



## Orientation of Islamic Education Curriculum and Its Relevance with the Qur'an

Submit: 26 May 2023

Review: 6 June 2023

Published: June 15, 2023

**Mardiah**

*Sekolah Tinggi Ilmu Tarbiyah Al-Washliyah Binjai, Indonesia*

Contributor Email: [mardiahae@gmail.com](mailto:mardiahae@gmail.com)

### **Abstract**

*The curriculum is one of the important components of an education system. The curriculum must be planned and designed as well as possible in order to be able to direct students to achieve the learning and educational goals that have been set. Students must be directed to become perfect people and comprehensive people. This research aims to find the differences between the general curriculum and the Islamic education curriculum and which curriculum is most suitable for Islamic education. The method used in this research is a qualitative method by reviewing various references about the curriculum. The results showed that, in the Islamic education curriculum, the basis for preparing the curriculum must meet the religious and organizational basis in addition to the philosophical, psychological, and sociological basis. The curriculum model in accordance with Islamic education is an integrated curriculum (integrated) that integrates all subjects to find solutions to human problems.*

**Keywords:** Curriculum; Educational Institutions; Islam; and Students

### **Abstrak (Indonesian)**

Kurikulum salah satu komponen penting dalam sebuah sistem pendidikan. Kurikulum harus direncanakan dan didesain dengan sebaik mungkin agar mampu mengarahkan siswa mencapai tujuan pembelajaran dan pendidikan yang telah ditetapkan. Siswa harus diarahkan menjadi insan yang sempurna dan insan yang komprehensif. Tujuan penelitian ini adalah untuk menemukan perbedaan antara kurikulum umum dan kurikulum pendidikan Islam serta kurikulum manakah yang paling sesuai dengan pendidikan Islam. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan meninjau berbagai referensi tentang kurikulum. Hasil penelitian menunjukkan bahwa, pada kurikulum pendidikan Islam, dasar penyusunan kurikulum harus memenuhi dasar religi dan organisasi selain dasar filosofis, psikologis, dan sosiologis. Model kurikulum yang sesuai dengan pendidikan Islam adalah kurikulum terpadu (*intergrated*) yang mengintegrasikan semua mata pelajaran untuk menemukan solusi bagi permasalahan manusia.

**Kata Kunci:** Islam; Kurikulum; Lembaga Pendidikan; dan Siswa

## **A. Introduction**

The curriculum is a unified system consisting of plans, references, and instructions needed to achieve the goals expected by an educational institution (al-Khawli). The curriculum is also a written document that contains a plan for student education while studying at school (Beauchamp, 1981). He describes the scope of the curriculum which consists of curriculum concepts, curriculum determination, curriculum design, curriculum implementation, and evaluation.

The curriculum has at least 7 components, namely objectives, program structure, implementation strategy (presentation of lessons), assessment of learning outcomes, guidance, administration, and supervision of education (Sudirman & et al, 1989). The seven components of the curriculum are very important because they are the procedures for implementing the objectives to be realized. However, these components are not sufficient as components of the education curriculum. Therefore, the curriculum components must contain at least 4 clusters, namely (1) the basic component cluster which includes the basic concept of goals in the education curriculum, the curriculum principles adopted, the curriculum organization pattern, success criteria, educational orientation, and evaluation system; (2) the implementation component cluster includes educational materials, leveling system, delivery system, implementation process, and utilization of the environment as a learning resource; (3) the cluster of components implementing and supporting the curriculum, including teachers, students, guidance and counseling, educational administration, infrastructure, and education costs; (4) the cluster of components of development efforts include development efforts against the three clusters above with various components included in it (Muhaimin, 1991).

The curriculum is not as simple as it is thought, but curriculum can be distinguished according to its function, namely (Ansyar, 1989):

- a) curriculum as a program of study and as content. The curriculum as a study program means a set of subjects that must be studied by students at an educational institution;
- b) the curriculum as content is interpreted as information or material in books that can generate the desire to learn;

- c) curriculum as a planned activity, meaning that planned activities must be appropriate and suitable for the material to be taught and how to use it so that these activities can be realized with maximum results;
- d) curriculum as a learning outcome, defined as a series of ideals that are intact to obtain certain results without specializing methods to obtain the desired learning outcomes;
- e) curriculum as a cultural reproduction, understanding is the distribution and reflection of traditions in society to the younger generation so that it can continue to be preserved;
- f) curriculum as a learning experience, interpreted as a practice that has been compiled by officials of educational institutions;
- g) curriculum as a production, meaning all the things and ways that must be implemented in order to achieve the results that have been aspired to.

The curriculum is all matters and activities related to detailed student activity plans in forms such as teaching materials, teaching, and learning strategies, program arrangements, and things that include activities to achieve the desired goals. So, the curriculum itself must have a strong foundation in order to influence and shape curriculum material, curriculum structure, or organization. Therefore, the basis, principles, and functions of the curriculum in education, are a major concern in Islam. For example, as stated in the Word of Allah SWT:

وَعَلِمَ آدَمُ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلِكَةِ فَقَالَ أَنْبِوْنِي بِاسْمَهُمْ هُوَ لَاءُ إِنْ كُنْتُمْ صَدِيقِيْنَ

"And He taught Adam the names of all things, then revealed them to the angels and said: Name them to Me if you are indeed the true ones". (QS. Al-Baqarah: 31).

The verse is one of the philosophical foundations in the Islamic education curriculum, which implies that the experience provided for students is not only a physical condition that is always related to daily activities but also something that is not limited to physical reality. The infinite realm has meaning as a spiritual realm (spiritual) owned by every human being in order to deliver humans to the realm of

eternity. In addition, it is also important to be given knowledge of the laws and systems of the universe (Syam, 1989). Therefore, it is important to conduct a more in-depth study of the orientation and relevance of the Islamic education curriculum in Indonesia to the Qur'an.

## **B. Method**

The research method used for this research is a qualitative method with a literature review approach (Sanjaya, 2015). The literature review refers to the theories that underlie this research (Syaodih Sukmadinata, 2007). The data analysis that researchers use is descriptive analysis because researchers are interested in conducting qualitative research. An analysis can be broken down into three different types, as described by Miles and Huberman in Emzir's book, when analyzing qualitative data, researchers use a dynamic model that combines data reduction, data presentation, conclusion drawing, and conclusion verification (Emzir & Pd, 2012).

## **C. Results and Discussions**

### **1) Curriculum Basis for General Education and Islamic Education**

The basis of the curriculum is the determinant of the curriculum (determinant). Herman H Horne describes three kinds of curriculum basis, namely; (a) the psychological basis is usually used to measure the ability of students and their needs (the ability and needs of children); (b) the sociological basis used to know the wishes of society (the legitimate demands of society); and the philosophical basis used to know the state of the universe (the kind of universe in which we live) (Ahmad, 1989).

But in an Islamic perspective, the three bases above are not enough to be a reference that the curriculum as a means of achieving the success of the goals and ideals of educational institutions, it takes a religious basis that must be understood and implemented by every student. Therefore, in Islamic education added to the basis of religious and organizational basis (al-Syaibani, 1979). The basics of the curriculum in Islamic education can be described as follows:

- Basis of Religion

The basis of religion in Islam is determined based on divine values contained in the Qur'an and As-Sunnah coupled with Ijtihadi arguments. Ijtihad can be in the form of ijma' (consensus of the Ulama), qiyas (analogy), istihsan, istishhab, mashalih al-mursalah, madzhab shahabi, sadzdz al-dzari'ah, syar'u man qablana, and 'uruf.

- Philosophical Basis

The philosophical basis contains a value system, related to the value and meaning of life and life, life problems, and norms that arise from individuals, communities, and a nation that is motivated by the influence of religion, customs, and individual concepts about education (Ali, 1989). The philosophical basis includes ontological, epistemological, and axiological dimensions. The implications of the ontological dimension as written in surah al-Baqarah verse 31, surah ar-Rahman: 26-27, al-Isra': 85. In addition, it is coupled with the futuristic view of Ali bin Abi Talib who states: "Teach your children according to their times, for they live in their time not in yours. Indeed, they were created for their time, while you were created for your time".

- Psychological Basis

The psychological basis considers the psychological stages of students in relation to physical development, maturation, aptitude, intellect, interests, conation, emotions, individual needs and desires, and skills. Nasution distinguishes the psychological basis into two variations, namely student psychology and child psychology. The nature of student psychology is that children can be educated, taught, and given a number of knowledge materials. Meanwhile, in child psychology, children are given learning situations that are conditioned so that they can develop their talents (Nasution, 1990).

- **Sociological Basis**

The implication of the sociological basis that the curriculum has an important task for the transfer of information and the development of culture, the process of socialization of individuals, and the reconstruction of society. Although it is rather difficult to determine what kind of culture should be conveyed and in which direction the process of socialization and what form of society is to be reconstructed in accordance with the demands of society.

- **Basis of Religion**

The basis of religion in Islam is determined based on divine values contained in the Qur'an and As-Sunnah coupled with arguments Ijtihadi. Ijtihad can be in the form of ijma' (consensus of the Ulama), qiyas (analogy), istihsan, istishhab, mashalih al-mursalah, madzhab shahabi, sadzdz al-dzari'ah, syar'u man qablana, and 'uruf.

- **Philosophical Basis**

The philosophical basis contains a value system, related to the value and meaning of life and life, life problems, and norms that arise from individuals, communities, and a nation against the background of religious influences, customs, and individual concepts of education (Ali, 1989). The philosophical basis includes ontological, epistemological, and axiological dimensions. The implications of the ontological dimension as written in surah al-Baqarah verse 31, surah ar-Rahman: 26-27, al-Isra': 85. In addition, it is coupled with the futuristic view of Ali bin Abi Talib who states:

"Teach your children according to their times, for they live in their time not in yours. Indeed, they were created for their time, while you were created for your time."

- **Psychological Basis**

The psychological basis considers the psychological stages of students in relation to physical development, maturation, talent, intellect, interests, conation, emotions, individual needs and desires, and skills. Nasution

distinguishes the psychological basis into two variations, namely student psychology and child psychology. The nature of student psychology is that children can be educated, taught, and given a number of knowledge materials. Meanwhile, in child psychology, children are given learning situations that are conditioned so that they can develop their talents (Nasution, 1990).

- **Sociological Basis**

The implication of the sociological basis is that the curriculum has an important task for the transfer of information and the development of culture, the process of socialization of individuals, and the reconstruction of society. Although it is rather difficult to determine what kind of culture should be conveyed and in which direction the process of socialization and what form of society is to be reconstructed in accordance with the demands of society.

- **Psychological Basis**

The psychological basis considers the psychological stages of students in relation to physical development, maturation, talent, intellect, interests, conation, emotions, individual needs and desires, and skills. Nasution distinguishes the psychological basis into two variations, namely student psychology and child psychology. The nature of student psychology is that children can be educated, taught, and given several knowledge materials. Meanwhile, in child psychology, children are given learning situations that are conditioned so that they can develop their talents (Nasution, 1990).

- **Sociological Basis**

The implication of the sociological basis is that the curriculum has an important task for the transfer of information and the development of culture, the process of socialization of individuals, and the reconstruction of society. Although it is rather difficult to determine what kind of culture should be conveyed and in which direction the process of socialization and

what form of society is to be reconstructed in accordance with the demands of society.

- **Organizational Basis**

The organizational basis rests on the psychological theory of association which includes the whole is the sum of its parts, thus making the curriculum a separate subject. Then followed by the theory of Gestalt psychology which considers the whole affects the organization of the curriculum arranged in units without any boundaries between the various subjects.

## **1) Principles of Islamic Education Curriculum**

The principles of the Islamic education curriculum can be described as follows (Mujib & Mudzakkir, 2008):

- **The goal-oriented principle**

"Al-umur bi maqashidiha" is an ushuliyah adage that has implications for curriculum activities that are systemized and have a purpose, so that the ideals of education that are arranged in advance are achieved. In addition, it takes special readiness for education implementers to set goals that must be met by students in accordance with human obligations as servants and caliphs of Allah SWT on earth.

- **Principle of relevance**

The impact that arises wants the curriculum that has been determined to be able to be planned and made as well as possible to match the demands of the curriculum and be able to meet the type and quality of labor needed by society, as well as vertical demands in carrying out Divine values as rahmah li al-alamin.

- **Principles of efficiency and effectiveness**

The impact that arises wants the implementation of curriculum activities to be able to use energy, cost and time, facilities, infrastructure, and other elements effectively, in order to create maximum results and in accordance with the expectations aspired to. Islam teaches us to value time as much as possible (QS. Al-'Ashar: 1; ad-Dhuha: 1; al-Lail: 1; ash-shams: 1-9) so that holidays are not used for work (QS. Al-Jumu'ah: 9-10). Whether a person is good or bad is not determined by the value of his work (al-Najm: 39-40). Islam also teaches people

to use their economy as simply as possible, not to be extravagant and wasteful (QS. Al-Isra': 26-27).

- The principle of program flexibility

The curriculum should be formed very flexibly so that it can adjust to the conditions of the surrounding environment and the times while still not forgetting the main objectives of the desired education.

- The principle of integrity

This principle strives for the curriculum to be able to form and produce a whole human being by being able to link dzikir and fikir, then able to balance between the life of the world and the life of the hereafter. Curriculum endeavors are stabilized so that students master the sciences of qur'ani and kawni sciences (Sunnah of Allah). This principle is carried out by integrating all curriculum components without decapitating one another.

- The principle of continuity (istiqamah)

The impact of this principle is that the curriculum is able to have linkages and sustainability with other curriculum activities both vertically and horizontally.

- The principle of synchronism

The meaning of this principle is that the curriculum has compatibility and similarity of goals with other curricula so that later there is no clash or incompatibility that can disrupt other activities.

- The principle of objectivity

The curriculum should be carried out based on impartial scientific facts by ruling out the influence of irrational emotions (QS. Al-Maidah: 8)

- The democratic principle

The curriculum should be implemented by paying attention to democratic values, which prioritize mutual respect, trust, and understanding the conditions of each object and subject of the curriculum. Various actions should be carried out through a process of discussion and deliberation so that all decisions taken are mutual agreements and are the responsibility of all parties involved to solve problems that may arise in the future.

- The principle of activity analysis

This principle requires that the curriculum be built through a process of analyzing the content of the subject matter, as well as analyzing the behavior that corresponds to the content of the subject matter.

- The principle of program flexibility

The curriculum should be formed very flexibly so that it can adjust to the conditions of the surrounding environment and the times while still not forgetting the main objectives of the desired education.

- The principle of integrity

This principle strives for the curriculum to be able to form and produce a whole human being by being able to link dzikir and fikir, then able to balance between the life of the world and the life of the hereafter. Curriculum endeavors are stabilized so that students master the sciences of qur'ani and kawni sciences (Sunnah of Allah). This principle is carried out by integrating all curriculum components without decapitating one another.

- The principle of continuity (istiqamah)

The impact of this principle is that the curriculum is able to have linkages and sustainability with other curriculum activities both vertically and horizontally.

- The principle of synchronism

The meaning of this principle is that the curriculum has compatibility and similarity of goals with other curricula so that later there is no clash or incompatibility that can disrupt other activities.

- The principle of objectivity

The curriculum should be carried out based on impartial scientific facts by ruling out the influence of irrational emotions (QS. Al-Maidah: 8)

- The democratic principle

The curriculum should be implemented by paying attention to democratic values, which prioritize mutual respect, trust, understanding the conditions of each object and subject of the curriculum. Various actions should be carried out through a process of discussion and deliberation so that all decisions taken are mutual agreements and are the responsibility of all parties involved to solve problems that may arise in the future.

- The principle of activity analysis

This principle requires that the curriculum be built through a process of analyzing the content of the subject matter, as well as analyzing the behavior that corresponds to the content of the subject matter.

- The principle of individualization

This principle requires the curriculum to be able to pay attention to and understand the differences in personality and environment of each individual student.

- The principle of lifelong education

This principle is needed because of the need for the potential of human subjects as dynamic beings and the need for the integrity of knowledge (orientation) of humans as subjects who are aware and care about the value of life.

## 2) Orientation of the Islamic Education Curriculum

There are five orientations of the Islamic education curriculum, namely (a) orientation to the preservation of values, (b) orientation to social needs, (c) orientation to the workforce, (d) orientation to students, and (e) orientation to the future (Amien, 1989). From the Islamic perspective, values are divided into two types, namely values derived from Allah SWT (Divine) and values that grow and develop from human civilization (Insaniah). The curriculum has a role to be able to form conditions that collaborate the two values in order to remain realized with sustainability, this orientation focuses the curriculum as a tool for the fulfillment of agent of conservative, and agent of change by maintaining good values.

The second orientation is how then the curriculum provides a positive contribution in social development and its needs so that the output of educational institutions is able to answer and embody the various problems faced by society. This model curriculum orientation was developed by Olson, by offering a community school (community-centered school) that has the characteristics of (a) focusing educational goals on the concerns and needs of the community; (b) using books and sources from the community as much as possible; (c) practicing and appreciating democracy; (d) compiling a curriculum based on human life; (e) fostering the spirit of leaders in society; (f) encouraging students to actively cooperate and understand each other. So the characteristic of a modern curriculum

is to address the problems of society (community-oriented curriculum). Against this, Allah SWT said:

لَهُ مُعَقِّبُتُ مَنْ بَيْنَ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالِ

"Verily, Allah does not change the condition of a people until they change the condition of themselves" (QS. Ar-Ra'd: 11)

So, for this reason, seven general principles of regulating social life were formulated as guidelines for the Islamic education curriculum, namely first, helping each other in virtue and piety and not together in sin and enmity (QS. Al-Maidah: 2), second, one's friendship and enmity must be aimed at obtaining the pleasure of Allah SWT, third, humans are the best of the people who invite to virtue and prohibit doing evil (QS. Al-Imran: 110), fourth, stay away from prejudice, because prejudice is false talk, and do not spread the badness of others, and stay away from always stalking people, do not envy and hate each other, but let them be servants of Allah who are brothers (QS. Fifth, do not help an evil person if you know that he will do evil (al-Hadist), sixth, supporting the wrong society is like a person who falls into a well while holding the tail of a camel that is about to fall into the well too (al-Hadist), seventh, love others as you love yourself (al-Hadist).

The third orientation is to the workforce. The education curriculum is directed to meet work needs. This is because education has a huge influence on a person's experience and knowledge, the better education a person gets, the better the quality and quantity of his attitudes and behavior, including in the world of work. After graduating from an educational institution, students are expected to have professional, productive, creative, and innovative abilities, and skills, able to utilize natural resources and the resources of the situations that affect them.

The fourth is learner orientation. This orientation guides the curriculum on how to meet the needs of students according to their respective interests, abilities, and talents. To realize orientate on students. Benjamin S Bloom proposed a taxonomy with three domains, namely the cognitive, affective, and psychomotor domains. These three domains can be illustrated about the pillars of prayer and the

problem of faith. Prayer consists of three pillars, namely the pillars of qalbiyah (heart) which has an affective dimension (infi'ali). The second is the pillar of qawliyah (speech) which has a cognitive dimension (ma'rifi), thus causing the effect of recognition, thought, and extraordinary creativity. The third is the pillar of fi'liyah (action) which has a psychomotor dimension (nafsi haraki). Likewise with faith. Faith is tashdiq bi al-qalb, qawl bi al-lisan wa 'amal bi al-arkan (justification in the heart, speaking with the tongue, and applied with the limbs).

The progress of the times is characterized by the advancement of science and technology and the products produced. The fifth orientation is the advancement of science and technology, human life today can hardly be separated from knowledge and technological sophistication. Technology is here to help simplify human life. So, the education curriculum is aligned with advances in science and technology. This can be done by underlying the curriculum with timeless universal values and orienting it to the futuristic (QS. Ar-Rum: 42, al-Hasyr: 18).

### **3) Relevance of the Curriculum to the Qur'an**

Curriculum Islamic education is dynamic and continuous (continuous), arranged based on special considerations, especially intellectual and mental problems of students. The leveling of the Islamic education curriculum can be described as follows:

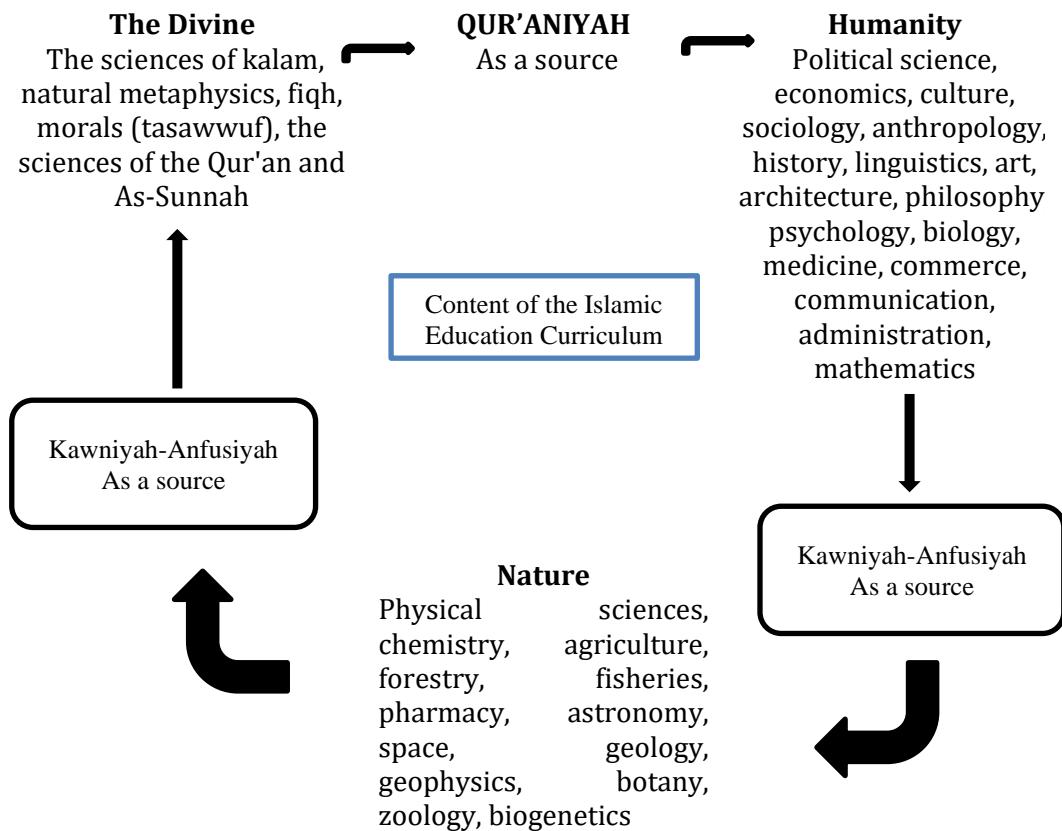


Figure 1: Islamic Education Curriculum

For the basic education level, (ibtidaiyah). The material content only concerns the basics of Islamic teachings, such as matters of faith (pillars of faith), sharia issues (pillars of Islam), and moral issues (pillars of Ihsan). For junior secondary education (tsnawiyah). The material content includes the weight of the material that has been given at the basic level and then added with arguments from naqli arguments and aqli arguments. At the upper secondary level (aliyah). The weight of the material includes the weight of the material given at the basic level and the first intermediate level plus the wisdom and benefits behind the material given. And finally for universities (jami'iyah). The material content includes material provided at the elementary, junior high, senior high, and tertiary levels, and is added with scientific and philosophical material.

Curriculum organization is expected to be a tool to achieve curriculum with these models. For example, for the curriculum model as an academic subject,

curriculum organization patterns such as unified/concentrated, integrated, correlated, and problem-solving are needed. But on the other hand, the curriculum is also classified into two parts, namely (1) curriculum based on subjects (subject curriculum) which consists of separate subjects (separate subject curriculum) and combined subjects (correlated curriculum) and (2) integrated curriculum, some based on social functions or major areas of living (Nasution, 1990).

Curriculum with separate subjects has advantages, among others, is to provide knowledge in the form of the results of the experience of past generations that can be used to interpret one's experience (QS. al-Hasyer: 18), has an organization with flexible structures and elements, is supported by universities in new admissions, is easy to evaluate, is well received and easily understood by teachers, parents, and students, and contains its own logic according to each discipline. Meanwhile, the disadvantages are that there is a gap between students' experience and human experience which is logically-systematically arranged, so that the danger of verbalism arises, knowledge is often not functional in dealing with community problems, and finally this separate curriculum provides loose knowledge, usually in the form of facts and information that need to be memorized, so that students acquire superficial knowledge.

This type of combined curriculum can be included between several subjects by removing the boundaries of each of these sciences, such as nahwu, sharaf, balaghah, mantiq, 'arudh which are grouped as "tool" science (broad field). The advantages of this combined curriculum are that students can obtain broader information from various subjects on a particular subject without separation and gaps even though they are not in the same time conditions, student interest in learning increases, student understanding deepens, the relationship provides a broader view because it is viewed from various angles, allows the use of more functional knowledge, and the correlation between subjects prioritizes understanding and principles of knowledge and mastery of facts. While the shortcomings are that it does not use materials that are directly related to the current needs of students, do not provide systematic and in-depth knowledge, and many teachers do not use a multidisciplinary approach, so it is impossible for them to implement this type of curriculum. The words of Allah SWT that strengthen this combined curriculum are:

أَفَتُؤْمِنُ بِعَضِ الْكِتَبِ وَتَكْفُرُونَ بِعَضٍ

"Do you accept some of the Book and deny others" (al-Baqarah: 85).

An integrated curriculum is a curriculum that is run through teaching units that connect and collaborate material from various subjects in order to form and produce a complete and integrated curriculum for students. This type of integrated curriculum is in accordance with the concept of Islamic education that connects all aspects of human life problems without exception to realize a perfect human being (kamil) and complete (kaffah). There are five methods that can be implemented to realize the integrated curriculum, namely (1) including Islamic subjects as an integral part of the existing curriculum system, (2) offering elective subjects in Islamic studies, (3) directing the integration of religious sciences with general sciences, (4) the main purpose of this program is to provide religious information to these subjects and then integrate them into the order and hierarchy of Islamic science, and (5) integrating all disciplines within the framework of the Islamic education curriculum.

## **E. Conclusion**

The conclusion of this review is that the teaching curriculum is designed with a variety of detailed student activities to meet the stated educational objectives. To compile a curriculum, several things are needed, including the basis for curriculum preparation, principles, orientation, models, and curriculum tiers. Variations in the basis of Islamic education curriculum with general education lies in two things, namely the basis of religious and organizational basis. The best curriculum and in accordance with Islamic education is a curriculum with an integrated curriculum pattern.

## References

Ahmad, R. (1989). *Perencanaan dan desain kurikulum dalam pendidikan jasmani*. Jakarta: Dirjen PT-PPLPTK Depdikbud.

Ali, M. (1989). *Pengembangan kurikulum di sekolah*. Bandung: Sinar Baru.

al-Khawli, M. A. (n.d.). *Qamus tarbiyah, English-Arab*. Beirut: Dar al-'Ilm al-Maliyyin.

al-Syaibani, U. M.-T. (1979). *Filsafat pendidikan Islam*. Jakarta: Bulan Bintang.

Amien, M. R. (1989). *Cakrawala Islam*. Bandung: Mizan.

Ansyar, M. (1989). *Dasar-dasar pengembangan kurikulum*. Jakarta: Dirjen PT-PPLPTK Depdikbud.

Beauchamp, G. A. (1981). *Curriculum theory*. Illionis: F.E. Peacock Publisher.

Emzir, M., & Pd, M. (2012). Metodologi Penelitian Kualitatif Analisis data. *Jakarta: Raja Grafindo*.

Muhaimin. (1991). *Konsep pendidikan Islam*. Solo: Romadhoni.

Mujib, A., & Mudzakkir, J. (2008). *Ilmu pendidikan Islam*. Jakarta: Kencana.

Nasution, N. (1990). *Asas-asas kurikulum*. Bandung: Jemmars.

Sudirman, & dkk. (1989). *Ilmu pendidikan*. Bandung: Remadja Karya.

Syam, M. N. (1989). *Filsafat pendidikan dan dasar filsafat pendidikan pancasila*. Surabaya: Usaha Nasional.

Syaodih Sukmadinata, N. (2007). Metode penelitian pendidikan. *Bandung: Remaja Rosda Karya*, 169–170.

