The Historical Relevance of Islamic Education Development in the Disruption Era

Didin Nurul Rosidin

Assoc. Prof. Dr., Department of History of Islamic Culture, Faculty of Islamic Theology, Preaching and Humanities, Institut Agama Islam Negeri Syekh Nurjati (IAIN) Cirebon, West Java, Indonesia

ABSTRACT: Time is advancing, but history is something that cannot be separated from humans. Education in Indonesia has been going on for a long time. Achieving maximum educational outcomes requires the development of the previous education system. This article aims to determine how relevant Islamic educational institutions' history, past education curriculum, and past learning methods are in the current era of disruption. The method used is a qualitative method using library research. The findings that past Islamic educational institutions functioned as places to study are still relevant today. Without reducing the content of the past curriculum, which contained character education based on religion, the current curriculum is to develop the knowledge content of the capacity of students who gain knowledge and share experiences. In this era of disruption, curriculum challenges improve students' creative, critical, analytical, and innovative thinking abilities. The learning methods developed by past Islamic thinkers are still relevant to use. However, it must be packaged in the form of new learning methods following advances in learning technology.

KEYWORDS: history, Islamic educational institutions, curriculum, learning methods, disruption era

INTRODUCTION

Education is essential for human survival. This right is shown by the history of human development, that humans develop dynamically, from what initially humans were primitive to modern (He, 2020). Humans carry out the learning process by their nature given by God, the only intelligent creature created by God (Jalaludin, 2001).

From past times until now, education has developed following the progress of the times. Historical study is necessary for current individuals to comprehend the significance of education as it has existed throughout history. Then provide a view so that humans develop more advanced, especially in this era of disruption. Because according to Islam, the nature of humans has reason and thoughts. This ability is human capital to develop in all aspects of life (Alam, 2015).

Humans and their education have grown more rapidly, which coincided with technological advances. This technological development generally occurs in all countries globally, and Indonesia is no exception (Hidayat et al., 2022). The importance of studying the history of the development of Islamic education in today's era, where humans are very close to technology, is that even though times are increasingly advanced, humans are expected not to forget what the Prophet Muhammad SAW in the past taught instilled in Muslims. Therefore, humans must know how the development of Islamic religious education is to date so that humans can understand and apply the educational values of the Prophet Muhammad SAW.

In education, two essential elements are students and educators. Several verses of the Qur'an also explain students and educators. In addition to students and educators, methods and processes carried out when carrying out learning need to be considered carefully. In Ar-Rahman verses 1-4, according to Wahbah al-Zuahili that in that verse there are elements of educators, namely the Qur'an and the Prophet, and the students are human. At the same time, the method and technique of learning are *Al-bayan* (Al-Zuahili, 1991).

In education, several essential things need to be studied to get maximum results from the process between humans who learn and humans who provide lessons. Learning requires comfort and a place to carry out the process in educational institutions. In addition, education must be structured and designed to maximize the results. Then in the process, education must be with the proper method.

Therefore, this article aims to analyze the historical development of Islamic education from past times to the present, especially in the era of disruption. This article examines 1) The relevance of the past Islamic educational institution in the era of disruption. 2) The relevance of the past academic curriculum in the era of disruption. 3) The relevance of past learning methods in the era of disruption.

The Historical Relevance of Islamic Education Development in The Disruption Era

METHOD
This article is a study with a qualitative method using library research analysis (Creswell, 2013). In this article, data analysis is on secondary data. It is the form of texts from books, journals, and other reliable sources.

LITERATURE REVIEW
The era of disruption is a time full of challenges for the world community. There are also challenges for education circles, especially in Indonesia and generally the international. The era of disruption, which is the era of technology and industrial competition, becomes a challenge for educators so that the output of education can compete in the world of work. At this time, educational technology is also advancing (Gopalan, 2016). Islamic education in collaboration with technology is not something easy. For example, if learning is carried out using e-learning, it is prone to misuse of technology by students who are supposed to learn but play games. Once students are close to technology, students are getting closer to things that damage students. For example, pictures that are not educational will be straightforward for students to access.

Education in the past seemed harsh, but it was safer from the distractions of things that didn't educate. The following is a study related to the development of institutions, curriculum, and learning methods from past times to the present by taking the values contained in the old education system.

The Development of Islamic Educational Institutions in Indonesia
The development of educational institutions has occurred for approximately 1400 years in Muslim countries. There is a fluctuating trend of emergence and growth and the development of traditions and intellectuals in Muslim countries (Baiza, 2018) . Likewise, what happened in Indonesia is one of the countries with a history of developing Islamic educational institutions. The following is historical of Indonesian Islamic educational institutions from the beginning of the entry of Islam to the present.

1. ***Surau***

   Surau is one of the oldest educational institutions in Indonesia, located in Minang Kabau, Sumatra. *Surau* existed before Islam entered Indonesia. The function of the Surau as an educational institution has not changed after the arrival of Islam (Mawangir, 2016). Learning in *Surau* is mostly at night and uses the *Halaqah* method. *Surau*, as a traditional institution, teaches about *Hijaiah* letters, reading the Qur'an, and the basics of other sciences such as faith, worship, and morals (Hasibuan, 2016). *Surau* is not only a place to study but also a place for gathering, sleeping, and meeting.

2. ***Meunasah***

   Meunasah is an educational institution in the form of buildings located in every village. This *Meunasah* is developing in the Aceh, Indonesia (McGregor, 2010). Apart from being a place to study, it is also for prayer place. The time of education at *Meunasah* is not specified. The material taught is the same as in *Surau*.

3. ***Pesantren***

   Pesantren (boarding school) is an educational institution that still exists and continues to be developed by Islamic educators (Azra et al., 2007). *Pesantren* themselves do not come from Islamic traditions but institutions in Hindu-Buddhist communities, even though Islamic boarding schools in Indonesia are very well known to the general public. There are elements such as *Kyai*, *Santri*, mosque, *Pondok*, and classical books in the *Pesantren*. Following the times, the past and present *Pesantren* have undergone many changes. At first, it was a Salafi boarding school. The Salafi boarding school developed into a modern Islamic boarding school. Even now, there is what is called an integrated Islamic boarding school.

4. ***Madrasah***

   Madrasah is an educational institution whose existence is the same as *Pesantren* (Islamic boarding schools) (Azra et al., 2007). It means that until now, it is still in Indonesia. In contrast to Islamic boarding schools, the development of the *Madrasah* is in line with the development of the Indonesian education system. Before Indonesia's independence in 1945, *Madrasah* did not have a special place in the Indonesian education system. Still, starting in 1975 through the *SKB 3 Menteri* (Decree of the 3 Ministers) and in 1989 through the Law on the National Education System, *Madrasah* had a special place in the Indonesian national education system.

The Development of Education Curriculum in Indonesia
At the beginning of Islam entering Indonesia and the establishment of Islamic learning institutions such as *Surau*, in the process, education was still simple. Over time, the educational process regularly develops through the curriculum. The curriculum has a vital position to maximize human potential and advance a nation through education (Yusmaliana, 2019). The following is the development of the curriculum in Indonesia after independence in 1945.

1. **The *curriculum* of 1947**

   This curriculum is more accurately called a study plan at that time. In general, the content of this lesson plan focuses on how a teacher teaches and how students learn it (Wahyuni, 2015).

2. The curriculum of 1952

The 1952 curriculum is a refinement of the 1947 curriculum. This curriculum focuses on lessons related to everyday life (Yunailis, 2019).

3. The curriculum of 1964

This curriculum is more accurately called a study plan at that time. In general, the content of this lesson plan focuses on how a teacher teaches and how students learn it. This curriculum focuses on lessons related to everyday life. This curriculum prioritizes skills and knowledge. The studies themselves are classified into five groups: intelligence, skills, morals, emotional and physical (Wahyuni, 2015).

4. The curriculum of 1968

This curriculum emphasizes the realization of the implementation of the 1945 Constitution. The curriculum content is the formation of the spirit of *Pancasila*. The output of this curriculum is related to improving intelligence, skills, morals, character, and religion (Mukminin et al., 2019).

5. The curriculum of 1975

This curriculum emphasizes more on education management, called MBO (Management of Objectives). It's just that there were criticisms at that time because teachers were more preoccupied with administration. In every lesson activity, the teacher was required to write what would be achieved, both in general and instructional (Wahyuni, 2015).

6. The curriculum of 1984

This curriculum applies the CBSA (Active Student Learning-Way) model. This model positively impacts students' thinking skills in solving a problem (Demirci, 2017).

7. The curriculum of 1994

This curriculum complements the previous curriculum, which in its implementation follows Law No. 2 of 1989 (Yeom et al., 2002). There are changes related to time in the teaching and learning process which previously used semesters to turn into quarterly. Aims that the material received by students is more to improve students' understanding and skills in solving problems.

8. The curriculum of 2004

This curriculum focuses on developing students' abilities (competencies) with competency standards that the government has determined. This curriculum is known as a competency-based curriculum (KBK) (Hermawan et al., 2018).

9. The curriculum of 2006

Based on the previous curriculum evaluation results, this curriculum, although not much different from the previous one, regarding the targets to be achieved as educational goals. Teachers get the freedom to carry out learning following the environment and school conditions. This curriculum is called the Education Unit Level Curriculum (KTSP) (Hermawan et al., 2018).

10. The curriculum of 2013

This curriculum is a continuation of the thematic-integrative-focused competency-based curriculum. This curriculum emphasizes that students can reason, communicate, and observe (Ikhsan & Hadi, 2018). This curriculum emphasizes phenomena that occur around students, social, cultural, and artistic.

11. The curriculum of 2015

This curriculum still uses the previous curriculum, namely KTSP and 2013, simultaneously applied.

12. The Curriculum of Covid 19 Emergency

On August 7, 2020, the Indonesian Ministry of Education issued an emergency curriculum for education units under particular conditions (Kemendikbud, 2020). Learning conditions using e-learning have many obstacles, especially in Indonesia, the barriers teachers, parents, and students face during distance learning. Learning that is not carried out in schools can have a negative impact.

The Development of Islamic Learning Methods in Indonesia

In Indonesia, there have been many curriculum changes. The current developments show that the curriculum is in good condition. The problem is at the execution level or the implementation of the teaching and learning process. An educator must have good abilities, master the material, and carry out a suitable and correct learning process (Yusuf, 2000). In the Qur'an, it is stated that in conveying something, certain methods must be used in delivering it. As in *Al-Maidah* verse 67, some commentators say that the verse contains meaning; Allah SWT ordered His Messenger to convey what Allah SWT revealed through the *Da'wah* method (Abdullah, 1995). Therefore, it is vital to examine this article related to learning methods.

Islamic education thinkers widely express the concept of learning methods. The following are some Islamic education thinkers related to the learning methods applied in the interaction between students and educators.

The Historical Relevance of Islamic Education Development in The Disruption Era

1. Al Ghazali

Al-Ghazali's view is that the essential knowledge is related to God, the prophets, the hereafter, and shari'ah (Soussi, 2016). Al-Ghazali applies learning methods to his students, namely the *Ta'lim Insanni* method, *Ta'lim Rabani*, integration, and morality methods.

2. Ibn Khaldun

Ibn Khaldun's view is that an educator is expected to pay attention to the potential of his students so that these students have the expertise or ability to meet their needs. In the learning and teaching process, the learning methods applied by Ibn Khaldun are the gradual and repetition method, the dialogue and discussion method, the tourist method, and the Arabic method (Rahmah, 2019).

3. Az-Zurnuji

Az-Zurnuji conveyed that student are expected to achieve goals and benefit from the knowledge. In the process of receiving and imparting knowledge using the correct method. The learning methods applied are independent learning methods and group methods (Az-Zarnuji, 2007).

4. Ibnu Sina

Ibn Sina has the view that education begins when humans are born. The education goal is to develop reason in humans and prepare students to face life in the future. The methods that are often applied are the exemplary method, the story method, the advice method, the habituation method, the lecture method (Khutbah), the discussion method, and the question and answer method (Salleh & Embong, 2017).

5. Ahmad Dahlan

The formation of excellent students and personalities is the goal of education carried out by Ahmad Dahlan. Ahmad Dahlan applies classical learning methods such as *Sorogan*, *Wetonan*, and *Bandongan*. In addition to the classical approach, Ahmad Dahlan also has a more modern learning concept. The appropriate method that Ahmad Dahlan has applied is the contextual learning method (Ni'mah, 2014).

6. Hasyim Asy'ari

Hasyim Asy'ari's thoughts regarding education are education that prioritizes ethics as an educational goal (Hadziq, 1994). In the teaching and learning process, the methods often used by Hasyim Asy'ari are the memorization method and the Deliberation method (Ni'mah, 2014).

7. Imam Zarkasyi

The modern Islamic boarding school Gontor is a form of application of Imam Zarkasyi's concept of thought. In the teaching and learning process carried out by Imam Zarkasyi, the method used is the learning method through character education (Zarkasyi, 2020).

8. Hamka

Hamka argues that human ability or potential can develop through education (Hamka, 1983). The methods used by Hamka are the discussion method, the field trip method, the recitation method, the *Amar Ma'ruf Nahi Munkar* method, and the observation method (Chaer & Suud, 2020).

FINDINGS

Islamic education builds a unified theory and takes into account current facts. Based on historical approaches and the development of educational institutions, the curriculum and learning methods above can review in terms of their relevance related to education today, where technology is increasingly advanced. Based on a study of literary studies through books, journals, and reliable texts. The following are the findings obtained in this article.

The Historical Relevance of Educational Institutions Development in The Era of Disruption

Since the entry of Islam into Indonesia and the emergence of *Surau*, until now, the development of *Madrasah* in the form of *Madrasah Diniyah*, *Madrasah Tsanawiyah*, *Madrasah Aliyah*, and modern Islamic boarding schools. From the past until now, the function of educational institutions as a place to study is still relevant. As technology develops in this era of disruption, the primary function as a place to learn is still the same, unchanged.

However, the image in society, Indonesia in particular, internationally in general, and educational institutions such as Islamic boarding schools, get a wrong impression. Because of the rise of theorists in Indonesia and internationally. The Indonesia Counter-Terrorism Agency (BNPT) said that several Islamic boarding schools were hotbeds of terrorism (Armenia, 2016). It caused protests among *Ulama* in Indonesia for generalizing the function of *Pesantren* as a non-formal Islamic educational institution to become a hotbed for terrorists. The chairman of the Advisory Council of the Indonesian *Ulama* Council (MUI) in 2016 also regretted the imagery that occurred at that time.

As a place to receive knowledge, educational institutions are not places other than to obtain knowledge, especially those that are not following the Qur'an. In *Al-Imran* verse 164, according to Ahmad Mustafa Al-Maraghi, education aims to make students become people who like to clean themselves. Through faith in Allah SWT, the soul becomes clean (Al-Maraghi, n.d.).

Therefore, it is irrelevant if educational institutions become places that are not following the current goals of education and the teachings of Islam. It is a challenge for the Indonesian government and the Indonesian Ulama. The function of educational institutions that have been places of learning has not changed because of the terrorism incident.

The Historical Relevance of Education Curriculum Development in the Era of Disruption

Curriculum development has occurred in Indonesia from the past until now. The content of the curriculum has not changed much. At the beginning of the curriculum, the goal of the curriculum was to increase human knowledge. Furthermore, it aims to improve soft skills, hard skills, morals, and social.

In this era of disruption, the challenges of education are very high, and curriculum development is the key to the success of education in this era. Without reducing the content of the ancient curriculum, especially those containing character education based on religion, the curriculum still has to be developed related to the content of knowledge and students' capacity to gain understanding and share experiences (Morris, 2015). In this era of disruption, the curriculum challenges are to be able to equip students in the form of creative, critical, analytical, and innovative thinking.

The COVID-19 outbreak has had a significant impact on education. The curriculum design, initially following educational goals, immediately encountered problems during its implementation. It is a formidable challenge for education in Indonesia. The Indonesian Ministry of Education and Culture issued an emergency curriculum (Kemendikbud, 2020). The change in learning methods from face-to-face to distance learning is an obstacle in carrying out the curriculum. Most Indonesian people are technology literate. However, they still have to strive to achieve the curriculum goals to improve the ability to think creatively, critically, analytically, and innovatively, making students have noble character.

The Historical Relevance of Learning Methods Development in the Era of Disruption

As explained above, there are many learning methods developed by Islamic thinkers, ranging from classical methods to modern methods. Although these methods have different forms, they have one common goal: to make students knowledgeable. The methods previously used by Islamic thinkers are still relevant today, only packaged in the form of a new learning method theory.

Az-Zurnuji used the group learning method; this method has the same learning core as the STAD (Student Team-Achievement Divisions) approach. STAD has the same student focus goal as the Az-Zurnuji group learning method. During the COVID-19 period, the government issued a circular letter from the Minister of Education and Culture no. 4 of 2020 related to the learning method, namely Project-Based Learning (PBL). Project-Based Learning (PBL) is one of the forms of learning using a constructivist approach (Kızkapan & Bektaş, 2017). This method has the same goal as Az-Zurnuji: student teamwork in learning in the implementation process. Likewise, with the teaching carried out by Ibn Sina, Ibn Khaldun, carried out discussions in education.

The STIFIn (Sensing, Thinking, Intuiting, Feeling and Insting) method (Mundiri & Zahra, 2017) is a method of memorizing the Qur'an developed by Islamic religious educators. In ancient times Ibn Khaldun used the gradual and repetition process. It means that a STIFIn method is a form of development of old techniques. The Inquiry learning method is a means to build knowledge through a collaborative and communicative process (Khalaf & Zin, 2018). The Hamka method was also essentially the same as inquiry learning.

The online *Tahfiz* method is a learning method that utilizes technology in the era of disruption by memorizing via WhatsApp (Rusadi, 2020). This method is relevant to the practices of earlier Islamic thinkers, such as Ibn Khaldun. It's just packaged differently using technology.

The development of the form of learning methods is one proof of the implementation of humans as creatures of God who have natural potential. According to Quraish Shihab (Bisri, 2000), human nature is to gain reason, taste, and the five senses. With human reason modifying something into a new form without throwing away the original meaning. It happens in the learning method.

CONCLUSION

Past Islamic educational institutions that functioned as places to study are still relevant today. The increasing number of terrorism cases in Indonesia has made the image of Islamic educational institutions, especially *Pesantren* (Islamic boarding schools), get a wrong impression. The challenge for the Indonesian government and the Indonesian *Ulama* is that terrorism incidents in Indonesia do not change the function of Islamic educational institutions. Curriculum development is the key to successful education in the era of disruption. Without reducing the content of the past curriculum, which contained character education based on religion, the current curriculum is to develop the knowledge content of the capacity of students who gain knowledge and share experiences. In this era of disruption, curriculum challenges improve students' creative, critical, analytical, and innovative thinking abilities. The learning methods developed by past Islamic thinkers are still relevant to use. However, it must be packaged in the form of new learning methods following advances in learning technology.
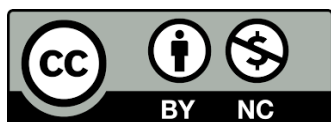
REFERENCES

1) Abdullah, B. A. al-A. A.-Q. (1995). *al-Jami' fi Ahkam al-Qur'an*. Dar al-Fikr.

2) Al-Maraghi, A. M. (n.d.). *Tafsir Al-Maraghi, Juzz 10*. Dar al-Fikr.

3) Al-Zuahili, W. (1991). *al-Tafsir al-Munir fi al-'Aqidah wal Syari'ah wa al-Manhaj*. Dar al-Fikr.

4) Alam, L. (2015). Perspektif Pendidikan Islam Mengenai Fitrah Manusia. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, *1*(02), 41–52.

5) Armenia, R. (2016). *BNPT: 19 Pesantren Terindikasi Ajarkan Radikalisme*. CNN Indonesia. https://www.cnnindonesia.com/nasional/20160203201841-20-108711/bnpt-19-pesantren-terindikasi-ajarkan-radikalisme

6) Az-Zarnuji. (2007). *Terjemah Ta'limul Muta'allim (A. As'ad, Penerjemah)*. Menara Kudus.

7) Azra, A., Afrianty, D., & Hefner, R. W. (2007). Pesantren and madrasa: Muslim schools and national ideals in Indonesia. *Schooling Islam: The Culture and Politics of Modern Muslim Education*, 172–198.

8) Baiza, Y. (2018). Islamic Education and Development of Educational Traditions and Institutions. In *Handbook of Islamic Education* (pp. 77–97). Springer. https://doi.org/10.1007/978-3-319-64683-1_7

9) Bisri, A. M. (2000). *Tafsir Tarbawi Sebuah Pendekatan Alternatif dalam Tafsir*. IAIN Sunan Ampel Surabaya.

10) Chaer, M., & Suud, F. (2020). Pendidikan Anak Perspektif Hamka (Kajian Q.S. Luqman/31: 12-19 dalam Tafsir Al-Azhar). *Southeast Asian Journal of Islamic Education*, *2*, 121–135.

11) Creswell, J. W. (2013). *Qualitative Inquire and Research Design Choosing Among Five Traditions*. Sage Publication, Inc.

12) Demirci, C. (2017). The Effect of Active Learning Approach on Attitudes of 7th Grade Students. *International Journal of Instruction*, *10*, 129–144.

13) Gopalan, C. (2016). The Impact of Rapid Change in Educational Technology on Teaching in Higher Education. *Journal of the Human Anatomy and Physiology*, *20*, 85–90. https://doi.org/10.21692/haps.2016.037

14) Hadziq, I. (1994). *Âdâb al-'Âlim wa al-Muta'allim*. Maktabah al-Turâts al-Islâmî,.

15) Hamka. (1983). *Tafsir al-Ahzar Jilid 4, 7, 30*. Pustaka Panjimas.

16) Hasibuan, Z. E. (2016). The Portrait of Surau as a Forerunner of Madrasah: The Dynamics of Islamic Institutions in Minangkabau Toward Modernization. *AJIS: Academic Journal of Islamic Studies*, *1*(1), 1–28.

17) He, C. (2020). Periodic table of human civilization process. *Educational Philosophy and Theory*, *52*(8), 848–868. https://doi.org/10.1080/00131857.2019.1642197

18) Hermawan, H. D., Deswila, N., & Yunita, D. N. (2018). Implementation of ICT in Education in Indonesia during 2004-2017. *2018 International Symposium on Educational Technology (ISET)*, 108–112.

19) Hidayat, A., Fatimah, S., & Rosidin, D. N. (2022). Challenges and Prospects of Islamic Education Institutions and Sustainability in The Digital Era. *Nazhruna: Jurnal Pendidikan Islam*, *5*(2), 351–366.

20) Ikhsan, K. N., & Hadi, S. (2018). Implementasi dan pengembangan kurikulum 2013. *Jurnal Edukasi (Ekonomi, Pendidikan Dan Akuntansi)*, *6*(1), 193–202.

21) Jalaludin. (2001). *Teologi Pendidikan*. Rajawali Press.

22) Kemendikbud, I. (2020). *Penyesuaian Kebijakan Pembelajaran di Masa Pandemi COVID-19*. Kemendikbud.

23) Khalaf, B. K., & Zin, Z. B. M. (2018). Traditional and Inquiry-Based Learning Pedagogy: A Systematic Critical Review. *International Journal of Instruction*, *11*(545–564).

24) Kızkapan, O., & Bektaş, O. (2017). The Effect of Project Based Learning on Seventh Grade Students' Academic Achievement. *International Journal of Instruction*, *10*(1).

25) Mawangir, M. (2016). The Surau: Traditional Education in Minangkabau. *Of the Asian Philosophical Association (ICAPA) Universiti Teknologi Malaysia, Kuala Lumpur, Malaysia, 20th-24th July 2016.*, 313.

26) McGregor, A. (2010). Geographies of religion and development: rebuilding sacred spaces in Aceh, Indonesia, after the tsunami. *Environment and Planning A*, *42*(3), 729–746.

27) Morris, M. (2015). Currere as Subject Matter. In *The SAGE Guide to Curriculum in Education* (pp. 103–109). SAGE Publications, Inc.

28) Mukminin, A., Habibi, A., Prasojo, L. D., Idi, A., & Hamidah, A. (2019). Curriculum reform in Indonesia: moving from an exclusive to inclusive curriculum. *CEPS Journal*, *9*(2), 53–72.

29) Mundiri, A., & Zahra, I. (2017). Implementasi Metode STIFIn. *Journal of Islamic Education Studies*, *5*(2), 202–223.

30) Ni'mah, Z. A. (2014). Pemikiran Pendidikan Islam Perspektif KH. Ahmad Dahlan (1869-1923 M) dan KH. Hasyim Asy'ari (1871-1947) M): Study Komparatif dalam Konsep Pembaruan Pendidikan Islam di Indonesia. *Didaktika Religia*, *2*(1), 135–174.

31) Rahmah, E. N. (2019). Konsep Metode Pembelajaran Perspektif Ibnu Khaldun Serta Relevansinya dengan Pendidikan Masa Kini. *Alim | Journal of Islamic Education*, *1*(1), 91–118.

32) Rusadi, B. E. (2020). Tahfiz Online: Sarana Menghafal Alquran Secara Online. *INTIQAD: Jurnal Agama Dan Pendidikan Islam*, *12*(1), 18–33.

33) Salleh, S., & Embong, R. (2017). Educational Views of Ibnu Sina. *Al-Irsyad: Journal of Islamic and Contemporary*, *2*(1), 13–24.

34) Soussi, K. (2016). AL Ghazali Cultivates Education: A Comparison with Modern Theories. *International Journal of Education and Research*, *4*(11), 425–436.

35) Wahyuni, F. (2015). Kurikulum dari Masa ke Masa (Telaah Atas Pentahapan Kurikulum Pendidikan di Indonesia). *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan*, *10*(2), 231–242.

36) Yeom, M., Acedo, C., & Utomo, E. (2002). The reform of secondary education in Indonesia during the 1990s: Basic education expansion and quality improvement through curriculum decentralization. *Asia Pacific Education Review*, *3*(1), 56–68.

37) Yunailis, M. (2019). Kajian Teori Humanistik Maslow Dalam Kurikulum 2013. *Al-Idarah: Jurnal Kependidikan Islam*, *9*(1), 86–96.

38) Yusmaliana, D. (2019). Reconstruction Of Islamic Education Curriculum In The Disruption. *IJISH (International Journal of Islamic Studies and Humanities)*, *2*. https://doi.org/10.26555/ijish.v2i1.748

39) Yusuf, al-K. A. B. (2000). *Nadwah Tathwir Baramij I'dad Mu'allimil Lughah al-Arabiyyah Lin Nathiqina Billughah Ukhro*. Ma'had Khurtum al-Duali.

40) Zarkasyi, H. F. (2020). Imam Zarkasyi's Modernization of Pesantren in Indonesia (A Case Study of Darussalam Gontor). *Qudus International Journal of Islamis Studies*, *8*(1).