

**SYSTEMATIC LITERATURE REVIEW (SLR): CONCEPT ANALYSIS OF EDUCATIONAL CURRICULUM, ISLAMIC EDUCATION AND ISLAMIC BOARDING SCHOOL EDUCATION (MUADALAH)**

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**ABSTRAK**

Kurikulum pendidikan di Indonesia memiliki berbagai konsep atau jenis. Hal ini sesuai dengan dimana kurikulum itu berlaku, baik dalam lembaga pendidikan formal maupun non-formal. Penelitian ini bertujuan untuk menganalisis konsep-konsep dalam kurikulum pendidikan, pendidikan islam dan pendidikan pesantren. Analisis ini mengeksplorasi perbedaan dan persamaan antara kurikulum pendidikan umum, kurikulum pendidikan islam serta keterkaitan kurikulum tersebut dengan kurikulum yang ada di pesantren atau yang sering dikenal muadalah. Dengan mengkaji beberapa jurnal melalui studi literatur, penelitian ini membahas implementasi konsep kurikulum pendidikan saat ini. Hasil penelitian ini memberikan pemahaman yang lebih mendalam tentang keterkaitan kurikulum pendidikan yang beragam, termasuk kurikulum pada pendidikan pesantren.

**Kata kunci** : Kurikulum, Pendidikan, Pendidikan Islam, Pesantren

**ABSTRACT**

*The education curriculum in Indonesia has various concepts or types. This is in accordance with where the curriculum applies, both in formal and non-formal educational institutions. This research aims to analyze concepts in the educational curriculum, Islamic education and Islamic boarding school education. This analysis explores the differences and similarities between the general education curriculum, the Islamic education curriculum and the relationship between this curriculum and the curriculum in Islamic boarding schools or what is often known as muadalah. By reviewing several journals through literature studies, this research discusses the implementation of current educational curriculum concepts. The results of this research provide a deeper understanding of the interrelationships of various educational curricula, including the curriculum in Islamic boarding school education.*

## INTRODUCTION

Understanding of the meaning and nature of education continues to develop along with changing times and advances in science. This dynamic is driven by various factors. Even though the meaning and understanding of education continues to develop, the learning and education process itself remains essential and never stops. Therefore, existing theories and findings, although they may no longer be completely relevant in the future, are still valuable as references for understanding and developing education in the present. It is important to remember that the definition of education is not static, but dynamic and always open to new interpretations. By continuing to follow developments in thought and technology, we can continue to enrich our understanding of education and build a better education system for future generations.

According to A. Rahman et al., (2022) education is a conscious process that aims to pass on culture from one generation to the next. Through education, future generations are taught the values, knowledge and skills that have been passed down by their ancestors. This makes the next generation a role model for the teachings of the previous generation. However, understanding the full meaning of education is not easy. The complex nature of education, with its target being humans, means that the definition of education is always evolving and never has definite boundaries. This complexity gave birth to the science of education, which is a continuation of education itself. Educational science focuses more on theories and scientific thinking about education. In other words, educational science is the theoretical basis for educational practice. In the process of human life, education and educational science collaborate with each other. Education becomes a real practice of the theories learned in educational science, and educational science provides a theoretical foundation for effective educational practice. In short, education and educational science are closely related and cannot be separated. The two of them work together to pass on culture and knowledge from one generation to the next, and to form a qualified and virtuous next generation.

One important part of education is the curriculum. Curriculum plays a strategic role because it generally includes a description of the vision, mission and educational goals of a nation. This also places the curriculum as the core of the

values that will be conveyed to students. According to Bahri, (2017) the word "curriculum" has interesting origins, which connect it to the world of sports in Ancient Roman times in Greece. Derived from the Greek words "curir" meaning "runner" and "curare" meaning "race", the term originally referred to the distance a runner had to cover in a race. Over time, the meaning of "curriculum" has shifted. From the sports context, this word began to be used in the world of education to refer to a series of subjects and learning materials that students must go through to achieve certain educational goals.

According to S. Nasution, the curriculum is a plan prepared to facilitate the teaching and learning process under the guidance and responsibility of the school or educational institution and its teaching staff. Furthermore, Nasution explained that a number of curriculum theorists were of the opinion that the curriculum not only includes all planned activities but also events that occur under the supervision of the school. So apart from formal curriculum activities which are often called co-curricular or extra-curricular activities (co-curriculum or extra curriculum).

According to Rahayu,(2023) in the educational environment, the definition of curriculum often varies according to views various experts. Ronald C. Doll, in the context of education, describes curriculum as referring to learning materials, whether formally or not, provided for students to gain knowledge and understanding, develop skills, and change their attitudes and values with the help of educational institutions. .

In practice, the educational curriculum is always experiencing development or change. This is due to the ongoing evolution of time and the various challenges faced in the global context. The Indonesian government is taking steps to replace the Education Unit Level Curriculum (KTSP) with the 2013 Curriculum. The 2013 Curriculum is designed with a focus on competency and character, with the hope of preparing students with various skills and values that are relevant to current developments and technology. Then, there was a transition back to an independent curriculum.

This combination creates a curriculum system within the scope of Islamic education. According to Nata, (2017), the curriculum in this context experiences

an evolution from a simple, narrow and traditional understanding to a broader, sophisticated and modern understanding. Formally, the Islamic Education curriculum may look simple or traditional because it only discusses the knowledge or teachings that will be taught. However, in substance, this curriculum is very broad, deep and modern because it not only contains religious lessons, but also knowledge related to intellectual development, skills, emotional, social and other aspects.

Subhi, (2016) said the curriculum in Islamic education is known as "manhaj," which refers to guidelines that direct educators and students towards improving knowledge, skills and attitudes. According to Muhammad Muttaqin, (2021), although Imam Al-Ghazali did not clearly define "Islamic education curriculum", his ideas about Islamic education provide a clear picture of the essence of the curriculum. He emphasized two main pillars in the Islamic education curriculum: First, emphasis on religious sciences as a tool to purify oneself and draw closer to Allah SWT. This shows that the Islamic education curriculum must be based on strong religious and moral values, with the aim of forming Muslim individuals with noble character and firm faith. Second, the emphasis on knowledge that has benefits for human life. This shows that the Islamic education curriculum does not only focus on spiritual aspects, but also prepares students to live successful and meaningful lives.

According to Mushollin, (2014) Pondok Pesantren is the oldest Islamic educational institution in Indonesia which grew at the same time as the Islamic religion was broadcast. Islamic boarding schools are generally founded by ulama/kyai with independence, simplicity and sincerity. History does not record exactly when the Islamic boarding school started, but as an indication that Islamic boarding schools began in the early 17th century (1619), there was a Javanese Islamic boarding school founded by the sultan Maulana Malik Ibrahim in Gresik, East Java. According to another version, there are signs that suggest that Islamic boarding schools have existed since the 162nd century.

One important component in the implementation of education is how the curriculum is implemented in the Islamic boarding school. Curriculum issues have become a topic of discussion that attracts attention, especially in the world of

Islamic boarding schools. This curriculum will be a measure of the quality of an educational institution, including Islamic boarding schools. The curriculum is the face of an educational institution so that you can see what the graduates will look like and their learning process.

According to A. Rahman et al., (2022) mu'adalah Islamic boarding schools is actually able to design their Islamic boarding school education independently and of course in accordance with its characteristics boarding school. Muadalah Islamic boarding schools have been given freedom in determining the curriculum, so among Mu'adalah Islamic boarding schools they cannot be uniformed because within Mu'adalah Islamic boarding schools themselves there are Islamic boarding school models, systems and cultures that are different from each other. For example, there are differences in the name of the Muadalah educational unit institution, there are those who determine it by the name kulliyatul mu'allimin al-Islamiyah, there are also tarbiyat al-muallimin al-Islamiyah, and there are those who use the name dirosah mu'allimin al-Islamiyah. Then the education levels are also different, some are 6 years continuously with a combined Wustho and Ulya level, some are separated with a Wustho level of 3 years and Ulya 3 years, but there are also 4 years for SMP/MTs graduates. So that Islamic boarding schools that implement the Muadalah curriculum also have differences and diversity that have been recognized. The Muadalah curriculum is independent according to the Islamic boarding school that developed it, and this is also written in the five souls of the Islamic boarding school, namely: the spirit of independence. The independence of this curriculum is in the aspects of determining teaching materials, assessment systems and learning processes. This curriculum is also specifically for Islamic religious education institutions held in Islamic boarding school environments by developing a curriculum according to the characteristics of Islamic boarding schools based on the Yellow Book with a Salafiyah education pattern and Islamically based on a Muslim education pattern.

The research method in this article uses Systematic Literature Review (SLR), namely by analyzing the concepts of educational curriculum, Islamic education, and pesantren education (muadalah). Systematic Literature Review

(SLR) is an explicit, systematic research method, and can be reproduced to identify, evaluate, and synthesize existing research works and practitioners' thoughts. In this method, researchers conduct a systematic and structured literature search to collect relevant information related to the research question or topic chosen. SLR is used to improve the quality of research and research reports and assist in the synthesis of broader and accurate information. According to Delgado-Rodriguez and Silliero-Arenas (2018) SLR is a systematic way to collect, evaluate critically, integrate and present findings from various research studies on research questions or topics of interest. In SLR, the initial stage of selecting topics that are key is important before reviewing the literature used. Furthermore, researchers evaluate the quality of the selected literature sources, using criteria such as year of publication, credibility of the author, and relevance of the topic. The results of this evaluation help ensure that the sources used in the research are of good quality and relevant to the research objectives. This method is used to find differences between the concepts of Education Curriculum, Islamic Education and Pesantren Education (Muadalah).

## DISCUSSION

Based on search results on Google Scholar, 11 sources were taken related to the analysis of the concept of educational curriculum, Islamic education and Islamic boarding school (Islamic boarding school) education. The 11 sources obtained by the author are then classified in table 1.

Author and Year	Publisher	Heading
(Ahmad Dhomiri et al., 2023)	Equator: Journal of Education	Basic Concepts and Roles and Functions of Curriculum

	n and Social Humaniti es	in Education
(Saputra, 2021)	At-Ta'dib: Scientific Journal of Islamic Education Study Program	The Concept of Islamic Education Curriculu m According to Muhamma d Nasir
(Surip, 2022)	TEACHIN G : Journal of Teacher Innovation and Education Science	Analysis of the Curriculu m of Mu'is Islamic Boarding School as a Renewal of Islamic Education Institutions
(Noorzan ah, 2017)	Ittihad Journal of Kopertais Region XI Kalimanta n	Curriculu m Concepts in Islamic Education
(Hermaw an et al., 2020)	MUDARR ISUNA Journal	Curriculu m Concept and Islamic Education Curriculu m
(Solihin, 2021)	Journal of Islamic	The Concept of Educationa l

	Education	Curriculum in Az-Zarnûjî Perspective: A Study of Kitab Ta'lîm Al-Muta'allim Tharîq At-Ta'allum
(Ashar & Nursikin, 2023)	Affection: Journal of Educational Research and Evaluation	The Concept of Educational Curriculum Perspectives of Paulo Freire and Alghazali
(Nur Ahid, 2017)	ISLAMIC	Curriculum Concepts and Theories in Education
(F. A. Rahman et al., 2023)	Journal of Dirosah Islamiyah	Design and Implementation of Mudari Curriculum at Pondok Pesantren Darussalam Ciomas Bogor
(Dan and Zulkifli, 2023)	Jurnal Islamic Education Studies: An Indonesian Journal	Basic Concepts of Islamic Education Curriculum



(Muttaqi n, 2021)	TAUJIH Journal : Journal of Islamic Education	Islamic Education Curriculu m Concept (Comparis on between Figures / Streams)
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Based on the research presented in Source 1, the basic concept of the curriculum continues to change and develop along with the times and the demands that accompany it. This change is also influenced by differences in perceptions or philosophical views of writers and thinkers in the field of education. The curriculum is designed as the main guideline in the learning process, covering various content and learning materials that are adapted to the needs and latest developments. Thus, the curriculum not only reflects today's educational goals, but also seeks to prepare students to face future challenges.

Source 2 states that in the past, the education system was characterized by a dichotomy between general education and religion. This causes gaps in students' understanding and character formation. Realizing this, religious and educational leaders formulated integral curriculum reform as a solution. This reform is based on the Koran and Sunnah, the two main sources of Islamic teachings. The dichotomy view between general and religious studies is considered to be contrary to the integral teachings of Islam. Islam views the world as a whole, including worldly and spiritual aspects. The integral curriculum is designed to equip students with complete knowledge and understanding, so that they are able to live life in the world by adhering to Islamic values. The integral curriculum is in line with this goal by equipping students with balanced knowledge and character. They are expected to become successful people in the world and achieve eternal happiness in the afterlife.

Based on the presentation of source 3, the mu'adalah curriculum offers a breath of fresh air for the renewal of Islamic education, especially in the Islamic boarding school environment. This is a step forward that helps Islamic boarding schools get out of the confines of a rigid curriculum and stagnation. The concept of mu'adalah itself has two forms: (1) Reconstruction of Islamic Educational

Institutions: Mu'adalah in this form encourages Islamic boarding schools to reconstruct the curriculum in an inclusive manner. This reconstruction was mainly carried out through the submission of the mu'adalah curriculum, especially the overseas mu'adalah program. This program allows the integration of relevant general sciences while maintaining a focus on religious sciences. Thus, Islamic boarding school graduates have broader provisions to face the challenges of the modern world. (2) Equivalency of Islamic Boarding School Education: The second form of mu'adalah is the recognition of equality of Islamic boarding school education by the government through the policy of the Ministry of Religion. This program aims to ensure that Islamic boarding school diplomas (graduation certificates) that have followed the mu'adalah curriculum are recognized as equivalent to a certain level of formal education. This opens the way for santri (Islamic boarding school students) to continue their higher education to a higher level.

From the research results, source 4 states that the curriculum, as an educational design, plays an important role, determining educational activities and their results. Its preparation requires a firm foundation based on the results of in-depth research and thought. A bad curriculum will produce bad people too. The Islamic education curriculum consists of three very important issues: faith (aqidah), Islam (shari'ah), and ihsan (morals). They are given to students deliberately and systematically in order to achieve the goals of Islamic education. The curriculum, as an educational model, functions as a center and determines educational activities and outcomes. Its preparation requires a strong foundation based on research findings and in-depth thinking. A good curriculum will produce good individuals too; conversely, a bad curriculum will produce weak individuals.

Based on research presented by source 5, the Islamic education curriculum is a set of plans and arrangements regarding objectives, content, materials and how learning is used. Meanwhile, the curriculum is an educational activity that includes various detailed student activity plans, including forms of educational materials, recommendations for teaching and learning strategies, program settings to be implemented, and things that include activities aimed at achieving the desired goals.

From research conducted by source 6, the curriculum is formulated as a planning document that includes various important elements. It contains goals that must be achieved, material content and learning experiences that students must undergo, strategies and methods that can be developed, and evaluations designed to collect information regarding achieving these goals. Apart from that, the curriculum also includes its implementation in a real form in the learning environment. According to az-Zarnûjî, the curriculum concept is "Ta'lîm al-Muta'allim Tharîq at-Ta'allum", which means "learning guidelines for those seeking knowledge". Curriculum is defined as a planning document that contains goals that must be achieved, learning materials and experiences that students must use, strategies and methods that students can use, and evaluations designed to collect information about how to achieve the goals.

Based on research presented by source 7, the concept of liberation education according to Paulo Freire aims for education not only to be a means of conveying knowledge, but also to empower individuals as a whole. Freire emphasized that education must be a tool that allows each individual to develop the ability to think critically, ask questions, and respond to world challenges in a creative and reflective way. Liberating education opens up space for students to express their views and opinions freely, so that they can become agents of change in society. On the other hand, Imam Al-Ghazali, a great thinker in the Islamic tradition, paid deep attention to science in his curriculum concept. According to Al-Ghazali, knowledge must be classified to guide understanding and effective learning. He divided science into three main categories: Ignoble science, which is considered useless or even harmful to individuals and society; Praiseworthy knowledge, which is useful and must be studied and put into practice; and other laudable sciences, which, although good, are studied with priorities adapted to social needs and context. With this grouping, Al-Ghazali shows how important it is to use knowledge wisely and responsibly in the educational process. These two schools of thought, although coming from different backgrounds, both emphasize that education must be more than just the transfer of knowledge. Education must encourage the development of character, critical abilities and social sensitivity, so

as to produce individuals who are not only intelligent, but also empowered and wise in facing life.

From research conducted source 8. a) As a substance, the curriculum functions as a learning activity plan specifically designed for students at school. This includes a set of goals to be achieved in the educational process. As a substance, the curriculum is an important document that details various aspects of education, including the formulation of expected educational goals, teaching materials to be used, learning activities designed to achieve these goals, lesson schedules that regulate the time and sequence of teaching, as well as evaluations designed to measure achievement of educational goals. In other words, as a substance, the curriculum is the core of the educational process which is structured to provide clear and directed guidance in teaching and learning activities. b) As a system, the curriculum is a series of organized structures and processes that support the implementation of education. This includes not only written documents and plans, but also ongoing implementation and evaluation mechanisms. As a system, the curriculum involves various components such as teachers, students, teaching materials, teaching methods, and learning environments, all of which work together to achieve educational goals. The curriculum system must be flexible and responsive to changing educational needs, allowing adaptation and innovation in the learning process. c) As a field of study, curriculum is a scientific discipline that studies the theory and practice of planning, implementing and evaluating education. As a field of study, curriculum involves research and theory development about how education should be structured and delivered, as well as analysis of the effectiveness of various curriculum models. This includes the study of various curriculum approaches, evaluation of the impact of curriculum on student learning outcomes, and development of strategies to improve the quality of education. As a field of study, curriculum also involves education and training for educators and curriculum developers to ensure that they have the skills and knowledge necessary to design and implement effective curricula. Thus, this diverse understanding of curriculum reflects the complexity and breadth of the role of curriculum in education, from planning and implementation to analysis and further development.

Based on research presented by sources, 9 Darussalam Islamic Boarding Schools use a Muadalah curriculum design that focuses on scientific disciplines. In this situation, the curriculum emphasizes the subject matter or teaching materials that students must learn. This curriculum also consists of a number of subjects, each of which will be studied separately. Therefore, the curriculum design of the Darussalam Islamic Boarding School subject is included in the topic-separate curriculum design type. Subject curricula can set minimum requirements that students must master in order for them to enter the class.

From research conducted by source 10, the Islamic education curriculum has different characteristics compared to other general curricula, because it is designed to fulfill the special goals and values contained in Islamic teachings. The Islamic education curriculum is not only about the transfer of knowledge, but also about character formation and holistic development of the individual. This curriculum is designed to produce a generation of believers, knowledge and morals, who are able to face the challenges of the times while adhering to Islamic values.

Based on research conducted, 11 effective Islamic education curricula are based on principles that are in line with Islamic values. The first principle is conformity with Islamic ideology. This means that the curriculum must contain knowledge that is a provision for achieving the goals of Islamic life. The learning process cannot be separated from Islamic values. Teaching methods must be well designed to suit the objectives of Islamic education. Furthermore, these three components - curriculum, methods, and objectives - must be interrelated and relevant to produce the expected graduates. In addition, the curriculum coverage must be broad and comprehensive. This means that the curriculum is not only focused on religious knowledge, but also includes the intellectual, psychological, social and spiritual development of students. In other words, the curriculum must reflect in-depth Islamic teachings and pay attention to holistic personal development of students. Finally, another important principle is paying attention to students' interests and talents. A good curriculum can accommodate these needs by providing space for students to develop their individual potential. By applying these principles, the Islamic education curriculum can play a role in forming a

young generation who are knowledgeable, have noble character, and are able to contribute positively to society.

## **CONCLUSION**

Educational curriculum, Islamic education, and mu'ilah are three concepts that have the aim of achieving quality and beneficial education for students. These three concepts have an organized structure, including objectives, content, materials and learning methods.

Even though they have some similarities, these three concepts also have significant differences. The educational curriculum focuses on preparing students to face various areas of life, by providing them with diverse knowledge and skills. Islamic education, on the other hand, focuses on the formation of Islamic character and the holistic development of individuals in accordance with Islamic values. This is done through instilling religious values and noble morals in students.

Mu'adalah, as a newer concept, offers an innovative solution to combine Islamic education with general education. This concept allows the integration of religious and general knowledge, so that students can obtain complete knowledge to face the challenges of the modern era.

These three curriculum concepts have their respective advantages and disadvantages. The educational curriculum offers flexibility and opportunities for students to explore various areas of interest. Islamic education provides a strong moral foundation and prepares students to live a life of faith and noble character. Mu'adalah offers a balance between the two, by providing religious and general knowledge that is relevant to the needs of the times.

Therefore, the choice of the right curriculum concept will depend on the context and educational goals to be achieved. It is important to consider the needs and interests of students, as well as the values and culture you want to instill in them.

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