 3) In learning PAI Aqidah Akhlaq on three aspects of cognitive, affective, and psychomotor. This article has a scientific contribution in curriculum development and implementation, especially for the Islamic Religious Education curriculum that is effective for schools in Islamic boarding schools in Indonesia.

Keywords: Curriculum Development, Implementation, Islamic Religious Education

A. Introduction

The curriculum as a system as well as a tool to achieve educational goals is a very urgent and absolute thing in an educational program (Ahmad Mukhlisin, 2018). The curriculum is the spirit or life of an educational institution, including Madrasah Diniyah. An educational institution that does not have a curriculum is the same as an inanimate being.

The madrasah building is only a monument, the students and ustadz are visitors who only witness the beauty of the building. The curriculum is software that must be there first before Other devices are provided. With the curriculum, the goals of the madrasah will be achieved, educators or ustadz can carry out learning well, students can learn in an orderly and directed manner, madrasah heads can manage their madrasah management well (Marwan Salahuddin, 2012).

The curriculum in modern terms is all potential activities and experiences (content/material) that have been scientifically arranged, both in the classroom, in the school yard and outside the school on the school's responsibility to achieve educational goals. Curriculum development in schools requires the creativity of parties related to the school, so that it can be adjusted to the conditions of students, schools, and the socio-cultural community around the school, and it is possible to include local content according to the needs of the community.

Thus, the curriculum developed in schools can function to serve students according to the expectations of the community. For this reason, their active role in curriculum development has a great influence on the effectiveness of school institutions and makes schools different from each other as a characteristic according to their vision and mission (Rahmat Raharjo, 2010: 101).

As the purpose of education in the Constitution of the Republic of Indonesia Number 20 of 2003 concerning the National Education System in Chapter II Article 3 as The following: Aims to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Based on the purpose of education according to the above Law Zakiyah Darajat in (Muhammad Fathurrohman and Sulistyorini, 2012: 15) also said

that Islamic education is another attitude of human formation in the form of changes in attitudes and behaviors in accordance with the instructions of Islam.

The curriculum is prepared in accordance with the level of education within the framework of the Unitary State of the Republic of Indonesia by paying attention to the following: 1) increasing faith and piety, 2) increasing noble morals, 3) increasing the potential, intelligence, and interest of students, 4) the diversity of regional and environmental potential, 5) the demands of regional and national development, 6) the demands of the world of work, 7) the development of science, technology, and art, 8) religion, 9) dynamics of global development, 10) national unity and national values (Haidar Putra Daulay, 2012: 2).

Several articles that have been written in the field of curriculum such as Education in Islamic boarding schools contain moderation from religious aspects, so that it is impossible to distinguish between salaf (traditional) and modern Islamic boarding schools (Faqih, 2023; Rofiq, Mujahidin, Choiri, & Wakhid, 2019). This article specifically examines the curriculum and implementation aspects of Islamic religious educators at the al Khoziny Islamic boarding school that forms kamil people.

In essence, education is the formation of human beings in the desired direction. Thus, Islamic education is the process of shaping human beings in the direction that Islam aspires to. According to Muhadjir, the essence of education is to look at the basic elements of education. There are five basic elements of education, namely: 1) the existence of the element of giver, 2) the recipient, 3) the existence of a good purpose, 4) a good way or path, 5) the existence of a positive context (Haidar Putra Daulay, 2012: 14)

B. Research Method

This type of research is field research, which is research in which data collection is carried out in the field. This research is a qualitative research, namely research intended to understand the phenomenon of curriculum development and

implementation of Islamic religious education at MTs al Khoziny, Sidoarjo. This phenomenon is behavior, perception, action, and others holistically and by way of description in the form of words and language, in a special natural context and by utilizing various scientific methods (Lexy J. Moleong. 2009: 26).

This research was conducted at MTs Al Khoziny. And the research time is Thursday, May 23, 2024. The interview took 30 minutes. The subject of this research is Akhmad Nasir as a PAI teacher as well as the Vice President of Curriculum and Teaching at MTs Al Khoziny. From Mr. Akhmad Nasir, the researcher obtained data and explanations. The implementation of the research begins with the researcher entering a research letter, and the process of receiving the research letter. The researcher establishes communication with the research subject in order to facilitate the research process. Before conducting the interview, the researcher made an appointment with the subject.

C. Results and Discussion

1. Development of the Islamic Religious Education Curriculum

The curriculum comes from the Greek language, namely *curir* which means to run and *currere* which means a place to run (Abdullah Idi, 2007: 183). Initially, the term curriculum was used in the world of athletics, from the word "curere" which means "to run", then used in the world of communication with the term "curier" or courier which means someone who is in charge of conveying something to another person or place. From here, the term curriculum is interpreted as a distance to travel. Furthermore, the term curriculum is used in the world of education which is then interpreted to a number of subjects taught in schools that must be taken to achieve a goal so as to obtain a diploma (Marwan Salahuddin, 2012: 47- 48). According to (Suryobroto, 2004: 13) in his book *Educational Management in Schools* explains, that the curriculum is all educational experiences provided by schools to all students, both inside and outside the school. Omar Muhammad in (Muhammad Irsad, 2016) said that the curriculum is a bright path that educators or teachers train with the people they are educated and trained to develop their knowledge, skills and attitudes.

The curriculum is not much different according to (Ahmad Tafsir, 2014: 2) not only contains lesson plans or fields of study, but everything that actually happens in the educational process. Meanwhile (Hasan Langgulong, 1987: 483-484) the curriculum is a number of educational, cultural, social, sports, and artistic experiences, both inside and outside the classroom managed by the school. PAI (Islamic Religious Education) according to Marimba in his book Heri Gunawan defines Islamic religious education as physical and spiritual based on Islamic religious laws towards the formation of the main religion according to the measure of Islam. In line with her opinion Zakiyah Daradjat in (Heri Gunawan, 2013: 201) that Islamic religious education is a conscious effort to foster and nurture students so that they can always understand the teachings of Islam as a whole (kaffah). Then live the goal that in the end can practice and make Islam a view of life. Based on the above understanding, the curriculum is a number of subjects that must be taken, which are conveyed to students to achieve a learning goal, both inside and outside the school.

Quoting the opinions of Audrey and Howard Nichools, (Oemar Hamalik, 2007: 96) states that curriculum development (curriculum development) is "the planning of learning opportunities intended to bring about certain desired in pupils, and assessment of the extent to which these changes have taken place". This means that curriculum development is planning learning opportunities that are intended to bring students towards the desired changes and assess the extent to which changes have occurred in students. There are three things in the discussion of the curriculum and its development, namely: 1) Curriculum as a plan which is a guideline in achieving the goals to be achieved, 2) Curriculum as a material or content that will be conveyed to students, and 3) In what way and how the curriculum is delivered. These three things are one and synergize in order to achieve the desired educational goals. Therefore, curriculum development can be understood as a process of making a plan about the content or subject matter that must be studied and how to learn it. In this case, curriculum development is a continuous, dynamic process (dynamic), and contextual (Imam Machali, 2014).

The development of the PAI curriculum carried out by teachers and schools in each educational unit must pay attention to the principles curriculum development as stated in the Regulation of the Minister of National Education No. 22 of 2006 concerning Content Standards for Primary and Secondary Education Units, namely:

First, Focusing on the potential, development, needs, and interests of students and their environment. The curriculum is developed based on the principle that students have a central position to develop their competencies to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. To support the achievement of these goals, the development of student competencies is adjusted to the potential, development, needs, and interests of students as well as environmental demands.

Second, Diverse and integrated. The curriculum is developed with paying attention to the diversity of student characteristics, regional conditions, and levels and types of education, without distinguishing between religion, ethnicity, culture and customs, as well as socio-economic status and gender. The curriculum includes the substance of the mandatory content components of the curriculum, local content, and self-development in an integrated manner, and is arranged in meaningful and appropriate relationships and continuity between substances.

Third, Respond to the development of science, technology, and art. The curriculum is developed on the basis of the awareness that science, technology and art develop dynamically, therefore the spirit and content of the curriculum encourage students to follow and utilize the development of science, technology, and art appropriately.

Fourth, Relevant to the needs of life. Curriculum development is carried out by involving stakeholders to ensure the relevance of education to the needs of life, including community life, the business world and the world of work. Therefore, the development of personal skills, thinking skills, social skills, academic skills, and vocational skills is a necessity.

Fifth, Comprehensive and sustainable. The substance of the curriculum includes the entire dimension of competence, fields of scientific study and subjects

that are planned and presented continuously between all levels of education. Sixth: Lifelong learning. The curriculum is directed to the process of development, culture and empowerment of students that lasts a lifetime. The curriculum reflects the relationship between formal, non-formal and informal educational elements, by paying attention to the conditions and demands of the ever-evolving environment and the direction of human development as a whole.

Seventh, Balance between national interests and regional interests. Curriculum developed by paying attention to national interests and regional interests to build the life of society, nation and state. National interests and regional interests must complement and empower each other in line with the motto of *Bhineka Tunggal Ika* within the framework of the Unitary State of the Republic of Indonesia.

The urgency to pay attention to and use these principles is so that the PAI curriculum developed is really in accordance with students, schools, and society so that it does not only revolve around the issue of faith and morals, but also contains all knowledge related to various aspects of life and human needs, balanced between this life and the hereafter, soul and body, material and spiritual (Rahmat Raharjo, 2010, 41-42). A teacher in the implementation of the curriculum as stated in the Regulation of the Minister of National Education No. 22 of 2006 concerning Content Standards (SI) as follows:

First, the implementation of the curriculum is based on the competence, development and condition of students to master competencies that are useful for them. In this case, students must get quality educational services, as well as have the opportunity to express themselves freely, dynamically, and happily. Second, the curriculum is implemented by upholding the five pillars of learning, namely: a) learning to believe and fear God Almighty, b) learning to understand and appreciate, c) learning to be able to implement and act effectively, d) learning to live together and be useful to others, e) learning to build and find identity, through an effective learning process, active, creative, and fun. Third, the

implementation of the curriculum allows students to get services that are improvement, enrichment, and/or acceleration in accordance with the potential, stage of development, and condition of students while still paying attention to the integration of students' personal development with divine, individual, social, and moral dimensions. Fourth, the curriculum is carried out in an atmosphere of relationship between students and educators who accept and respect each other, are familiar, open, and warm with the principle of *tut wuri handayani*, *ing Madya Mangun Karsa*, in *Ngars Sung Tulada* (in the back gives power and strength, in the middle builds spirit and initiative, in front gives examples and examples. Fifth, the curriculum is implemented with a multi-strategic and multimedia approach, adequate learning resources and technology, and utilizing the surrounding environment as a learning resource. The curriculum is carried out by utilizing natural, social, cultural, and regional wealth conditions for the success of education with the optimal content of all study materials. Sixth, the curriculum is implemented covering all components of subject competencies, local content, and self-development, organized in a balance, relationship, and continuity that is suitable and adequate between classes and types and levels of education. These seven principles must be considered by PAI teachers in carrying out learning, because learning is the process of creating learning students. The goal must start from the development of lesson plans, the implementation (process) of learning, the assessment of learning outcomes, the evaluation of the learning process, and PAI teachers are expected to be able to grow and develop learning activities for students effectively. In other words, the implementation of the curriculum is a learning process or educational interaction between teachers who create a learning atmosphere and students who respond to the teacher's efforts (Rahmat Raharjo, 2010, 54-55).

Curriculum development efforts PAI needs a clear and solid foundation, so that it is not easily swayed by the current of transformation and innovation in education and learning that is so powerful as it has happened recently. Moreover, innovation generally tends to be top-down innovation through a power cooperative strategy or coercion from superiors or rulers.

This innovation is deliberately created by superiors as an effort to improve the quality of religious education or as an effort to increase efficiency and so on. Innovations like this are carried out and applied to subordinates by inviting, encouraged, and even imposing what the creator thinks is good for the benefit of their subordinates. And subordinates do not have the authority to reject its implementation (Muhaimin, 2007: 117).

2. Implementation of the Islamic Religious Education Curriculum at MTs Al Khoziny Buduran Sidoarjo

Based on an interview with Mr. Akhmad Nasir, a PAI teacher at MTs Al Khoziny Buduran (PAI Teacher Interview, 2018) is as follows: In the learning process, even though there are still many teachers who do not prepare lesson plans, the reason is because there are still many teachers who do not understand how to make good and correct lesson plans.

Basically, every teacher must prepare an RPP before learning in class. So far, only teachers who have been certified have made lesson plans. But MTs Al Khoziny does not only reflect on these weaknesses but also seeks ways so that in implementing the curriculum, especially PAI, can still achieve the desired Islamic education goals. This effort is carried out by socializing and training how to make lesson plans through workshops (PAI Teacher Interview, 2024). As a realization of the implementation of the PAI curriculum in schools, the task of PAI teachers is to develop a syllabus and a Learning Implementation Plan (RPP) that can represent the expectations of the community (Rahmat Raharjo, 2010: 42). The process of delivering learning materials by teachers is the same as in other schools, both from the curriculum and the method, but there are differences from the subject matter. MTs Al Khoziny in the learning process in the classroom uses the Ministry of Religion package book (Ministry of Religion) and coupled with the pesantren book, this will become even broader in the knowledge obtained by the students (PAI Teacher Interview, 2024). Mr. Akhmad Nasir gave an example in the PAI (Aqidah Akhlak) material about efforts, This is what causes students to easily understand and be able

to translate the words of the verse, through the Nahwu Shorof application. One of the flagship programs of MTs Al Khoziny is the yellow book, namely Nahwu Shorof (PAI Teacher Interview, 2024).

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

Meaning: Indeed, Allah does not change the condition of a race so that they change the situation that exists in themselves. (QS. Ar-Ra'du: verse 11).

The Qur'an verse above is material about appropriate efforts such as books from the Ministry of Religion (Ministry of Religion), but teachers who teach it to students use pesantren books. This is what causes students to easily understand and be able to translate the words of the verse, through the Nahwu Shorof application. One of the flagship programs of MTs Nurul Ummah is the yellow book, namely Nahwu Shorof (PAI Teacher Interview, 2024). In line with Kunandar in (Muhammad Nasir, 2013) that a teacher/educator must have professional competence, including: 1) mastering the material, structure, concepts, and scientific mindset that support the subjects taught, 2) mastering the competency standards and basic competencies of the subjects/areas of development that are taught, 3) developing learning materials that are taught creatively, 4) developing professionalism in a sustainable manner by taking action reflective, 5) utilizing information and communication technology to communicate and develop oneself.

Teachers who already understand how to make lesson plans well, both in the order, method, and strategy. However, in its implementation there are still problems, because there are still students who still lack understanding, more intensive study groups still have to be held. The solution to overcome problems in the learning process is based on Islamic boarding schools, MTs Al Khoziny also develops in three domains, namely: cognitive, affective, and psychomotor.

First, Cognitive (Knowledge) is the learning process in the classroom, students are given knowledge with various existing resources. Assessment of knowledge aspects can be done with a written test or in an oral test. Second, Affective (Social Attitude) students must have a commendable attitude, be polite to the teacher, give greetings when passing the teacher, and bow slightly. It is all how a student behaves to his teacher. With the applicable regulations, students can apply well in school, students with students as well as students with teachers. Because the

punishment that will be given to students who violate the rules, such as resisting the teacher, the student concerned will be expelled from school, which of course will harm the future of the student himself. Attitude assessment through observation of students, can be done either in the classroom or outside the classroom, how the performance of the students is. Will but in the assessment of attitudes It is very emphasized because MTs Al Khoziny has learned a lot about religion. All of them are the same as the assessments that have been made in the RPP (Learning Implementation Plan). Third, Psychomotor (Skill), which emphasizes the application of knowledge obtained from the learning process in the classroom, through physical movements such as ablution, praying five times must be in congregation, and so on (PAI Teacher Interview, 2024).

In line with his opinion (Ismail Suardi Wekke, 2013) that the form of evaluation used is not solely based on cognitive skills. More than that, the practice of worship in daily life is the main focus. In one subject, there are several forms of evaluation that are adjusted to the characteristics of the subject matter itself. Various evaluation methods are applied to provide adequate abilities for students by not making evaluation the goal. Rather, it is a means to improve the ability of the students themselves. The flexibility of evaluation is solely emphasized to produce graduates who fully understand the knowledge they are in. After completing his education, he stopped or even completely forgot what he had learned. The continuity of knowledge and skills is expected because it is a religious skill, not only when in school But more than that until the end of life.

In the dynamism of science, MTs Nurul Ummah encourages teachers to always be updated, so as to present knowledge the latest knowledge. It is Because students are not allowed to carry mobile phones. So that whatever the latest scientific developments can be directly conveyed to students during the learning process. Not only that, MTs Al Khoziny Buduran also spent a lot of money to buy textbooks, and also received assistance from BOS (School Operational Assistance) funds. So that students do not bring cellphones, but students can read the books that have been provided (PAI Teacher Interview, 2024).

The learning process carried out at MTs Al Khoziny is quite long, starting from 07:00 WIB to 14:00 WIB as well as the curriculum from the government. However, the learning process does not stop in the classroom, but students are also taught the pesantren curriculum or often called the diniyah curriculum. In 2014, there was an instruction from the Al Khoziny Buduran Foundation which brought Islamic boarding schools and MTs Al Khoziny for curriculum integration. The curriculum in Diniyah is so that they do not overlap. Mr. Akhmad Nasir gave an example in the madrasah in the subject of the Qur'an hadith has been Discuss about tajweed later in the afternoon at Diniyah has the book Syifa'ul Janan a lesson on tajweed as well, so what is in Diniyah is put in the eyes lessons in the classroom (PAI Teacher Interview, 2024). The madrasah curriculum needs to be developed in an integrated manner, by making Islamic teachings and values as a guide and source of consultation for the development of various general subjects, whose operations can be developed by implying Islamic teachings and values in the field of social studies, science, and so on, so that the dichotomous impression does not occur. The learning model can be implemented with a teaching team, namely teachers in the field of social studies, science or others in collaboration with teachers Islamic religious education to prepare a concrete and detailed learning design, to be implemented in learning activities (Muhamimin, 2007: 209).

The curriculum structure is the same as other schools, only the application in teaching and learning activities is different. MTs Al Khoziny has also implemented the 2013 curriculum. There is something interesting in making the early curriculum at MTs Nurul Ummah. Because the creation of the early curriculum is based on (Interview with PAI Teachers, 2018): First, field surveys, both inside the madrasah and outside (the community), Second, the condition of the child (student) or input condition. Seeing the existing problems, MTs Al Khoziny conducted a comparative study to several Islamic boarding schools that also implemented the early curriculum. So that we can choose the right curriculum, then we compile a curriculum, implement the early curriculum that is in accordance with the conditions of MTs Al Khozini students. One of them is using the nahwu amtsilati learning method from Jepara, then the integration of the curriculum from Purworejo. It is a combination of an excellent early curriculum, in order to achieve The purpose of Islamic education. If we talk about the problem of graduates from MTs Al Khoziny cannot guarantee that students are ready for community activities,

students only study for three years at the pesantren. At least students already have a basis for further education, MTs Al Khoziny directs students to continue at the Madrasah Aliyah level (PAI Teacher Interview, 2024).

In the Madrasah Mission, the MTs Al Khoziny Curriculum is able to develop an integral and competitive curriculum. So that it is able to integrate the 2013 curriculum and the early childhood curriculum from madrassas can be comprehensive and compete in general science and religious science. The integration of the early childhood curriculum still looks at the condition of students. This is in line with the development of the curriculum contained in the regulation of the Minister of National Education No. 22 2006 concerning Content Standards for Primary and Secondary Education Units, namely: 1) Centered on the potential, development, needs, and interests of students and their environment. To support the achievement of these goals, the development of student competencies is adjusted to the potential, development, needs, and interests of students as well as environmental demands. 2) Diverse and integrated.

The curriculum is developed by paying attention to the diversity of student characteristics, regional conditions, and levels and types of education, regardless of religion, ethnicity, culture and customs, as well as socio-economic status and gender. The curriculum includes the substance of the mandatory content components of the curriculum, local content, and self-development in an integrated manner, and is arranged in meaningful and appropriate relationships and continuity between substances.

D. Conclusion

The results of the research on the development of the PAI curriculum: 1) Centered on the potential development, needs, and interests of students and their environment, 2) Diverse and integrated, 3) Responsive to the development of science, technology, and art, 4) Relevant to the needs of life, 5) Comprehensive and sustainable, 6) Lifelong learning, 7) Balanced between national interests and regional interests. The implementation at MTs Al Khoziny Buduran Sidoarjo: 1) Holding a workshop or socializing about making lesson plans, 2) Using package books from the Ministry of Religion and also pesantren books (Yellow Book), 3) In learning PAI Aqidah Akhlak in three aspects, namely cognitive, affective, and psychomotor.

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