



Characteristics of Islamic Religious Education in Boarding School Curriculum

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Abstract

Boarding schools are Islamic educational institutions that have been proven and still survive with all of the dynamics until today. A characteristic that distinguishes boarding schools from others is the 24-hour educational system that supports character building. Additionally, the curriculum is developed to meet the needs, so it makes the boarding school more unique. This research aimed at describing the characteristics of Islamic Religious Education (PAI) courses in the boarding school curriculum. The research approach used was descriptive qualitative. The research location was Tahfidzul Qur'an Boarding School of Ahlus Shuffah Balikpapan. The primary data sources of this research were the management/leader, educational division, asatidz (teachers) and student representatives. The data collection was through observation, interviews, and documentation. The data analysis techniques used data reduction, data display and verification. The results showed that PAI course at Tahfidzul Qur'an boarding school of Ahlus Shuffah Balikpapan was through maximizing the education in the classroom, in the mosque, in the dormitory, as well as in the real-life interaction. The boarding school does not only teach PAI knowledge or materials contained in the boarding school curriculum and in the co-curriculum, but also general knowledge and skills as a provision to take the equivalence examination at the Wustha (junior high) level or Ulya (senior high) level in order to get a diploma equivalent to MTs/SLTP or MA/SLTA at the Ministry of Religious Affairs. This research is expected to broaden the societies' view that education at boarding school is highly appropriate, complete and provides a diploma that is legalized by the government.

Keywords: Islamic religious education, curriculum, boarding school

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A. Introduction

In the historical context of Indonesia, boarding schools are both educational institutions and centers for Islamic teaching as an effort in the transformation into better Indonesian societies. Moreover, during the colonization era of European nations that controlled the archipelago, boarding schools became the centers for resistance against the colonialists (Maulida, 2016). The educational goals of boarding schools are to create human beings that have high awareness that Islamic teachings concern three primary aspects namely God, human beings and nature after an absolute dichotomy between God as the creator and the creatures including the forms of relationship among the three aspects – that is comprehensive. Additionally, boarding schools' graduates are expected to have excellent competence to respond to the challenges and demands of life (Irwan Fathurrochman, 2017). Furthermore, boarding schools also play a role as a center for transmitting traditional knowledge to keep and maintain the sustainability of traditional Islamic education as well as creating a generation of the scholar cadres (Ni'mah, 2020). The existence of boarding schools has been proven from time to time and still survives until today with all the dynamics, so that the existence is attracting the education sector (Saifuddin, 2015).

At first, the Islamic educational system at boarding schools was very traditional that was then developed to be more dynamic, adaptive, emancipative and responsive towards the development of the era. At several boarding schools religious teaching is more dominant and even the materials are only specifically presented in Arabic, while general knowledge is only delivered partially, so that students' ability is limited and less acknowledged by particular societies (M. Yusuf, 2017). Several research revealed that a boarding school has its own authorities in arranging and developing its curriculum (Arifai, 2018). A boarding school has its own characteristics and can be called as a cultural institution to describe a culture that has its own characteristics but is open up towards external influences, which means a boarding school maintains fine traditional cultures and accepts better new cultures (M. Emnis Anwar, 2015).

Learning activities held by the teacher always start from and finish at explicit components in the curriculum. This statement is based on the reality that learning activities held by each teacher are a main aspect of formal education and that the absolute requirement is the existence of curriculum as a guideline. It is true that in formal educational institutions, curriculum is one of primary aspects used as measurement in determining teaching contents, leading the process of educational mechanism, as well as the parameter of the success and the quality of learning outcomes. Therefore, the existence of curriculum in the educational institution is vital. However, it is different in the educational context of boarding schools as stated by Nurcholis Madjid that the term "curriculum" was not popular in the boarding school context (pre-independence era), even though learning materials were already there in the boarding schools, particularly in the teaching practices of spiritual and life skills education at boarding schools. Therefore, many boarding schools did not formulate foundations and goals of boarding schools explicitly or implement them in the curriculum (Nurcholis Majid, 1997). Additionally, the goals of boarding schools were frequently just determined by Kyai, in accordance with the development of the boarding school.

There are two factors influencing changes in the orientation of educational management in the boarding schools. The first is the internal factor of Muslim community that is the modernization and secularization of Islamic education occurring among students and students' secularization in job orientation. The second

is the external factor of Islam that is the global changes happening due to the development of information and communication technology that makes the world more borderless and tend to be more open. This is in line with Nurcholis Majid's statement that a boarding school that along this time was known as conservative and identic with Islamic traditional areas, basically wants to accept changes, so in addition to Islamic values, it also acculturated Indonesian indigenous values (Ari Prayoga, Irawan, 2020). The development of an effective and efficient curriculum of boarding schools is absolutely needed, as opinion of Abdurahman Wahid that the boarding school curriculum must be designed independently because of the difference with conventional educational institutions in general (Mujamil Qomar, 2003).

As an educational institution, the concept of the curriculum used in the boarding schools does not only refer to the definition of the curriculum as materials, but broader than that. It includes all students' learning experiences in the boarding school scope of coordination (Muhammad Khoiruddin, 2019). Generally, the boarding school curriculum can be distinguished into four forms namely religious education, moral experiences and education, general school and education, and skills and training (Arifai, 2018). The orientation of the educational system development is on Qur'an based development and teaching. Acknowledged or not, particular societies still view the education system of the boarding schools as a manifestation of traditional Islamic education, closed and exclusive (Saifuddin, 2015). However, the existence of boarding schools nowadays are different from that paradigm. One of the proofs is the existence of Tahfidzul Qur'an boarding school of Ahlus Shuffah Balikpapan as one of Salaf boarding schools that is managed in a modern way.

B. Literature Review

1. Islamic Religious Education

Education is any effort done to educate human beings so that they can grow and develop as well as have the potentials or abilities as they should (Heri Jauhari Muchtar, 2005). The word "Islam" linguistically comes from Arabic word "Salima" which means "save", "peace". From the word, other words such as "aslama", "yuslimu", "islaman" which means to maintain a safe and peaceful condition (Muhamad Alim, 2011). Therefore, PAI can be interpreted as a conscious and planned effort in preparing learners to recognize, understand, internalize, be faithful, be pious, and have noble characters in practicing Islamic teachings based on the Qur'an and hadith through education, teaching, exercises, and experiences.

According to Zakiyah Daradjat, PAI is an effort to educate and teach learners to be able to understand Islamic teaching comprehensively, internalize the meaning of the life's goals and as a result to practice Islam and to make Islam as a way of life (Abdul Majid, 2012). Theoretically, Islamic religious education is intended to build mental attitudes that are manifested in behavior, for oneself and others. Practically, Islamic religious education is education of faith and good deeds, so Islamic religious education contains attitudes and behavior of both individual and community to achieve life prosperity, so it involves individual and community education (Sudadi, 2020). In other words, Islamic religious education is a guidance given to individuals to make them develop maximally in accordance with Islamic teaching.

2. Boarding School Curriculum

There are several definitions of a boarding school. The first is Ridlwan Nasir (Ridlwan Nasir, 2005) in his book mentioning that a boarding school is a religious

institution that gives education and teaching and develops Islamic knowledge. Another opinion said that a boarding school is the oldest educational institution in Indonesia. According to experts, a school can be called a boarding school if there are Kyai, a dormitory, a mosque, students and yellow book teaching. Another definition mentions that a boarding school is one type of Islamic education in Indonesia that is traditional and has special characteristics in its educational system, learning system, goals and functions (Hariadi, 2008). In other words, a boarding school is one of the educational institutions that is unique and has different specialty and characteristics compared to other educational institutions.

Several characteristics of a boarding school are dormitory, mosque, students, kyai, and classical books or yellow books in its educational system (Anas, 2012). Boarding school is the heritage of Wali Songo that blended among people of the archipelago and gave preaching with acculturation method, appreciation of tradition and local wisdom, and modeling based on the Qur'an, hadith and yellow books. As an Islamic educational institution that grows and develops in societies with a boarding system, the learning method at boarding schools that run for 24 hours significantly promotes students' character building. In daily life, students are required to live independently in a variety of activities and adjust themselves to do riyadhah activities (Lanny Octavia, Ibi Syatibi, Mukti Ali, Ronal gunawan, 2014). A boarding school is usually led by Kyai. To manage the daily life in the boarding school, Kyai appoints senior students to manage their juniors, in which in a salaf (traditional) boarding school, they are called as "lurah pondok" (Imam Syafe'i, 2017).

According to Mas'ud et al, cited in (Nisa et al., 2020), there are several typologies of boarding schools: the first is a boarding school that still maintains its original identity as a place to learn religious knowledge for students. The teaching materials are typically religious materials from the yellow books (Martin Van Bruinessen, 2015). The second is a boarding school that does not follow the government's curriculum, but its learning integrates general materials on the curriculum developed independently by the boarding school to meet the needs. The graduate's diploma of this type of boarding school is not acknowledged as a formal educational diploma. The third is a boarding school that provides general education in the forms of madrasah or school. From the elementary level, even until higher education level. The fourth is a boarding school as a dormitory of Muslim students in which the students study at schools or higher educational institutions outside. Religious education in this type of boarding school is given outside school hours, so all students are able to attend the class.

C. Method

This research explored the understanding and explanation of the research subjects through a qualitative approach. This research aimed at understanding a phenomenon experienced by the research subjects such as attitudes, perception, motivation and behavior (Lexy J. Moleong, 2012). This research was carried out to explore the characteristics of Islamic religious education at Tahfidzul Qur'an boarding school of Ahlus Suffah Balikpapan. The data sources in this research were the boarding school's managements or leaders, educational division, asatidz (teachers), and students who were randomly chosen as the primary data sources, while boarding school profile data, curriculum documents, lesson plans, students' report, and other documents as secondary data.

Data collection techniques used were observation, interview, and documentation (Sutrisno Hadi and Andi, 2004). Observation is a data collection technique or method by observing the ongoing activities (Sudaryono, 2016). This observation was carried out to directly obtain the facts in the field about the curriculum used in the learning process at Tahfidzul Qur'an boarding school of Ahlus Suffah Balikpapan. Another technique was an interview. In the implementation, the researcher interviewed by using free open-ended questions but referring to the question guideline that had been arranged. The researcher intended to explore the answers related to learning characteristics of Islamic religious education at Tahfidzul Qur'an boarding school of Ahlus Suffah Balikpapan and the curriculum used.

To avoid gaps, the researcher also collected documentations related to the profile of Tahfidzul Qur'an boarding school of Ahlus Suffah Balikpapan, lesson plans, reports and other activities that support the education. The researcher then checked the data validity by using the triangulation technique that combines data from a variety of data collection techniques and sources (Sugiyono, 2015). Data compiled and compared were the results from interview, documentation, and observation.

Data analysis technique used in this research was Miles Huberman's (Miles, Huberman, 2014) namely data condensation, data display, and conclusion drawing. The first stage of data condensation refers to the process of data selecting, focusing, simplifying, abstracting and transforming. The second stage of data display refers to data display in the forms of short explanation, relationship between categories, graphs, flowcharts, and others. However, the most frequently used is in the forms of narrative text. The third stage is data verification that refers to initial temporary conclusions that can change if different proofs or facts are found during the data collection.

D. Findings and Discussion

Tahfidzul Qur'an boarding school of Ahlus Suffah Balikpapan is located at Jl. Gunung Binjai RT. 016, Teritip, East Balikpapan, Balikpapan City, East Kalimantan. It is a Tahfidzul Qur'an boarding school with accreditation "A" that was established on the 5th of August, 2005. The vision of Tahfidzul Qur'an boarding school of Ahlus Suffah is to create the cadres of Hafidz Qur'an who are excellent, trustworthy, and independent", while the missions are "1) to make the mosque the center for spiritual movement and education, 2) to implement professional education that can create the cadres of Hafidz Qur'an who have noble characters, intelligence, independence, and responsibility to uphold the dignity of Muslim community, 3) to make the campus as media of Islamic, scientific, and practical da'wah".

1. Characteristics of Tahfidzul Qur'an Boarding School of Ahlus Suffah

Arifai (Arifai, 2018) explained Ridwan Natsir's opinion related to the depiction of the diversity level of institutions according to the spectrum of components and the development of the boarding school. The diversity can be distinguished into five:

- a. Salaf or classical boarding school. It has weton, sorogan, bondongan and classical educational systems.
- b. Semi-developing boarding school. It has a salaf educational system and private classical system with a 90% religious curriculum and 10% general curriculum.

- c. Developing boarding school. The curriculum is more varied namely 70% religious curriculum and 30% general curriculum.
- d. Khalaf or modern boarding school. It is like a developing boarding school that has a general school system and diniyah, higher education institutions (general or religious), cooperation and takhassus.
- e. Ideal boarding school. It is more complete than the modern one because it has skills training institutions such as engineering, fishing, agriculture, and banking.

Various boarding schools mentioned above should run by developing their curriculum, either with the genuine boarding school curriculum or the one integrated with the government curriculum. According to (Tamam & Arbain, 2020) there are seven foundations used in developing the curriculum of Islamic religious education at Islamic educational institutions such as boarding schools, those are: theological foundation (religious), philosophical foundation, ideological foundation, psychological foundation, sociological foundation, science and technological foundation, and organizational foundation. By internalizing and developing these values, boarding school based Islamic educational institutions can be well directed and are able to adapt with the diversity in the industrial era today. Foundations and values in the curriculum development above, will make the boarding schools be Islamic educational institutions that have inclusive future orientation. At Tahfidzul Qur'an boarding school of Ahlus Shuffah, students are not only educated with religious education, but also adequate general knowledge and skills such as math, civic, natural science, social science, and extracurricular. This boarding school with the area of 600.000 m² also has an archery field, lake, horse racing, as well as farms with the area of 255.564 m² to develop the students' potentials.

The characteristics of Tahfidzul Qur'an boarding school of Ahlus Shuffah Balikpapan are education and guidance given by boarding school managements/ leaders towards teachers, caregivers and students. One of education and guidance programs is guidance or mentoring for students. This mentoring program is directly guided by the teachers, done actively and maximally in accordance with students' ability. The mentoring is not only given in the classroom, but also in the mosque, in the dormitory, and in the field. What is interesting is that the head of the unit is given authority by the management/ leader of the boarding school to develop its own mentoring system. Thus, it is expected that students have abilities to develop their learning achievements in the aspects of knowledge, attitudes, and skills in memorizing the Qur'an.

Learning is also designed with a format of independence and responsibility both individually and in a group. The mentoring program is also directed towards students' interests and talents and has been proven with various achievements got by students of Tahfidzul Qur'an boarding school of Ahlus Shuffah Balikpapan. The mentoring is also implemented in the dormitory such as keeping the bedroom, bathroom, study room, gazebo, park, and doing consumption pickets to make students accustomed to a clean and disciplined lifestyle. In the mosque all students are required to pray five times together, students are not allowed to pray in the bedroom except in a state of syar'i udzur (justifiable reason). In addition to praying

together, students also get coaching such as halaqah, preaching/ khutbah, taklim and murajaah.

The Tahfidzul Qur'an Boarding School of Ahlus Shuffah Balikpapan has the advantage of full scholarships for all students. In addition, it also has an integral Tahfidz model. The combination of spiritual and mental aspects of leadership. In learning, the Tahfidzul Qur'an Boarding School of Ahlus Shuffah Balikpapan has excellent programs, namely excellence in the Qur'an memorization, Arabic/English and excellence in extracurricular (sports and arts). Furthermore, the Tahfidzul Qur'an boarding school of Ahlus Shuffah Balikpapan also has various memorization targets, namely a-half-page program for wustha level, one-page program for Ulya and wustha level, one-and-a-half-page program, two-page or one sheet program.

The education provided at boarding schools did not have a written standard curriculum. The leaders of boarding schools, in this case the kyai, are the main figures in the development of the boarding school curriculum and determine the yellow book as the subject matter. The curriculum in the boarding schools can also be said to be in line with the personal life of the kyai as the highest leader in a boarding school. Due to various demands and needs, the boarding school community continues to improve and develop various aspects, including the curriculum. Restructuring the boarding school education curriculum is based on several considerations, namely; (1) Boarding school education has weaknesses, especially leadership factors, methodologies, and disorientation in the development of human resources and economy so that parents who send their children to boarding schools are identical to the lower economic class. (2) Boarding school education is considered low quality by the community so that interest in sending their children to boarding schools decreases (Muhammad Anas Ma`arif, 2018).

This is consistent with research (Jafar Amirudin, 2020) at the Al-Idhhar Islamic Boarding School in Tasikmalaya. In implementing the curriculum, Al-Idhhar boarding school still uses the traditional system with learning systems of melogat, naqrir, ngerab, narkib, ngasalken, bendongan and wetonan. The learning media is only the yellow book. It is unlike the Darul Arqom boarding school that the implementation of the curriculum is modern with an integrated learning system, between boarding school materials and general school materials. The curriculum is well structured, with a boarding school system. The learning media are books, internet media, applications and the yellow book.

Research (Junaidi, 2016) also revealed that the learning system in the Islamic boarding schools is divided into two, namely classical and non-classical learning systems. The classical learning system is adopted from the modern education system, in which students are grouped based on grades in accordance with their ability level, Madrasah Ibtida'iyah level (MI), Tsanawiyah level (Mts), Aliyah level (MA), I'dadiyyah level (SP). While the non-classical learning system is directly guided by the kyai with the sorogan and bandongan system. 2. The educational curriculum in the Islamic boarding schools is generally divided into seven groups of subjects namely fiqh, hadith, Qur'an, tauhid, Arabic literature, tasawuf, tafsir/

interpretation; in each of these lessons the boarding school has determined the books used based on grade level or student ability.

2. Implementation and Evaluation of Islamic Religious Education at Tahfidzul Qur'an Boarding School of Ahlus Shuffah

The boarding school curriculum is structured traditionally by selecting certain books as standard books within the scope of religion which is then combined with the national education curriculum which includes religious and general education curricula, as well as learning that covers the theoretical and practical areas of problems that are concretely faced by society. The boarding school curriculum is allocated in local content or implemented through its own policies, while other curricula (those in public schools) use the curriculum of the Ministry of Religious Affairs and the Ministry of Education and Culture.

Tahfidzul Qur'an boarding school of Ahlus Shuffah Balikpapan has two levels of private education known as the wustha level or equivalent to MTs/SLTP and also the Ulya level which is equivalent to MA/SLTA in formal education. This is one of the government's policies as an effort to accelerate equity and accessibility, including expanding the implementation of education involving boarding schools. The policy gives authority to boarding schools to provide basic education (ulya and wustha) (Sumardi, 2012). As effective agents of change, leaders and asatidz must pay attention to the sources of innovation, learning systems, motivation of the students, time setting and curriculum targets, trainings attended by teachers, and program evaluation as an effort to improve the quality of education at Tahfidzul Qur'an Boarding School Ahlus Shuffah of Balikpapan.

Tahfidzul Qur'an Boarding School of Ahlus Shuffah Balikpapan has competence standards of graduates with qualifications of Faith/Ruhiyyah, Intelligence/Aqliyyah and also Skills/ Jismiyyah. In addition, Tahfidzul Qur'an Boarding School of Ahlus Shuffah Balikpapan also has Ma'had Tahfidzul Qur'an output standards such as; Mastering the Religious knowledge (diniyah of boarding school), Mastering general knowledge, mastering institutional materials, and life skills (Extracurricular). The curriculum contents of Tahfidzul Qur'an boarding school of Ahlus Shuffah Balikpapan in the form of supporting subjects to the Qur'an memorization are such as Tahsin Qiro'ah and the Tajweed. While the Diniyyah subjects are tauhid, fiqh, hadith, morals, tarikh, tafsir/ interpretations, and Arabic. Additionally, subjects for national exam preparation are such as math, civic, natural science, and social science. The extracurricular activities are archery, swimming, futsal/soccer, takraw, volleyball, wall magazine group and scouting.

In addition to the curriculum contents above, there are also co-curriculum contents such as Sima'an of the Qur'an Memorization, Mabit, Muhadharah, Mukhayyam Tarbawi, Worship Practice, Musyahadah Ilmiyyah, Usbu Riyadhi Wal Fanniy (PORSENI), MTQ, Assignment, and Tathbiqul Lughah. There are also Interest and Talent Classes such as: Takhassus Tahfidz, Takhassus Lughah, Khitobah, Farming, Agriculture, Gardening, and Fisheries. Additionally, achievement classes are such as Halaqah Sanad Al Qur'an, Halaqah Sanad Tajweed, and Halaqah Sanad Hadith. While the methods used in learning tahfidz Qur'an are Tasmi or reciting new memorization, Sabqi or muroja'ah (repeating) the

memorization of two and a half sheets backwards, Manzil or muroja'ah (repeating) the memorization of 5 sheets backwards, independent Qur'an recitations or reading Qur'an individually, Sima'an or listening to memorization that is determined by several juz, and mukammal or completion of 1 juz memorization in one sitting.

The learning evaluation at Tahfidzul Qur'an boarding school of Ahlus Shuffah Balikpapan uses the Tahfidzul Qur'an Ahlus Shuffah boarding school report application which contains grades on Ma'had subjects and package B subjects, as well as grades on self development, characters and student attendance information. Tahfidzul Qur'an Boarding School of Ahlus Shuffah Balikpapan also still uses manual report as a form of student assessment documentation archives in the form of internal report (given to the guardians of students), external report (given to the government), self-development report and Qur'an memorization report.

E. Conclusion

Tahfidzul Qur'an Boarding School of Ahlus Shuffah Balikpapan has competence standards with the qualifications of Ruhiyyah, Aqliyyah and also Jismiyyah. Islamic religious education is taught through the curriculum contents of boarding schools such as tauhid, fiqh, hadith, morals, tarikh, tafsir/ interpretations, and Arabic. Then it is supported by co-curriculum contents such as Sima'an of the Qur'an Memorization, Mabit, Muhadharah, Mukhayyam Tarbawi, Worship Practice, Musyahadah Ilmiyyah, Usbu Riyadhi Wal Fanniy (PORSENI), MTQ, Assignment, and Tathbiqul Lughah. In addition to the teaching of knowledge of Islamic religious education, students are also educated with general education and other skills as a provision to take the equivalence examination at the Wustha level or at the Ulya level in order to get a diploma equivalent to MTs/SLTP or MA/SLTA at the Ministry of Religious Affairs of the Republic of Indonesia. Not only at Ahlus Shuffah boarding school of Balikpapan but also at other Islamic boarding schools, the boarding school curriculum cannot be equated with those used in other formal education.

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