

## CURRICULUM DEVELOPMENT MANAGEMENT OF AMANATULLAH BANYUWANGI MADRASAH DINIAH AND ITS RELEVANCE IN THE SCOPE OF NATIONAL EDUCATION

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### **Abstract :**

*This article results from field research that reveals the implementation of the Madrasah Dinah Amanatullah Banyuwangi curriculum and its relevance within the scope of national education. In this study, data analysis was carried out from the time of data collection, checked again to ensure the validity of the data. The results of the study concluded that the implementation of the madrasah diniah curriculum management in the Amanatullah Islamic boarding school Banyuwangi, was carried out by; involve all parties in planning, implementation, and organization; lastly, by evaluating the curriculum. Involving stakeholders in setting goals, selecting educational experiences (learning), determining the subject matter, organization and integration, and evaluation is known as p development of a decentralized grassroots model of curriculum. This model allows competition in improving the quality and education system nationally, giving birth to humans who are more independent and creative.*

**Keywords: Curriculum, Madrasah Diniah, National Education.**

### **Abstrak**

*Artikel ini merupakan hasil penelitian lapangan yang mengungkap tentang implementasi kurikulum madrasah diniah amanatullah banyuwangi dan relevansinya dalam lingkup pendidikan nasional. Dalam penelitian ini, analisis data dilakukan sejak pengumpulan data secara keseluruhan, dicek kembali guna memastikan keabsahan data. Hasil penelitian menyimpulkan bahwa implementasi manajemen kurikulum madrasah diniah di pondok pesantren amanatullah Banyuwangi, dilakukan dengan cara; melibatkan semua pihak dalam perencanaan, pelaksanaan dan pengorganisasian, terakhir dengan melakukan evaluasi kurikulum. Melibatkan stake holder dalam menentukan tujuan, memilih pengalaman pendidikan (belajar), menentukan materi pelajaran, organisasi dan integrasi dan evaluasi dikenal dengan pengembangan kurikulum yang bersifat desentralistik model grass roots. Model ini memungkinkan terjadinya kompetisi dalam meningkatkan mutu dan sistem pendidikan secara nasional, yang pada gilirannya akan melahirkan manusia-manusia yang lebih mandiri dan kreatif*

**Kata kunci: Kurikulum, Madrasah Diniah, Pendidikan Nasional.**

## INTRODUCTION

Although the Indonesian government has committed internationally to achieve its target of improving the quality of education for all by 2015, there are still many issues surrounding education besides access to education. Included in these issues is the issue of equity and the quality of education. To address this issue, it is necessary to provide evidence-based recommendations compiled from careful research so that the government can rely on them.<sup>1</sup>

Some experts have researched access and relevance of the curriculum of madrasah diniyah in schools, academics and practitioners, including research conducted by Sulaeman,<sup>2</sup> which concludes that the implementation of modern learning management in Madrasah diniyah takmiliah Amanatullah Banyuwangi can be carried out well with the fulfillment of learning components which include: first, lesson planning; second, curriculum and contextual learning; third, teaching staff who have integrity and professionalism; fourth, adequate facilities and infrastructure .

The second study described by Halimah,<sup>3</sup> concludes that the diversity of Islamic education curriculum development models is only to achieve one goal, namely to obtain changes for the better. Islamic education must make changes to adapt to the changes and challenges it faces. The most obvious challenge is globalization due to advances in science and technology, significant advances in telecommunications.

The third study written by Musyafi,<sup>4</sup> concluded that the role of Islamic education should respond to the problems posed in the era of modern must have a function, among others : (a) as a vehicle to foster the spirit or practices of the to-Islamization (b) strengthen the presence of madrasah equal with the school system, and (c) trying to respond to future demands.

Based on the previous research description, differences in the focus of the study, among others; research conducted by Sulaeman, focused on learning planning , teaching staff, and infrastructure. Further research conducted by Halima and Musyafi 'focus on the study of the normative ( library research ), in particular the study of the role of madrasah diniyah in formulating strategies for coping with at Challenge of globalization as a result of the advancement of science and technology, significantly advances in telecommunication. The

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<sup>1</sup> Ahmad Zarkasyi, 'Policy on Access, Quality and Competitiveness Islamic Education', *Educatio: Jurnal Pendidikan STAIM Nganjuk*, 2.1 (2017), 64–83.

<sup>2</sup> Tatang Sulaeman and M. Djaswidi Al-hamdani, 'Manajemen Pembelajaran Modern Di Madrasah Diniyah Takmiliah An-Nuur Sindangkasih Kabupaten Ciamis', *Tsamrah Al-Fikri*, 11.1 (2020), 99–132.

<sup>3</sup> Siti Halimah, 'Relevansi Kurikulum Pendidikan Islam Dengan Kebutuhan Dunia Kerja Di Era Millennial', *Jurnal Al-Makriafat*, 4.1 (2019), 104–28.

<sup>4</sup> Musyafi, 'Pendidikan Islam Dan Dinamika Madrasah Diniyah Di Era Modern', *Jurnal At-Ta'lim*, 5.1 (2019), 51–61.

focus of the study in this article is the relevance of the madrasah diniyah curriculum as the competitiveness of the quality of national education in providing equal access to education, especially for people in Banyuwangi Regency, East Java.

This research study is in line with the opportunity opened by the Ministry of Religion of the Republic of Indonesia to provide options for the community to educate their sons and daughters to become cadres of scholars through Formal Diniyah Education (PDF) services.<sup>5</sup> This Formal Diniyah Education Service is subject to the Regulation of the Minister of Religion (PMA) Number 13 of 2014 concerning Islamic Religious Education, which is a derivative of Government Regulation (PP) Number 55 of 2007 concerning Religious Education and Religious Education, which is an Analysis of the Implementation of the Law. Law (UU) Number 20 of 2003 concerning the National Education System.<sup>6</sup>

The government is also not the sole actor in improving the accessibility of education. Communities must also have an essential role in improving their quality of life. Changes in mindset and public awareness about improving quality of life significantly affect the accessibility of education; therefore accessibility is not a process played by a single actor but is carried out in synergy.<sup>7</sup> This is done with equity, increasing accessibility, improving macro and micro facilities, must show a framework of cooperation with other fields in the vision of sustainable development.

The presence of Formal Diniyah Education provides a new color for pesantren which has its peculiarities, with this Formal Diniyah Education, pesantren is prioritized to develop its uniqueness from the start of the curriculum regulated by the Ministry of Religion of the Republic of Indonesia through agreement and formation by the community council, if the burden accumulates spy subjects of Islamic religious education about 75% of the entire load of the lesson, while the burden of subjects public education about 25% of the entire load of the lesson.<sup>8</sup>

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<sup>5</sup> Zulfia Hanum Alfi Syahr, 'Membentuk Madrasah Diniyah Sebagai Alternatif Lembaga Pendidikan Elite Muslim Bagi Masyarakat', *Intizar*, 22.2 (2016), 393  
<<https://doi.org/10.19109/intizar.v22i2.944>>.

<sup>6</sup> Jailani, 'Pelayanan Publik: Kajian Pendekatan Menurut Perspektif Islam', *Jurnal Al Bayan*, 19.27 (2013), 93–109  
<[http://download.portalgaruda.org/article.php?article=358991&val=8236&title=Pelayanan Publik: Kajian Pendekatan menurut Perspektif Islam](http://download.portalgaruda.org/article.php?article=358991&val=8236&title=Pelayanan%20Publik:%20Kajian%20Pendekatan%20menurut%20Perspektif%20Islam)>.

<sup>7</sup> Rizka Dwi Seftiani and others, 'The Implementation of Internal Quality Assurance System at Islamic School', *258.Icream 2018 (2019)*, 256–60 <<https://doi.org/10.2991/icream-18.2019.52>>.

<sup>8</sup> M Noor Sulaiman Syah, 'Challenges of Islamic Education in Muslimworld : Historical , Political , and Socio-Cultural Perspective', *QJIS: Qudus International Journal of Islamic*

Madrasah diniyah Amanatullah is a boarding school with students of 1700 the number of students,<sup>9</sup> the school is located in the village of Gambiran Banyuwangi, led by Drs. KH Rouhin Huda Islamic boarding school was used as a research location by researchers with the consideration of having advantages over other boarding schools that held Formal Diniyah Education , the Salaf Gambiran Islamic Boarding School, Banyuwangi Regency became one of the Islamic boarding schools that held Formal Diniyah Education in the first batch, namely in 2015 Pondok pesantren Salaf Gambiran Banyuwangi jug a be a reference boarding school currently or formerly held Diniyah Education formal since resentful um boarding school Salaf Gambiran Banyuwangi establish Diniyah Education own formal education diniyah non-formal has similarity curriculum with Education Diniyah formal. Hence, the changes are not too significant so that it is easier to implement the Formal Diniyah Education curriculum.<sup>10</sup>

With the above considerations and so that people no longer see that diniyah education is a non-formal education that cannot be formally equalized either in terms of level or curriculum, let alone diniyah education in Islamic boarding schools author is interested in studying curriculum development management of Amanatullah Banyuwangi Madrasah Diniyah and its relevance in the scope of national education.

## **RESEARCH METHODS**

This research is descriptive qualitative research, namely research procedures that produce descriptive data in written and spoken words from people and behavior that can be understood. This research is research in the realm of the field. So, research for data collection by going directly to the field to get it using specific methods. As for the theoretical basis, researchers mostly use library data.<sup>11</sup>

The data uses three techniques, namely: (1) in-depth interviews; (2) non-participant observation and (3) study of documents in the natural setting that exists in the research subject as a direct source of data in the form of words, actions and documents as well as other data. Other supporting data.<sup>12</sup>

In this study, the researcher analyzed the data during the study at Madrasah Diniyah Pondok Pesantren Amanatullah Gambiran, Banyuwangi Regency . At this stage of the analysis of the data while in the field,

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*Studies*, 4.1 (2016)

<<http://journal.stainkudus.ac.id/index.php/QJIS/article/download/1580/1449>>.

<sup>9</sup> Document AD/ART Pondok Pesantren Amanatullah Kabupaten Banyuwangi

<sup>10</sup> Results of Field Observations on 23 Februari 2021

<sup>11</sup> Florence S. Downs, 'Handbook of Research Methodology', *Dimensions Of Critical Care Nursing*, 9.1 (1990), 60 <<https://doi.org/10.1097/00003465-199001000-00018>>.

<sup>12</sup> Greet Peersman, 'Data Collection and Analysis Methods', *Revista Latinoamericana de Psicologia*, 34.3 (2018), 241–49.

researchers sharpen the focus of research on the focus - the focus of research interest. In addition, researchers develop questions to collect as much data as possible and analyze the results of observations in the field and contextualize them with these questions.

After the process of data collection in the field, researchers conducted an analysis using analytical techniques qualitative step following ways: Condensation of data that is the process of picking, simplify, focus, abstract and transform raw data that emerged from the records - records in Madrasah Diniyah Pondok Pesantren Amanatullah Gambiran Banyuwangi Regency. Data reduction is intended to determine the data according to the problem that the researcher will examine. Displaying data presents data in how many formats of research notes are deemed necessary, such as tables and others. Verifying data and drawing conclusions, namely interpreting data/facts that have been processed and then compared with theoretical and normative provisions that apply universally. Then set as the conclusion.<sup>13</sup>

Checking the validity of the data ( trustworthiness ) is a significant and inseparable part of this research. Referring to Lincoln and Guba that the implementation of checking the validity of the data in this study is based on four criteria, namely the degree of trust ( credibility ), transferability, dependability, and confirmability).<sup>14</sup>

## **RESEARCH RESULTS AND DISCUSSION**

Implementation of the madrasah diniyah curriculum management at the Amanatullah Islamic Boarding School Banyuwangi, based on the study results, can be explained in stages; the involvement of all stakeholders in the planning, implementation, and organization, the last by curriculum evaluation. These stages are described in more detail with a theoretical analysis knife of curriculum development as follows:

### **1. Curriculum Planning**

Madrasah Diniyah Amanatullah Banyuwangi , in terms of curriculum planning, namely setting goals and programs to be implemented, is designed by madrasa leaders and teachers based on the assessment results. They all agreed that the curriculum used was oriented entirely to the Amanatullah Islamic boarding school. Because the purpose of establishing this Madin is to accommodate students who want to receive religious education but are hindered by costs. Especially students who want to receive education in the

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<sup>13</sup> Milya Sari and Asmendri, 'Metode Penelitian Kepustakaan (Library Research)', *Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA*, 2.1 (2018), 15 <<https://ejournal.uinib.ac.id/jurnal/index.php/naturalscience/article/view/1555/1159>>.

<sup>14</sup> S. Hadi, 'Pemeriksaan Keabsahan Data Penelitian Kualitatif', *Jurnal Ilmu Pendidikan Universitas Negeri Malang*, 22.1 (2017), 109874 <<https://doi.org/10.17977/jip.v22i1.8721>>.

province next door in Banyuwangi, namely the Amanatullah Islamic Boarding School.<sup>15</sup>

Teachers are supposed to be involved in setting the curriculum. Because later the teacher will become a curriculum practitioner and interact directly with the students. By involving teachers in curriculum planning, it will reduce the gap between curriculum planners and teachers.<sup>16</sup> This is in line with the opinion of JG Owen that: one of the causes of the gap between curriculum planners and teachers as practitioners is if the curriculum is prepared without involving teachers, and planners ignore the readiness of teachers. Teacher in the field. That is why JG Owen mentions the need for a “from the bottom up” approach, namely curriculum development that comes from the bottom up.<sup>17</sup>

The involvement of teachers in the preparation of the curriculum shows that Madin Amanatullah still uses the principle of deliberation in making decisions. Although the curriculum used at Madin Amanatullah entirely refers to the curriculum used at the Amanatullah Islamic Boarding School, they still carry out a need assessment first of the needs and abilities to exist students. This can be seen from the need assessment (needs analysis) carried out by Madin Amanatullah to the surrounding community before the curriculum was designed and established so that the curriculum used in this Madrasa is not oriented to any curriculum. The books taught are following the needs of the surrounding community and the needs and abilities of students.<sup>18</sup>

Although the curriculum was used entirely at the boarding school following Amanatullah, many books they left behind are not used because they consider the book too difficult to teach. After all, it is less appropriate to their students' ability. The books they left behind were books of fiqh and hadith for class II and III Ulya.

If the curriculum to be used in a Madrasah uses a curriculum that has been prepared and determined at another Madrasah or Islamic Boarding School. So it is still necessary to do a needs analysis first in determining the curriculum that will be used. Because each region has the potential and the needs of students and the community are different. So that the curriculum used also needs to be adjusted again to the circumstances and needs needed. Because the needs assessment results are what are used as initial considerations for the preparation, determination, or change of the

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<sup>15</sup> Interview with Mr. Ikmal (Teacher of Boarding School Amanatullah), 25 Februari 2021

<sup>16</sup> Purwadhi, 'Curriculum Management in the 21st Century Learning', *SOSIOHUMANIKA: Jurnal Pendidikan Sains Sosial Dan Kemanusiaan*, 12.1 (2019), 143–56  
<<http://journals.mindamas.com/index.php/sosiohumanika/article/view/1238/1070>>.

<sup>17</sup> Maerfat Ayes Alsubaie, 'Teacher Involvement in Curriculum Development', *Journal of Education and Practice*, 7.9 (2016), 106–7.

<sup>18</sup> Interview with Mr. Hasan Huda (The Head of Boarding School Amanatullah), 25 Februari 2021

curriculum.<sup>19</sup> Lyn Kelting Gibson revealed that “Assessment is a vital component to educational planning and teaching because it is a way to gather accurate evidence of student learning and information to inform instructional decisions.” Assessment is an essential component in teaching and education planning to obtain accurate information about the needs of students in the learning process.<sup>20</sup>

From the description above, according to the researcher, the steps of curriculum planning used at Madin Amanatullah are the steps of curriculum planning carried out by DK Wheeler who said there are five steps in curriculum planning, namely: determining goals, choosing educational experiences (learning), determining the subject matter, organization and integration and evaluation.<sup>21</sup>

## 2. Implementation and Organizing Curriculum

The implementation of the curriculum at Madin Amanatullah uses classical and individual learning methods. However, individual learning is used only during the practice test of reading the book. Individual learning should be used during the book reading practice exam and the teaching and learning process; because the curriculum used is the Amanatullah Islamic Boarding School curriculum, the curriculum's orientation can read the yellow book. If only classical learning is used it is less effective, especially with the number of students who reached 81 students in one learning process as described in the previous chapter.<sup>22</sup> It will be more effective if learning is also carried out with individual or sorogan methods. As research from Sukenti. Where the research results show that: Learning with the application of the sorogan method is effective in educating students to be more active in learning and understanding the yellow book because individual teaching and learning activities can increase the activeness of students in discussing problems and solving them, with the application of this sorogan method it will lead to a diverse learning process.<sup>23</sup>

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<sup>19</sup> Ahmad Zarkasyi, 'Pendidikan Diniyah Kajian Filsafat Pendidikan Islam', *Qolamuna (Jurnal Studi Islam)*, 6.1, 135–52.

<sup>20</sup> Syifa Annisa, 'Evaluasi Kurikulum Madrasah Diniyah Salafiyah Al Hidayah (Mdsa) Karangsucu Purwokerto', 2017.

<sup>21</sup> Rafatu Abdulhamid, 'The Prospects of Islamic Education Curriculum: The Case of University of Abuja', *Ta'dib: Journal of Islamic Education (Jurnal Pendidikan Islam)*, 22.1 (2017), 87–95 <<https://doi.org/10.19109/tjie.v22i1.1372>>.

<sup>22</sup> Interview with Mr. Hasan Huda (The Head of Boarding School Amanatullah), 25 Februari 2021

<sup>23</sup> Syahraini Tambak and Desi Sukenti, 'Strengthening Islamic Behavior and Islamic Psychosocial in Developing Professional Madrasah Teachers', *Cakrawala Pendidikan*, 39.1 (2020), 65–78 <<https://doi.org/10.21831/cp.v39i1.26001>>.

Meanwhile, to overcome the obstacles experienced at Madrasah Amanatullah, namely the lack of educators who can teach certain books such as Tafsir and Mantiq, the solution is to give more teaching hours to the teacher so that there is no merging of all students in one lesson. Totaled 81 people. Because this will be far ineffective due to the chaotic atmosphere.

If the teacher can create a fun and exciting teaching and learning process, students will be more motivated to learn. If motivation increases, the value will also increase. As Syaiful Bahri said that "research findings show that learning outcomes generally increase when learning motivation increases."<sup>24</sup>

In Madin Amanatullah, in determining the subjects, sources of teaching materials and teachers who teach are carried out jointly by the madrasa leaders and teachers. The leadership style at Madin Amanatullah is democratic leadership. According to Helmawati democratic leadership provides ample opportunity for members or groups of organizations to participate in every activity.

### 3. Curriculum Evaluation

Curriculum evaluation at Madin Amanatullah is carried out at the end of the semester to find out how far the targets or objectives of the curriculum have been achieved. Curriculum evaluation is not only done at the end of the semester, but can also be done in the middle of every semester. The more often the evaluation is carried out, the more often it will be known to what extent the curriculum targets have been achieved. Because the objectives of the curriculum evaluation itself According to Masnun are:

First, they provide information on the implementation of the development and implementation of a curriculum as input for decision making. With the evaluation of the curriculum, the Madrasah will know to what extent the curriculum targets have been achieved, which parts must be addressed, maintained and added. Second, determine the level of success and failure of a curriculum and the factors that contribute to a particular environment. Third, develop various alternative problem solving that can be used in curriculum improvement efforts. Fourth, understand and explain the characteristics of a curriculum and the implementation of a curriculum.<sup>25</sup>

The technique used in Madin Amanatullah to determine the extent to which the curriculum objectives can be achieved by giving a test or exam at the end of the semester. The tests or exams are in the form of oral exams,

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<sup>24</sup> Muchtarom Muchtarom, 'Islamic Education in the Context of Indonesia National Education', *Jurnal Pendidikan Islam*, 28.2 (2016), 323 <<https://doi.org/10.15575/jpi.v28i2.551>>.

<sup>25</sup> Moh Masnun, 'Pengembangan Madrasah Diniyah Takmiliah Di Desa Bababakan Kecamatan Losari Kabupaten Brebes (KKN Tahun 2019)', *Dimasejati: Jurnal Pengabdian Kepada Masyarakat*, 1.1 (2019), 27–39 <<https://doi.org/10.24235/dimasejati.v1i1.5405>>.



written exams, and practical exams. Written and oral exams are given in all subjects of the Islamic boarding school program. Should be given an oral test to read prayers, such as prayer for the soul, prayer haul, and prayer tasmiyah. Because these prayers are prayers that are often used in the community if there are religious events, especially the purpose of the curriculum at Madin Amanatullah is to prepare students who can participate in the community, especially in religious events. Besides being given a written exam and an oral exam, there is also a practical exam.<sup>26</sup>

The curriculum evaluation conducted at Madin Amanatullah emphasizes cognitive learning outcomes. The evaluation model that emphasizes learning outcomes is Tyler's evaluation model. Where the concept of Tyler emphasizes the importance of objectivity in the evaluation procedure.<sup>27</sup> In addition, the approach used by this concept is felt to be helpful in various educational activities. As a consequence of the excessive emphasis on the measurement aspect, evaluation tends to be limited to specific dimensions of educational programs that can be measured, especially cognitive learning outcomes.

## **CLOSING**

### **Conclusion**

Based on the data that has been described previously, the researchers concluded that the implementation of the madrasa curriculum management in boarding school diniah amanatullah Banyuwangi, using models Grass root. The Grass root model means that initiatives and efforts in planning and developing do not come from above, but from below, namely teachers or schools. The grassroots model will develop in a decentralized education system. Curriculum development that is grassroots may only apply to specific fields of study or certain schools, but may also be used for all fields of study in other schools or areas. The development of a decentralized curriculum with its grass-roots model allows competition to improve the quality and education system, which will give birth to more independent and creative human beings. According to research, it can also be explained that Implements madrasah curriculum management in boarding school diniah amanatullah Banyuwangi, carried out by way of; involve all parties in the planning, implementation and organization, the last by evaluating the curriculum.

The curriculum planning steps used at Madin Amanatullah are curriculum planning steps carried out with five steps in curriculum planning, namely: determining goals, selecting educational experiences (learning), determining the subject matter, organization, and integration and evaluation. In Madin Amanatullah, in determining subjects, sources of teaching materials

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<sup>26</sup> Interview with Mr. Ikmal (Teacher of Boarding School Amanatullah), 25 Februari 2021

<sup>27</sup> Mohamed Mohamed Tolba Said, Krishnan Umachandran, and Abdul Ghafar Don, 'Innovation in Islamic Education', *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 2.2 (2018), 117–28 <<https://doi.org/10.21009/hayula.002.2.02>>.

and teachers who teach are carried out jointly by madrasa leaders and teachers. The leadership style at Madin Amanatullah is democratic leadership. Leadership democratic is to provide ample opportunity for members or groups of organizations to participate in every activity.

Curriculum evaluation conducted at Madin Amanatullah emphasizes cognitive learning outcomes and emphasizes objectivity in evaluation procedures. In addition, the approach used by this concept is felt to be helpful in various educational activities. As a consequence of the overemphasis on measurement, evaluation tends to be limited to specific dimensions of an educational program that can be measured, especially cognitive learning outcomes.

### **Suggestion**

Based on the research results on implementing the Madrasah Diniyah Amanatullah Banyuwangi curriculum, this can be used as a benchmark for revamping the existing curriculum. Madrasah Diniyah Amanatullah Banyuwangi should develop a curriculum based on an integration between Islamic religious education and educational goals, and this can be done by paying attention to aspects of the teaching and learning process, subjects, students, or other factors.

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