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## THE EDUCATION CURRICULUM SYSTEM OF BOARDING SCHOOL

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SYAMSUL RIZAL MZ

*Abstract*

Syamsul Rizal MZ  
Ibn Khaldun University

Email  
jurnal@ppsuka.ac.id

*Amendment the model and the education system in boarding school is a response to the modernization of Islamic education and social change in society. One of renewal is a renewal of methodologies, such as the leveling system, institutional reform. In addition, the curriculum and the addition of subjects in boarding school was introduced. Enrichment and changes in the education curriculum of boarding school to seek a balance between the curriculum of religious knowledge and general knowledge. The effort is also to connect the differences ability and to support the society needs. However, sometimes the effort of education modernization in boarding school not always run well, so that more compromising the purity of boarding school curriculum. This research was conducted with the aim of knowing the education curriculum system of the boarding school, and determine how the efforts of the boarding school institutions in curriculum development and discover how the ideal curriculum system for boarding school institutions today. The research looked at the percentage of the highest number of students from various boarding schools. The approach used in this study is qualitative research with the inductive data analysis, does not start from the hypothesis, but instead looking for the data and real fact. The method that used by the researcher is a survey method, to ask, analyze, photograph and construct a situation that becomes the object of the research.*

**Keywords :** curriculum, boarding school, teaching method

## A. Introduction

Early development of Islamic educational institutions in Indonesia performed in simplest form, through the recitation of Qur'an, the procedure to worship in Allah in the mosque-surau, which subsequently underwent several changes throughout history<sup>1</sup>. The Amendment starts from institutional form, curriculum and materials, modification of the method, teachers and educators. The Amendment is the result of interactive struggle between external factors and internal responses of stakeholders of Islamic educational institutions<sup>2</sup>.

One form of institutional changes that characterizes of Indonesia is a boarding school education<sup>3</sup>. Boarding school is the oldest educational institutions in Indonesia. Since the days of the Old Order, New Orede, until the Reformation today, the question about the necessity of Boarding Schools is included in the Law on National

Education System (UUAPN) it is always become an contentious issue. Some argue that boarding schools should explicitly be included in the body of law as one of the formal education system in Indonesia, there is also the opinion that is fairly included in the explanation of the statute. But there is also said that boarding schools unnecessary inserted into UUSPN, even mentioned its name is also did not necessary<sup>4</sup>.

Discourse in the legislature suggests the existence of the factors that color the dynamics of the struggle of ideas and thoughts in setting policy. However, not appearing as ethnic background, but it is more rooted in differences in orientation and perspective regarding to the role of religion in the life<sup>5</sup>. The difference in the perception, influence the policy relating to the religion, especially related to the Islamic education.

Since the end of the New Order era which utter the Reformation, provide the significant opportunities to many aspects, such as policies related to Islamic education. In the era the

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<sup>1</sup>Muhammad Yunus. *Sejarah Pendidikan Islam di Indonesia*. Jakarta: Hidkarya Agung, 1957. p. 30

<sup>2</sup>Nurhayati Djamas. *Dinamika Pendidikan Islam di Indonesia pasca kemerdekaan*. Jakarta: Rajawali Press. 2009. p. 20

<sup>3</sup>Marta van Bruinessen. *kitab kuning: pesantren dan tarekat, tradisi Islam di indonesia*. Bandung: Mizan. 1995, p, 24-25

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<sup>4</sup>Muhammad Idris Jauhari. *sistem pendidikan pesantren*. preduan: Al-Amien printing. 2011, p, 1

<sup>5</sup>*Ibid*, Djamas, p. vii

opportunities of policy changes related to the education of boarding school based on Islamic religious sciences. Muslims hope that Islamic educational institutions, especially boarding schools constitutionally attention. With the advent of law number 20 in 2003 about National Education System in lieu of law No. 2 in 1989, eager to improve all aspects of education, including Islamic education. However, in practice, the emergence of the law is in fact still has not fully succeeded in overcoming the problem of Islamic education<sup>6</sup>.

The development of Islamic education institutions in quantitative changing its form. Islamic education or boarding school which was originally concentrated in religious knowledge changed its existence as a regular school which by itself should carry out the regular school curriculum. This was done due to respond the community need, but with hope not lowering the quality of the curriculum of boarding schools. The problems of curriculum is one of the considerations of the government to give the recognition of religious schools, because the religious schools or boarding

schools are generally more specialized the curriculum in *Tafaqqahufiddin*, which is focused on the field of Islamic sciences<sup>7</sup>, .generally more specialized curriculum in *Tafaqqahufiddin*, which is focused on Islamic sciences.

Departing from this premise, it is interesting to examine further the problems of the boarding schools curriculum, how the system of the education curriculum in the boarding schools follow the development of the existing curriculum, and the efforts to provide an ideal system of education curriculum in boarding schools that accordance with the the needs of the dynamic development of the socio-economic context in the community.

## **B. Discussion of Research Result**

### **1. The Definition Of Curriculum**

#### **A) In Etymology**

The curriculum is the most important component in the development of education. The term of curriculum has been known since 1820, the history of curriculum can be tracked when plato compile a summary of arithmetic as a summary of the study which also includes geometry,

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<sup>6</sup>Abudin Nata. *Pendidikan Islam di Indonesia*. Jakarta: UIN Jakarta press dengan PT Prenada Media Jakarta.2008, p. 102

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<sup>7</sup>*Ibid*, p,183

astronomy, solid geometry<sup>8</sup>. The curriculum Study is an important part in the development of an educational institution.

The term of curriculum comes from the Latin language *currere* meaning to run (held), to run the course (held a teaching), or from the word *curir* (runners) and *curare* (a race). Thus the term of curriculum comes from the world of sports in ancient Roman times in Greece, which implies a distance that must be taken by runners from the starting line to the finish<sup>9</sup>.

In an Indonesian dictionary curriculum is defined as a device of subjects that recommended at a particular institution<sup>10</sup>, whereas in Arabic, said the word curriculum usually expressed with *manhaj* which means the light path traversed by humans in various fields of life. While the the education curriculum (*manhaj al-Dirasah*) in *Qamus Tarbiyah* is a set of planning and media that are used as a

reference by the educational institution in realizing the goals of education<sup>11</sup>.

#### B) In Terminology

The Understanding of curriculum in terminology has been defined by some experts, including; M. Arifin reviews the curriculum as a whole lesson material that should be presented in the educational process in an institutional system of education. Hilda taba gives a definition in her book *Curriculum Development, Theory, and Practice as a Plan for Learning*, which is a lesson planned for children<sup>12</sup>.

According to ZakiahDrajat, the curriculum is a program that is planned and implemented in the field of education to achieve a number of objectives of education. Meanwhile, according to Dr. AddamardasyiSarhan and Dr. MunirKamil cited by Al-Syaibani, that the curriculum is a number of educational experience, cultural, social, sports, and art provided by the school for their students inside and outside the school with the intention of helping to evolve over in every aspect

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<sup>8</sup>Rahmat Hidayat,., *pengantar sosiologi kurikulum*. Jakarta: ajawali pres. 2011, p, 1

<sup>9</sup>H. Ramayulis,(2011). *Ilmu Pendidikan Islam*. Jakarta : Kalam Mulia. 2011, p. 150

<sup>10</sup>Indonesia, D. P. (2008). *Kamus Besar Bahasa Indonesia*. Jakarta: Gramedia. p 762

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<sup>11</sup>*Ibid*, p, 150

<sup>12</sup>Muhammad Yamin. *Panduan Menejement mutu Pendidikan*. Jogjakarta: Diva Press.2012

and change their behavior in accordance with the objectives of education<sup>13</sup>.

Other definitions are also disclosed in the School Dictionary 3 that says the curriculum as "all the courses of study offered at a school, college at university"<sup>14</sup>. The curriculum usually contains a statement of intent and purpose, he gave instructions on several selection and arrangement of value, he implies the patterns of learning and teaching, both as desired by its purpose and by the arrangement of its contents. Finally, it requires the evaluating of the results<sup>15</sup>.

Meanwhile, according to the law No. 2 of 1989 on the national education system defines the curriculum as "a set of plans and arrangements regarding to the content and learning materials and the methods used to guide the providing learning activities (Article 1) which is structured to achieve national education goals by observing the the step of learners' development and their compatibility with the environment, national development needs, the development of science and technology

and the arts, according to the type and level of each unit of education (article 37).

Then the definition is changed by the law Number 20 of 2003 which is in Chapter 1 Article 1 Paragraph 19 describes the curriculum as "a set of plans and arrangements regarding the objectives, the content and learning materials and the methods used to guide the organization of learning activities to achieve specific educational objectives"<sup>16</sup>.

Based on the above, that the curriculum is not only seen in the sense of mere subjects, but also all of targeting programs that exist in educational institutions. The attention to curriculum also impact on improving the whole process of learning, both formal and informal. Educational institutions find it somewhat, for their more systematic planning process, and hope it was not just targeted at the regular schools, but to all levels including boarding schools.

### C) The Function of Curriculum

The function of the curriculum is identical with the notion of the curriculum itself is oriented to

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<sup>13</sup>*Ibid*, Ramayulis, p. 151

<sup>14</sup>*Ibid*, Rahmat Hidayat. p, 2

<sup>15</sup>C, E. B. (1981). *Pendidikan di Indonesia Penilaian dan pedoman perencanaan*. Jakarta: LP3ES. p, 145

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<sup>16</sup>Depdiknas. (2003). Jakarta.

understanding the curriculum broadly. Then the curriculum functions include<sup>17</sup>; first. As a guideline for education at a certain level of educational institutions and to enable the achievement of the goals of the institution. Second. As the limits of the program of activities to be carried out on a semester at that level of education. Third. As teachers' guide in implementing the learning process, so that the activities carried out by teachers and students focus on a specified destination.

#### D) The Curriculum development

Curriculum development is not only based on the reality needs that can be captured through the five senses, but also a sense, the heart mind and instinct of future. meanwhile the curriculum development by EmaarHamalik<sup>18</sup>:

- 1) Goal-oriented. Curriculum development holding on clear objectives for national education. It also contains the aspects of knowledge, skills, attitudes and values in order.
- 2) Relevant. This development includes the objectives, content and systems

in accordance with the needs of society and learners.

- 3) Efficient and Effective. The curriculum should consider the efficient use of appropriate, like money, time, energy and resources are available in order to generate satisfactory.
- 4) Flexibility. This is needed in a local particular. If these institutions in the agricultural environment, the curriculum created agrarian shades infused with technological developments.
- 5) Continuity. The curriculum is built to be sustainable, systematic accordance with the level of education.
- 6) Balance. The success of the curriculum must consider a variety programs and sub-programs that harmonious.
- 7) Integrated. The curriculum should be designed and implemented integrated. It is, if deemed necessary to involve outside the school sector that is cross-sectoral.
- 8) Quality. The curriculum is built must be qualified in order to have the good quality of education.

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<sup>17</sup>Endin Mujahiddin. *Perencanaan Pendidikan*. Bogor: Unida Press.2009. p, 86

<sup>18</sup>Oemar Hamalik. *kurikulum dan Pembelajaran*. Jakarta: Bumi aksara.2003. p,

A good curriculum is certainly capable of handling a wide range of problems that will be encountered, and open a dialogue with the real problems that exist in society. The curriculum is present also illustrates how communities can be explained scientifically in order to know the environment well.

## 2. Boarding School And Islamic Education Curriculum

### A) Historical Overview

The Boardingschool is an educational institution that is become a part of the history of civilization education in Indonesia. Some experts have agreed that boarding schools become the original product of the nation, although they differed in terms of the process of the emergence of boarding schools. The first opinion states that boarding schools has a touch of pre-Islamic culture, which has similarities with the the education system of Hinduism and Buddhism. The second opinion said that as a result of the adoption of educational institutions in the Middle East<sup>19</sup>.

Culturally, boarding schools include broader terms ranging from

typical value system that is intrinsic inherent in the life pattern of students, such as compliance to the *Kiyai* as a central figure, sincere and humble attitude, and the religious traditions that are passed from generation to generation<sup>20</sup>. Before the growth of modern Islam, in Indonesia does not appear dichotomy between the expert muslim scholars of syara' and the expert muslim scholars of sufi. Perhaps because of the form of Islam like this in Indonesia the term " *Kyai* " is more commonly used than the words of muslim scholars. The title of " *kyai* " in a boarding school environment is used to designate the Muslim scholar who mastered tawhid, Fiqh and as well as a Sufi<sup>21</sup>.

Other ideas about the origin of boarding schools was also expressed by Bruinessen reveal that boarding school education is not original of the archipelago, as much influenced the teaching model of Islamic education in Mecca and Medina are using the system khalaqoh<sup>22</sup>. Boarding school with the system known as salafiah boarding school (*pesantrensalafiah*), its existence has change to the form of madrassas

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<sup>19</sup>H. M. Haidari. *Masa Depan Pesantren*. Jakarta: IRD Pres.2006,

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<sup>20</sup>*Ibid*, Djamas, p. 23

<sup>21</sup>Zamakhsyari dhofier. *Tradisi pesantren*. Jakarta:LP3ES.2011, p. 45-46

<sup>22</sup>*Ibid*,Bruinessen, p. 36-37

implementing the curriculum of national education system.

The concept of *Madrasah* itself, which can not be removed from the origin of *madrasah* system that was developed in the middle east, it is basically the same with the concept of education in schools. However, as noted Asma Hasan Fahmi, *Madrasah* (school) is a higher education institution that began to emerge after the fourth century AH. Fahmi further explained that the development of the madrasa when it was a reaction to the widespread Syiah throughout most of the Islamic world<sup>23</sup>. System change and the pattern effects change the physical, the building has begun not simple and the supporting facilities and infrastructure has also become the demands of the institution, to achieve the objectives and ideals of the curriculum.

#### B) The dynamics of boarding schools education

The world of education has developed very rapidly. The community began to participate in determining the policy to the balance between the needs of the world with the the science of religion. The process of modernization is

considered as solutions to receive development and needs. Nevertheless, there is still a standard pattern as the essential elements of boarding school considered relatively stable and continuous system-related values are reflected in the scientific tradition and morality, which are epistemic-ethical is recognized to determine the way to see boarding schools life in interpreting reality that faced and in responding to it. However, stable and continuity that exist in the boarding schools, in some aspects, it is identified as the cause of the gap between boarding schools with the pace of modernization that is taking place in the outside world<sup>24</sup>.

One example that is causing the problem of Islamic education according to Abuddin Nata is due to ideological differences. Historical facts show that Islamic educational institutions under the ministry of religion is a gift to Islamist ideological. In addition, the position of religious scholars who are at the top of the social hierarchy also affect the decline in the quality of science after his absence.

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<sup>23</sup>*Ibid*, Djamas. P, 23

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<sup>24</sup>M. Arif, *Pendidikan Islam Transformatif*. Yogyakarta; LKiS. 2008. p. 168-169



To solve the problems above, need for the development of curriculum and subjects that suit their needs and the times. Enforcement of the curriculum in boarding schools has actually been around since the 20th century, as it was done by KH. Ilyas and KH. Hashim Wakhid for boarding schools Tebu Ireng Jombang East Java<sup>25</sup>. The steps are taken to connect the differences in ability and mastery of knowledge and the preservation of boarding schools education system.

### C) The elements of boarding schools

The development of boarding schools education making tradition with style and the system itself. The role of “*kyai*” who became the leader and central figure became the main focus in its development. That is, the development level of the education agency boarding schools seen in figure persona and science. Therefore the “*kyai*” become the one element of a boarding school.

Besides *Kyai* who became the most essential element in the educational institutions of boarding schools, where students also can not be underestimated, sometimes people judge the success of

boarding schools education measured in many or slightly students who study. It is undeniable, public confidence to the boarding schools currently just see both of these elements. Moreover, the mosque and the facilities and infrastructure has also become an important part of education in boarding schools.

Religious lessons contained in the yellow book (*kitab kuning*) is also an element and a source of ideas and the main reference of education in boarding schools, it was done with the aim of *tafakhu fiddin* to meet the needs of science in society.

## 3. The Basic Framework Of Islamic Education Curriculum

In the quran and hadith found a basic framework that can serve as operational guidelines in the preparation and development of Islamic education curriculum. The basic framework is, (1) of Tawheed, and (2) command to read<sup>26</sup>.

### A) Tawheed

Tawheed as the main basic framework of the curriculum that should be strengthened since a baby begins with

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<sup>25</sup>*Ibid*, Djamas, p. 33

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<sup>26</sup>*Ibid*, Ramayulis, p. 155

the sound tawhid such sentences of azan or iqomah to the newly born child.

According to Muhammad Fazlul Rahman Ansari, tawhid as a philosophy and way of life of Muslims includes the one-ness of God, universe monotheism, in God's relationship with the cosmos, monotheism of life, monotheism of natural and super natural, knowledge monotheism, faith and ratio monotheism, truth monotheism, religion monotheism, monotheism of love and justice, people monotheism, sex monotheism into male and female, human personality monotheism, monotheism of freedom and diterminisme, monotheism in terms of politics, monotheism in social life, monotheism state and religion, monotheism in terms of the economy, cultural and monotheism in the basicness of the base of the ideals of the ideal.

#### B) Reading Commands

The next basic framework is the command " read " the verses of Allah which includes three kinds *verse*, namely

- 1) The verse is based on the revelation of God,
- 2) The God's verse present in humans, and

- 3) The God's verse contained in the universe beyond human beings.

Word of Allah SWT.

This means:

*"Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen. Taught man that which he knew not."* (alalaq: 1-5)

A read command is emphasized as a window of knowledge. Curriculum development is strong and ideal begins with the reading, reading in all respects before preparing site planning. The verse is also a staple of education which covers the whole of science.

- a. The base of the Islamic education curriculum planning

The curriculum that became the base of educational development should have a plan that is ideal for improving the quality of student learning. It required characteristics in accordance with human nature. Abdurrahman An-Nahlawi states that Islam-based curriculum that is characterized as follows<sup>27</sup>:

- a) The curriculum must be aligned between teachers and materials to

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<sup>27</sup> *Ibid*, Mujahiddin, p. 88-90

human nature that tends to the truth as the hadith qudsi " My servants are created with a tendency (to the truth) and Satan misled them ".

- b) Curriculum realize the educational goals of Islam, obedience and worship only to God.
- c) The curriculum should pay attention to a realistic environment in society and starts from the Islamic ideal.
- d) The curriculum must be free of contradiction, referring to Islamic unity.
- e) Curriculum should choose the method that is elastic, adapted to different conditions.
- f) The curriculum must be effective and deliver Behavioristic results, and leave no emotional psychological impact.
- g) The curriculum pays attention to the activities of Islamic values, such as preaching and forbidding the evil.

The establishment of the base of curriculum is not out of the values contained in the al-Quran and al-Hadith, all in accordance with the principles of Islam.

- b. The principles of Islamic education curriculum

According to Ibn Khaldun (1332-1406), about the principles that became the foundation Islamic curriculum is:

- a) *At takamul* (integrity)
- b) This principle embodies the integration of personality formation of students as a whole and optimally, both kongnitif, effective and psychomotor. Resulting in a blend harmoniously and comprehensible.
- c) *At tawazzun* (balance)
- d) This principle is to put students in the Aqliyah or Naqliyah. In contrast to Al Ghozali, IbnKhaldun does not divide knowledge into fardhua'in and fardhukifayah. For him substantially very important in terms of needs.
- e) *As Sumul* (thorough)
- f) This principle makes the teaching of a general nature, covering various aspects of science.
- g) *Orientation to the destination*
- h) This principle to form a curriculum with the aim obey and worship to God.
- i) *It Tishal* (continuity)
- j) It aims to processes that take place on an ongoing basis.
- k) *Synchronize and relevant*

- l) All activities must be in tune, in line with objectives. And relevant with the demands of society in science, technology.
- m) Efficiency and effectiveness
- n) This principle is to measure the time, effort, cost, and other sources as appropriate, with the waive wasteful activities.

In Islamic education, to support the establishment of an ideal curriculum it should start with those who build, that is an educator. Thus, an educator is not only seen as a person who merely transferring his knowledge, but must also be able to be a good role model for all learners. That means, an educator must put forward the good personality and sublime morals. Because of him as the heir to the prophet taught science and become a living example. According to al-Qabisi argues, educators must meet several requirements, including islamic personality, noble and highly knowledgeable.

#### **4. Education Curriculum System Of Boarding School**

After reviewing the qualifications both in the curriculum of Islamic education is inseparable from Islamic values and attention to character

development for students, in order to maintain the quality of the boarding schools institution that courage to face the changing times. However, the boarding schools institution must be receive a better system and build a curriculum with the contained of islamic values. The attention starts from an internal factor, followed with the external factors.

Internal factors include the human resources that have improve the quality of science and work ethic. While external factors receives input and dialogue with the communities as needed. Like Herman H Home makes sociological basis used to determine the demands and expectations of the community as the basis of the curriculum.

After knowing the factor and the basic principles of Islamic education curriculum, the next step to do is classify science in the curriculum of Islamic education with the integration patterns (integrative design) between the basic science of religion and general science. Religious knowledge derived from the Qur'an and Hadith, it is obligatory (farda'in). while the nature of knowledge to facilitate the affairs of life

on earth as a science that is only required to be learned by some Muslims (fardkifayah), including agricultural science, engineering, and mathematical sciences industry. But they do not release the Islamic values.

Ibn Khaldun divide science into three kinds such as the oral science (language) and literature, *nahwu* and *bayan*. Then Naqli is the science that is taken from the holy book and the Sunnah of the Prophet to know the law-the law of God required of man. And the last is aqli the science that shows the man using the power of thought and intelligence in all of science.

The types of science is used as a boarding schools the education curriculum through integrative systems design or design convergentive with the orientation in accordance with the demands of society (Ramayulis, 2011). Meanwhile the orientations are:

First. The orientation preservation value; In Islam, the value is divided into two kinds, namely: the values that came down from Allah SWT, which is called with the divine value, and value is growing and developing of human civilization itself called Insaniah value. Both values are further establish

norms or rules of life are embraced and institutionalized in the society that supports it.

Second. The orientation to the learners; this gives compass orientation to the curriculum to meet the needs of learners that are tailored to their talents, interests and potentials, and the needs of the students, this orientation is directed to the formation of three-dimensional learners.

- A) Dimensions of personality as a human being, namely the ability to maintain the integrity of attitude, behavior etiquette and morality.
- B) Dimensions of productivity concerning what is produced protégé in a larger number of better quality after graduating.
- C) Dimensions creativity concerning students' ability to think and do, create something useful for themselves and society.

Third. Orientation in the future; the development of science and technology (Science and Technology). The progress of an era marked by the progress of science and technology and the products it produces. Almost all adult life was due to the involvement of science and technology, ranging from

the simple life to the highest life also with science and technology, complex problems become easier, a problem that is not useful to be more useful, the problem is outdated, and then added with the products of science and technology become more attractive.

Fourth. The orientation of the social demand; An advanced society is a society characterized by the emergence of various civilizations and cultures so that the public is experiencing rapid changes and developments that although the development was not reached at the culmination point. This is because life is evolving, with no development shall mean no life.

The orientation of the curriculum is to provide a positive contribution to social development and needs, so that the output of education instituted able to address and solve the problems facing society.

Fifth. Orientation on labor; Humans as biological creatures have an element of physical mechanisms that require external needs, such as eating, drinking, live decent, and other biological needs. Those needs should be met adequately, and one preparation to obtain adequate fulfillment is through

education. With education, experience and knowledge of someone grow and be able to determine the quality and quantity of one's work. This is because the world of work today is more and more competition, and a number of much more rapid population growth of employment.

As a consequence, the education curriculum is geared to meet the needs of the workplace. It is directed after leaving school institutions, students have the professional ability and skills and creative, able to utilize the natural resources, the resources themselves and the resources that influence the situation.

Sixth. Orientation job creation; Orientation on job creation. This orientation not only gives direction to curriculum how to create learners who are skilled in order to fill jobs in the community, but given the limited employment opportunities, so the curriculum should be able to create the learners who can create new jobs to absorb the labor force, especially for himself and other people. With this orientation, the life is not cleave to others-even other people that depend on him.

### **C. Summary**

The education curriculum system of boarding schools can be changed to follow the development accordance with the the needs in the community. And these changes also without undermine the values of the boarding school that have been embedded for a long time. The change is not for the total replacement (Revolusionery design) from the boarding school became a regular school. Thus it is necessary the integration system (integrative design), This changing pattern does not sacrifice the boarding schools institution but instead combine into one system.

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