

INTEGRATIVE DINIYAH CURRICULUM IN FORMAL SCHOOLS AT TEBUIRENG PESANTREN JOMBANG

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Abstract: This article examines the incorporation of diniyah education into formal educational structures, with a particular focus on Tebuireng, with the objective of optimising the efficacy of diniyah learning institutions. A qualitative case study approach was employed, with particular focus on SMP A. Wahid Hasyim and MTs Salafiyah Syafi'iyah Tebuireng in Jombang. The data was gathered through the utilisation of documentation, interviews and observations, with the subsequent analysis conducted in accordance with the principles established by Miles and Huberman. The findings indicate that the integration of the madrasah diniyah pondok pesantren curriculum into formal educational institutions is achieved through the adaptation of grades 7, 8, and 9, with the curriculum and instructional hours tailored to align with the proficiency level of the students. The 'Ula' classes are incorporated into the major and junior/senior high school levels, while the 'Wustha' classes are integrated into the minor levels. At the middle school level, the *Wustha* curriculum is aligned with the major level, while the 'Ulya class is integrated into the minor level. At the MA level, the 'Ulya and *Wustha* classes are merged in a 50:50 ratio. The development of teachers is facilitated through the implementation of debriefing, academic activities, and coaching. The provision of supervision and the Subject Teacher Conference (MGMP) facilitate direct feedback, enabling challenges to be addressed and the quality of *diniyah* education to be enhanced through HR supervision and lesson restructuring.

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

Introduction

Diniyah Takmiliyah is a non-formal educational programme that is flexible, supplementary and also effective in utilising time for religious learning. The Madrasah *Diniyah Takmiliyah* (MDT) comprises three levels: Madrasah *Diniyah Takmiliyah* Awaliyah (MDTA), Madrasah *Diniyah Takmiliyah* Wustha (MDTW), and Madrasah *Diniyah Takmiliyah* Ulya (MDTU).¹ These may be organised 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. One such type is *Diniyah Takmiliyah*, which is organised in many pesantren in Jombang Regency. This type tends to have characteristics that are similar to one another. These characteristics include the teaching of local content in the form of *diniyah* subjects in formal education institutions, schools, and madrasahs. As a pesantren, the implementation of *diniyah* is conducted in accordance with the standards set forth by the pesantren,² including competency standards and the qualifications of educators. In terms of competency, *diniyah* in pesantren is designed in a manner that ensures the achievements of students align with the standards set by mu'tabar turats-based religious institutions. Additionally, the teaching staff employed in pesantren-affiliated *diniyah* tend to possess a robust scientific foundation, with less emphasis placed on the learning methodology.³

Conversely, at this time, Islamic boarding schools are obliged to provide parallel achievements in the national curriculum through their formal educational institutions. This is an inevitable consequence of the government's growing recognition of Islamic boarding schools,

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

² 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>.

³ 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.

which is prompting these institutions to accelerate excellence in general sciences, complementing excellence in religious sciences. Alternatively, an increasing number of Islamic boarding schools are establishing educational institutions to strengthen their general sciences, while maintaining attention to religious sciences.⁴

Integrating these two forms of knowledge is a challenging endeavour. While some pesantren are able to harmonise the two curricula, namely the state curriculum (national) and the pesantren curriculum (*takhasus*), this is not a universal phenomenon. The term ‘not easy’ does not imply that this is an unattainable goal. The rapidly evolving landscape of education, shaped by technological advancements, offers avenues for continuous improvement and innovation in education. This can be harnessed to enhance educational outcomes and address the challenges currently faced.⁵

For instance, Pesantren Tebuireng Jombang has implemented an integrative *diniyah* learning pattern since 2013. This approach entails the curricular integration of *diniyah* materials into the formal school curriculum, including SMP and SMA A Wahid Hasyim, MTs and MA Salafiyah Syafi'iyah. The curriculum in question imposes formal regulations on the learning of *diniyah* material. The efforts made by Tebuireng Pesantren were acknowledged by the education policymakers, specifically the Education and Culture Office of Jombang Regency. SMP A Wahid Hasyim was awarded the first prize for local content organisers at the district level. Furthermore, Circular Letter Number 800/4169/415.16/2019 from the Education and Culture Office concerning the acceptance of religious local content supervisors and early childhood education in SD-SMP Jombang Regency reinforces the necessity for the integration of early childhood education into the formal education curriculum, encompassing both schools and madrasah.

Previous research on madrasah *Diniyah Takmiliah* has been conducted with a distinctive approach. Djahid's research findings indicate that the Ponorogo community demonstrates a high level of attention and engagement with the presence of madrasah *Diniyah*

⁴ 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>.

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

Takmiliah. There are approximately 523 madin, 49,364 students, and 4,812 madin teachers distributed across 280 villages.⁶ The madin in Bogor is also of a considerable size, with a history of adopting active and creative learning methods for their students, rather than relying solely on conventional approaches.⁷ However, in some madin, such as Madin Faidlul Barokat Kulon Progo, conventional methods remain the predominant choice.⁸ In the Sumenep area, Rachman's research with his team underscored the pivotal role of Madin Takmiliah as a hub of religious knowledge for the local community.⁹

It is therefore crucial to enhance the implementation of the dinyah integration curriculum as a pioneering initiative within the formal education sector at Pesantren Tebuireng. This section will present the background, steps, and efforts to complete it during the period from the beginning to the present. Consequently, this may also be employed as a point of reference for other pesantren institutions that exhibit similar characteristics and achievement targets, with a view to implementing curriculum innovation in order to enhance the quality of services and learning outcomes of *dinyah* materials to a level commensurate with other subjects in accordance with nationally accepted educational standards. This research concentrated on several principal areas, including the procedures involved in integrating *dinyah* into formal educational establishments in Tebuireng Jombang pesantren, enhancing the quality of the implementation of *dinyah* learning, and developing the integration of *dinyah* into formal educational establishments in Tebuireng Jombang pesantren.

⁶ 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>.

⁷ Ariep 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>.

⁸ 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>.

⁹ 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.

In line with the research's intrinsic characteristics, a qualitative approach, specifically a case study, was employed. The field research was conducted in two institutions, namely MTs Salafiyah Syafi'iyah and SMP A Wahid Hasyim Pesantren Tebuireng Jombang. These two institutions were selected for their similarity in terms of the level and scope of their educational programmes, which fall under the jurisdiction of the Ministry of Religion and Education and Culture. The primary data were obtained through direct observation of the *diniyah* learning activities and through interviews with the managers and teachers responsible for teaching the *diniyah* materials. The primary data also included documents on the learning tools and the curriculum structure of each madrasah/school. The data analysis was conducted using the descriptive qualitative method of the Miles and Huberman model, which was applied interactively and continuously from the data reduction stage, through the data display stage, and on to the conclusion drawing/verification stage, until the completion of the analysis.¹⁰

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

The process of integrating the *diniyah* curriculum at Pesantren Tebuireng is informed by the recognition of common challenges faced by other pesantren, particularly those with formal education institutions where students reside outside of the pesantren. These challenges are particularly evident in cases where students return home after completing their studies in schools. The pesantren thus feels the need to provide supplementary *takbassus diniyah* material in schools so that those who do not reside in the pesantren can also pursue their studies when they are in school. This, among other things, results in the replication of *takbassus* materials for students residing in the pesantren, who also receive the same curriculum as their counterparts in schools. In order to address this issue, Pesantren Tebuireng has implemented a process of integrating the *diniyah* curriculum, as taught in the madrasah *diniyah* pondok, into its formal schools.

As is customary, the study of *diniyah* material in pesantren is a requisite component of the curriculum, and is therefore designated as *takbassus*. In other academic institutions, this is typically referred to as

¹⁰ M. B. Miles, A. M. Huberman, and J. Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th Edition (London: SAGE, 2020).

local content. The *takbassus* curriculum or subject may 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. In contrast, the non-formal format involves the implementation of *takbassus* in madrasah *diniyah* pondok pesantren, or pondok pesantren recitation activities in the form of bandongan or sorogan.¹¹

However, in practice, the pesantren found the two aforementioned formats to be inadequate for its needs. Consequently, the implementation was initiated concurrently, conducted in the cottage, and continued to furnish *takbassus* content in its educational institutions. This is undoubtedly a reflection of the intention to provide learning services as widely as possible, including the separation of the madrasah school from the boarding school. Teaching and learning activities in schools are conducted independently, in accordance with established procedures. Conversely, boarding school activities encompass matters that are not formally regulated, particularly spiritual and religious knowledge.¹² This discrepancy can be attributed to the fact that the student population in schools and pondok pesantren do not always overlap. Consequently, students who attend schools may not necessarily become santri in the pondok pesantren where the schools are affiliated.

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¹¹ 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>.

¹² 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>.

Conversely, activities within the boarding school context encompass matters that are not formally regulated, particularly those pertaining to spiritual guidance and religious knowledge. This discrepancy can be attributed to the fact that the student population in schools differs from that of pondok pesantren. Consequently, students who attend schools may not necessarily become santri in the pondok pesantren where the schools are affiliated.

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.¹³ 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 pesantrens.¹⁴

The *takbassus* curriculum is taught in Tebuireng pesantren schools and also in the pesantren through madrasah *diniyah*. The madrasah school organises its teaching and learning activities on a full-day basis, commencing in the morning at 06:45 and concluding at 15:10. The students are in the madrasah school for 10 hours of lessons, as well as for lunch. This full-day activity has implications for the increase in lesson hours utilised by schools with various curricular activities according to their level. However, it is evident that the learning hours of *diniyah* material in schools also increase, with the objective of strengthening its religious aspects. For example, Wahid Hasyim Junior High School has implemented a programme to strengthen the students' knowledge of the Qur'an, while MA Salafiyah Syafi'iyah has introduced a similar initiative to enhance the students' ability to read and comprehend religious texts. Both of these programmes are conducted during the period after long breaks and lunch.

¹³ Ahmad Sabri, *Pendidikan Islam Menyongsong Era Industri 4.0* (Yogyakarta: Deepublish, 2020).

¹⁴ Rahmah Johar and Latifah Hanum, *Strategi Belajar Mengajar: Untuk Menjadi Guru yang Profesional* (Banda Aceh: Syiah Kuala University Press, 2021).

Conversely, madrasah *diniyah* activities within pondok pesantren settings encompass a multitude of analogous subjects, bearing identical nomenclature and bibliographic references. For instance, Nahwu is equivalent to al-Jurumiyah, Sharf to al-Amsilah al-Tashrifiyah, and Fiqh to Matn al-Taqrīb. The *diniyah* madrasah is conducted in accordance with the traditional madrasah format, commencing at 18:00 and concluding at 19:30. The venue is typically the mosque area, dormitory, or other available rooms within the pondok pesantren. A notable distinction between the learning of school *diniyah* material and that of the madrasah is the potential for students from different levels of education to be mixed in the same class. This is because the class grouping is based on the ability of students in the *diniyah* material, rather than on the school-madrasah class. The classes in this pondok pesantren are divided into four categories: *P'dad*, *Ula*, *Wustha*, and *Ulya*. Each of these categories is further divided into three subcategories, as illustrated in the following table:

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

No	Level	Subject	<i>Kitab</i>	Target
1	<i>Ula</i>	Al-Qur'an/ <i>Fasbobah</i>		Fluency
		Worship (Practical)	<i>Al-Mabadi' al-Fiqhiyyah</i>	
		<i>Imla'</i>	<i>Qaidat al-Imla' / Tahaji</i>	
		<i>Akblaq</i>	<i>Alala</i> <i>Taysir al-Khalaq</i>	
2	<i>Wustho 1</i>	Al-Qur'an	<i>Hidayatu al-Shibyan</i> <i>Syifa' al-Jinan</i>	Correctness of <i>makbraj</i> and recitation; <i>Gharib</i>
		<i>Nahwu</i>	<i>Jurumiyah</i>	<i>Marfu'at</i>
		<i>Sharaf</i>	<i>Amsilah Tashrifiyah</i>	<i>Tashrif Ishtilabi</i>
		Fiqih	<i>Matan Taqrīb</i>	<i>Thabarab</i> ; worship
		<i>Tanbid</i>	<i>Aqidatul Awam</i>	
3	<i>Wustho 2</i>	<i>Nahwu</i>	<i>Jurumiyah</i>	<i>Manshubat</i>

		<i>Sharaf</i>	<i>Amtsilah Tashriyyah</i>	<i>Tashrif Lughawi</i>
		Fiqih	<i>Matan Taqrib</i>	<i>Muamalah</i>
		<i>Tawhid</i>	<i>Jawabirul Kalamiyah</i>	
		<i>Akblaq</i>	<i>Wasaya Aba' li Abna'</i>	
		<i>Nahwu</i>	<i>Jurumiyah/Muthammim</i> <i>ah</i>	
4	Wustho 3	Fiqih	<i>Matan Taqrib/Fathul</i> <i>Qarib</i>	<i>Jinayah, etc</i>
		<i>Akblaq</i>	<i>Adabul Alim</i>	
		Hadith	<i>Arba' in Nawawi</i>	Reading the <i>kitab</i> Memorize hadith
		<i>Aswaja</i>	<i>Risalah Ahlus Sunnah</i>	
		<i>Nahwu</i>	<i>Ibnu Aqil</i>	Deepening Reading the <i>kitab</i>
		<i>Sharaf</i>	<i>Unwanu Dz'araf</i>	
5	Ulya 1	Fiqih	<i>Fathul Qarib</i>	Deepening Reading the <i>kitab</i>
		<i>Akblaq</i>	<i>Bidayatul Hidayah</i>	
		Hadith	<i>Bulughul Maram</i>	Deepening Reading the <i>kitab</i>
		<i>Nahwu</i>	<i>Ibnu Aqil</i>	Deepening/ <i>Sorogan</i>
		<i>Qawa'id</i> <i>Fiqhiyah</i>		
6	Ulya 2	Fiqih	<i>Fathul Qarib</i>	Deepening/ <i>Sorogan</i>
		<i>Akblaq</i>	<i>Bidayatul Hidayah</i>	
		Hadith	<i>Bulughul Maram</i>	
		<i>Nahwu</i>	<i>Ibnu Aqil</i>	Deepening/ <i>Sorogan</i>
		<i>Ushul</i> <i>Fiqih</i>	<i>Mabadi' Amwaliyah</i>	
7	Ulya 3	<i>Tawhid</i>	<i>Al-Husunul Hamidiyah</i>	
		<i>Tafsir</i>	<i>Tafsir Jalalain</i>	
		<i>Aswaja</i>	<i>Risalah Ahlus Sunnah</i>	

By focusing on the interrelationship between a number of *diniyah* subjects taught in these two settings, curriculum integration was achieved between the madrasah *diniyah* pondok pesantren and those taught in schools. Thus, the integration of *diniyah* learning with the formal curriculum of madrasah schools was achieved in both

junior high schools under the Ministry of Education and Culture and MTs-MA under the Ministry of Religious Affairs. The integration of the madrasah *diniyah* curriculum into schools involved the unification of learning *diniyah* with the pattern of madrasah *diniyah* in the pondok pesantren and the incorporation of *diniyah* material into each school's original curriculum. This was achieved by adjusting the existing grade levels in schools to align with the three levels of the madrasah *diniyah* curriculum.

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. From this, 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.

The primary aspect of this integration process is the curriculum structure of *diniyah* subjects, as identified by the aforementioned factors. A process of unification of allied *diniyah* subjects is underway between pondok and MTs-SMP *diniyah* institutions. This unification process encompasses the combination of analogous subjects and the addition of class hours in specific subjects or the unification outcomes. Consequently, it is vital to organise the curriculum structure in a manner that is conducive to integrating the curriculum in accordance with its noble purpose.

The integration process commences with the calculation of the number of hours dedicated to *diniyah* material in each madrasah *diniyah* institution and school-madrasah, in addition to the total number of subjects. This calculation is conducted in order to ascertain the number of hours dedicated to each subject, which subsequently allows for the calculation of the total number of hours.¹⁵ The complexity of the material and the ability of the students are taken into account in order to determine a proportional number of hours to be allocated to the subject. The number of hours and the number of subjects are identified concurrently through the aggregation of subjects belonging to the same family, with the resulting total hours then being allocated accordingly. This approach

¹⁵ 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>.

to integration is based on a connected pattern, whereby lessons are integrated in a way that links one topic, concept or skill with another.¹⁶ This pattern is included in the single disciplines model, whereby integration within one discipline is achieved through the use of relevant themes within a single cluster.

Subsequently, students are identified according to their level of madrasah *diniyah* pondok, which results in a curricular gradation that encompasses madrasah *diniyah* classes and madrasah school classes. Ultimately, the curriculum of a specific level within the madrasah *diniyah* pondok is incorporated into the corresponding school class or level. A review of the extant documentation reveals that the curriculum structure in madrasah schools leads to the integration of *Ula* classes in a significant manner into the junior and senior high school levels, as well as the Wustha level to a lesser extent. With regard to MTs, the curriculum for the Wustha class is integrated as a major component, while that for the *Ulya* class is integrated as a minor component. With regard to the MA level, the *Ulya* class is integrated on a fifty-fifty basis with the Wustha class, as illustrated in the following table:

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

No	Subject	7 th Class		8 th Class		9 th Class		Sum
		I	II	I	II	I	II	
Basic Subjects								
1	Al-Qur'an	7	7	4	4	4	4	30
	a. <i>Tartil</i>							
	b. <i>Tajwid</i>							
	c. <i>Tahfidz</i>							
2	<i>Tamhid</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>Sborof</i>	2	2	3	3			10
	c. <i>Nabwu</i>		4	2	2	2	2	12

¹⁶ 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>.

	d. <i>Muhadatsab</i>	3	3					6
6	Hadith			2	2	2	2	8
Supporting Subjects								
7	<i>Tarikh/Aswaja</i>			2	2	2	2	8
8	<i>Tafsir</i>					2	2	4
Number of Hours		21	21	19	19	17	17	114
Number of Lessons		6	6	8	8	7	7	

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

No	Subject	7 th Class		8 th Class		9 th Class		Sum
		I	II	I	II	I	II	
Basic Subjects								
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
Supporting Subjects								
7	<i>Tarikh/Aswaja</i>			2	2	2	2	8
8	<i>Tafsir</i>					2	2	4
Number of Hours		21	21	19	19	17	17	114
Number of Lessons		6	6	7	7	6	6	

Integration with this pattern is classified by Jacobs as 'integrated learning', which is defined as the process of integrating the concepts

of multiple subjects based on the interrelationship of learning objectives, content, skills, activities and attitudes.¹⁷

The subsequent phase is the socialisation of the curriculum structure into the educational system, with the objective of achieving a comprehensive curriculum structure that aligns with the formal curriculum as defined by the Ministry of Religion and the Ministry of Education and Culture. This process merely combines the formal curriculum with the *takbassus diniyah* curriculum, as the number of hours dedicated to integrated *diniyah* material does not significantly alter the structure of the formal curriculum. This is due to the availability of sufficient time through the implementation of a full-day programme, which preceded the integration of the *diniyah* curriculum.

The integration of the *diniyah* pondok curriculum into schools has resulted in significant alterations to the existing educational framework. These changes have implications for the necessity of educators who are equipped with the requisite knowledge and expertise to navigate the evolving subject matter and the revised timetabling of subjects aligned with the *diniyah* pondok curriculum. The number of hours in excess of the standard curriculum, due to the inclusion of full-day and pre-existing religious local content hours, as well as adjustments to the subjects compiled based on the *diniyah* pondok curriculum, necessitates the qualifications of educators capable of providing instruction on a full-time basis. This is because the distribution of *diniyah* learning hours is aligned with the formal madrasah-school curriculum, rather than being allocated to specific hours, such as the afternoon, as was the case with the implementation of full-day education prior to integration, which was scheduled for the 9th and 10th hours. In such instances, the majority of teachers were daytime specials from the ustadz of the pesantren. Furthermore, when the curriculum integration must commence in the morning, educators encounter difficulties in teaching it due to their existing commitments at other educational institutions. Consequently, the recruitment of dedicated educators for *diniyah* subjects may be a viable solution to appoint them as permanent teaching staff in madrasah.

The conclusion of the integration process of the *diniyah* curriculum entails the debriefing of the teacher educators. The

¹⁷ Heidi Hayes Jacobs, *Interdisciplinary Curriculum: Design and Implementation*. (Alexandria: Association for Supervision and Curriculum Development, 1989), <https://eric.ed.gov/?id=ed316506>.

objective is that they are prepared to teach in accordance with the formal regulations of the school-madrasah, with the full complement of learning tools and other formal rules, as applicable to educators of formal curriculum subjects. One of the formal regulations is the preparation, organisation and implementation of the curriculum according to the established curricular rules. This is to ensure the effective delivery of the learning activity process, which comprises four elements: objectives, materials, methods and evaluation/assessment.¹⁸ When these four elements are properly implemented, a professional and pedagogical educator profile is formed.

Quality Improvement of *Diniyah* Learning in Tebuireng

The *Diniyah* curriculum is taught in formal educational institutions such as the Madrasah Tsanawiyah (MTs) Salafiyah Syafi'iyah and the Junior High School (SMP) A Wahid Hasyim. The educators responsible for teaching this curriculum are graduates of pesantren, comprising both ustadz (teachers) who are senior members of the teaching staff and those who have recently graduated from pesantren. In the context of learning in pesantren, the *bandongan* and *sorogan* methods are widely utilised.¹⁹ These methods serve as a benchmark for the learning of *diniyah* content in formal educational institutions. This is understandable in light of the general situation in a pesantren, namely that the teaching staff is predominantly comprised of pesantren graduates, including those who have completed their studies at the pesantren. This was evident at the outset of the integration process for the *diniyah* curriculum.

To illustrate, the implementation of *diniyah* content learning in MTs Salafiyah Syafi'iyah Tebuireng and A. Wahid Hasyim Tebuireng Junior High School typically employs a pedagogical approach known in Arabic as *qawa'id wa tarjamah*. This method is conducted through text translation and places an emphasis on grammatical comprehension, commencing with an examination of the rules and subsequently progressing to examples.²⁰ The teachers of *diniyah*

¹⁸ Ahmad Thu'aimah, *Ta'lim al-'Arabiyah Li-Ghair al-Nāthiqîn Bibâ* (Ribath: Isesco, 1989), 14.

¹⁹ Tim Kemenag RI, *Panduan Model Pembelajaran Efektif Pada Madrasah Diniyah Takmiliah* (Jakarta: Kemenag RI, 2014), 48.

²⁰ Alam Budi Kusuma, "Pendekatan dan Metodologi Pengajaran Bahasa Arab," *Ibtimam: Jurnal Pendidikan Bahasa Arab* 1, no. 1 (June 1, 2018): 87–110, <https://doi.org/10.36668/jih.v1i1.158>.

content frequently adopt a similar approach, reading the book with the intention of understanding the *mufradat*, translating them, and elucidating the content of the discussion. The following is an exemplar of a lesson plan created by one of the teachers at SMP A Wahid Hasyim Tebuireng:

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

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

The aforementioned methods include *sorogan* and *maknani*. These two approaches ultimately lead to the *qawa'id* and translation methods, which place a strong emphasis on developing reading skills.²¹ In the subsequent phase, these *diniyah* teachers engage in continuous academic activities in accordance with the learning programme and the coaching provided by the school-madrasa and the director of the school coaching field at Pesantren Tebuireng. The aforementioned learning programme encompasses academic activities conducted within educational institutions, wherein formal regulations facilitate accelerated growth in pedagogical competence. For instance, schools mandate that educators prepare learning tools at the outset of the academic year, serving as a reference for the subsequent year's teaching and learning activities. This, in turn, motivates *diniyah* teachers to consistently refine their approach and enhance their

²¹ 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>.

capabilities, ensuring that the tools they devise align with the standards set forth by both the school-madrasah and government regulations.

With regard to the coaching programme implemented by educational institutions, it has become a standard and unplanned component of the curriculum. Coaching is conducted by school-madrasah, for example, with teacher supervision taking place on a regular basis, typically every semester or at least every school year. Teacher supervision represents one of the main avenues through which schools can provide direct and objective guidance on the issues and challenges encountered by teachers. This, in turn, allows for the implementation of consistent, quantifiable efforts to enhance the pedagogical competence of a teacher, with these efforts being tailored to the teacher's existing track record on an annual basis.

In addition to supervision, the training of *diniyah* teachers is also conducted through the organisation of training sessions by educational institutions independently or in collaboration with the director of school coaching at Pesantren Tebuireng. Coaching is also conducted through the MGMP forum for *diniyah* teachers, albeit on a limited scale. For instance, at the outset of the academic year, the forum addresses the preparation of instructional materials, whereas at the conclusion of the semester, it focuses on the formulation of End of Semester Assessment (PAS) questions. In this forum, the preparation of grids and the validation of questions are undertaken prior to their administration to students.

The following is an exemplar of a lesson plan created by a *diniyah* teacher for the section of the curriculum that addresses the use of media and teaching methods:

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.

A.	Identity	
1.	Education Unit	: SMP A Wahid Hasyim Tebuireng
2.	Subject	: Shorof
3.	Class/Semester	: VIII/Odd
4.	Time Allocation	: 1 jp (2 pertemuan)
B.	Learning Methods	: Lecture, Demonstration, Assignment
A.	Identity	
1.	Education Unit	: MTs. Salafiyah Syafi'iyah Tebuireng
2.	Subject	: The Science of <i>Tamhid</i>
3.	Class/Semester	: VIII /Even
4.	Core Content	: <i>Mu'jizat, Karomah, and Sibir</i>
5.	Time Allocation	: 4 session (8 hrs)
B.	Learning Methods	The learning approach uses a scientific approach, discovery learning. Methods using discussion and observation.
C.	Media, Tools, and Learning Resources	Image. For example: mind mapping.

The learning tools created by the *diniyah* teachers illustrate that the learning methods employed in the teaching of *diniyah* materials have been modified in accordance with the requirements and expectations of the learning process. This demonstrates that educators of *diniyah* content who are graduates of pesantren are also capable of adapting and adopting the latest developments in learning methods in order to utilise them in accordance with the most recent curricular requirements and demands.²²

²² 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>.

The Ministry of Religious Affairs, through the Directorate of Early Childhood Education and pondok pesantren, has sought to facilitate the development of effective learning methods and strategies for *diniyah* teachers. This has been achieved by publishing a comprehensive guidebook on the subject of effective learning models in madrasah *Diniyah Takmiliah*.²³ This demonstrates a commendable commitment to the advancement of learning methodologies and strategies for *diniyah* content, underscoring the vital importance of these approaches in institutions dedicated to the in-depth study of religious material, particularly within the context of formal educational institutions such as junior high schools, MTs, and other analogous educational settings. Consequently, the integration of the curriculum into the formal MTs-SMP framework has the potential to enhance pedagogical capacity and competence, encompassing both administrative and methodological aspects.

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

The integration of the *diniyah* curriculum into the formal institutions of Pesantren Tebuireng has been subject to annual review since its implementation in the 2013-2014 school year. The findings demonstrate a notable increase in student learning outcomes, teacher quality, and the learning process in the classroom. The most pertinent reference point is the recognition by the Jombang Regency Education and Culture Office, as evidenced by the conferral of the best certificate for the implementation of local content in 2018, which was awarded to SMP A Wahid Hasyim Tebuireng. It appears that the Jombang Education and Culture Office's assessment of local content learning activities has served as the foundation for the issuance of the Jombang Regent's policy to standardise the implementation of local content in schools under the Ministry of Education and Culture through *Surat Keputusan*. Letter No. 800/4169/415.16/2019, which concerns the acceptance of religious local content supervisors and early childhood education in SD-SMP in Jombang Regency, remains in effect to the present day.

The process of integrating the *diniyah* curriculum, as carried out by Pesantren Tebuireng, entails the conversion of the madrasah

²³ Tim Kemenag RI, *Panduan Model Pembelajaran Efektif Pada Madrasah Diniyah Takmiliah*.

diniyah curriculum to a formal madrasah school. This undertaking is not without its challenges and requires a significant degree of commitment and effort. One such requirement is the standardisation of educators, who must possess an undergraduate educational qualification (S-1) in either the field of education (Islamic Religious Education or Arabic Language Education) or a non-education discipline. This is in accordance with the provisions set forth in Teacher and Lecturer Law No. 14 of 2005. As a school-madrasah with an A accreditation rating, both SMP A Wahid Hasyim and MTs Salafiyah Syafi'iyah Tebuireng are committed to enhancing the quality of pesantren-based religious education services.

SMP A Wahid Hasyim, which is affiliated with the Ministry of Education and Culture, has developed guidance for *diniyah* teachers through the formation of the *Diniyah* Subject Teacher Consultation Forum (MGPM). Furthermore, in addition to the institutional demands in accordance with the Jombang Regent's programme through the Office of Education and Culture to reinforce local religious content, the establishment of MGMP *Diniyah* at SMP A Wahid Hasyim represents an initiative by the school to accelerate and enhance the capabilities of *diniyah* teachers whose formal scientific legitimacy does not originate from the education department in their undergraduate degree. This is undoubtedly a challenging endeavour, particularly given that the teachers in question are also alumni of pesantren, where they received an education characterised by a robust foundation in scientific knowledge and traditional pedagogical approaches that remain prevalent.

The formal curriculum, overseen by the Ministry of Education and Culture, places a greater emphasis on general subjects than on religious ones (PAI). The 2018 Permendikbud No. 35, which amends the 2014 Permendikbud No. 58 concerning the 2013 curriculum for junior high school, states that three lesson hours are available for Religious Education and Budi Pekerti, which can also be added to local content for three lesson hours. Therefore, the endeavours of SMP A Wahid Hasyim to fortify the capabilities of its teaching staff through MGMP *Diniyah*, ensuring uniform standards and treatment in comparison to other teachers, warrant support. This would enable teachers to leverage the forum for administrative and methodological purposes. Furthermore, it would foster parity in the spirit and

position of *diniyah* teachers vis-à-vis those teaching subjects other than *diniyah*.

In contrast, MT's Salafiyah Syafi'iyah, which is affiliated with the Ministry of Religious Affairs curriculum, has a more prominent religious deepening mission in accordance with its curriculum structure. From its inception until the issuance of KMA No. 183 of 2019 concerning the PAI and Arabic Language Curriculum in Madrasahs, the content of dominant religious subjects was regulated through various PAI subjects, including al-Quran al-Hadith, Akidah Akhlaq, Fiqh, and Islamic Cultural History (SKI). As an institution under the auspices of a pesantren, MTS Salafiyah Syafi'iyah Tebuireng is imbued with a pesantren mission that is also dominant, including the capacity to read books and the ability to demonstrate proficiency in active Arabic.

The current development of the *diniyah* curriculum at MT's Salafiyah Syafi'iyah entails a restructuring of the lesson hours, with the objective of enhancing the students' ability to read the book. This is to be achieved by incorporating additional hours dedicated to the Nahwu subject. The government's decision to abolish the National Examination has resulted in the reinstatement of the number of hours dedicated to general subjects, which previously exceeded the specified structure. This is in accordance with KMA No. 184 of 2019, which concerns Guidelines for Curriculum Implementation in Madrasahs. This endeavour undoubtedly pertains to the institutional domain of MTs, which encompasses a significant proportion of religious material, eclipsing that of the non-religious. The pesantren brand, distinguished by its emphasis on the mastery of tools, represents a pivotal consideration in the development and reinforcement of the *diniyah* curriculum. This is conducted in conjunction with the formal curriculum and standardised educators.²⁴

It seems probable that this process will occur naturally, leading to improvements in the quality of human resources in the field of *diniyah* education and in the content of the lessons themselves.²⁵ As

²⁴ 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>.

²⁵ 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.

evidenced by the evaluation of Quranic materials in junior high schools and MTs. At the outset, the assessment focused on the memorisation of a portion of Juz 30, given that this was part of the material covered in both MA and SMA. In conjunction with enhancements to the Quran learning process in schools and Pondok pesantrens, as well as more effective input, the current level for MTs has been elevated to encompass the entirety of Juz 30 and selected letters, including Yasin, al-Waqi'ah, and ar-Rahman. Consequently, the development can be pursued in two key areas: human resources, through the reinforcement of capabilities, and material resources, through the assessment of outcomes and the breadth of achievement targets.²⁶

In the future, organisational strengthening may be achieved through the establishment of an MGMP *diniyah* forum at the pesantren level,²⁷ which could also encompass teachers/*ustadz/ustadzah* of *diniyah* in the pondok pesantren. Another organisational measure that could be implemented is the establishment of a dedicated body, such as a directorate, as exemplified by Madin Awaliyah in Pandeglang District.²⁸ Furthermore, the content of *diniyah* subjects could be evaluated and achievement standards could be increased,²⁹ thereby encouraging the mastery of material that is becoming increasingly necessary in the context of changing times.

Conclusion

The integration of the *diniyah* curriculum at Pesantren Tebuireng aims to modernize traditional *diniyah* learning by aligning it

²⁶ 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>.

²⁷ 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>.

²⁸ 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>.

²⁹ 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>.

with formal school regulations. Using an integrative-interconnective model, the curriculum combines the pesantren's levels (*I'dad*, *Ula*, *Wusta*, and *'Ulya*) with school grade levels, particularly grades 7, 8, and 9. The process begins by calculating the hours and subjects for diniyah materials, then grouping subjects with related content into "connected patterns" that integrate lessons across or within disciplines.

Students are placed into school classes based on their madrasah diniyah levels, ensuring curricular gradation. At the junior high level, *Ula* classes dominate, while *Wusta* and *'Ulya* levels are progressively integrated at the MTs and MA levels. Quality improvement is achieved through formal regulations like learning tools, teacher training, and supervisory activities. Additionally, human resource development and lesson restructuring strengthen diniyah learning, supported by initiatives such as MGPM diniyah formation.

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