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THE INTEGRATION OF *PESANTREN* AND *MADRASAH* CURRICULUM AND ITS IMPLICATION ON STUDENTS' ACADEMIC ACHIEVEMENT

(INTEGRASI KURIKULUM PESANTREN DENGAN MADRASAH DAN IMPLIKASINYA TERHADAP PRESTASI AKADEMIK SISWA)

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Abstract

This study aimed to determine the form of integration of the *pesantren* (*Boarding School*) and *madrasah Aliyah* (*Islamic High School*) curriculum and its implications for student academic achievement at *Madrasah Aliyah (MA) Nahdlatul Ulama (NU) Assalafie* Babakan Ciwaringin Cirebon. This study used descriptive qualitative with field research, while in data collection techniques of the study used observation, interview and documentation methods. While the data analysis technique used the Milles and Huberman model, that was data reduction, data presentation and conclusions. The integration of curriculum was a combination, harmony coordination, completeness so that it became a unified whole. Each educational institution had a draft educational plan that was adjusted by the central Education Office, but not all educational institutions had the same style of education, especially as in an Islamic boarding school-based educational institution whose educational style combined Islamic boarding school-based education with public school education. The form of integration of the *pesantren* and *madrasah* curriculum at *MA NU Assalafie* includes: first, integration of *pesantren* and *madrasah* curriculum implementation programs. Second, incorporate *pesantren* subjects into the *Madrasah* curriculum. Third, integration in choosing teaching materials. Fourth, incorporating religious and Islamic values. Fifth, integration of supervision of the implementation of *Pesantren* and *Madrasah* curriculum. The implications of integrating the curriculum of *pesantren* and *madrasah* had a positive influence. This could be seen from the results of the learning scores obtained by students, the average student learning outcomes above the Minimum Completeness Criteria or *Kriteria Ketuntasan Minimal (KKM)* score.

Keywords: *Integration, Curriculum, Islamic Boarding School, Madrasah*

Abstrak

Penelitian ini bertujuan untuk mengetahui bentuk integrasi kurikulum pesantren dengan kurikulum madrasah dan implikasinya terhadap prestasi akademik siswa di MA NU Assalafie Babakan Ciwaringin Cirebon. Pendekatan penelitian ini bersifat kualitatif deskriptif dengan penelitian lapangan (*field research*), adapun dalam teknik pengumpulan data penelitian menggunakan metode observasi, wawancara dan dokumentasi. Sedangkan teknik analisis data menggunakan metode model Milles dan Huberman yaitu reduksi data, penyajian data dan kesimpulan. Integrasi kurikulum merupakan kombinasi, koordinasi harmoni, kelengkapan sehingga menjadi kesatuan yang utuh. Setiap lembaga pendidikan mempunyai rancangan yang disesuaikan oleh Dinas Pendidikan pusat, tetapi tidak semua lembaga pendidikan mempunyai corak pendidikan yang sama, terlebih seperti halnya dalam sebuah lembaga pendidikan berbasis Pesantren yang corak pendidikannya memadukan antara pendidikan berbasis pesantren dengan pendidikan sekolah umum. Bentuk integrasi kurikulum pesantren dengan madrasah di MA NU Assalafie meliputi: pertama, integrasi program pelaksanaan kurikulum madrasah dan pesantren. Kedua, memasukkan mata pelajaran pesantren ke dalam kurikulum Madrasah. Ketiga, pengintegrasian dalam memilih bahan ajar. Keempat, memasukkan nilai-nilai agama dan kepesantrenan. Kelima, integrasi supervisi pelaksanaan kurikulum Madrasah dan Pondok Pesantren. Implikasi integrasi kurikulum pesantren dan madrasah memiliki pengaruh yang positif. Hal tersebut, dapat dilihat dari hasil nilai belajar yang diperoleh siswa, Rata-rata hasil belajar siswa di atas nilai KKM (Kriteria Ketuntasan Minimal).

Kata Kunci: *Integrasi, Kurikulum, Pesantren, Madrasah*

INTRODUCTION

Examining the education system in Indonesia, we cannot separate it from Islamic educational institutions. The educational system that has developed in Indonesia today is a metamorphosis of the *pesantren* (traditional Islamic boarding school education) that has long existed and evolved in Indonesia (Fauzan, 2017). Essentially, the education system in *pesantren* is referred to as an indigenous education product of Indonesia, or in other words, an original Indonesian education (Hamid, 2017). From a historical point of view, *pesantren* are the oldest form of native educational institutions in Indonesia.

Pesantren has been known long before Indonesia's independence, even since Islam entered Indonesia (Bashori, 2017). *Pesantren* has a very important function in society, as Hamid (2017) stated that they not only serve as institutions that produce religious leaders (*kiai*) but also produce righteous national leaders and professionals in certain fields who are imbued with the moral spirit of religion as envisioned by the national education system.

Pesantren, as an Islamic educational institution and a center for training scholars, has a significant influence on the development of human resources in Indonesia, particularly in the field of education (Hairit, 2016). It is proven that *pesantren* has been able to produce great scholars who have influenced the pattern of Islamic thought and education, such as KH. Hasyim Asyari, KH. Abdul Wahab Hasbullah, KH. Muthofa Bisri, and others. In addition, the existence of *pesantren* also plays a major role in shaping the character of the Indonesian nation.

Generally, *pesantren* focuses its education on the religious realm, but along with the development of time, *pesantren* has also undergone changes from time to time. These changes are a response to the demands of the times, which increasingly show the acceleration of change that requires a balance of all movements, including *pesantren* (Fauzan, 2017).

We can see that now many *pesantren* in Indonesia are developing their education. One form of educational development is that many *pesantren* have innovated by establishing formal education such as schools or *madrrasah*. This has further increased the spirit of renewal in Islamic education, where individual students are equipped with religious understanding and Islamic character within themselves, and socially they can also compete with other students who graduate from public schools or universities in society and the world of work (Rouf, 2016).

The term “curriculum” in *pesantren* is closely related to the classic book (*Kitab Kuning*). The classic book is a collection of the thoughts of past scholars. Generally, the yellow book is understood by some circles as a religious reference that is a product of the thinking of scholars in the past, written in a typical pre-modern format (*Pontren*). The classic book refers to a collection of books that contain teachings of Islam, social, and other community matters. The classic book is an important element in the life of a *pesantren*. This is what becomes one of the characteristics of *pesantren*, namely the existence of the classic book.

The term “*Kitab Kuning*” was originally introduced by those outside of *pesantren* who viewed these books as outdated and even causing stagnation of religious thought among the people. After some time, the term “*Kitab Kuning*” was widely accepted as a technical term in *pesantren* studies (Wahid, 1999). The name “*Kitab Kuning*” comes from the fact that these books are printed on yellow paper. The books are written in Arabic, so a deep understanding of Arabic grammar is necessary to comprehend them.

Another term for “*Kitab Kuning*” is “*Kitab Klasik*” or “*Kitab Kuno*” because the text does not have any diacritical marks or punctuation, also known as “*Kitab Gundul*” (Azra, 2001). The content of “*Kitab Kuning*” always consists of two components, the original text or “*matan*” and the explanatory text or “*sarah*” (Raharjo, 1985). As time has passed, “*Kitab Kuning*” had to be printed on yellow paper with diacritical marks included for easier study.

The discussion of curriculum is not yet widely known among *pesantren*. In fact, in Indonesia, the theme of curriculum has never been popular, not even before the proclamation of independence. In contrast to the curriculum, the term subject matter (*materi pelajaran*) is easily recognized and understood among *pesantren*. However, for the presentation of various activities that are oriented towards intellectual development, skills, service, and generally personality, it seems more appropriate to use the term “curriculum” (Qomar, 2009).

The meaning and understanding of curriculum in the view of education experts have undergone horizontal shifts. If originally, as stated by Nasution, curriculum was understood as a number of subjects in school that must be taken to obtain a degree or level, now that understanding is being expanded.

The expansion of the curriculum was initiated by several experts in the 1950s to 1970s. The definitive formulation by J. Galen Saylor and William M. Alexander, as quoted by Nasution, may represent efforts to broaden the scope of the curriculum. They both formulated that “The curriculum is the sum total of schools’ efforts to influence learning. Whether in the classroom, on the playground, or out of school.” The intended curriculum is everything the school does to influence (stimulate) learning, whether it takes place in the classroom, on the school grounds, or outside of school.

Subsequently, regarding the curriculum of *pesantren*, the definition proposed by Saylor and Alexander will be used. The use of this definition will encompass all forms of activities, both intra-curricular and extra-curricular, carried out by the santri and kyai, accompanied by activities that are mandatory to participate in or merely recommended.

The essence of the curriculum in *pesantren* and *madrasah* includes basic Islamic knowledge and sciences (Yasmadi, 2002), as well as the addition and basic concepts of other sciences. Meanwhile, the subjects in the curriculum of *pesantren* are Arabic language structure, fiqh, tasawuf, tafsir, and ushul al-Din. According to Sutrisno, *madrasah* was established to gather the strengths of both *pesantren* and schools. *Pesantren* has advantages in Islamic studies, while schools have advantages in general studies. *Madrasah* was established to have both the strengths of Islamic studies in *pesantren* and general studies in schools (Cited in Arifin, 2018).

Madrasah is educational institutions that are predominantly filled with non-religious curriculum influenced by Western education. However, due to the political influence of the colonial government, schools and *madrasahs* are viewed as two different educational institutions in a dichotomous way, with schools being secular and *madrasah* being Islamic.

This caused conflicts in the early development of *madrasah*, on one hand, the government aimed to make *madrasah* a part of the national education system by providing non-religious subjects, while on the other hand, *madrasahs* were worried about the function of religious education if they were included in the national education system (Maksum, 1999). With this historical approach, *madrasah* is considered educational institutions that are part of the national education system and are placed under the supervision of the Department of Religion (Qomar, 2009).

The consequence of the interaction between *pesantren* and *madrasah* is that the *pesantren*’s management is required to make efforts to develop the curriculum, including the development of the curriculum itself. Curriculum development aims to direct the curriculum towards educational goals, influenced by both internal and external factors, with the hope that graduates can face the future better (Zuhairini, 2006).

Curriculum often becomes one of the determining factors for the success of schools or *madrasah* in managing education. The better the management and development of the curriculum, the better the quality of the students. As stated by Schubert, Curriculum is the heart of education. There are two reasons why the curriculum can be said to be the heart of education, the first is that the curriculum

relates to something that should be taught, and the second is that the curriculum is a combination of ideas, actions and goals (Cited in Arifin, 2018). Referring to this fact, several educational institutions always strive to develop their existing curriculum to become better and have value in society. One example of such an educational institution is *MA NU Assalafie* Babakan Ciwaringin Cirebon.

MA NU Assalafie is one of the educational institutions under the auspices of the *Assalafie* Islamic boarding school in Babakan Ciwaringin Cirebon. There are two characteristics inherent in *MA NU Assalafie*, on one hand, *MA NU Assalafie* is a formal education institution at the upper secondary level under the auspices of the Ministry of Religious Affairs, on the other hand, *MA NU Assalafie* is a part or component of the Islamic boarding school which is an Islamic educational institution.

The existence of *Madrasah* within the *Assalafie pesantren* implies the integration of the curriculum between the two. Based on interviews with the Curriculum Coordinator of *MA NU Assalafie*, in their daily activities they implement the K-13 curriculum and provide additional religious material with references to the "*kitab kuning*" (classical Islamic texts). The reason for integrating the *pesantren* curriculum with the *madrasah* curriculum is to produce better educational outcomes, namely the ability to master both secular and Islamic knowledge.

The purpose of this study is to determine the form of integration between the *Assalafie pesantren* curriculum and the *Madrasah* curriculum and its implications for academic achievement of students in *MA NU Assalafie* Babakan Ciwaringin Cirebon.

METHODOLOGY

This study used descriptive qualitative approach with field research. This approach was used because the integration of *Pesantren* and *Madrasah* curriculum and its implications on students' academic achievement are of field research nature. Therefore, the data sources were obtained from primary and secondary data with techniques such as interviews, observations, and documentation.

In this study, a semi-structured interview guide was used for data collection. This type of interview was classified as an in-depth interview (Sofy, 2021). Interviews were conducted with informants or sources who have policies related to the integration of *Pesantren* and *Madrasah* curriculum at *Madrasah Aliyah Assalafie* Babakan Ciwaringin Cirebon, including the head of the *pesantren*, secretary of the *pesantren*, headmaster, and deputy curriculum. Observations were carried out by the researcher directly attending and observing the object of study without participating or playing a role in the activities being carried out. Documentation was done by searching for archives of teacher data, student data, *MA NU Assalafie* school data, and *Assalafie pesantren* data.

RESULT AND DISCUSSION

1. The Curriculum of *Pesantren* and *Madrasah Aliyah NU Assalafie*

The curriculum of *Pesantren Assalafie* combined the *Salaf* (traditional) and *Kholaf* (modern) education systems. The curriculum included classical books in the form of “*Kitab kuning or yellow books*” such as Nahwu, Sharaf, Taqrib, Fathul Mu’in, Tafsir Jalalain, and others that are arranged in daily, weekly, monthly, and yearly schedules.

In the implementation of learning, *Pesantren Assalafie* had excellent programs, including the following:

Firstly, *Durus Nasy’ah Al-Lailah (NDL)* or Nightly Recitation Education Program which creates outstanding cadres and emphasizes that students can read and understand yellow books while also applying good moral behavior. It also emphasizes that students can memorize the *Nadhom* according to their respective level targets.

Secondly, *Durus Nasy’ah As-Shobahiyah* or the *As-Shobahiyah* Recitation Education Program is specifically for special students (not in formal school). Its vision and mission are to understand religion thoroughly (*tafaqqohufiddin*) and have noble character, deepen various sciences including *Nahwu, Sorof, Fiqih, Tauhid, Tajwid, History*, and other sciences.

The learning process is carried out using specific methods, such as the following:

Firstly, the *Auzan* Method. The *Auzan* Method is a fast method for understanding classic Islamic texts written by *mulafusolihin* using three approaches: (*Tartib Al-Masa’il*) sequencing the discussion according to Indonesian reasoning, (*Tamyiz Al-Masa’il*) presenting explanations in a targeted and clear manner, and (*Li Qadri Al-Hajat*) discussing issues according to needs.

Secondly, the *IlhamQu* Method. The *IlhamQu* method is a method for the process of memorizing the Quran established and formulated by KH. Lukman Hakim, M.Ag. Initially, this method did not have a name, just a practical memorization method used locally. The method is only about techniques, ways, and preparations for memorizing the Quran. *Assalafie* male and female students can be mapped into two categories.

In addition to learning religious knowledge (*tafaqquh fiddin*), *Assalafie* male and female students are also equipped with life skills such as entrepreneurship, organization, journalism, and arts. Through the *Assalafie* Pesantren Business Unit (BUMPA), students develop various business activities, such as water refill depots, post offices, financial services, grocery stores, and food stalls. Meanwhile, the development of Islamic art is channeled through the Basmatussalaf nasheed group, which has recorded several studio recordings and performed in various cities. Through Quran recitation, shalawat, and calligraphy courses every Friday morning, and through Taekwondo martial arts activities.

The curriculum of *MA NU Assalafie* is the curriculum established by the Ministry of Education and Culture, it was the 2013 curriculum. The curriculum

structure that must be taken by *MA NU Assalafie* students in grades X, XI, and XII is a package system where every semester they take the same subjects, consisting of group A (compulsory) subjects: Qur'an and Hadith, Aqedah and Morality, Fiqh, Islamic Education, Pancasila and Citizenship Education, Indonesian Language, Arabic Language, Mathematics, Indonesian History, and English Language. Group B (compulsory) subjects include Arts and Culture, Physical Education and Sports, Crafts and Entrepreneurship, and Cirebonese Language. Group C (elective) subjects are chosen by students according to their interests. This curriculum aims to achieve national education quality standards that can be accounted for.

The curriculum of *MA NU Assalafie* covers a number of subjects with a broad and deep scope according to the Competency Standards and Basic Competencies or Core Competencies established by the National Standards Agency for Education, and also includes local content developed by the school as well as activities for personal development.

2. The Integration of *Pesantren* and *Madrasah Aliyah NU Assalafie* Curriculum

Integration is a combination, coordination, harmony, and completeness that become a unified whole (Nasution, 2011). Every educational institution has a planned education design that is adjusted by the central Education Department, but not all educational institutions have the same educational pattern, especially in an integrated educational institution in a *Pesantren*-based School or *Sekolah Berbasis Pesantren (SBP)*.

The implementation of integrating the *Pesantren* and *Madrasah* curriculum carried out by *MA NU Assalafie* is as follows:

First, integrating the program implementation of the *Pesantren* and *Madrasah* curriculum. The integration of the program implementation of *Pesantren* and *Madrasah* curriculum is the merging of the educational calendar and academic activity plans of *Madrasah* as a reference in the educational activities of the *Madrasah* and the activities of the *Pesantren*.

Teaching and learning process or *Kegiatan belajar mengajar (KBM)* in *MA NU Assalafie* refers to the Academic Calendar (*Kalender Akademik/ kaldik*) that has been determined by the foundation, including daily, weekly, monthly, mandatory, extracurricular, personal activities, as well as active and holiday days. The foundation's Kaldik is derived from the Provincial Education Department's Kaldik and synchronized with the activities of the *pesantren* to avoid overlapping or burdensome activities.

Secondly, incorporating *pesantren* subjects into the *Madrasah* curriculum. The *Madrasah Aliyah NU Assalafie* curriculum structure includes a number of subjects that have breadth and depth in accordance with the Competency Standards and Basic Competencies or Core Competencies set by BSNP, as well as local content developed by the *Madrasah* and self-development activities.

In addition to the subjects provided by the education department, *MA NU Assalafie* also offers additional subjects from the *pesantren*, which are as follows:

Table 1. The Subject of *Pesantren*

No.	Subject / Course	Objective
1	Tahfidz Al-Qur'an	Kelas X, XI, XII
2	Tahfidz Taqrib	Kelas X, XI, XII
3	Ke-NU an	Kelas X, XI, XII
4	Ilmu Nahwu	Kelas X

Source: The Head of Curriculum *MA NU Assalafie*, Nashuha S.Pd.I

First, integration in selecting teaching materials. This form of integration involves religious subjects such as *fiqh*, *tawhid*, *akhlaq*, tafsir, hadith, and others in the learning process using two books, namely the book from the madrasah and additional classical books from the *pesantren*. The process of learning using two teaching materials is given the freedom by each teacher. Integration in selecting teaching materials includes:

Table 2. The Integration Subjects

No	Subject / Course	Classic Book	<i>Madrasah Book</i>
1	Al-Qur'an Hadist	Jawahirul	Al-Qur'an Hadist
2	Akidah Ahlak	Akhlakul Banat dan Banin	Akidah Ahlak
3	Fiqih	1. Baijuri 2. Fathul Mu'in	Fiqih
4	SKI	Khulasoh	SKI

Source: The Head of Curriculum *MA NU Assalafie*, Nashuha S.Pd.I.

Integration of religious subjects in the learning process using two books, one from the madrasah and one from the pesantren. Teachers provide additional explanation or materials from both books. Some teachers provide subject materials, such as Fiqh, by using the Madrasah Package Book for 1 hour and then continuing with materials from the book Fathul Muin for the next hour.

Second, Integration of supervising the implementation of the Madrasah and Pesantren curriculums. The integration of supervising the implementation of the Madrasah and Pesantren curriculums is located in the cooperation between the head of the *MA NU Assalafie* Madrasah and the head of the *Assalafie* Pesantren in improving the quality of each curriculum implementation.

The Head of Curriculum, the Head of Madrasah, coordinates with the Head of Pesantren and consults with the Pesantren Caretaker formally in the monthly leadership meeting and sometimes directly on an individual basis. Because institutionally, the Madrasah is an integral part of the Pesantren, the appointment of officials in the Madrasah SK is also directly from the Pesantren Caretaker. In handling the learning problems of students/santri in class, the School Principal, the Head of Curriculum, and the Madrasah homeroom teachers coordinate a lot with the Pesantren administrators directly. For example, when there are students who rarely come to school, the homeroom teacher will contact the administrators at the Pesantren.

3. The Implications of the Integration of *Pesantren* and *Madrasah* Curriculum on Student Achievement

The integration of the curriculum between *Pesantren Assalafie* and *Madrasah Aliyah NU Assalafie* had a significantly positive impact on student achievement or learning outcomes at *MA NU Assalafie*. The implications could be summarized as follows:

First, the average learning outcomes of students in each subject were above the Minimum Completeness Criteria. Second, the average score for the aspect of attitudes (spiritual and social) was high. Third, the average score for the aspect of knowledge was above the Minimum Completeness Criteria. Fourth, the average score for the aspect of skills was above the Minimum Completeness Criteria.

This showed that students had a good academic performance, both in terms of knowledge and attitude and skills. In addition, the integration of the *Pesantren* and *Madrasah* curriculum could improve the quality of education not only in general education but also in religious education, so that students' knowledge could develop not only through general subjects but also through religious subjects. Therefore, curriculum integration was necessary.

CONCLUSION

The curriculum of *Pesantren Assalafie* combined *Salaf* (traditional education) and modern education. The curriculum included classic books such as *Kitab Kuning*, such as nahwu, sharaf, taqrib, fathul mu'in, tafsir jalalain, and others, which were organized into daily, weekly, monthly, and yearly schedules. *Pesantren Assalafie* also had two excellent programs, namely Durus Nasy'ah Al-Lailah (NDL) and Durus Nasy'ah As-Shobahiyah (DNS). Meanwhile, the curriculum at *MA NU Assalafie* followed the national curriculum set by the Ministry of Education, namely the 2013 curriculum. The integration of the curriculum between *Pesantren Assalafie* and *Madrasah Aliyah* (Islamic Senior High School) A NU Assalafie Babakan Ciwaringin Cirebon included integrating the implementation of the *madrasah* and *pesantren* curriculum programs, incorporating *pesantren* subjects into the *madrasah* curriculum, integrating in the selection of teaching materials, incorporating religious values and *pesantren* culture, as well as integrating supervision of the implementation of the *madrasah* and *pesantren* curriculum. The implications for learning outcomes have a positive influence, which could be seen from the students' learning achievement results.

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