

IMPROVING THE QUALITY OF SANTRI GRADUATES AT PONDOK PESANTREN THROUGH CURRICULUM MANAGEMENT

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Abstract: The purpose of this research is to determine the planning, organization, and implementation of curriculum management in improving the quality of student graduates at the Hidayatullah Islamic Boarding School Nias. This study employs a qualitative method in conjunction with a descriptive method. However, the collection techniques used interview, observation, and document study techniques, while the researchers referred to the use of data validity standards consisting of credibility, transferability, dependability, and confirmability to strengthen the validity of the data found and the authenticity of the research. Then, what does Hidayatullah Niaster Islamic Boarding School want to achieve in terms of the quality of its graduates, and how will it achieve it through a planning program? Organizing is accomplished through the grouping of student learning, staff, teacher councils, and the distribution of teacher hours that are appropriate for each teacher's abilities.

Keywords: Curriculum; Improving the Quality of Graduates; Management.

INTRODUCTION

The curriculum is a list of subjects that students must take or complete to graduate from high school (Arifin, 2011). The curriculum and content of the education provided are determined by the educational goals to be achieved. Furthermore, educational goals can influence the strategy for selecting educational presentation techniques that are used to provide learning experiences for students to achieve the formulated educational goals. Educational activities can be carried out correctly with this curriculum and educational content (Arifin, 2011).

According to Syaibany, the curriculum in Islamic education is a clear path that educators take for students to develop their knowledge, skills, and attitudes. The manhaj approach (curriculum) is used to translate the curriculum in Arabic, which means a bright path or a bright path through which humans in various fields of life travel (Idi, 2014). According to al-Syaibany, the concept of manhaj (curriculum) is a narrow and limited understanding that persisted in the Islamic world until the mid-nineteenth century, by which time it had imitated modern education with its new and broad concepts of the curriculum.

When used in a madrasa curriculum, the curriculum serves as a guide for educators to use in guiding their students towards the highest goals of Islamic education through the accumulation of a variety of knowledge, skills, and attitudes. In this case, Islamic education is not a haphazard process but should refer to the entire human conceptualization (insankamil) whose strategies have been systematically arranged in the Islamic education curriculum (Hunafa: 2008).

The curriculum is one of the most important components in formal educational institutions because it serves as a reference for determining teaching content, directing the

process of educational mechanisms, and measuring the success and quality of educational outcomes (Nasution, 1995). According to An-Nahlawi, the curriculum is a plan that is drawn up to launch the teaching and learning process under the guidance and responsibility of educational institutions, or it is the learning boundaries used by educational institutions to achieve certain goals at the end of each lesson, or it is also the limits of lessons given to students at the specified level or mark (Amiruddin, 2009).

The curriculum is not only defined as a set of knowledge that educators (teachers) must teach to students and students must learn, but also as all educational activities deemed necessary, because they have an impact on students, to achieve both Islamic and general educational goals (Amiruddin, 2009).

The author can conclude from several explanations and understandings of education experts in explaining some notions about the educational curriculum that an educational curriculum is several subjects that students must take or complete in school to obtain a diploma, as well as a set of learning materials, the formulation of learning outcomes, providing learning opportunities, obligations, and learning experiences for students or students outs.

The importance of the teacher's role in improving educational quality cannot be separated from the importance of curriculum management in terms of planning, organizing, implementing, and supervising efforts to improve learning quality.

The curriculum, teaching staff, learning process, facilities and infrastructure, tools and materials, school management, school environment, and student work training fields all have an impact on the quality of education graduates. Facilities and infrastructure, as well as the ability of teaching staff (teachers) and curriculum, must be adjusted to the development of educational dynamics to maximize students' understanding of the subject matter.

Improving educational quality is an inextricable part of the human resource development process. These efforts must be carried out in a planned, directed, and intensive manner to prepare the country for the competitive era of globalization. The Law on the National Education System Number 20 of 2003 directs education quality, namely the development of students' potential to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Quality education is thought to be the best way to improve human resource quality.

METHOD

This study used descriptive qualitative research to describe the behavior of the informants, namely the leaders and clerics or teachers of the Hidayatullah Islamic Boarding School Nias, about the existing social situation. Researchers are attempting to comprehend Curriculum Management in Improving the Quality of Santri Graduates at the Hidayatullah Islamic Boarding School in Nias in this context.

The purpose of this study was to gather information from the boarding school's leader and the ustad or teachers. Using snowball sampling, the data search begins with the supervisory element as a key informant (snowball). When no more data variations appear, surface, or experience saturation, data achievement will be terminated (maturation). As a result, the number of informants in this study could not be determined with certainty based on the level of data required.

RESULTS AND DISCUSSION

The author obtained several findings related to the focus of this research based on the description of the research results contained in the general and specific findings section above.

The first findings of this study indicate that planning is carried out by taking into account aspects related to the curriculum in advance, including both the planning process by involving many people, the curriculum content, the curriculum system to be implemented, and the availability of resources, both human and non-human resources. Then, what does the lodge want to achieve in terms of the quality of its graduates, and how will it do so through a planning program?

According to Peter F. Olivia, curriculum planning occurs at various levels, and curriculum workers - teachers, supervisors, administrators, or others - can be involved in the curriculum effort at several levels at the same time. All teachers involved in curriculum planning at the classroom level, the most curriculum participating teachers the level of planning at which the teacher's function can be conceptualized as depicted in the figure (Olivia, 2004).

The curriculum formation process, as the first stage of curriculum development, consists of three activities: 1) strategic planning, 2) program planning, and 3) learning activity planning (program delivery plans) (Cruncilten, 1993).

The most important aspect of Islamic education management is planning because planning can reduce errors and the possibility of future failures. Surah al-Hasyrayat 18 of the Qur'an explains it:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَانْتِظِرُوا نَفْسَ مَا قَدَّمْتُمْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Translation: *On you who believe, fear Allah, and let everyone pay attention to what he has done for tomorrow; and fear Allah, for Allah, is aware of everything you do.*

Ma qaddama tligad, which means paying attention to what has been done for tomorrow, is a phrase from God's word that we can interpret and prove to show that the Qur'an introduced the theory of planning, both for life in this world and for life in the hereafter. Ibn Kathir explains in the commentary that you should introspect yourself before being introspected and see what practices you have saved for the Day of Judgment.

According to Quraish Shihab's interpretation of "al-Misbah," the verse speaks of planning. He stated that the phrase "waltandzur' lust mmakodamat lighod" means that humans must think about themselves and plan for everything that occurs during their lives to have pleasure in this life. Rasulullah SAW stated in a hadith:

حاسب نفسه في الدنيا قبل أن يحاسب يوم القيامة

Meaning: "An intelligent person can calculate his deeds and plan his deeds for tomorrow" (HR. at-Turmudzi).

Tabatabai, as quoted in Tafsir al-Misbah, interprets the order to pay attention to what has been done for tomorrow as an order to evaluate the deeds performed. It's as if a handyman has completed his work. He must pay attention to it again to perfect it when it is good or repair it if there are still flaws so that when the time comes for inspection, there are no more flaws and the item looks perfect. Allah says in Surah al-Qasas verse 77:

وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Meaning: *Do good to others as Allah has done good to you, and do not cause mischief on earth. Allah, verily, despises those who cause mischief.*

When discussing the happiness of the afterlife, the verse employs an active editorial, even if you press it to mean it and try with all your might to achieve it (Shihab). This verse can be understood in context, and it implies that everything we want to accomplish must be based on careful planning to be successful.

According to the researcher, when formulating curriculum planning, several factors must be considered, including who is responsible for curriculum planning and how the curriculum planning is planned professionally so that there are no fatal and unwanted mistakes in the field when it is implemented. Good planning is required to avoid this. Both in terms of involving a large number of people in curriculum design planning, lesson time allocation, what lessons should be taught to students, and when the lesson begins. People who are involved feel responsible as well because they are a part of the planning process. This is consistent with what experts have to say.

In an "administrative approach," superiors plan the curriculum, which is then passed down to subordinate agencies and teachers. So, on the administrator's initiative, start from the top and work your way down. Teachers are not involved in this situation. They are more passive,

serving as recipients and field implementers. All ideas, initiatives, and suggestions come from the top.

Curriculum planning in improving the quality of graduates of Hidayatullah Islamic Boarding School Nias, according to the researcher, is structured on the principles of objectivity, integration, benefit, suitability, balance, convenience, sustainability, standardization, and quality. The curriculum has been so well organized by the administrators in the Andayah Salafy line that the teacher councils in this institution are very proactive in carrying out learning, plus many students or santri currently really like boarding lessons, even though many of them are not able to understand the learning process well so that their abilities are sometimes far from what the leadership expects.

The findings of these two studies are related to organizing, which is accomplished by grouping student learning, staff, teacher councils, and the distribution of teacher hours that are appropriate for each teacher's abilities. Organizing can also be defined as the entire process of grouping people, tools, tasks, responsibilities, and authorities to form an organization that can be moved as a unit to achieve predetermined goals (Atmodiwirio, 2000). The Qur'an sura Al-Imraan verse 110 says of this organization:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

Meaning: *"You are the best people who were born for humans, encouraging the righteous, forbidding evil, and believing in Allah. It would have been better for the People of the Book if they had believed; there are believers among them, and the majority of them are wicked." (Al-Imraan, ayat 110)*

Tafsir At-Tabari (Tafsir of Tabari) The meaning of the verse is as explained by the Prophet SAW (you (Muslims) are the best people born for humans) "You are the ideal seventy-something. You are the last of the people and the most honorable in Allah's eyes." The verse's meaning is to command (to do) what is makruh, which is to command faith in Allah and His Messenger, as well as to practice His Shari'a.

Al-tandhim is the Arabic word for organizing. Mahmud Hawary asserts:

وضع كل شيء في مكانه وكل شخص في مكانه وربط الأشياء ببعضها والاشخاص ببعضها من اجل تكوين وحدة متكاملة اكبر من مجرد الجمع الحسابي لأجزائها

Meaning: *Carrying out something by its function, as well as each of its members, and is a bond from individuals to others, to carry out the right unit of action, resulting in the success of each function. (Al-Hawary, 1976).*

Allah also says in Sura Albaqarah verse 213 of the Qur'an:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (٢١٣)

Meaning: *Humans are a single species. (After a dispute arose), Allah sent down the prophets as a warning, and Allah sent down the true Book with them to judge between people about the matter in dispute. There is no disagreement about the Book except among those to whom it was brought, that is after clear statements had been made to them, out of envy among themselves. As a result, Allah guides those who believe in the truth about what they disagree with within His will. And Allah always directs those He chooses to the right path.* (Q.S.al-Baqarah: 213).

The verse explains how an organization should stay united by avoiding conflicts that cause divisions among members. As a result, an organization should always maintain its unity and integrity.

The verse also discusses decision-making in an organization and is geared toward problem-solving. Should all disputed cases in an organization be resolved by returning to Allah's decision-making method, as taught in the Qur'an and hadith, namely deliberation?

So, by making wise decisions, deliberation is the right way to resolve conflicts that can cause divisions within the organization.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ (١٤٣)

Meaning: *And so (also) We have made you (Muslims) a just and chosen people, that you may bear witness to the (deeds) of mankind, and that the Messenger (Muhammad) may bear witness to your (deeds). And We have not set the qibla to be your qibla (for the time being) for Us to know (to be clear) who followed the Messenger and who swerved. And (the change of Qibla) is indeed difficult, except for those who have been guided by Allah; and Allah will not waste your faith. Allah, verily, is Most Gracious and Most Merciful to mankind.* (Q.S.al-Baqarah: 143).

The curriculum organization is the structure of the curriculum program in the form of a general framework of teaching programs delivered to students to achieve the educational or learning objectives that have been established (Muhaimin, 1991). Curriculum organization is a critical principle for the curriculum development process and is closely related to learning objectives because it determines the content of learning materials, how learning materials are delivered, the type of experience that students will receive, and the role of educators and educators in curriculum implementation. Curriculum organization consists of specific subjects that traditionally aim to convey a culture or several knowledge, attitudes, and skills that children must be taught. Each curriculum organization has its own theoretical and practical strengths and weaknesses. The curriculum's implementation is influenced and dependent on several factors, particularly teachers, school principals, learning facilities, and students' parents (Zaini, 2009).

The most important aspect of achieving educational goals is the organization of curriculum resources; thus, curriculum organization is very important and required to achieve the expected educational goals. Teachers and education managers will have a clear picture of the

education program's objectives, teaching materials, the order and scope of material, presentation of material, and the role of teachers and students in the learning series as a result of the organization of this curriculum resource. How curriculum development organizes the curriculum is also related to the form or model of the curriculum that it employs.

According to the findings of these three studies, curriculum implementation includes the development of teachers, students, syllabus development, and learning methods in improving the ability and understanding of the yellow book, as well as conducting evaluation and supervision of teachers so that teacher councils feel supervised in the learning process.

1. Activities related to the principal's responsibilities
2. Activities related to teacher responsibilities
3. Student-related activities
4. Activities associated with the teaching and learning processes
5. Extracurricular pursuits
6. Activities for evaluating the implementation
7. Implementation of tool settings activities
8. Guidance and counseling activities
9. Activities relating to efforts to improve teachers' professional quality.

When implementing curriculum management, the following five principles must be considered: (Rusman, 2009, p. 4) (a) Productivity, the results to be obtained in curriculum activities, are aspects that must be considered in curriculum management, (b) Democratization, curriculum management implementation must be based on democratic principles that get administrators to carry out activities, tasks with full curriculum objectives are implemented in curriculum positive results from the various parties involved, (d) Effectiveness and efficiency, curriculum management activities must pr

The Salafi boarding school, according to Ramayulis, is a traditional boarding school whose type of pesantren still maintains the teaching of classical books as the core of its education. General subjects are not covered in this pesantren. The past's traditions have been well preserved. The madrasa system is only used to facilitate the organ system, as was done in the traditional form of recitation institutions. The Salafi Islamic boarding school appears to be the main fortress in the preservation of tradition (Ramayulis).

According to the author, the most important thing in the context of the Hidayatullah Nias Islamic Boarding School about the implementation of the curriculum is to have good cooperation with all elements for the sake of realizing the quality of santri graduates by their goals and expectations, because all of this is a mandate from Allah that has been entrusted to us as His servants, and everything that is done is guaranteed to be rewarded by All.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

"Whoever does well as heavy as a particle will undoubtedly see (reply) to it. And whoever commits the crime of particle weight will undoubtedly see (reply) to it (as well)."

That is the reward and sin due to one's actions, not the actions of others because there is no inherited sin in Islam. As a result, the child will bear no repercussions from his parents' sins. Prophet Adam AS and mother Eve never violated Allah SWT's prohibition, and we humans as descendants were not given the sin of inheritance from him in the least. Whoever does good will be rewarded by Allah SWT, and whoever does evil will be punished. In verse 286 of the letter al-Baqarah, Allah says:

لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

"He is rewarded (from the good) that he strives for, and he is rewarded (from the evil) that he does."

According to Islam, every baby who is born from the womb is pure and innocent until he grows up. And when he reaches adulthood, his deeds are recorded alongside those of others, the good are rewarded, and the bad sin. The following is an explanation of a Hadith of the Prophet Muhammad narrated by Abu Ya'la in Musnad Tabrani and Baihaqi:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

"Each baby is born clean so that it can speak fluently, and then his mother and father raise him to be a Jew, Christian, or Magian."

Another hadith related by Imam Ahmad bin Hanbal, Abu Dawud, and al-Hakim explains:

رُفِعَ الْقَلَمُ عَلَى ثَلَاثَةٍ عَنِ الْمَجْنُونِ الْمَغْلُوبِ عَلَى عَقْلِهِ حَتَّى يَبْرَأَ وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ

"The pen (angel) is raised from three types of people (meaning: human actions are not written down, recorded): 1. Crazy people until they recover from their insanity. 2. a person who sleeps until he is awake (wakes up from his sleep), and 3. a child until he becomes a baligh (adult)."

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرَوْنَهُ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى ، قَالَ : «إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ، ثُمَّ بَيَّنَّ ذَلِكَ ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا ، كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً ، وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ عَزَّوَجَلَّ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا ؛ كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً ، وَإِنْ هَمَّ بِهَا فَعَمَلَهَا ، كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً .» . رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ فِي صَحِيحَيْهِمَا بِهِذِهِ الْحُرُوفِ

Ibn 'Abbas Radhiyallahu anhu narrated a hadith from his Rabb Azzawa Jalla to the Prophet Sallallahu 'alaihi wasallam. "Verily Allah writes the good things and the mistakes and then explains them," said the Prophet sallallahu 'alaihi wasallam. Whoever intends to do good but does not (so), Allah records it as perfect goodness with Him. If he intends to do good and then does it, Allah records it with Him as ten good deeds multiplied by many multiples of seven hundred. Whoever intends to do bad things but does not do them, Allah records it as a perfect good deed. And whoever intends to make a mistake and then makes one, Allah will mark it as a mistake." [HR. al-Bukhâri dan Muslim

dalam kitab Shahih mereka]takhrijhadits :Haditsinishahih. Diriwayatkan oleh al-Bukhâri (no. 6491), Muslim (no. 131 [207]) dan Ahmad (I/310, 361).

As a result, each individual is expected to do as much good as possible. Because, in addition to worldly happiness, we will reap the benefits of it. To be survivors in this world and the next, we must also avoid crime, disobedience, and disobedience.

According to the researcher, curriculum implementation is the process of incorporating curriculum ideas, concepts, and policies into an Islamic-based learning activity so that students master a specific set of competencies as a result of interaction with the environment. Curriculum implementation includes student guidance activities, teacher development, syllabus development, learning method development, curriculum evaluation, and curriculum implementation supervision.

CONCLUSION

Based on the research done on curriculum management in improving the quality of santri graduates at the Hidayatullah Islamic Boarding School Nias, it can be concluded that planning is carried out by first considering aspects related to the curriculum, including both the planning process involving many people, curriculum content, curriculum system to be implemented, and the availability of human and non-human resources. The Hidayat Nias Islamic Boarding School will then formulate the steps to achieve its goals in terms of the quality of its graduates through a planning program.

Organizing is accomplished through the grouping of student learning, staff, teacher councils, and the distribution of teacher hours that are appropriate for each teacher's abilities. The curriculum implementation includes the development of teachers and students, the development of syllabuses and learning methods to improve the ability and understanding of the yellow book, as well as the evaluation and supervision of teachers so that the teacher council feels supervised in the learning process.

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