

Pre-Eminent Curriculum in Islamic Basic School Integrated Comparative Studies in Islamic Basic School Integrated Al-Izzah Serang and Al-Hanif Cilegon, Banten, Indonesia

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Abstract

Compare to General SD (Primary school), the superiority of SD Islam Terpadu (Integrated Islamic Primary School) lies on the development of the curriculum and learning that is more emphasize on integrated curriculum and integrated learning. Curriculum model applied in Sekolah Dasar Islam Terpadu (SDIT) is integrated curriculum. This curriculum is being applied by creating the synergy among national curriculum of education (ministry of education), religious curriculum (Al-Islam), and local content curriculum by using full day school system. The result of this research shows that: the concept of SDIT (Islamic integrated primary school) relies on the stakeholders, who hold the education, and self-development curriculum that relies on the needs of SDIT al-Izzah plus adjustment curriculum which relies on Islamic integrated primary school networks. The concept of curriculum which is applied in SDIT al Hanif combines three curriculums namely: the ministry of education and culture, ministry of religious affairs and the stakeholders' curriculum.

Keywords: model, primary curriculum, integrated Islamic primary school

1. Introduction

1.1 Introduce the Problem

As the science and technology are getting develop and develop, the government always do various efforts to restructure and refine the curriculum or material of education program in order to move faster all along with the world's and society's needs which always change. One of the efforts is by changing 1968 curriculum into 1975/1976 curriculum which oriented on purpose. Furthermore, this 1975/1976 curriculum was improved on 1984 and 1994 (E. Mulyasa, 2005, p. 6).

On 2004, government has revised the curriculum as the effort to answer the demand of the era that emphasizes the competence and skill. After the revision, the Competency-Based Curriculum (CBC) appeared. The appearance of this curriculum has been warmly welcomed by the many people, especially educators. This is because the new curriculum described various competencies that must be mastered by the students. In addition to that, teachers are also given freedom to develop more humanizing learners teaching methods, which is the learning process that focuses on the needs of the students (student-centered).

However, when schools begin to adjust to Competency Based Curriculum (CBC) in early 2006, the government, again, made a surprise in the world of education by formulating a new curriculum called Education Unit Level Curriculum (EULC). Education Unit Level Curriculum (EULC) is an operational educational curriculum developed by and implemented in each unit of education in Indonesia. The intention of Education Unit Level Curriculum (EULC) is to develop the potencies of schools/areas, characteristics of schools/areas, the cultures of social community, and the characteristics of learners (Mulyasa, 2007, p. 8).

The goal of SBC is to empower and make the unit of education become independent through the provision of authority (autonomy) to educational institutions, and encourages schools to refund participatory decision in curriculum development (Mulyasa, 2007, p. 22).

The improvement of Islamic education's quality from year to year becomes an attempt in every levels of education from level of elementary, secondary and college. The renovation was carried out in all fields including:

curriculum, facilities/amenities, educator or teacher. The changes in curriculum happened for several times. These changes have major impact for ongoing learning process.

In general, the scopes of cultural education are: roles, functions, and the same goal. All of them live in an effort to lift and uphold human dignity, through its transmission, especially in the form of transfer of knowledge and the transfer of value (Hasbullah, 1996, p. 5).

In addition to the one that has already managed conventionally in general for primary school in Indonesia, the other curriculum is integrated Islamic Primary School (SDIT). As one of the new forms of elementary school, Islamic Primary School (SDIT) is an Islamic elementary school that combines the elementary school curriculum with the curriculum of religious and top schools.

Integrated Islamic Primary School (SDIT) is an educational institution that is able to compete and contribute to accelerate improvement of the quality of human resources in general. In order to improve better educational outcomes, it would require the presence of an educational innovation as a process of implementing new ideas to transform creative concepts into reality.

Integrated Islamic Elementary School is a public school model that combines Islamic teaching system and intensive public schools hours by providing an extra time for students to deepen their religious understanding. The time allocation for this activity is after midday prayers until Asr prayer. Practically by applying these additional hours for the students, the school will begin at 07.00 am and end at 16:30 am. This condition is contrast with the public schools where the school hour ended at 13:00 pm.

Integrated Islamic Primary Schools are considered to have the capacity as *Anasirit Taghyiir* (agent of changes), precede and direct the changes in social and cultural. This is because the concept of integrated schools is based on the values of the Qur'an and the Hadith that tends to be futuristic. It means the orientation of the schools is to prepare the students in facing the challenges and changes in the future. Therefore, the concept and teaching material are useful concept for the future of the students' life.

Based on the background of the problems discussed the problems of this research are formulated as follows: (1) What is concept of the curriculum in SDIT al Izzah and SDIT al Hanif? (2) How is the integrated Islamic Primary School in SD Islam al Izzah and SDIT al Hanif? and (3) How is curriculum Competence in SDIT al Izzah and SDIT al Hanif?

1.2 Explore Importance of the Problem

Today, Islamic integrated schools are very helpful for modern societies that have busy life. They have limited time for their family because of their business and activities outside, moreover to give religious education to their children. Islamic integrated school is the answer for the needs of busy family who intend to give religious education. This is because these types of schools serve their students both religious activities and general ones.

The results of this study are expected can give some contributions such as: (1) the aspect of science (theoretical) in order to develop a model of integrated Islamic elementary schools (SDIT) and it is also expected to be able to expand and enrich the literature of education, especially Islamic elementary school models (2) developing a system of Islamic education; and (3) to fulfill requirement for final project at the Graduate Program in IAIN Sultan Maulana Hasanudin Banten.

1.3 Describe Relevant Scholarship

The Indonesian Republic Constitution No. 20 of 2003 on National Education System states that education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners can develop their ability actively in order to have spiritual strength, self-control, good personality, intelligence, noble character, as well as the skills needed by themselves, society, nation and country. It means that in teaching and learning activities, students are center that is, to measure the successful of education lays on the way empowering students' potential optimally.

On the basis of the development of curriculum principles it is mentioned in the Regulation of the Minister of National Education No. 22 of 2006 above, it can be concluded that students' potential must be developed in a balanced and integrated ways.

Technically, the implementation of integrated learning in SDIT can be divided into two they are, academic and non-academic. The following are the explanation of each of them: (1) Academic implementation, the core of academic implementation of integrated learning lies on the process of integrating Islamic values in to the general subjects; and (2) Non-academic, in implementing the integrated learning, some activities related to religious and social are provided. In addition to that, educating the students is considered as not only the responsibility of the

teachers but more than that it is a conviction and devotion to God almighty. From the explanation above, it can be concluded that the implementation of integrated learning is rooted on the spirit and values of togetherness, respect, as well as taking and giving. This unique synergy is automatically created not only between teachers and students but also between them and God.

As has been discussed previously, SDIT adopted integrated curriculum. This curriculum is the fusion of three curriculums namely: (1) the national education curriculum issued by ministry of education and culture affairs, (2) religious curriculum (al-Islam) and local content. Integrated Islamic Elementary School (SDIT) is different from general Elementary school. The difference lies on the position of al Quran as the main curriculum. In addition to that, Integrated Islamic Elementary School (SDIT) applied Full day school system. According to Principal SDIT al-Hanif, the best and the most relevant curriculum in order to achieve the objectives of Islamic education is by making al Qur'an as the basis for curriculum to develop Islamic education (Fityan Amali, Headmaster of SDIT Al Hanif, interview, April 5th 2013 at 9.a.m.).

From curriculum point of view, full day School education system is relevant to integrated education. This is because in Islamic education, integrated education means integrating science with theology equally and integratedly. This model of education becomes an alternative to eliminate the dichotomy of education into general and religious education. Brenda Watson proposed Learning Model for Religious Education (religious subject) called religious education Essentialist models. This model is intended to establish a unified personality, intellectual and spiritual, as well as support efforts to integrate the curriculum or religious subjects with general subjects and make the subjects of religion as a basis for other subjects in the curriculum. Through this model it is expected that the students are able to learn integrating something with experience through self-reflection (<http://wordpress.com> 12 16-2012).

In line with the concept of integrated education above, Miswar cited David Tauhidi emphasise goal of integrated education is to produce a complete person who:

- a. Recognize the existence of God, and the interconnectedness of creation in all the things related to a person think, feel, and do (tahud, unity and systems)
- b. Having Principle: embrace the principles of moral judgment and a commitment to self-reflection, self-direction, and moral action, with an emphasis on integrity, honesty, compassion and justice.
- c. Knowledgeable, has particularly deep understanding of the main examples and
- d. troubleshooting problems of mankind are repeated and the impact of important events and discoveries in the context of human development.
- e. Balanced. Understanding the scope and importance of balance and well-being in one's personal life and social life and are actively working to build balance and well-being in two lives.
- f. Cooperation. have an understanding about the role of good society, cooperation, justice, and friendship in building and maintaining relationships, meaningful relationships among individuals and groups
- g. Commitment. Acommitment to a lifestyle consistent with the principles and practice of Islamic practice, especially in their daily interaction with others.
- h. Attention. has a great sense of care, serve and manage social activities, and is committed to utilizing the life of the world to the hereafter.

The implementation of the above point of views, give the feel that the educational materials developed through the pillars of human nature, which is wrapped with the spirit of the divine teachings. The intended target is not one-dimensional partial, but a multi-dimensional integral, both the cognitive, affective, and psychomotor learners, education means the process of multi-dimensional well as social development, physical, thought, the intellectual, emotional, and manner. They serve and seek to prepare students to be able to give a positive contribution to the lives of both micro and macro perpetually.

Hasan Langgulong stated that for the optimization of the above efforts, in the perspective of Islamic education, curriculum model is able to formulate all the educative action in a dynamic democratic atmosphere is required (Hasan Langgulong, 1995: 40). The content reference should be flexible and open. The validity of existence should always be revisited. This dynamic corrective nature should run continuously in relation to the times and needs of the community.

2. Method

This research studied about pre-eminent curriculum in Islamic elementary schools. The method of this research

was descriptive qualitative method, with empirical approach toward the theory as a basis to develop of primary theory (Moloeng, 2002, p. 14). The writers used descriptive method to describe the status of human groups, an object, a system of thought or an event in the present case, the objective of making a picture of systematic, factual, and accurate facts about the properties and the relationship between the phenomena investigated (Moh, 1998, p. 63).

2.1 Identify Subsection

This study was not intended to generalize everything. However it aimed to establish the theory of interconnected between the data found based on the findings generated. This study only described the information that connected to the variables studied, without the use of hypotheses such as: efforts, noting analyze, and interpret the problems examined.

There were three data collection techniques in this study, namely: (1) interviews, (2) observation and (3) documentation. Type of interview used in this study was structured interviews or guided interviews. This interview was hold based on the principal guide to subject matter studied, so the question were systematic and easy to be processed. Guided interview served as the controller so that the interview process would be consistent on its way by making fundamental basic questions first as an interview guide.

2.2 Participant (Subject) Characteristics

The data were collected by observation. The writer also took note of important things in order to support and strengthen the data collected. The observation was conducted in order to obtain information about the place or thing, so that clearer picture would be able to get. In this study, researchers used a non-participant observation. In other words, the observers had double roles, as an observer as well as part of the observation itself (Imam Suprayogo, 2001, p. 170).

In this case, the researchers participated in the group studied, but the relationship between researcher and the subjects were open. These observations were conducted to obtain data related to environmental conditions, students, teachers, employees, and executive education field.

Documentation is a technique of collecting data obtained through documents. The data collected in this technique tended to be a secondary data (Husain & Purnomo, 1996, p. 73). Researchers chose this technique to obtain data based on the geographical location of the establishment's history, the number of students, teachers and employees as well as documents related to the curriculum model in integrated Islamic schools.

In this study, qualitative research data were based on the data from the product to provide interpretations between reference and the value. Thus, the data generated from interaction between the researcher and the informant. Analysis activity in qualitative research was only a reconstruction of the previous one.

3. Result

Full day school concept is firstly being applied in developed countries such as in Germany, Europe and America. The idea of this concept because in those countries the active school days are so limited considering some school breaks during the summer or winter break. The break takes time for as long as two months. That's why the students in these countries are advised to get extra lessons. As the solution, the schools then implement full day school system.

From the explanation above, it can be understood that the condition is clearly different from Indonesia country that does not have the winter or summer break. However, because the system is considered have many advantages and positive values the system then adopted by the schools here. The children were given space and a longer time to learn. Besides that, the working parents being helped because they need not to worry about their students' education. But this system has weaknesses. For example, when the child was bored, they will get stress easily.

Suryani and Romi opinions above are contrary to Yuniarti's (education expert from the State University of Jakarta) who argued precisely that full school day school (FDS) system can provide safe environment for children whose parents are working parents. Full day school system is claimed to be able to fulfill the needs of the students both guidance and attention (Thesis, download October 10th, 2012).

Cryan et al. in his research found that, full-day school education system provides positive effects that the children will learn a lot more than play, because more time is involved in a class and this leads to high productivity, good relationship to their teachers, and also showed more positive attitude, avoid distortions due to a day in the classroom and the teacher's supervision (<http://www.full.dau.school.and.education>).

In determining a school for children, parents should involve in choosing the best schools for their children. The

children should be well prepared before they join the full day school system. This is very important so the children will not get shock and can adapt quickly the new environment quickly. Teachers must also be good in creating a comfortable learning atmosphere considering the children will be in school all day long.

In the explanation of Indonesian Government's Regulation Article 3 Number 19 of 2005 it is clearly stated that education is directed to the development potential of the students to become religious and devoted to God Almighty, noble, healthy, knowledgeable, capability, creativity, independent, and become democratic citizens and accountable. This is in order to the students to have the life skills that can enhance the dignity and status as future leaders.

According to Hari (2005, p. 134), according to Human Development index quality, education graduates can improve their purchasing power or economic level and also the level of health. And if it is associated with the functions of National Education, the quality education is education that serves to develop character and dignified civilization in order to educate the nation. Furthermore, if judging the objectives of the National Education, the educational quality education is aimed at developing students' potentials to become a faithful man and devoted him to the almighty one.

According to Dedi (2011, p. 120) quality education is education that is able to perform the maturation process quality learners developed by freeing learners from helplessness, untruth, dishonesty, and of bad characters and faith. Quality education system was born of good governance and delivered by a good teacher.

National Education illustrates that quality education is education that is able to actualize all potential learners into the competence or ability. In 2004, curriculum defines as the whole knowledge (cognitive) values and attitudes (affective) are reflected in the habit of thinking and acting (psychomotor). From the description above, it can be understood that the functions and purpose of national education is to establish students' dignity, so that plenary is expected to be a human being.

According to the concept and mission of an integrated Islamic education, the quality of academic achievement is just one of parts of the quality of educational outcomes. It is expected that the quality is the whole quality (kaffah), balance between cognitive, affective and psychomotor on the basis of on the values Al-Quran and As-Sunnah such as: faith, science, and charity as well as *akhlakul karimah* as revealed by the Al-Quran. Profile graduate from quality education is an Insan Ulil Albab. As described in the Qur'an in the letter of Ali 'Imron Paragraph 190 and 191, which means: Verily in the creation of the heavens and the earth, and the alternation of night and day there are signs for people of understanding. Namely those who remember Allah, standing, sitting and lying on their sides to think about the creation of the heavens and the earth (saying): *'Our Lord, You have not created this in vain, glory to Thee, then save us from the torments of hell* (Q.S., Ali Imron, 190-191).

Those who are faithful, devoted and knowledgeable are always adhering to the rule of Allah, as an integral Muslim personality. This is the figure of graduate education in accordance with the demands of Al-Quran and as-Sunnah. And this education system is actually expected to improve the quality of education, national and Islamic educational institutions in particular.

According to Bafadhhal as cited in Isriani (2012, p. 13) there are three learning indicators, they are: pre-eminent learning that can serve all students, all students get a learning experience as much as possible; and although all students get the maximum learning, experience process varies depend upon the students' level of ability. These are called student centered where the students are the centered in teaching and learning process.

Full day school education system is promising a lot of things, including: the student the opportunity to learn more. Teachers are free to add material exceeds the usual curriculum, and even set the time to be more conducive, parents, particularly the father-mother busy career in their offices and could return before maghrib pray in the afternoon because their children are in school during the day and under the supervision of their teachers. The length of study time is not something to be worried because it belongs to extracurricular activities.

4. Discussion

Nowadays, education faces various challenges and problems. Therefore, the Government continues formulating efficient and effective structure of the curriculum, the educational system and teaching methods. These are done through reformation and experimentation in order to produce qualified students. Renewal does not come by itself, we should be working on. Otherwise, education will be left behind of science and technology. This change must be respond responsively by the educational institutions or schools.

Integrated Islamic school was as a an attempt to "revive" the glory of the golden age of islamic educational institutions. Internalize the values and messages from God into the curriculum (in the broad sense) is a smart and right move, with the integration of science and technology and IMTAQ value, later integrated Islamic school will

eventually produce students who has the power of faith, science, and charity that will bring the nation this to a glorious civilization.

According to Yoyon (2011, p. 12) in order to build education we have to reform the orientation and approach to management of education. Major advances in education were only possible if the administration managed innovative education. This statement was supported by Udin Saefudin Saud that Innovation in education was an attempt to make changes in order to obtain better terms in the field of education.

School curriculum can be seen as part of life. Therefore the curriculum affect the reciprocation of education. The curriculum is dynamic, and constantly affected by changes in underlying factors. The renovation of education curriculum was, of course, could not be hold without the renovation of the curriculum (Cece et al., 1992, p. 24). Besides, the quality of the teachers also should be noted that the training of training, workshops and others.

The curriculum can be positioned as the spirit of the educational process an educational institution. This statement was quite reasonable because without the systematic instructional design an educational institution would not have the clear purpose. Education relied on some programs including: objectives, methods, and some steps in education inorder prepare better next generation. The entire educational program in which there are teaching methods, objectives, level of teaching, learning materials, and activities undertaken in the learning process is integrated into a curriculum that is listed (Buku Pedoman Jaringan Sekolah Islam Terpadu, 2010: xi).

In the Islamic of education system, curriculum known by these terms *manhaj* road which means light. According to Al Ghazali curriculum is the way to be passed by educators and school tuition to develop the skills, knowledge and attitudes. Education curriculum was drawn up election conforming to his views about the purpose of education. According to Al syaibani drawing near to god is yardstick of human perfection. The more knowledgeable a man is the closer he will be to the God and the more resembling the angels.

In Islamic context that education intended to educate and train the students so they understand the religion of Islam is true, subject and submissively to allah. Stated this by god in a letter adz-dzariat paragraph 51, which means: *And not god created man and Ginny except to worship god* (Q.S.Adz-dzariat: 51)

According to Al-Ghozali in Fathiyah Hasan Sulaiman, that the purpose of the islamic education can be classified into some points, namely: to create Muslims who obey God's rules and orders. According to Al Ghozali, there are two interesting things for us. First, the classification and all aspects related to it are very detailed, and second his mind about humans follows inner potential. Furthermore, Al-Ghozali added that curriculum have to be developed and then delivered to a student for their growth and physic development (Fathiyah, 1986).

There are some psychological concepts which contributed a lot in education, they are: growth and individual development, cognitive development, moral, social. Prepare and nurture the children of today are essentially an attempt to develop human resources for development in the future. Speaking about a child's development, it should be started from the early age. Early childhood is the golden age of the child who is also the golden phase of the overall education. This period is the best period to optimize brain's function of children through appropriate stimulation. That is why, early childhood education development efforts are implemented through the provision of stimulus to help the growth and development of their physical and spiritual so that they are ready to enter primary education and subsequent life. This period is an ideal time to lay the basic foundation of the development of physical ability, language, social, emotional, self-concept, artistic, moral and religious values, as well as life skills the implementation of education. Therefore, the required conditions and stimulation in related to the needs of children in order to achieve growth and development of children.

Early childhood is the period beginning the most important and fundamental in the growth and development of the whole range of human life. This period characterized by various periods of fundamental importance in a child's life thereafter until the end of the period of its development. This age is the golden age of the children. That is why, in conducting learning activities, teachers need to provide activities that correspond to the stages of child development, especially the needs of the children because they are unique. To carry out the learning process in accordance with the needs of the students, first of all the teachers should be able to understand all the problems associated with students.

Updating all sectors in education is essential and must in line with the curriculum. Update means a change of mind, flow, motion, and attempt to change the understanding, customs, institutions towards a new paradigm adapted to the opinions and circumstances that arise by the progress of science and technology of modern era. According to Indra Jati Sidi in Kunandar that one of the efforts to improve the quality of education is by reforming the quality that can provide skills and abilities, applying the complete learning concept, and generate creative attitude, innovative, democratic, and independent for students (Kunandar, 2007).

Curriculum renewal is very fundamental reformation in the national education system. The change itself affects not only the education sector but also others. Therefore, any changes to the curriculum should involve a wide range of experts in all areas such as expert field of study, curriculum experts, linguists and other experts related to education. Curriculum changes should depart from competencies as a result of the analysis of a wide range of needs in the community, both the need for life (work) as well as to develop themselves according to lifelong education.

Curriculum reformation involves many aspects. Therefore the reformation needs to pay attention and consider some aspects of human resources (teachers, pupils and parents, supervisors, and staffs). Currently, the schools that apply full day of school system is attracted many parents. This is because parents today are very busy, and while their children are needed to be given a lot of attention specifically those related to education. For working parents, full day school system becomes a good solution.

When a school applies full day system, it will start at 7.a.m. in the morning and end at 4 p.m or 5 p.m. in the afternoon. The process and learning facilities, for formal to extra-curricular are available. In school, the students are exposed with many good and educative things so that they can develop and excel.

Acknowledgments

Based on data from the research and discussion from chapters to chapters pre-eminent curriculum in integrated Islamic elementary schools (SDIT) Al Izzah and Al-Hanif, it can be concluded that there is a difference between the two Islamic integrated schools. Both schools apply the same concept of curriculum development, but they are different in terms of the output resulted. SDIT al Izzah is superior compared to SDIT al Hanif because it joins JSIT. The conclusion is corroborated by several research evidences as follows: first, the concept of curriculum applied by both educational institutions is not much different. Curriculum model applies by SDIT Al Izzah and SDIT Al Hanif are integrated curriculum that combines MONE curriculum, MORA curriculum and the Foundation Curriculum. Both of schools apply the full-day School system. Although the concept of curriculum development in the two schools is the same (based on the Qur'an and Sunnah) SDIT Al Hanif is more conservative in the application of Islamic values, while SDIT al Izzah is more moderate. Secondly, weighting SDIT have a different number of hours of lessons. SDIT al Izzah weight class hours Hadith al-Qur'an 32 hours of lessons. SDIT Al-Hanif study hours for Hadith al-Qur'an is as much as 108 hours of lessons. The number of lessons in the local curriculum in SDIT al Izzah (86 sessions). The sum of hours is more than the SDIT Al Hanif (32 sessions); and Third, superior competence lies in SDIT curriculum subjects in a group of self-development. The number of subjects as well as certain school hours. In this case, the competency of curriculum in SDIT al-Izzah and SDIT al Hanif lies on the subjects of the Qur'an and Hadith.

From the conclusion above, the researchers propose the following suggestions: First, to the manager SDIT al Izzah, should the composition of the local content curriculum, curriculum self-development, and curriculum habituation in order to the balance to be occurred. It can be seen that not much different in term of the number of hours of lessons, so that the quality of graduates more comprehensive and formation of national character more easily achieved; Secondly, for the manager SDIT al Hanif, should the composition of local curriculum and curriculum development themselves be reviewed for a balance, so that the quality of graduates will be able to compete in the community or can proceed to the next levels of education.

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