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## THE DEVELOPMENT AND CHANGE OF THE ISLAMIC EDUCATION CURRICULUM IN INDONESIA

(Historical, Sociological, Political, Economic and State Management Overview)

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### **Keywords**

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### **Abstract**

Historically, the Islamic Education curriculum in which there is an Islamic Religious Education curriculum in Indonesia has developed and changed towards significant progress from the pre-independence era to the reform order. In a sociological view, the Islamic religious education curriculum functions to pass on the past culture to the next generation, so that the task of Islamic educational institutions is not only for the sake of social change, but also for the sake of awareness of the existence of Allah SWT as its goal. Politically, efforts to develop and change the curriculum cannot be separated from the influence of political changes that develop in the educational environment. Economically, an Islamic educational institution needs to develop a curriculum that is oriented to improving the quality and expertise of graduates of Islamic educational institutions so that they can be directly used in the job market. In the review of state management, local governments give autonomy to schools to formulate and design education policies which, although still seem centralized, educational institutions in the regions can still develop their curricula by incorporating local values and wisdom.

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### **INTRODUCTION**

There is a saying that there is nothing in the universe that does not change except change itself. Likewise with the curriculum. The curriculum has a strategic position because in general the curriculum is a description of the mission, vision, and educational goals of a nation. The direction and objectives of the education curriculum will change along with the dynamics of social change caused by various factors, both internal and external. Inequality

in curriculum design due to lack of response to social changes resulted in the birth of educational outputs that failed to adapt to the social conditions in question.

Likewise with the Islamic education system, the curriculum is a very important part. The curriculum in Islamic education has existed since the early period of Islamic education, namely at the time of the Prophet Muhammad. The subjects that were the content of the curriculum at that time according to Syaifuddin Sabda quoting the opinion of Syed Ali Ashraf (1985:29) were in the form of: al-Quran, al-hadith, linguistics, etymology, rhetoric and legal principles of reading and writing including Arabic poetry ( Syaifuddin Sabda, 2008).

In line with the development of Islamic education, especially when Islamic education is carried out in formal institutions, the contents of the Islamic Education curriculum experience significant developments and changes. This paper will describe the development and changes in the Islamic education curriculum in Indonesia from the point of view of historical, sociological, political, economic, and state management views

## **METHODS**

The study of this research uses a literature review where the literature is taken in accordance with the subject matter and analyzed in depth so that conclusions and findings can be drawn in the study. Literature taken from books, journal articles both nationally and internationally and other literature (Phillippi & Lauderdale, 2018; Marshall et al., 2013; Bengtsson, 2016).

## **RESULTS AND DISCUSSIONS**

### **Development and Change of Indonesian Islamic Education Curriculum (Historical, sociological, political, economic, and state management review)**

#### **Understanding Islamic Education Curriculum**

Syaifuddin Sabda (2016) in his book entitled Curriculum Development Theoretical Review describes the meaning of curriculum in three points of view consisting of an etymological (linguistic) point of view, traditional terminology, and modern terminology.

According to Syaifuddin Sabda, from an etymological (linguistic) point of view, the term curriculum comes from Latin, namely *currere* or *corro* which means run, hurry, hasten, speed, move, travel, processed and of a race. Subsequently the term was adopted into English which gave birth to the term *course*, *recourse* or *racetrack*. The term *course* means "a direction or route or to be taken". In the Webster dictionary the term *course* is defined as a horse racing field, distance traveled for a running race, a race, motion around, a race field, an arena, a racing carriage, and so on. The use of the term which was originally used in the world of sports seems to be based on the suitability of the meaning contained by

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the term, both used in the world of sports and in the world of education, namely the existence of a place and distance that must be traveled to achieve the goal in which there is a process that must be passed starting from the start line to the finish or destination.

Furthermore, Syaifuddin Sabda explained that the use of the term curriculum on the basis of conformity of meaning is also used in Arabic with the term "minhaj" which means "bright path", method, method, chart, plan. From that term known the term "minhaj at Ta'lim" which means teaching plan or "Minhaj ad Diraasi" which means subject curriculum or "minhaj al madrasah" which means school/madrasah curriculum.

S. Nasution (1991) argues that the word curriculum comes from the Latin curriculum which means teaching materials. Meanwhile, according to the Contemporary Indonesian Dictionary defines curriculum as a set of subjects given to educational institutions, or sets of subjects given to educational institutions, or sets of subjects in special fields. (Peter Salim dan Yenny Salim, 1991; (Aslan, 2019); (Aslan and Wahyudin, 2020).

In traditional terminology, the curriculum is defined as only what is the content of education or lessons that must be mastered and given in an educational process, especially education carried out in schools. Thus this traditional understanding is also called the notion of curriculum in a narrow sense and is generally used in past educational concepts and practices. Meanwhile, according to modern terminology as explained by Syaifuddin Sabda, the curriculum is not only limited to content or subject matter that must be mastered by students, but also includes other things that are considered to affect the process of achieving educational goals or forming students as desired (Syaifuddin Sabda, 2006).

According to Law No. 20 of 2003 concerning the National Education System, it is stated that the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelines for the implementation of learning activities to achieve certain educational goals.

From some of the limitations of the term curriculum above, it gives an understanding to all of us that the notion of curriculum has undergone a shift and expansion of meaning from just being the content (content) of education or learning to understanding curriculum as a process or learning experience.

The concept of Islamic education curriculum, Al Gazali in its curriculum concept does not limit and determine the level and type of certain institutions. He initiated the curriculum in a broad sense, namely a number of subject matter that must be studied by everyone in education throughout the educational process, starting from the elementary level to the highest or last level of education (Syaifuddin Sabda, 2008).

In the context of the Islamic education curriculum in Indonesia, Islamic education is an integral part of national education, this is explained in the National Education System Law No. 20 of 2003 article 37 paragraph 1 that the basic and secondary education curriculum must include, among other things, "religious education", one of which is Islamic

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Religious Education. In his explanation, it is stated that religious education is intended to shape students into human beings who believe and are devoted to God Almighty and have noble character.

On the basis of the explanation above, the discussion of the Islamic education curriculum cannot be separated from the Islamic Religious Education curriculum in Indonesia. In the discussion of this paper, the author reveals a lot of issues regarding the development and changes in the curriculum of Islamic Education (Islamic Education) that occur in Indonesia without intending to ignore Islamic education from the land of origin.

## **Changes and Development of Islamic Education Curriculum in Indonesia**

### **Definition of Curriculum Change**

Hasan Langgulung in his book "Principles of Islamic Education" explains that academically the curriculum includes four main elements, namely: 1) Educational goals to be achieved, 2) Knowledge, sciences, activities, 3) Methods or activities. ways of teaching and guidance that students follow to push them towards the direction of the designed goals, 4) Assessment methods and methods used to measure and assess educational outcomes designed in the curriculum (Hasan Langgulung, 2003).

In relation to curriculum change, Soetopo and Soemanto explain that a curriculum is said to be changing if there is a difference in one or more curriculum components between two certain periods, which is caused by a deliberate effort (Soetopo and Soemanto, 1991).

Meanwhile, according to Nasution, curriculum changes include goals, tools, or ways to achieve those goals. Changing the curriculum means changing the people as well, namely teachers, educators, and those who take care of that education. That is why curriculum changes are considered social changes. Curriculum changes are also called curriculum renewal or innovation (Nasution, 2009).

From some of the opinions above, it can be concluded that curriculum change is defined as the difference between one or more curriculum components between certain periods caused by a deliberate effort to change all those involved, teachers, students, principals, parents, community, and other parties. interested parties in education.

### **Types of Curriculum Change**

According to Soetopo and Soemanto (1991), curriculum changes can be partial, but can also be comprehensive. Changes are said to be partial if they only occur in certain components, for example, only the objectives, the content, or the assessment system, and so on.

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### **Complete Change**

Curriculum changes are comprehensive if they cover all curriculum components (Hamzah B. Uno, et al, 2018). This curriculum change concerns the objectives, content, organization, and strategy. The change from the 1968 curriculum to the 1975 curriculum is an example of a comprehensive curriculum change because there are many differences from the previous curriculum in terms of developing objectives, content, organization, and strategy for implementing the new curriculum.

### **Historical, Sociological, Political, Economic and State Management Overview Against Curriculum Change and Development in Indonesia**

#### **Historical Overview**

Hanun Asrarah in his book "History of Islamic Education" explains that historically, until the 19th century, Islamic education was still mostly organized by mosques and Islamic boarding schools. He further described the development of the curriculum in Indonesia which has undergone several changes accompanied by their respective characteristics:

#### **Pre-Independence Islamic Education Curriculum**

Education in pre-independence was influenced by colonialism. As a result, this nation was educated to serve the invaders. Therefore, according to Ali Hasan, at the time of colonialism all forms of education were centered on helping and supporting the interests of the colonizers. Furthermore, M.Ali Hasan explained that the colonialists felt the need for low-level employees who could read and write to help develop their businesses, especially forced cultivation, so educational institutions were formed. However, this class is only for priyayi children. The ideal concept of colonialist education is education that is able to produce workers who can be employed by the colonialists as well. So the aim of education is not at all to lead to the formation of the personality of young people to serve the homeland, but is directed at inculcating the values and norms of the colonial society so that the indigenous population becomes slaves to the colonial government (Amirah Mawardi, tth).

However, despite this, the system of education and teaching of the Islamic religion of the Qur'an and recitation of the book is held in homes, surau, mosques, Islamic boarding schools, and others.

#### **Old Order Islamic Education Curriculum**

The curriculum in the old order era was divided into two curricula, including; 1947 Curriculum, 1952 -1964 Curriculum, 1968 Curriculum, 1975 Curriculum, 1984 Curriculum, 1994 Curriculum and 1999 Curriculum Supplements.

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### **Islamic Religious Education Curriculum Reform Period**

History has noted that changing regimes will have an impact on changes in applicable policies, not least in the world of education. The curriculum in the reform era also underwent several changes, including; KBK Curriculum (Competency-Based Curriculum), Education Unit Level Curriculum, 2013 Curriculum.

### **Sociological Review**

Husin (2018) in a journal of Islamic Religious Education quoting Syaifuddin Sabda's opinion explains the socio-cultural basis in curriculum development with regard to customs, beliefs, values, language, religion, and social institutions that also influence curriculum development. The curriculum has a close relationship with the social and cultural conditions in which the school is located. The development and implementation of the curriculum describes the relationship between the school and the community. Therefore, socio-cultural factors are one of the cornerstones of curriculum development.

Mohamad Ansyar (2017) in his book "Curriculum (The Nature, Foundation, Design and Development" views culture which is a reflection of society, so schools must understand well the ideas, behavior, and traditions of the community at a certain time and place. means that curriculum developers need to understand the complexities of cultural forces that are reflected in the behavior and ways of life in society so that it affects education. Especially if the school was built by the community to maintain its cultural heritage, then of course we understand the role of society and its culture has a big influence on the curriculum. schools or educational institutions, so that the task of curriculum developers is to translate traditional assumptions, ideas, values, knowledge, and attitudes of society into objectives, content, learning activities, and curriculum evaluation.

Salamah (2016) states that sociologically Islamic religious education in traditional schools serves to pass on the past culture to the next generation. In the sociology of Islamic education views school assignments not only for economic purposes, but also for the sake of social change, and also for the sake of awareness of the existence of Allah SWT as the goal.

The curriculum can also be seen as an educational plan. As a design, the curriculum determines the implementation and outcomes of education. It is understandable that education is an effort to prepare students to enter the community. Education is not only for education alone, but also provides knowledge, skills and values to live, work and achieve further development in society.

Learners come from the community, get education both formal and informal in the community environment and are directed to people's lives as well. Community life, with all

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its characteristics and cultural richness, becomes the basis and at the same time a reference for education.

With education, we don't expect humans to appear who are alienated from their community, but through education we hope to be able to understand and be able to build people's lives better. Therefore, the purpose, content, and process of education must be adapted to the needs, conditions, characteristics, wealth and developments that exist in society. Each community environment has its own socio-cultural system that regulates the pattern of life and patterns of relationships between community members. One of the important aspects in the socio-cultural system is the order of values that regulates the way of life and behavior of members of the community. These values can come from religion, culture, politics or other aspects of life.

In line with the development of society, the values that exist in society also develop so that it requires every member of the community to make changes and adjustments to the demands of developments that occur around the community. Through education, humans get to know past civilizations, participate in present civilizations and create future civilizations. Thus, the curriculum developed should consider, respond to and be based on socio-cultural developments in a society, both in local, national and global contexts (Moch. Sya'roni Hasan, 2017).

From the various sociological reviews of efforts to develop Islamic Education curriculum above, the authors conclude that it is very important to look at (affective) values, in addition to cognitive and psychomotor aspects when designing a curriculum change and development. For example, the 2013 curriculum is a value-based curriculum product which is more popularly known as "Character Education". The need for character values education is related to the proliferation of issues and problems that develop in society that violate the basic values adopted, such as greed of big companies, drug abuse, corruption. This causes character education to become necessary to prepare citizens who are aware and obedient to values, including the value of obedience to God Almighty. This idea is in accordance with the sociological context of Indonesia which is based on Pancasila, especially the first principle of Belief in One God.

The beginning of the 21st century was marked by quite astonishing changes. Islamic education as an agent of social change in an atmosphere of modernization and globalization is required to play a dynamic and proactive role in bringing about change and contributing to the improvement of Muslims, both at the theoretical and practical intellectual levels. Islamic education is not just a process of inculcating moral values to fortify oneself from the negative access of globalization. But the most important thing is how the moral values that have been instilled in Islamic education are able to act as liberators from the crush of ignorance and backwardness. Globalization holds that the world is dominated by the economy and the emergence of the hegemony of the capitalist world market and the neoliberal ideology that supports it. To balance the swift currents and challenges of

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globalization, it is necessary to develop and instill the characteristics of Islamic education that are able to play a role and answer these challenges.

### **The role of Islamic education in facing the era of globalization**

Islamic education is education that aims to form a complete Muslim human/personal, develop all human potential, both physically and spiritually. Fostering the harmonious relationship of each person with God, humans and the universe. Thus Islamic education seeks to fully develop the individual, so it is only natural to be able to understand the nature of Islamic education starting from an understanding of the human concept according to Islam.

The Qur'an places humans as vicegerents of Allah on earth "Remember when your Lord said to the angels: "Indeed I want to make a caliph on earth." They said: "Why do you want to make (caliphate) on earth people who do mischief on it and shed blood, Yet We Always glorify You by praising You and purifying You?" God said: "Indeed I know what you do not know."

The essence of the meaning of the caliph is a person who is given the mandate by Allah to lead nature, in terms of maintaining and utilizing nature to bring benefit to humans. To create this function that is integrated within the Muslim person, a comprehensive educational concept is needed that can lead the Muslim person to the ultimate goal of education to be achieved. So that students can achieve the ultimate goal of Islamic education, a comprehensive educational concept is needed that can lead to that goal. The main problem that really needs attention is the preparation of educational program designs that are described in the curriculum. Guided by the scope of Islamic education to be achieved, the Islamic education curriculum must be oriented to 1). Achieving the goal of *hablum minallah*, 2). The achievement of the goal of *hablum minannas*, 3). The creation of a goal that is *hablum minal 'nature*.

However, in the context of education is perceived as a tool to obtain wealth and power. His soul and heart have been filled with many worldly hopes. The existence of existing education no longer directs humans to find out who their God is, but is more directed at material gods (new idols). Therefore, Islamic education must be understood as one of the appropriate concepts to restore human relations with God. The concept of Islamic education is the right means to return humans to their primordial relationship with God. The concept of Islamic education which is in line with national education as stated in the 1945 Constitution and the National Education System Law no. 20 of 2003.

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## Political Review

As stated by Binti Maunah (2009) that curriculum development is influenced by the political process, because every time the leadership of a country changes, every time the educational curriculum changes. Although in fact according to the author that political factors are only a small part of the basis for changing the education curriculum in Indonesia.

Potentially, in every curriculum change there will always be political and non-political goals implicit in it. One curriculum changed to another, which was heavily influenced by political changes in Indonesia, especially up to the 1984 curriculum, as the author has described on the previous page of this paper.

The occurrence of curriculum changes from time to time often uses the assumption that following the dynamics of the development of science and technology, that the development of science and technology must be at the forefront of the spirit of curriculum change. But on the other hand, the above assumptions are never in sync and are manifested in the practice of curriculum change. As an example of the 1975 curriculum change, the government's politics actually included Pancasila Moral Education, where education must provide Pancasila moral doctrines which are said to be powerful and mandraguna and all elements of the nation must not give any criticism because it will be clashed with the term violating Pancasila

The reformation period had a major impact on the development of national education. With UUSPN No. 20 of 2003, it became a new chapter for the national education system. Education policies were also issued as mandated by law. Until now, policies related to the education curriculum during the reformation period can be mapped into three parts, namely the 2004 curriculum policy in the form of the Competency-Based Curriculum (KBK), the 2006 curriculum known as the Education Unit Level Curriculum (KTSP), and the 2013 curriculum. form of response and development to various changes faced in the social, political, cultural, economic, and science and technology systems (Imam Machali, 2014).

Nevertheless, the political changes in the reform era until now are not much different from the previous order in the politicization of education, only in the reform era it does not appear outspoken, because in government practice there is criticism from outside. In curriculum development, it does not only involve people who directly related to the world of education, but it involves many people, such as: politicians, businessmen, parents of students, and other elements of society who feel interested in education. Social diversity, culture, political aspirations, and economic capabilities are a reality of the Indonesian people and nation. This reality is indeed positioned as a peripheral object in the curriculum development process. Political influence in the world of education is very strong, because policy makers in the field of education remain indifferent and do not want to take any decisions to make the world of education clean from business practices.

If you look at the chronological history of the curriculum above. it is clear how each period of political power always "gives" its own method of education. This method

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(curriculum) was deliberately created to maintain the domination of power (from the ruling political group of course). This is what later became known as a tool of hegemony. In fact, it is undeniable that there are political deals that are transactional in nature and benefit certain parties.

The role of the ruler in this case the government is so dominant in determining the direction of education. An example is the policy of implementing the National Examination (UN) as the only standard of graduation, although at present it slightly accommodates the learning process in determining graduation. The UN mechanism is often protested because it is very discriminatory. Various articles and responses from education observers have been busy discussing this. But the UN does not seem to be shaken to continue to be enforced with various justifications. The 2018/2019 academic year is still implemented by the UN.

### **Economical Review**

Indonesia is approaching the demographic bonus phase in the next few years. This is a challenge whether we are ready to take off towards a developed country or on the contrary, afflicted by a demographic disaster. Demographic bonus is a condition where the productive age is more than the non-productive age. Indonesia itself is predicted to experience the peak of the demographic bonus in 2030. Normatively, the demographic bonus should lead a country to a better direction, especially bringing prosperity to all the people.

Muhammad Tisna Nugraha stated that ultimately Islamic educational institutions must also prepare themselves by formulating anticipatory steps by preparing human resources who are also able to compete. So that one of the right steps that must be taken by Islamic educational institutions is to develop a curriculum that is oriented towards improvement and adjustment, especially in improving the quality and expertise of graduates of Islamic educational institutions so that they can be directly used in the job market, such as vocational training.

According to Muhammad Tisna Nugraha, there are three problems faced by graduates of Islamic educational institutions, in dealing with the Asean Economic Community (MEA). First, the readiness of human resources to be ready to use in the world of work. In this case, Islamic educational institutions are seen as still not able to evenly produce workers who have high skills and competitiveness. The impact of this shortage is that entry-level and middle-level job positions are still dominated by foreign workers and graduates of general education institutions.

In addition, the weakness of this ability is accompanied by a lack of mastery of managerial skills and insight (leadership skills and global exposure). Even though these

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abilities are needed by the world of work to excel in the competition. Without good managerial skills, the management and organizational goals cannot be achieved properly either. This can be overcome by establishing an integrated curriculum among Islamic educational institutions in Southeast Asia and developing the competence of graduates of Islamic educational institutions throughout Southeast Asia that is oriented to meeting the needs and opportunities of the world of work without leaving the main essence of Islamic educational institutions that instill Islamic values to its alumni.

Second, the language skills of graduates of Islamic educational institutions that have not been explored to the fullest. This is indicated by the lack of dominance of graduates from Islamic educational institutions who play an active role in the world of international work, especially in ASEAN, and the low number of graduates from Islamic educational institutions who are able to actively practice their language skills. Whereas mastery of networking (networking), mastery of innovation and mastery of technology need to be coupled with proficiency in the field of language so as to enable the transfer of knowledge and beneficial working relationships to be open. This can also be overcome by providing the ability to master international languages starting from the language of instruction in teaching and learning activities in the classroom, as well as in academic institutions. Mastery of language will greatly facilitate the delivery of information and assist users in transacting between different countries.

Third, the transfer of technology and culture flows globally. The free flow of technology and culture transfers causes local wisdom possessed by the younger generation, especially Muslim youth, to be eroded by globalization originating from ASEAN member countries. This change will have an impact on the crisis of the nation's cultural identity which will eventually give birth to a new culture and eliminate the old culture. This is also the task of Islamic educational institutions by developing a curriculum that is not only oriented to readiness to face the MEA, but also produces a generation that is devoted to Allah SWT (Muhammad Tisna Nugraha, 2016).

### **Country Management Overview**

According to Husin (2017) that the Islamic education curriculum is associated with state management, it can be understood from the emergence of Law no. 22 of 1999 which clearly regulates the authority of local governments by including the education sector as one that is autonomous so that policies regarding school knowledge, school and learning time, assessment, budgeting and the development of Human Resources (HR) are the responsibility of schools that must be designed. and implemented with the facilitation of the local government. As for curriculum development and changes, although it still seems to be centralized, educational institutions in an area can reconstruct the curriculum by incorporating local values and wisdom that they want to instill in their students, with a note that they must consider local government policies.

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Good education management (management) will produce a new Indonesia. Education decentralization is a must if we want to quickly catch up with other nations. Through democratic education, it will give birth to a critical and responsible society. A democratic society will be able to create a civil society, namely a highly cultured society that upholds human values which highly respects human rights. The decentralization of education needs to be guarded against the possibility of negative things such as excessive decentralization, for example the handing over of responsibility for education to the regions for the sake of autonomy. If the delegation of authority is merely a transfer of the education bureaucracy and the centralization of education at the regional level, then the decentralization will have the same fate as we know it during the New Order era.

Decentralization is the delegation of authority in making decisions and policies to managers or people who are at lower levels in an organizational structure. At this time, many companies or organizations choose and implement a decentralized system because it can improve and increase the effectiveness and productivity of an organization. It's not only the practical political sector that has been swept away by the wave of autonomy as a consequence of the "excessive" reform euphoria. The world of education does not want to miss "adopting" decentralization in its life. Finally, the term KTSP or curriculum unit level education emerged. Even in the course of the 2006 curriculum, it was replaced again with curriculum b. 2013. It is as if this curriculum change will not undergo a stagnant process of improvement.

## CONCLUSION

From the description above, there are several things that can be concluded in this paper: 1) The curriculum is a very important tool in determining the success of an education. Without an appropriate and appropriate curriculum, it will be difficult to achieve educational goals and objectives. 2) As part of the education system, the curriculum must always be updated and developed in a planned manner by considering all aspects in it. Changes and developments in the curriculum should not be interpreted only with the transfer of material or the addition of new theories, but in the implementation of curriculum development, historical, sociological, political, economic and state management aspects must be considered. So that changes and developments in the curriculum, especially the Islamic education curriculum, can be more focused and maximal. 3) Historically, the Islamic Education curriculum in which there are.

Islamic Religious Education curriculum in Indonesia has developed and changed in the direction of significant progress from the pre-independence era to the reform order. In a sociological view, the Islamic religious education curriculum functions to pass on the past culture to the next generation, so that the task of Islamic educational institutions is not only

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for the sake of social change, but also for the sake of awareness of the existence of Allah SWT as its goal. Politically, efforts to develop and change the curriculum cannot be separated from the influence of political changes that develop in the educational environment. Economically, an Islamic educational institution needs to develop a curriculum that is oriented to improving the quality and expertise of graduates of Islamic educational institutions so that they can be directly used in the job market. In the review of state management, local governments give autonomy to schools to formulate and design education policies which, although still seem centralized, educational institutions in the regions can still develop their curricula by incorporating local values and wisdom.

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