

Implementation of the Madrasah Curriculum 1984 to 2013 in Al-Washliyah Private Madrasah 30 City of Binjai

Ikhsanti Hannum¹, Zaini Dahlan², Yusnaili Budianti³

^{1,2,3}Universitas Islam Negeri Sumatera Utara, Indonesia

ikhsantipengawas@gmail.com

Abstract

This paper will discuss how the private Madrasah Aliyah Al Washliyah 30 Binjai City applies the madrasa curriculum. Since the first madrasah (in 1990) until now, the madrasa curriculum has changed 5 times. In fact, the Department or the Ministry of Religion has determined the subjects of Fiqh, Qur'an Hadith, Akidah Akhlak and Islamic Cultural History as curriculum content. Descriptive research method with a qualitative approach, used in writing. The main data were obtained through interview techniques and observations of several madrasa documents. The result of the research is Madrasah Aliyah Al Washliyah 30 Binjai City applies all religious subjects at the madrasa.

Keywords

implementation; madrasah curriculum; madrasah aliyah Al-Washliyah 30 Binjai city



I. Introduction

The running of education in Madrasah, cannot be separated from the implementation of the madrasa education curriculum. The Ministry of Religion (previously referred to as the Ministry of Religion) has implemented a madrasah curriculum, in accordance with the implementation of the national education curriculum. Quoting Husni Rahim's view, Nasir (2009:2) reveals that to become a superior or desired madrasa, it is proper for madrasas to have their own curriculum that is appropriate or meets the needs and desires of the community. This concept suggests that madrasas can be good educational institutions, if they are able to fulfill the wishes of the community. In the end, the Ministry of Religion (Ministry of Religion) realized the importance of having its own curriculum.

The existence of the madrasa curriculum in Indonesia is also influenced by the existence of madrasas in Indonesia. This condition was based on the 1975 Joint Decree (SKB) of 3 Ministers concerning Improving the Quality of Madrasah Education, which was signed on March 24, 1975. Sudarsono (2018) revealed that the three Ministers were Dr. HA Mukti Ali (Minister of Religion), Dr. Sjarif Thajeb (Minister of Education and Culture) and H. Amir Machmud (Minister of Home Affairs). The existence of the SKB became a new beginning for the development of madrasas and gave rise to the dualism of education (general and madrasas) that was clearer and stronger (Nurhayati, 2013: 135). Based on the Decree of the three Ministers. Madrasas are recognized as an educational institution. Graduates from madrasas have equal rights and obligations with general education.

Practically, the madrasa curriculum has existed since madrasa education was implemented. However, the curriculum, which is really structured with a standard pattern, only emerged after 1975. The 1975 curriculum was the beginning of the formation of a standard madrasa curriculum, by applying several special subjects which were separated from Islamic Religious Education subjects. This shows that the madrasa is getting stronger. This strengthening also greatly affects the development of madrasas in Indonesia.

Since the enactment of the three ministerial decrees, the Al-Washliyah organization in Binjai City has also created madrasas for the upper middle level. One of the top-level madrasas that was raised was Madrasah Aliyah Al-Washliyah 30, which had its address at Jalan Perintis Kemerdekaan No. 148, Kebun Lada Village, North Binjai District. The emergence of these madrasas is also the impact of the decree, which instructs the transfer of the First Religion Teacher Education and Religion Teacher Education schools to become madrasah. The role of Al-Washliyah figures in Binjai City is also a strong support for the existence of the madrasa as a school educational institutions in the community, such as Dahlan Lubis, Adi Asmara and Suriati (Siregar, 2016:45). This is also evidence of the support of the Al-Washliyah organization for the implementation of education in Indonesia. Previously, Al-Washliyah Binjai City had also done the same thing with PGA which was located on Jalan Ahmad Yani no. 30 Binjai City, Binjai City.

These changes also resulted in changes in the implementation of the curriculum. Madrasas that have been established, practically must follow the implementation of the madrasa curriculum carried out by the Ministry of Religion. The curriculum is certainly different from the general education curriculum, but the content still refers to the national education curriculum. That way the madrasa curriculum still supports the national education goals that have been set by the government.

According to Astuti et al (2019) Education is an obligation of every human being that must be pursued to hold responsibilities and try to produce progress in knowledge and experience for the lives of every individual. Education is one of the efforts to improve the ability of human intelligence, thus he is able to improve the quality of his life (Saleh and Mujahiddin, 2020). Education is expected to be able to answer all the challenges of the times and be able to foster national generations, so that people become reliable and of high quality, with strong characteristics, clear identities and able to deal with current and future problems (Azhar, 2018).

The madrasa curriculum contains subjects that are fractions of Islamic Religious Education subjects. Broadly speaking, these subjects contain specific material, which is related to studying the contents of the Qur'an and Hadith, ethics and morals in religious and social life, laws in Islam, and the history of the development of Islam in Indonesia and the world. This content aims to make students understand more about the existence of Islam in depth. That way, students can properly and consistently carry out religious orders. In general, each curriculum application will include the standard content or subject matter that will be applied, the time allocation, the approach used, and so on. This paper will reveal the implementation of the content of Islamic religious subjects, in the 1984 to 2013 curriculum at Madrasah Aliyah Al-Washliyah 30 Binjai City. The explanation will also contain the time allocation used for each subject religious madrasas, as well as various reason implementation in the madrasa.

II. Research Method

To get the data needed in this paper, the interview technique with several informants is the main thing. Apart from that, several documents related to this title were also observed. The data is then crossed with several other articles that also support the discussion in this title. That way, triangulation of data occurs which will bring up the validity of the data obtained by interview and observation techniques. The explanation above is a characteristic of a descriptive type of research with a qualitative approach.

III. Results and Discussion

3.1 Madrasa Curriculum at a Glance

The term madrasa curriculum refers to the understanding of the curriculum used specifically in madrasas. Even so, this curriculum has the same goal with the national education curriculum. The reason is that the implementation of the madrasa curriculum must also be based on the implementation of the national education curriculum. The content contained in the madrasa curriculum must be in accordance with the content specified in the general school education curriculum. That way, there is a common goal to achieve the goals of national education. This assumption refers to the National Education System Law no. 2 of 1989. It was explained that madrasas were basically educational institutions with the characteristics of the Islamic religion and were specifically under the auspices of the Ministry of Religion. Therefore, the curriculum used is the National Education curriculum which is added to the Ministry of Religion curriculum and in the end it becomes a separate feature of this school (Daulay, 2009). From this explanation,

The integration of the general education curriculum with the madrasa curriculum can be seen in the application of fundamentally different subject matter content, namely general subjects and Islamic religious education (PAI) subjects. The difference will be seen in PAI subjects, because in the madrasa curriculum these subjects are divided into special sub subjects, namely Al Qur'an Hadith (QH), Aqidah Akhlak (AA), History of Islamic Culture (SKI) and Fiqh. Each subject gets its own time allocation with the same amount. The consequence is that madrasas have more time allocated for religious subjects. In this way, the difference between madrasas and public schools is clear.

The description above is also inseparable from the history of the emergence of madrasas in Indonesia. As is known, education in Indonesia has only officially used the curriculum since 1947. Nasir (2015:151-152), revealed that the development of madrasas after Indonesia's independence can be divided into 2 periods. The first period was between 1945-1974, and at that time madrasas were still focused on religious knowledge and at least general knowledge. In the second period between 1975-1990, in principle, the existence of madrasah with public schools was equalized so that the presence of a religious curriculum had an impact on the achievement of national education goals. This explanation is also supported by Fathoni (2020: 21) who said that changes in the madrasa curriculum were evidence that the government had paid attention to Islamic education (especially madrasas). At this time, madrasas have been equated with general education, thus indirectly eliminating the dichotomy and discrimination in education in Indonesia. Fathoni's opinion clearly reveals that currently madrasas are in the second period, because their position has been equated with general education.

3.2 Contents of Madrasah Aliyah Curriculum

In the previous section, it was mentioned that the content in the madrasa curriculum is subjects with a scientific focus on Islamic religion. In the general education curriculum, the religious content is summarized in the subjects of Islamic Religious Education. The specialization or focus of religious content is clearer in the madrasa curriculum. That way, students in madrasas will definitely receive more and more in-depth religious material.

For Madrasah Aliyah, Muhajir (2010:70) revealed that prior to 1973 the curriculum in madrasas was dominated by religious content. According to him, this is the impact of the absence of an educational curriculum that can be used as a national reference. At that time, the term curriculum was still called the Lesson Plan. With these conditions, it is not surprising that names such as the lesson plans of the Mu'allimin Muhammadiyah

Yogyakarta Madrasah appear that are different from the lesson plans of the Gontor Modern Islamic Boarding School, and also differ from the lesson plans of the 6-year PUI Teacher's School. Muhajir assumed that the names of the lesson plans would differ according to the educational institution (ibid).

Furthermore, the development of the madrasa curriculum in 1973 experienced a difference in content. This year, the madrasa curriculum is dominated by general content but has established a standard structure (ibid: 87). It is this structure that has finally been established as the first national madrasa curriculum (ibid: 91). The content of religious subjects in this curriculum is subjects related to religion such as interpretation (the science of interpretation), hadith (science of hadith), monotheism, fiqh/ushul fiqh, tasyri dates, Islamic history and cultural history. Meanwhile, in 1975, the subject matter was moral-science of monotheism, Al-Qur'an Hadith, Shari'ah and Islamic Cultural History (ibid: 95). The available time allocation is 2 hours of lessons for each subject.

Based on the Decree of the Minister of Religion no. 101 of 1984, the Madrasah curriculum was implemented in 1984. The contents of this curriculum are Qur'an Hadith, Aqidah Akhlak, Fiqh, and Islamic History and Culture (plus Arabic) (ibid: 100). Yumna (2018:170) explains that in this curriculum, the ratio of the time allocation for general subjects to religion is 142: 98 (59%:41%). However, to meet the need for continuing education to religious universities, a special Madrasah Aliyah Program (MAPK) was created. This madrasa allocates time for religious subjects with a ratio of 70% religious content and 30% general content. Adapting from the general education curriculum imposed by the government, the learning model used in this curriculum is also the Active Student Learning Method (CBSA).

The curriculum was then implemented in 1994, based on the Decree of the Minister of Religion Number 373 concerning the Madrasah Aliyah Curriculum. In this curriculum, the religious content contained is summarized in the subjects of Al-Quran-Hadith, Fiqh, Akidah Akhlak, History of Islamic Culture, plus Arabic. Yumna (ibid:171) explained that in this curriculum the characteristics of the Islamic religion were developed through the elaboration of Islamic Religious Education subjects, the creation of a religious atmosphere such as a religious atmosphere of life and learning and the existence of facilities for worship, as well as teacher qualifications requiring madrasa teachers to be Muslim and noble character. Muhajir referred to this era as public schools with Islamic characteristics.

Next is the 2004 curriculum, which is also often referred to as the Competency-Based Curriculum (KBK). Practically, this curriculum applies an active, creative, innovative and fun learning model. The madrasa curriculum was in effect based on Law No. 20 of 2003 and the Decree of the Minister of Religion No. 2 of 2004, with an important orientation on the learning process and the diversity of individual or group needs (Wahyuni, 2015: 237). The religious subjects applied are Qur'an Hadith, Fiqh, History of Islamic Culture. Arabic was included with the aim of maintaining the characteristics of the madrasa. Fathoni (2020:95) explained that the religious content in madrasas (MI, MTs, and MA) received a share of 70%. With this comparison, Muhajir (2010: 113) mentions the implementation of the curriculum at this time by maintaining Islamic characteristics as characteristics of madrasas.

The 2004 curriculum is not valid for long, because it is still a trial. With various obstacles and reasons, the 2004 curriculum was finally replaced again. In 2006, the government implemented a new curriculum called the Education Unit Level Curriculum (KTSP). In this curriculum, the content of religious subjects is Aqidah Akhlak, Fiqh, Qur'an Hadith, and History of Islamic Culture. The time allocation for each is 2 hours of lessons, so that there is a total of 8 hours of lessons (not including Arabic, which is

allocated 2 hours of lessons). Daulay et al (2017:179) identified that the 2006 curriculum is an improvement from the 2004 curriculum. This improvement is applied in empowering the potential of each educational institution which includes planning, implementing management, and learning assessment. Muhajir (2010: 126) calls it a modification of Islamic characteristics by creating a religious atmosphere in Madrasas. Fathoni (2020:95) added that the learning model developed was active, innovative, creative, and fun learning (PAIKEM). Some teachers have even added learning that contains a joyful and weighty nature, so that the term "PAIKEM GEMBROT" appears.

The latest curriculum implemented by the government is the 2013 curriculum. The madrasa curriculum is enforced based on the Regulation of the Minister of Religion (PMA) No. 000912 of 2013 concerning the 2013 Madrasah Curriculum for Islamic Education Subjects and Arabic. Its application is also supported by the Regulation of the Minister of Religion Number 165 of 2015 concerning the 2013 Madrasah Curriculum Guidelines for Islamic Studies and Arabic. Currently, the above regulations have been amended by Decree of the Minister of Religion Number 183 of 2019 concerning the Islamic Religious Education Curriculum (PAI) and KMA Number 184 of 2019 regarding its implementation. The subjects of Qur'an Hadith, Akidah Akhlak, Fiqh and Islamic Cultural History are an important part of the religious content, plus Arabic as a characteristic subject of madrasas. The 2013 curriculum practically applies four basic abilities for students, namely religious ability, attitude ability, thinking ability, and ability to do. All of these abilities are listed in Core Competencies 1 to 4.

3.3 Implementation of Madrasah Curriculum at Madrasah Aliyah Al-Washliyah 30 Binjai City

In the previous section, it was stated that Madrasah Aliyah Al-Washliyah 30 Binjai City emerged in 1990. This madrasa emerged as a continuation of the Religious Teacher Education school owned by Al-Washliyah, which was affected by government regulations regarding the change of PGA status to madrasah. As a madrasa, of course, the curriculum used is the curriculum applied by the government based on the period. The following will explain the implementation of the content of religious subjects, time allocation and various supporting conditions for its implementation at Madrasah Aliyah Al-Washliyah 30 Binjai City.

3.4 1984 Curriculum

The 1984 curriculum was the first curriculum implemented at Madrasah Aliyah Al-Washliyah (MA AW) 30 Binjai City. As is known, the 1984 curriculum was implemented until 1994, so MA AW 30 automatically used this curriculum in the learning process. Information from Mr. Darwin Harahap, because there is only 1 study group, the stakeholders in the MA only choose the science study program. The content of religious lessons that are applied are Qur'an Hadith, Fiqh, Aqidah Akhlak, History of Islamic Culture, to Arabic. Each subject is 2 hours long and they are always encouraged to discuss in learning. He was also informed that they often carry out house-to-house discussions to discuss a material, with some close friends.

From the information above, it is illustrated that MA AW 30 Binjai City has implemented the standard content of the 1984 curriculum. The learning method used is the Active Student Learning Method (CBSA), because students are invited to actively study in discussions, both at the madrasa and at home. The religious subjects studied and the time allocation also show the implementation of the madrasa curriculum for that year. However, because Madrasah Aliyah is in the form of a public school (not a special madrasa), then

they only use religious subjects that have been instructed. Likewise with the allocations they use, so that the ratio in the madrasas is still 142: 98, or 59% of the content of general subjects and 41% of the content of religious subjects.

3.5 1994 Curriculum

In this curriculum, Madrasah Aliyah Al-Washliyah 30 Binjai City also applies the content of religious subjects in the implementation of learning, such as Aqidah Akhlak, Fiqh and Al-Qur'an Hadith and Islamic Cultural History. Information obtained from Juli Iswanto, it is known that although MA AW only activates the science program, the above religious subjects are still being studied, so that students go home longer. This is due to the time allocation that reaches 45 minutes for one hour of lessons and they are only active in learning for 5 days. Supriadi added that although the system does not provide more support for madrasas, the content of religious lessons is still integrated with the content of general lessons. Madrasah Aliyah Al-Washliyah 30 Binjai City has fully implemented the existing systems and programs, starting from the implementation of evaluations, assessments, number of subjects and time allocation, as well as selected programs of choice. For content standards, not all subjects are studied by MA AW 30, due to the addition of special subjects. The addition of these special subjects is part of the main program of the Al-Washliyah organization. Religious subjects that are not applied are Islamic Cultural History.

The explanation above describes the application of the 1994 curriculum at MA AW 30 Binjai City. In general, all curriculum structures are implemented, using the available effective time allocation.

3.6 2004 Curriculum

Practically, Madrasah Aliyah Al-Washliyah 30 also applies the 2004 curriculum in total, by following the concept applied to general Madrasah Aliyah. The learning system and the assessment and evaluation system follow the implementation of the applicable curriculum. Likewise, the composition of subjects and time allocation, still follows government regulations. That way, the totality of Madrasah Aliyah Al-Washliyah 30 Binjai City in implementing the 2004 curriculum is in accordance with the directions and recommendations set by the government. Supriadi, Juli Iswanto and Nining Handayani said that when the 2004 curriculum was implemented, the religious subjects studied were Al-Qur'an Hadith, Fiqh and History of Islamic Culture (SKI). The time allocation for each subject is 2 (two) lesson hours. This condition is a form of reaction from MA AW 30 Binjai City to the implementation of the curriculum imposed by the government in 2004.

3.7 2006 Curriculum

In the 2006 curriculum, the prescribed religious subjects are Aqidah Akhlak, Fiqh, Qur'an Hadith, and Islamic Cultural History, with 2 hours of each lesson allocated so that it has a total of 8 hours. The learning strategy used is active learning by using several methods and learning resources. The assessment is carried out comprehensively, objectively and continuously, using the semester system. That way the assessment used is formative assessment, mid-semester exams and end-semester exams.

In this regard, Madrasah Aliyah Al-Washliyah 30 Binjai City also runs the curriculum as it is. Various concepts and curriculum structures are implemented in accordance with applicable regulations. Both the majors and the subjects published still use the rules of the National Education curriculum and the Ministry of Religion, so that the combination of the two curricula creates conditions for students who have conceptual

abilities, attitudes, and skills, with Islamic religious backgrounds. Madrasas must also provide facilities that support the implementation of the curriculum properly. The information obtained from the interview with Supriadi is that although practically the 2006 curriculum is not too different from the 2004 curriculum, madrasas must provide several learning support facilities,

Other information from interviews with Juli Iswanto and Supriadi is that Madrasah Aliyah Al-Washliyah 30 in Binjai City applies a science major, arguing that the competence of foundation teachers who teach is more inclined to the science program. The subjects applied are Fiqh, Aqidah Akhlak, Qur'an Hadith and Islamic Cultural History as the content of religious lessons. He explained that the time allocation was in accordance with the provisions. For self-development, MA AW included Tahsin subjects, namely learning to read the Qur'an and improving and beautifying the reading.

3.8 2013 Curriculum

The 2013 curriculum is the last curriculum used by Madrasah Aliyah Al-Washliyah 30 Binjai City. Based on the Decree of the Minister of Religion No. 184 of 2019 concerning Guidelines for the Implementation of the Madrasah Curriculum, religious subjects that are applied to specialization in Mathematics and Natural Sciences (MIA or MIPA), social studies specialization and language and culture specialization are Aqidah Akhlak, Fiqh, Qur'an Hadith and Islamic Cultural History. The content is included in the general subject group A, with an allocation of 2 (two) hours of each subject (@45 minute). Even in 2017, the Ministry of National Education has also implemented additional characters such as Strengthening Character Education (PPK).

In this curriculum, MA AW 30 also continues to apply the subjects of Fiqh, Akidah Akhlak, SKI and Qur'an Hadith in the implementation of learning. In their chosen program (MIA), these subjects are studied with an allocation of 2 hours of lessons with an hourly allocation of 45 minutes. Learning that applies Strengthening Character Education, they also apply at this time. This shows that MA AW 30 has actively implemented the entire content of the 2013 curriculum, related to its content standards.

An overview of the implementation of the madrasa curriculum from 1984 to 2013, can be seen in the following table:

No	Curriculum / Regulation	Maple Load Religion	Application in MA AW 30 Binjai City	Allocation time	Note.
1	1984/ (Decree of the Minister of Religion (KMA) No. 101 Years 1984)	- Aqidah Akhlak	-Aqidah Akhlak	2 x 45 minute	
		- Fiqh	- Fiqh	2 x 45 minute	
		- Qur'an Hadith	- Qur'an Hadith	2 x 45 minute	
		- History and Civilization Islam	- History and Islamic Civilization	2 x 45 minute	
2	1994 / (Decree Number 373 concerning Madrasah Aliyah	- Aqidah Akhlak	- Aqidah Akhlak	1 x 45 minute	
		- Fiqh	- Fiqh	1 x 45 minute	
		- Qur'an Hadith	- Qur'anHadith	1 x 45 minute	

	Curriculum)	- History Culture Islam	- SKI	1x 45 minute	
3	2004 / (Law on the National Education System number 20 of 2003, article 36 and 38	- History Islamic culture	- History Islamic culture	1 x 45 minute	
		-Fiqh	- Fiqh	1 x 45 minute	
		-Qur'an Hadith	- Qur'an Hadith	1 x 45 minute	
		- Aqidah Akhlak	- Aqidah Akhlak	1x45 minute	

4	2006 / Minister of Religion Regulation (PMA) No. 2 years 2008	- History Islamic culture	-History Islamic culture	2 x 45 minute	
		- Fiqh	-Fiqh	2 x 45 minute	
		- Qur'an Hadith	-Qur'an Hadith	2 x 45 minute	
		- Aqidah Akhlak	- Aqidah Akhlak	2 x 45 minute	
5	2013 / (Regulation of the Minister of Religion Number 165 year 2015 regarding madrasa curriculum guidelines 2013)	- History Islamic Culture	- History Islamic Culture	2 x 45 minute	
		- Fiqh	-Fiiqih	2 x 45 minute	
		- Qur'an Hadith	-Qur'an Hadith	2 x 45 minute	
		- Aqidah Akhlak	-Aqidah Akhlak	2 x 45 minute	

IV. Conclusion

Overall, Madrasah Aliyah Al-Washliyah 30 Binjai City has implemented a madrasa curriculum that applies in each period. Associated with content standards, the things that are applied are subject content (content standards) and their time allocation. Other matters related to the content are also implemented, including the addition of Strengthening Character Education which is currently being implemented. This implementation is a form of MA AW's support specifically for the achievement of national education goals that have been implemented by the government.

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