

# INTEGRATIVE DINIYAH CURRICULUM IN FORMAL SCHOOLS AT TEBUIRENG PESANTREN JOMBANG

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**Abstract:** This article explores the steps of *diniyah* integration in formal institutions, improving the quality of *diniyah* learning organization, and developing *diniyah* integration in formal institutions in Tebuireng. With a qualitative approach and case study type, the primary data is in the form of learning activities at SMP A. Wahid Hasyim and MTs Salafiyah Sya'f'iyah Tebuireng Jombang, curriculum structure documents and learning tools, with resource persons the manager and teachers, and learning activities. Data collection uses documentation, interviews, and observation, with data analysis techniques according to Miles Huberman's theory. The results of the study show that integration with the integrative-interconnective model is in the form of incorporating the curriculum of madrasah *diniyah* pondok pesantren with the levels of I'dâd, 'Ulâ, Wusthâ, and 'Ulyâ into schools through adjustments to grade levels 7, 8, and 9. Starting from the calculation of hours and subjects of *diniyah*, then identifying students based on the level of madrasah *diniyah* pondok pesantren, which results in the integration of 'Ulâ classes in major to junior and senior high schools, and Wusthâ in minor. For MTs, the Wusthâ class curriculum is integrated in major and 'Ulyâ in minor. The MA level integrates the 'Ulyâ class fifty-fifty with the Wusthâ class. Improving the quality of teachers through debriefing, ongoing academic activities, and coaching. Teacher supervision becomes a direct and factual entrance to the findings and problems faced by *diniyah* teachers, also through the Subject Teacher Conference (MGMP) forum. Development of *diniyah* integration in the form of HR supervision through MGMP and the content of *diniyah* lessons as well as the restructuring of lesson hours.

**Keywords:** Diniyah, Formal Pesantren Education, Integrative.

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## Introduction

*Diniyah Takmiliyah* is a non-formal education that is flexible, supplementary, and also effective in utilizing time for religious learning. With three levels, namely: Madrasah Diniyah Takmiliyah Awaliyah (MDTA), Madrasah Diniyah Takmiliyah Wustha (MDTW), and Madrasah Diniyah Takmiliyah Ulya (MDTU).<sup>1</sup> All three can be organized by groups such as the community through legal entities or the establishment of foundations, pesantren, and formal education institutions, such as SD/MI, SMP/MTs, and so on.

Each of these types has specifications and peculiarities according to its managers, including *diniyah takmiliyah* organized in many pesantren in Jombang Regency, with characteristics that tend to be the same, namely teaching local content in the form of *diniyah* subjects in formal education institutions, schools, and madrasahs. As a pesantren, of course, the implementation of *diniyah* has objectives and management patterns that are adjusted to pesantren standards,<sup>2</sup> such as competency standards and educators. In the competency aspect, *diniyah* in pesantren is designed in such a way that the achievements of students can meet the standards of mu'tabar turâts-based religious institutions. Meanwhile, in the aspect of teaching staff, the tendency is more towards a strong scientific base than the learning methodology.<sup>3</sup>

On the other hand, currently pesantren are also required to have parallels in the achievements of the national curriculum through their formal education institutions. This is unavoidable as a consequence of the government's recognition of pesantren institutions which is getting stronger, thus spurring pesantren to accelerate excellence in the aspect of general sciences, complementing excellence in the aspect of religious sciences. Alternatively, more and more pesantren establish educational institutions to

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<sup>1</sup> Tim Kemenag RI, *Pedoman Penyelenggaraan Madrasah Diniyah Takmiliyah* (Jakarta: Kemenag RI, 2014), 7–8.

<sup>2</sup> Panut Panut, Giyoto Giyoto, and Yusuf Rohmadi, "Implementasi Undang-Undang Nomor 18 Tahun 2019 Tentang Pesantren Terhadap Pengelolaan Pondok Pesantren," *Jurnal Ilmiah Ekonomi Islam* 7, no. 2 (July 5, 2021): 816–28, <https://doi.org/10.29040/jiei.v7i2.2671>.

<sup>3</sup> Muhammad Fadli, M. Nasir, and Elihami Elihami, "Reimplementasi Kebijakan Terhadap Penyelenggaraan Pendidikan Madrasah Diniyah Takmiliyah: Studi Kasus Kabupaten Barru," *JURNAL EDUKASI NONFORMAL* 3, no. 2 (September 1, 2022): 1–7.

strengthen aspects of general sciences without leaving attention to religious sciences.<sup>4</sup>

Combining these two aspects of knowledge is not easy. Not all pesantren can harmonize these two aspects of the curriculum, the state curriculum (national) and the pesantren curriculum (*takhasus*) to run together with equally maximum results. Not easy does not mean that it cannot be pursued or realized. The world of education that is increasingly developing along with technological advances provides opportunities and conveniences to always upgrade and innovate education, both to increase achievement targets and to overcome the difficulties being faced.<sup>5</sup>

Pesantren Tebuireng Jombang, for example, has since 2013 implemented an integrative *diniyah* learning pattern, where the *diniyah* materials are curricularly integrated into the formal school curriculum, such as SMP and SMA A Wahid Hasyim, MTs and MA Salafiyah Syafi'iyah. The curriculum in question is imposing formal regulations on the learning of *diniyah* material. The efforts made by Tebuireng pesantren received recognition from education policymakers, namely the education and culture office of Jombang Regency, where SMP A Wahid Hasyim received the 1st best award for local content organizers at the district level. More than that, the circular letter of the Education and Culture Office Number 800/4169/415.16/2019 concerning the acceptance of religious local content supervisors and early childhood education in SD-SMP Jombang Regency further emphasizes the need for the integration of early childhood education into the formal education curriculum, both schools and madrasah.

Some previous research on madrasah *diniyah takmiliah* has its own uniqueness. Djahid's research states that the attention of the Ponorogo community to the existence of madrasah *diniyah takmiliah* is very good. There are around 523 madin, 49,364 students, and 4,812 madin teachers spread across 280 villages.<sup>6</sup> Madin in Bogor is also fairly massive, where they

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<sup>4</sup> Ismi Adelia and Oki Mitra, "Permasalahan Pendidikan Islam Di Lembaga Pendidikan Madrasah," *Islamika: Jurnal Ilmu-Ilmu Keislaman* 21, no. 01 (August 25, 2021): 32–45, <https://doi.org/10.32939/islamika.v21i01.832>.

<sup>5</sup> Agus Susilo and Sarkowi Sarkowi, "Peran Guru Sejarah Abad 21 dalam Menghadapi Tantangan Arus Globalisasi," *Historia: Jurnal Pendidik dan Peneliti Sejarah* 2, no. 1 (2019): 43–50, <https://doi.org/10.17509/historia.v2i1.11206>.

<sup>6</sup> Moch Djahid, "Penyelenggaraan Pendidikan Madrasah Diniyah Takmiliah Di Ponorogo," *Muaddib: Studi Kependidikan dan Keislaman* 6, no. 1 (July 2, 2016): 21–41, <https://doi.org/10.24269/muaddib.v6i1.164>.

have been accustomed to applying active and creative learning for their students, instead of applying conventional methods only.<sup>7</sup> However, in some madin, such as Madin Faidlul Barokat Kulon Progo, conventional methods are still the main choice.<sup>8</sup> In the Sumenep area, Rachman's research with his team highlighted the strategic role of Madin Takmiliah as a center of religious knowledge for the local community.<sup>9</sup>

So it is important to deepen the implementation of the *diniyah* integration curriculum as an innovation in formal education institutions at Pesantren Tebuireng. The background, steps, and efforts to complete it during the period from the beginning to the present. Thus this can also be used as a reference for other pesantren institutions that have the same characteristics and achievement targets, to carry out curriculum innovation in order to improve the quality of services and learning outcomes of *diniyah* materials to be equal to other subjects according to nationally accepted education standards. This research focused on several main points including the steps of integration of *diniyah* in formal institutions in Tebuireng Jombang pesantren, improving the quality of the implementation of *diniyah* learning, and developing the integration of *diniyah* in formal institutions in Tebuireng Jombang pesantren.

In accordance with its nature, this research took a qualitative approach with the type of case study.<sup>10</sup> By taking a field research setting, the research took place in 2 institutions, namely MTs Salafiyah Syafi'iyah and SMP A Wahid Hasyim Pesantren Tebuireng Jombang, considering that learning in these two institutions is at one level and covers two institutions, namely the Ministry of Religion and Education and Culture. Primary data were obtained through observations of *diniyah* learning activities and interviews with managers and teachers teaching *diniyah* materials. Primary data also included documents on learning tools and the curriculum structure

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<sup>7</sup> Ariepp Hidayat, Maemunah Sa'diyah, and Santi Lisnawati, "Metode Pembelajaran Aktif dan Kreatif pada Madrasah Diniyah Takmiliah di Kota Bogor," *Edukasi Islami: Jurnal Pendidikan Islam* 9, no. 01 (February 29, 2020): 71–86, <https://doi.org/10.30868/ei.v9i01.639>.

<sup>8</sup> Muhammad Musodiqin, Difla Nadjih, and Taufik Nugroho, "Implementasi Sorogan Dalam Pembelajaran Al-Qur'an Pada Madrasah Diniyah Takmiliah," *Ulumuddin: Jurnal Ilmu-ilmu Keislaman* 7, no. 1 (June 14, 2017): 59–71, <https://doi.org/10.47200/ulumuddin.v7i1.184>.

<sup>9</sup> Fathor Rachman and Ach Maimun, "Madrasah Diniyah Takmiliah (MDT) Sebagai Pusat Pengetahuan Agama Masyarakat Pedesaan (Studi Tentang Peran MDT Di Desa Gapura Timur Gapura Sumenep)," *Anil Islam: Jurnal Kebudayaan Dan Ilmu Keislaman* 9, no. 1 (June 30, 2016): 55–94.

<sup>10</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, Fourth Edition (Los Angeles: SAGE Publications, Inc, 2014).

of each madrasah/school. Data analysis used the descriptive qualitative method of the Miles and Huberman model interactively and took place continuously from data reduction, data display, and conclusion drawing/verification until completion.<sup>11</sup>

### **Diniyah Integration Steps in Formal Institutions in Tebuireng**

The process of integrating the *diniyah* curriculum carried out by Pesantren Tebuireng departs from the problems that generally also occur in pesantren, especially those that have formal education institutions with students who also do not live in the pesantren, namely those who return home after learning in schools. Pesantren feels the need to provide additional *takbassus diniyah* material in schools so that those who do not live in the pesantren can also follow the learning when they are in schools. This, among other things, results in duplication of *takbassus* materials for students who live in the pesantren, where they also get the same learning that is done in schools. Pesantren Tebuireng tries to overcome this through the process of integrating the *diniyah* curriculum enacted in the madrasah *diniyah* pondok into its formal schools.

As usual, learning *diniyah* material in pesantren is a necessity which then becomes a distinctive term by the name *takbassus*, which in other institutions is usually called local content. This *takbassus* curriculum or subject can be implemented in two formats, formal and non-formal. In the formal format, *takbassus* is implemented in madrasah or schools affiliated with the Ministry of Religious Affairs or the Ministry of Education and Culture. While in the non-formal format, *takbassus* is carried out in madrasah *diniyah* pondok pesantren, or pondok pesantren recitation activities in the form of bandongan or sorogan.<sup>12</sup>

However, in its implementation, the pesantren did not feel sufficient to organize the two formats above. So then came the implementation simultaneously, carried out in the cottage, and also continued to provide *takbassus* content in its schools. This is certainly with consideration to be able to provide learning services as much as possible, including that the school-madrasah institution is separate from the boarding school. Teaching and

<sup>11</sup> M. B. Miles, A. M. Huberman, and J. Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th Edition (London: SAGE, 2020).

<sup>12</sup> Muhammad Alfian, "Model Pengembangan Kurikulum Madrasah Diniyah Pondok Pesantren," *Conciencia* 18, no. 2 (December 30, 2018): 43–55, <https://doi.org/10.19109/conciencia.v18i2.2642>.

learning activities in schools run independently with all the formalities. Meanwhile, boarding school activities lead to non-formal matters that are not covered by school regulations, especially spiritual matters and religious knowledge.<sup>13</sup> This is partly a consequence of the learners in schools not always being the same as those in the pondok pesantren so that those who become students in schools do not necessarily live and become santri in the pondok pesantren where schools are under one foundation with the pondok pesantren.

The implementation of diniyah learning in two formats simultaneously above tends to have no formal or non-formal correlation between the organizing institutions. This has the potential to cause an increasingly heavy learning burden. The potential is in the form of duplication of subjects and material misconceptions. Duplication of subjects arises due to the existence of the same subjects even with the same references and teaching materials studied simultaneously or almost simultaneously.<sup>14</sup> Material misconceptions can arise when there are different explanations for the same material due to different teaching staff. This condition can certainly be resolved, one of which is the integration of the *takbassus* curriculum in schools and Pondok pesantrens.<sup>15</sup>

This is what happens in Tebuireng pesantren, where the *takbassus* curriculum is taught in schools and also in the pesantren through madrasah *diniyah*. The madrasah school organizes its teaching and learning activities on a fullday basis starting in the morning from 06.45 a.m. to 03.10 p.m., where students are in the madrasah school for 10 hours of lessons as well as lunch. This fullday activity has implications for the increase in lesson hours that are utilized by schools with various curricular activities according to their level. However, what is certain is that the learning hours of *diniyah* material in schools also increase, to strengthen its religious aspects, for example strengthening the Qur'an in Wahid Hasyim Junior High School, strengthening the reading of books in MA Salafiyah Syafi'iyah, both of which are carried out in the hours after long breaks and lunch.

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<sup>13</sup> Ira Yuniarti, Nyayu Khodijah, and Ermis Suryana, "Analisis Kebijakan Pendidikan Agama Islam Di Sekolah Dan Madrasah," *MODELING: Jurnal Program Studi PGMI* 9, no. 1 (March 31, 2022): 182–207, <https://doi.org/10.36835/modeling.v9i2.1162>.

<sup>14</sup> Ahmad Sabri, *Pendidikan Islam Menyongsong Era Industri 4.0* (Yogyakarta: Deepublish, 2020).

<sup>15</sup> Rahmah Johar and Latifah Hanum, *Strategi Belajar Mengajar: Untuk Menjadi Guru yang Profesional* (Banda Aceh: Syiah Kuala University Press, 2021).

On the other hand, the madrasah *diniyah* activities in the pondok pesantren also contain a number of similar, cognate subjects, even with the same names and book references, for example, Nahwu with the book al-Âjurûmiyyah, Sharf with the book al-Amtsilah al-Tashrifîyyah, and also Fiqh with the book Matn al-Taqrîb. This *diniyah* madrasah is carried out with a madrasah classical pattern at 18.00 - 19.30 in the pondok pesantren by taking place in the mosque area, dormitory, or other available rooms. What is different from the learning of school *diniyah* material is that students may be mixed in one class between junior high school students and MTs, or MA with MTs or SMA, because the class grouping is based on the ability of students in the *diniyah* material, not based on the school-madrasah class. The classes in this Pondok pesantren are divided into P'dâd, Úlâ, Wusthâ, and Ulyâ, each of which is divided into Wustha 1,2,3, and Ulya 1,2,3, as the following table shows:

Table 1. Grade levels in the Madrasah Diniyah of Pondok Pesantren Tebuireng

| No | Level    | Subject                       | Kitab  | Target   |
|----|----------|-------------------------------|--|--|
| 1  | Ula      | Al-Qur'an/<br><i>Fashobah</i> |  | Fluency  |
|    |          | Worship<br>(Practical)        | <i>Al-Mabadi' al-Fiqhiyyah</i>                       |  |
|    |          | <i>Imla'</i>                  | <i>Qaidat al-Imla' / Tabaji</i>                      |  |
|    |          | <i>Akblaq</i>                 | <i>Alala</i><br><i>Taysir al-Khalaq</i>              |  |
| 2  | Wustho 1 | Al-Qur'an                     | <i>Hidayatu al-Shibyan</i><br><i>Syifa' al-Jinan</i> | Correctness of<br><i>makbraj</i> and<br>recitation; Gharib |
|    |          | <i>Nahwu</i>                  | <i>Jurumiyah</i>                                     | <i>Marfu'at</i>  |
|    |          | <i>Sharaf</i>                 | <i>Amtsilah Tashrifîyyah</i>                         | <i>Tashrif Ishbilabi</i>                                   |
|    |          | Fiqh<br><i>Tawhid</i>         | <i>Matan Taqrib</i><br><i>Aqidatul Avam</i>          | <i>Thabarab</i> ; worship                                  |
| 3  | Wustho 2 | <i>Nahwu</i>                  | <i>Jurumiyah</i>                                     | <i>Manshubat</i>   |
|    |          | <i>Sharaf</i>                 | <i>Amtsilah Tashrifîyyah</i>                         | <i>Tashrif Lughawi</i>                                     |
|    |          | Fiqh<br><i>Tawhid</i>         | <i>Matan Taqrib</i><br><i>Jawahirul Kalamiyah</i>    | <i>Muamalah</i>  |
|    |          | <i>Akblaq</i>                 | <i>Washaya Aba' li Abna'</i>                         |  |

|   |          |                         |                                  |   |
|---|----------|-------------------------|----------------------------------|---|
| 4 | Wustho 3 | <i>Nabwu</i>            | <i>Jurumiyah/Muthammimah</i>     |   |
|   |          | Fiqih                   | <i>Matan Taqrib/Fatbul Qarib</i> | <i>Jinayah</i> , etc                        |
|   |          | <i>Akblaq</i>           | <i>Adabul Alim</i>               |   |
|   |          | Hadith                  | <i>Arba'in Nawawi</i>            | Reading the <i>kitab</i><br>Memorize hadith |
|   |          | <i>Aswaja</i>           | <i>Risalah Ablus Sunnah</i>      |   |
| 5 | Ulya 1   | <i>Nabwu</i>            | <i>Ibnu Aqil</i>                 | Deepening<br>Reading the <i>kitab</i>       |
|   |          | <i>Sharaf</i>           | <i>Umvanu Dz'araf</i>            |   |
|   |          | Fiqih                   | <i>Fatbul Qarib</i>              | Deepening<br>Reading the <i>kitab</i>       |
|   |          | <i>Akblaq</i>           | <i>Bidayatul Hidayab</i>         |   |
|   |          | Hadith                  | <i>Bulughul Maram</i>            | Deepening<br>Reading the <i>kitab</i>       |
| 6 | Ulya 2   | <i>Nabwu</i>            | <i>Ibnu Aqil</i>                 | Deepening/<br><i>Sorogan</i>                |
|   |          | <i>Qowa'id Fiqhiyah</i> |                                  |   |
|   |          | Fiqih                   | <i>Fatbul Qarib</i>              | Deepening/<br><i>Sorogan</i>                |
|   |          | <i>Akblaq</i>           | <i>Bidayatul Hidayab</i>         |   |
|   |          | Hadith                  | <i>Bulughul Maram</i>            |   |
| 7 | Ulya 3   | <i>Nabwu</i>            | <i>Ibnu Aqil</i>                 | Deepening/<br><i>Sorogan</i>                |
|   |          | <i>Ushul Fiqih</i>      | <i>Mabadi' Anmaliyah</i>         |   |
|   |          | <i>Tawhid</i>           | <i>Al-Husunul Hamidiyah</i>      |   |
|   |          | <i>Tafsir</i>           | <i>Tafsir Jalalain</i>           |   |
|   |          | <i>Aswaja</i>           | <i>Risalah Ablus Sunnah</i>      |   |

By paying attention to the interrelationship of a number of *diniyah* subjects taught in these two places, curriculum integration was carried out, between the madrasah *diniyah* pondok pesantren and those in schools. So that *diniyah* learning emerged integrally with the formal curriculum of madrasah schools both in junior high schools under the Ministry of Education and Culture and MTs-MA under the Ministry of Religious Affairs. Learning



*diniyah* with the pattern of madrasah *diniyah* in the pondok pesantren and learning *diniyah* material in each school that originally had their own curriculum, then since then it has been united by incorporating the madrasah *diniyah* curriculum into schools through adjusting the existing grade levels in schools with three levels.

This process is included in the integrative-interconnective model, which is an approach that seeks to respect each other based on an understanding of the limitations of each in solving problems.<sup>16</sup> From here, cooperation emerges, in this case, there is a mutual understanding of approaches and methods of thinking between the two polar groups of both *diniyah* in schools and madrasahs and those carried out in pondok pesantren.

By looking at the factors that push towards the direction of integration above, the main part of this integration process is the curriculum structure of *diniyah* subjects. There is a process of unity of allied *diniyah* subjects between pondok and MTs-SMP *diniyah* institutions. The unification process in question includes the combination of the same or similar subjects and the addition of class hours on certain subjects or the results of the unification. Based on that, it becomes crucial to organize the curriculum structure that is applied appropriately in an effort to integrate the curriculum as its noble purpose.

This integration process begins with calculating the hours of *diniyah* material in each madrasah *diniyah* institution and school-madrasah, as well as the number of subjects. This calculation is done to identify the number of hours that exist in each subject, then when put together becomes how many in total. By considering the complexity of the material and the ability of student input, a proportional number of hours is determined to be given to the subject. The number of hours and the number of subjects are identified simultaneously by putting together subjects that have the same family and then adding up the hours.<sup>17</sup> Identification based on this clump is integration in a connected pattern, where there is an integration of lessons that connects

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<sup>16</sup> M. Amin Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam Di Era Kontemporer* (Yogyakarta: IB Pustaka, 2020).

<sup>17</sup> Parluhutan Siregar, "Integrasi Ilmu-Ilmu Keislaman Dalam Perspektif M. Amin Abdullah," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 38, no. 2 (December 9, 2014), <https://doi.org/10.30821/miqot.v38i2.66>.

one topic concept or skill with another.<sup>18</sup> This pattern is included in the within single disciplines model, integrating within one discipline through relevant themes in one cluster only.

This calculation is followed by the identification of students based on the level of madrasah *diniyah* pondok, resulting in a curricular gradation to include madrasah *diniyah* classes to madrasah school classes. In the end, the curriculum of a particular level in madrasah *diniyah* pondok is integrated into the appropriate school class/level. By referring to the existing documents, the curriculum structure in madrasah schools leads to the integration of *Ūlā* classes in a major way into junior and senior high school levels, plus the *Wusthā* level in a minor way. As for MTs, the *Wusthā* class curriculum is integrated as a major and *‘Ulyā* as a minor. As for the MA level, the *‘Ulyā* class is integrated fifty-fifty with the *Wusthā* class, as the following table shows:

Table 2. The Structure of the Diniyah Curriculum at SMP A.Wahid Hasyim Tebuireng Diwek Jombang

| No                         | Subject                        | 7 <sup>th</sup> Class |    | 8 <sup>th</sup> Class |    | 9 <sup>th</sup> Class |    | Sum       |
|----------------------------|--------------------------------|-----------------------|----|-----------------------|----|-----------------------|----|-----------|
|                            |                                | I                     | II | I                     | II | I                     | II |           |
| <b>Basic Subjects</b>      |                                |                       |    |                       |    |                       |    |           |
| 1                          | Al-Qur’an                      | 7                     | 7  | 4                     | 4  | 4                     | 4  | <b>30</b> |
|                            | a. <i>Tartil</i>               |                       |    |                       |    |                       |    |           |
|                            | b. <i>Tajwid</i>               |                       |    |                       |    |                       |    |           |
|                            | c. <i>Tabḥīd</i>               |                       |    |                       |    |                       |    |           |
| 2                          | <i>Tawḥīd</i>                  | 2                     | 2  | 2                     | 2  |                       |    | <b>8</b>  |
| 3                          | <i>Akḥlaq</i>                  |                       |    | 2                     | 2  | 2                     | 2  | <b>8</b>  |
| 4                          | Fiqh- Reading the <i>kitab</i> | 3                     | 3  | 2                     | 2  | 3                     | 3  | <b>16</b> |
| 5                          | Arabic Language                |                       |    |                       |    |                       |    |           |
|                            | a. <i>Imla’</i>                | 4                     |    |                       |    |                       |    | <b>4</b>  |
|                            | b. <i>Shorof</i>               | 2                     | 2  | 3                     | 3  |                       |    | <b>10</b> |
|                            | c. <i>Nahwu</i>                |                       | 4  | 2                     | 2  | 2                     | 2  | <b>12</b> |
|                            | d. <i>Mubadatsab</i>           | 3                     | 3  |                       |    |                       |    | <b>6</b>  |
| 6                          | Hadith                         |                       |    | 2                     | 2  | 2                     | 2  | <b>8</b>  |
| <b>Supporting Subjects</b> |                                |                       |    |                       |    |                       |    |           |

<sup>18</sup> Nurul Indana, “Penerapan Kurikulum Terintegrasi Dalam Mengembangkan Mutu Belajar Siswa (Studi Kasus Di Sma Darul ‘Ulum 1 Unggulan Bppt Jombang),” *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 3, no. 2 (October 17, 2018): 121–47, <https://doi.org/10.31538/ndh.v3i2.80>.

|                          |                      |           |           |           |           |           |           |            |
|--------------------------|----------------------|-----------|-----------|-----------|-----------|-----------|-----------|------------|
| 7                        | <i>Tarikh/Aswaja</i> |           |           | 2         | 2         | 2         | 2         | 8          |
| 8                        | <i>Tafsir</i>        |           |           |           |           | 2         | 2         | 4          |
| <b>Number of Hours</b>   |                      | <b>21</b> | <b>21</b> | <b>19</b> | <b>19</b> | <b>17</b> | <b>17</b> | <b>114</b> |
| <b>Number of Lessons</b> |                      | <b>6</b>  | <b>6</b>  | <b>8</b>  | <b>8</b>  | <b>7</b>  | <b>7</b>  |            |

Table 3. Curriculum Structure of Diniyah MTs Salafiyah Syafi'iyah Tebuireng Diwek Jombang

| No                         | Subject                         | 7 <sup>th</sup> Class |           | 8 <sup>th</sup> Class |           | 9 <sup>th</sup> Class |           | Sum        |
|----------------------------|---------------------------------|-----------------------|-----------|-----------------------|-----------|-----------------------|-----------|------------|
|                            |                                 | I                     | II        | I                     | II        | I                     | II        |            |
| <b>Basic Subjects</b>      |                                 |                       |           |                       |           |                       |           |            |
| 1                          | Al-qur'an                       | 6                     | 6         | 4                     | 4         | 4                     | 4         | 28         |
|                            | a. <i>Tartil</i>                |                       |           |                       |           |                       |           |            |
|                            | b. <i>Tajwid</i>                |                       |           |                       |           |                       |           |            |
|                            | c. <i>Tahfidz</i>               |                       |           |                       |           |                       |           |            |
| 2                          | <i>Tanbid</i>                   | 2                     | 2         | 2                     | 2         |                       |           | 8          |
| 3                          | <i>Akblaq</i>                   |                       |           | 2                     | 2         | 2                     | 2         | 8          |
| 4                          | Fiqih- Reading the <i>kitab</i> | 3                     | 3         | 2                     | 2         | 3                     | 3         | 16         |
| 5                          | Arabic Language                 |                       |           |                       |           |                       |           |            |
|                            | a. <i>Imla'</i>                 | 4                     |           |                       |           |                       |           | 4          |
|                            | b. <i>Shorof</i>                | 3                     | 3         | 2                     | 2         |                       |           | 10         |
|                            | c. <i>Nahwu</i>                 |                       | 4         | 3                     | 3         | 2                     | 2         | 14         |
|                            | d. <i>Muhadatsab</i>            | 3                     | 3         |                       |           |                       |           | 6          |
| 6                          | Hadits                          |                       |           | 2                     | 2         | 2                     | 2         | 8          |
| <b>Supporting Subjects</b> |                                 |                       |           |                       |           |                       |           |            |
| 7                          | <i>Tarikh/Aswaja</i>            |                       |           | 2                     | 2         | 2                     | 2         | 8          |
| 8                          | <i>Tafsir</i>                   |                       |           |                       |           | 2                     | 2         | 4          |
| <b>Number of Hours</b>     |                                 | <b>21</b>             | <b>21</b> | <b>19</b>             | <b>19</b> | <b>17</b>             | <b>17</b> | <b>114</b> |
| <b>Number of Lessons</b>   |                                 | <b>6</b>              | <b>6</b>  | <b>7</b>              | <b>7</b>  | <b>6</b>              | <b>6</b>  |            |

Integration with this pattern is categorized by Jacobs as integrated, which is learning that has a form of integrating the concepts of a number of subjects based on the relationship of objectives, content, skills, activities and attitudes.<sup>19</sup>

<sup>19</sup> Heidi Hayes Jacobs, *Interdisciplinary Curriculum: Design and Implementation*. (Alexandria: Association for Supervision and Curriculum Development, 1989), <https://eric.ed.gov/?id=ed316506>.

The next process after the emergence of a curriculum structure is socialization to schools to equalize perceptions in compiling a complete curriculum structure with the formal curriculum of the Ministry of Religion and the Ministry of Education and Culture. This process just combines the formal curriculum with the *takbassus diniyah* curriculum, because the number of hours of integrated *diniyah* material does not change the structure of the formal curriculum to the extreme, due to the availability of sufficient time through the implementation of fullday since before the process of integrating the *diniyah* curriculum.

Extreme changes in the form of integration of the *diniyah* pondok curriculum into schools have implications for the need for educators who are not small, given the changes in subjects and the composition of hours adjusted to the *diniyah* pondok curriculum. With the number of hours that are excess due to the existence of fullday and pre-existing religious local content hours, as well as adjustments to the subjects compiled based on the *diniyah* pondok curriculum, it requires the qualifications of educators who can teach full time. This is because the distribution of *diniyah* learning hours is distributed the same as the formal madrasah-school curriculum, not specifically allocated at certain hours such as the afternoon only as when the implementation of fullday before integration was placed in the 9th and 10th hours, where most of the teachers were daytime specials from the *ustadz* of the pesantren. And when the curriculum integration must enter the morning, they have difficulty teaching it because they already have schedules in other schools. So the recruitment of special educators for *diniyah* becomes an option to make them permanent teaching staff for madrasahs for *diniyah* subjects.

The end of the process of integrating the *diniyah* curriculum is the debriefing of teacher educators. The goal is that they are ready to teach in accordance with the formal regulations of the school-madrasah, with the completeness of learning tools and other formal rules, as applicable to educators of formal curriculum subjects. One of the formal regulations is how to prepare, organize, and implement what is the mandate of the *diniyah* curriculum according to curricular rules, for the implementation of the learning activity process with four elements, namely objectives, materials, methods, and evaluation/assessment.<sup>20</sup> When these four elements are

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<sup>20</sup> Ahmad Thu'aimah, *Ta'lim al-'Arabiyyah Li-Ghair al-Nâthiqîn Bihâ* (Ribath: Isesco, 1989), 14.

implemented properly, a professional and pedagogical educator profile has been formed.

### Quality Improvement of Diniyah Learning in Tebuireng

Diniyah content in formal educational institutions such as Madrasah Tsanawiyah (MTs) Salafiyah Syafi'iyah and Junior High School (SMP) A Wahid Hasyim is mostly taught by educators who are graduates of pesantren, both from among *ustadz* (teachers) who are senior and those who have just graduated from pesantren. In learning in pesantren, one of the widely used learning methods is *bandongan* and *sorogan*.<sup>21</sup> This method becomes the benchmark in learning *diniyah* content in formal institutions as well. This is understandable in accordance with the general situation in a pesantren, namely that the teachers are generally dominated by pesantren graduates as well, including graduates of the pesantren. This is what happened at the beginning of the *diniyah* curriculum integration process.

For example, in the implementation of *diniyah* content learning in MTs Salafiyah Syafi'iyah Tebuireng and also A. Wahid Hasyim Tebuireng Junior High School, in general the teacher/*ustadz* teaches *diniyah* content using a method known in Arabic as *qawâ'id wa tarjamah*. This method is carried out through text translation and emphasizes grammatical understanding so that it starts from the rules and then to examples.<sup>22</sup> The teachers of *diniyah* content tend to do so also by reading the book with the meaning of *mufradât*, then translating, and explaining the content of the discussion.<sup>23</sup> Here is an example of the front of a lesson plan made by one of the teachers at SMP A Wahid Hasyim Tebuireng:

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<sup>21</sup> Tim Kemenag RI, *Panduan Model Pembelajaran Efektif Pada Madrasah Diniyah Takmiliyah* (Jakarta: Kemenag RI, 2014), 48.

<sup>22</sup> Alam Budi Kusuma, "Pendekatan Dan Metodologi Pengajaran Bahasa Arab," *Ihtimam: Jurnal Pendidikan Bahasa Arab* 1, no. 1 (June 1, 2018): 87–110, <https://doi.org/10.36668/jih.v1i1.158>.

<sup>23</sup> Kusnadi Kusnadi, "Metode Gramatika Dalam Pembelajaran Bahasa Arab," *Naskhi: Jurnal Kajian Pendidikan Dan Bahasa Arab* 1, no. 1 (October 24, 2019): 8–13, <https://doi.org/10.47435/naskhi.v1i1.66>.

|  |                                      |
|--|--------------------------------------|
| A. Identity  |                                      |
| 1. Subject   | : <i>Fiqih Kitab</i>                 |
| 2. Class/Semester                                    | : VIII/Odd                           |
| 3. Core Content                                      | : Understanding Fardlu Prayers       |
| 4. Time Allocation                                   | : 1 session (2 hrs)                  |
| B. Learning Methods (Details of Learning Activities) |                                      |
| 1.   | Memorize the <i>kitab</i> dictionary |
| 2.   | <i>Sorogan</i>                       |
| 3.   | Interpreting the <i>kitab</i>        |
| 4.   | Explanation                          |
| 5.   | Conversation                         |

Figure 1. Example of Front Page of lesson plan prepared by one of the teachers of SMP A Wahid Hasyim Tebuireng

Among the methods mentioned above are sorogan and *maknani*. These two lead to the *qawa'id* and translation methods which emphasize reading skills.<sup>24</sup> In the next process, these *diniyah* teachers undergo continuous academic activities in accordance with the learning program and also the coaching organized by the school-madrasa and the director of the school coaching field at Pesantren Tebuireng. The learning program in question is academic activities carried out in schools with formal regulations that help them to accelerate independently in pedagogical competence. For example, schools require teachers to prepare learning tools at the beginning of the school year as guidelines in carrying out teaching and learning activities in the current year. This of course encourages *diniyah* teachers to always make adjustments and increase their capacity so that the tools prepared are in accordance with the provisions set by both school-madrasah and government regulations.

As for the coaching program carried out by schools, of course, it has become a regular and incidental activity. Coaching is conducted by school-madrasah, for example, teacher supervision is carried out every semester or at least every school year. Teacher supervision is one of the entrances for schools to provide direct and factual guidance on the findings and problems faced by a teacher. From here, efforts to improve the pedagogical

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<sup>24</sup> Mustafa Mustafa, "Dinamika Metode Pembelajaran Bahasa Arab," *Loghat Arabi : Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 1, no. 2 (January 5, 2021): 56–71, <https://doi.org/10.36915/la.v1i2.17>.

competence of a teacher are carried out consistently, measurably, and directed according to the existing track record from year to year.

In addition to supervision, coaching of *diniyah* teachers is also carried out through training organized by schools independently or in collaboration with the director of school coaching at Pesantren Tebuireng. Coaching is also carried out through the MGMP forum for *diniyah* teachers, although in limited numbers, for example at the beginning of the year the preparation of devices, and at the end of the semester the preparation of End of Semester Assessment (PAS) questions. In this forum, the preparation of grids and validation of questions is carried out before being tested on students.

The following is one of the *diniyah* teacher's lesson plans in the section that contains information related to the use of media and teaching methods:

|  |
|--|
| <p>A. Identity</p> <ol style="list-style-type: none"> <li>1. Education Unit : SMP A Wahid Hasyim Tebuireng</li> <li>2. Subject : Shorof</li> <li>3. Class/Semester : VIII/Odd</li> <li>4. Time Allocation : 1 jp (2 pertemuan)</li> </ol> <p>B. Learning Methods : Lecture, Demonstration, Assignment</p>  |
| <p>A. Identity</p> <ol style="list-style-type: none"> <li>1. Education Unit : MTs. Salafiyah Syafl'iyah Tebuireng</li> <li>2. Subject : The Science of <i>Tawhid</i></li> <li>3. Class/Semester : VIII /Even</li> <li>4. Core Content : <i>Mu'jizat, Karomah, and Sibir</i></li> <li>5. Time Allocation : 4 session (8 hrs)</li> </ol> <p>B. Learning Methods<br/>The learning approach uses a scientific approach, discovery learning. Methods using discussion and observation.</p> <p>C. Media, Tools, and Learning Resources<br/>Image. For example: mind mapping.</p> |

Figure 2. Narration of the use of media and methods in one of the lesson plans prepared by SMP A Wahid Hasyim Tebuireng's *diniyah* teachers.

From the learning tools made by the *diniyah* teachers above, it can be seen that the learning methods for *diniyah* materials have undergone adjustments according to the needs and demands of learning. This shows that *diniyah* content educators who are pesantren graduates are also able to

adapt and adopt the development of learning methods to be utilized according to the latest curricular needs and demands.<sup>25</sup>

The Ministry of Religious Affairs, through the Directorate of Early Childhood Education and pondok pesantren, has tried to help develop learning methods and strategies for *diniyah* teachers by publishing a guidebook on effective learning models in madrasah *diniyah takmiliyah*.<sup>26</sup> This shows good intentions for the development of learning methods and strategies for *diniyah* content, as well as emphasizing the necessity of these methods for their application in institutions that have a concentration on deepening religious material, especially in their application in formal educational institutions such as junior high schools, MTs, and other equivalent and similar education. With this, of course, the integration of the curriculum into formal institutions of MTs - SMP brings an increase in pedagogical capacity and competence, both administrative and methodological.

### **Development of Diniyah Integration in Formal Institutions at Pesantren Tebuireng**

Referring to the progress of the integration of the *diniyah* curriculum in the formal institutions of Pesantren Tebuireng from year to year since its implementation in the 2013-2014 school year shows an increase in both student learning outcomes, teacher quality, and the learning process in the classroom. The real thing that can be a reference is the recognition of the Jombang Regency Education and Culture Office through the awarding of the best certificate for the implementation of local content in 2018 to SMP A Wahid Hasyim Tebuireng. It seems that the Jombang Education and Culture Office's assessment of local content learning activities is the embryo for the issuance of the Jombang Regent's policy to standardize the implementation of local content in schools under the Ministry of Education and Culture through circular letter No. 800/4169/415.16/2019 concerning the acceptance of religious local content supervisors and early childhood education in SD-SMP in Jombang Regency which lasts until now.

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<sup>25</sup> Samsul Bahri, "Orientasi Perubahan Kurikulum Pendidikan Pesantren : Studi Kasus Pesantren Ummus Shabri Kendari Sulawesi Tenggara," *TADRIS: Jurnal Pendidikan Islam* 14, no. 2 (December 12, 2019): 261-76, <https://doi.org/10.19105/tjpi.v14i2.2492>.

<sup>26</sup> Tim Kemenag RI, *Panduan Model Pembelajaran Efektif Pada Madrasah Diniyah Takmiliyah*.



The process of integrating the *diniyah* curriculum carried out by Pesantren Tebuireng by converting the madrasah *diniyah* curriculum to a formal madrasah school does carry a mandate that is not light. Among them is the standardization of educators in the form of undergraduate educational qualifications (S-1) in the field of both education (Islamic Religious Education or Arabic Language Education) and non-education, as mandated by the Teacher and Lecturer Law No. 14 of 2005. And as a school-madrasah with an A accreditation rating, both SMP A Wahid Hasyim and MTs Salafiyah Syafi'iyah Tebuireng strive to improve the quality of pesantren-based religious education services.

SMP A Wahid Hasyim, which is affiliated with the Ministry of Education and Culture, has developed the guidance of *diniyah* teachers through the formation of the Diniyah Subject Teacher Consultation Forum (MGPM). In addition to institutional demands in accordance with the Jombang Regent's program through the Office of Education and Culture to strengthen local religious content, the existence of MGMP Diniyah at SMP A Wahid Hasyim is an effort by the school to accelerate and upgrade the capacity of *diniyah* teachers whose formal scientific legality does not come from the education department in their undergraduate degree. This is certainly not easy considering that they are also graduates of pesantren with strong basic scientific content and traditional methodologies that are still dominant.

With a formal curriculum under the Ministry of Education and Culture, the dominance of general subjects is much more than religious subjects (PAI). Permendikbud No 35 of 2018 concerning the amendment of Permendikbud No 58 of 2014 concerning the 2013 Curriculum for junior high school level states the availability of 3 lesson hours for Religious Education and Budi Pekerti and can also be added to local content for 3 lesson hours. So the efforts of SMP A Wahid Hasyim to strengthen the capacity of teachers through MGMP Diniyah to always have the same standards and treatment as other teachers need to be supported so that teachers can utilize the forum for administrative and methodological needs. So that the spirit and position of the Diniyah teachers can also be equal to other teachers from non *Diniyah* subjects.

Meanwhile, MTs Salafiyah Syafi'iyah, which is affiliated with the Ministry of Religious Affairs curriculum, has a more dominant religious deepening mission in accordance with its curriculum structure. Since the

beginning until the emergence of KMA No. 183 of 2019 concerning the PAI and Arabic Language Curriculum in Madrasahs has regulated the content of dominant religious subjects through various PAI subjects consisting of al-Quran al-Hadith, Akidah Akhlaq, Fiqh, and Islamic Cultural History (SKI). Being under a pesantren foundation, MTS Salafiyah Syafi'iyah Tebuireng certainly has a pesantren mission that is also dominant, such as the ability to read books and mastery of active Arabic.

Currently, MTs Salafiyah Syafi'iyah is developing its *diniyah* curriculum by restructuring its lesson hours to strengthen the ability to read the book by adding hours of Nahwu subject. The government policy that abolished the National Examination led to the return of the number of hours of general subjects that previously exceeded the specified structure, finally returned in accordance with KMA No. 184 of 2019 concerning Guidelines for Curriculum Implementation in Madrasahs. This effort certainly refers to the institutional domain of MTs which indeed has a portion of deepening religious material that is more dominant than non-religious material. The pesantren brand which is characterized by the ability to master the science of tools is also a strong consideration for developing and strengthening the *diniyah* curriculum which is carried out side by side with the formal curriculum and standardized educators.<sup>27</sup>

Things like this are likely to be a natural process, making adjustments both in improving the human resources of *diniyah* educators and the content of the lessons.<sup>28</sup> As implemented in the evaluation of Quranic materials in junior high schools and MTs. Initially, it only measured memorization of part of Juz 30, because part of it became material in MA and SMA. Along with the improvement of the Quran learning process in schools and Pondok pesantrens, as well as better input, the current level for MTs is increased to the entire Juz 30 and selected letters such as Yasin, al-Waqi'ah, and ar-Rahman. So the development carried out can be in the aspect of human

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<sup>27</sup> Teuku Zulkhairi, "Pendidikan Diniyah Formal (PDF) Meningkatkan Mutu Pendidikan Dayah Tradisional Di Aceh," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 19, no. 2 (August 27, 2021): 171–87, <https://doi.org/10.32729/edukasi.v19i2.688>.

<sup>28</sup> Adin Amadin, "Pola Pendidikan Berbasis Pondok Pesantren Dalam Upaya Mencapai Keunggulan Kompetitif," *JURNAL MADINASIKA Manajemen Pendidikan Dan Keguruan* 2, no. 2 (2021): 112–121–112–121.

resources through strengthening capacity, and also material through evaluating the achievement and breadth of achievement targets.<sup>29</sup>

In the future, organizational strengthening can be done, such as the establishment of an MGMP *diniyah* forum at the pesantren level,<sup>30</sup> which can also include teachers/*ustadz/ustadzah* of *diniyah* in the pondok pesantren. Another thing that can also be done organizationally is the formation of a special organ such as a directorate or something like that, like what Madin Awaliyah did in Pandeglang District.<sup>31</sup> Development can also be done through evaluating the content of *diniyah* subjects,<sup>32</sup> by increasing achievement standards that encourage the quality of mastery of material that is certainly increasingly needed as the times change.

## Conclusion

The effort to integrate the *diniyah* curriculum at Pesantren Tebuireng is an idea that tries to get out of the existing *diniyah* learning tradition, where *takbassus* learning tends to run without formal regulations like schools. The integration process that is included in the integrative-interconnective model by incorporating the curriculum of the Pondok pesantren with the levels of I'dâd, Ūlâ, Wusthâ, and 'Ulyâ into schools through adjusting the existing grade levels in schools at grade levels 7, 8, and 9 starts from calculating the hours of *diniyah* material and also the number of subjects. Through the identification of the number of hours in each subject, then the whole is put together. Both are identified simultaneously by uniting subjects that have similar clumps, which in this case is called a connected pattern (the integration of lessons that connect topics or concepts), and in the within single disciplines model, integration in one discipline through relevant themes in one clump only.

The identification of students based on the madrasah *diniyah* level of the pesantren, which results in curricular gradation, becomes the basis for

<sup>29</sup> Lyly Bayu Aji and Marhaeni Dwi Setyarini, "Modernisasi Pendidikan Di Pondok Pesantren Miftahul 'Amal Jiken, Blora," *Journal of Economic Education and Entrepreneurship* 1, no. 1 (June 23, 2020): 1–10, <https://doi.org/10.31331/jee.v1i1.1219>.

<sup>30</sup> Usman Armaluddin, "Manajemen Pembelajaran Dalam Peningkatan Mutu Madrasah Diniyah," *Sharia: Jurnal Kajian Islam* 1, no. 1 (February 16, 2022): 27–36, <https://doi.org/10.59757/sharia.v1i1.3>.

<sup>31</sup> A. Rahmat Rosyadi, Endin Mujahidin, and Affandi Muchtar, "Kebijakan Pemerintah Daerah Tentang Wajib Belajar Madrasah Diniyah Awaliyah Di Kabupaten Pandeglang," *Ta'dibuna: Jurnal Pendidikan Islam* 2, no. 1 (August 29, 2013): 1–16, <https://doi.org/10.32832/tadibuna.v2i1.534>.

<sup>32</sup> Abdul Wahid, "Integrasi Pendidikan Karakter Dalam Pembelajaran Di Madrasah Diniyah," *Tarbawi : Jurnal Pendidikan Islam* 15, no. 1 (July 12, 2018), <https://doi.org/10.34001/tarbawi.v15i1.715>.

incorporating madrasah *diniyah* class levels into madrasah school classes, namely the integration of *Ulyâ* classes in a major way into junior and senior high school levels, and the *Wusthâ* level in a minor way. As for MTs, the *Wusthâ* class curriculum is integrated in major and *Ulyâ* in minor. As for the MA level, the *Ulyâ* class is integrated fifty-fifty with the *Wusthâ* class. The improvement of the quality of *diniyah* learning takes place naturally through formal regulations such as the preparation of learning tools, which help them to accelerate independently in pedagogical competence; and scientifically sustainable through supervision and other coaching activities. Meanwhile, efforts to develop this integration are carried out through the supervision of human resources and the content of *diniyah* lessons, such as the formation of MGPM *diniyah* and strengthening the content/lesson through restructuring the lesson hours.

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