

## Structure of Islamic Boarding School Curriculum (A Case Study at Islamic Center Bin Baz Boarding School in Yogyakarta)

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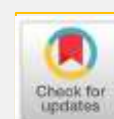
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### ABSTRACT

A systematic curriculum is one of the key factors in the success of organizing all activities in Islamic boarding schools. Therefore, the researcher is interested in studying the curriculum system at Pondok Pesantren Islamic Center Bin Baz. This research is qualitative in nature and falls under the category of field research. The data collection methods used include interviews, documentation, and observation. The research findings reveal the systematic nature of the curriculum in Islamic Center Bin Baz. The development of the curriculum at ICBB is guided by the vision and mission of the foundation and its articles of association as the organizing body. The Islamic boarding school curriculum is designed with a 24-hour education pattern, which encompasses all student activities from waking up to going to bed, with a structured and well-directed curriculum content. The curriculum for teaching and learning activities at ICBB refers to government guidelines, particularly those provided by the Ministry of Religious Affairs (Kemenag), as well as the Islamic boarding school curriculum. ICBB organizes the allocation of duties for guiding the students into eight divisions, namely: Teaching and Learning (KBM), Student Life (residential, cleanliness, and security), Memorization of the Quran (tahfidz), Language, Worship, Spiritual Development (tarbiyah), Environmental Beauty and Health (cleanliness and health, as well as gardening), and Facilities and Infrastructure. The implementation of the Islamic boarding school curriculum, especially in the girls' dormitory, involves each division having a program that is divided into two categories: annual programs and semester programs. Semester programs are further divided into four types, including daily, weekly, monthly, and semester-long programs. These programs involve students, female teachers (ustadzah), and supervisors (musyrifah). ICBB designs its Islamic boarding school curriculum to be flexible and adaptable, catering to the needs and conditions in the field. In the evaluation phase, Pondok Pesantren Islamic Center Bin Baz conducts evaluations for each division's work programs at the end of each year and at each educational level.

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## Introduction

The Islamic Center Bin Baz Boarding School, since its establishment, has adhered to a Salafi understanding of Islam (Qur'an Sunnah, 2010a). With such an understanding, some groups have labeled the Islamic Center Bin Baz Boarding School as a fundamentalist, radical, or even terrorist movement. If not terrorism, then at the very least, it is seen as a provider of a strong ideological basis for the emergence of acts of terrorism in various countries around the world (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023), posing an ideological threat to the state (Nurul Umah Fijanati, Hafidz, Sukadi, 2023), or at the very least, as a group falling under the category of the Radicalism Pyramid, albeit at the lowest level (Zaman, 2020).

In reality, despite such stigmas, it hasn't deterred people's interest in educational institutions based on Salafi (Wahhabi) principles. It seems as if they are unconcerned about being labeled as radical, intolerant, or terrorist (Robbaniyah et al., 2022). In fact, there is a growing interest in the number of students, which has led to the rapid growth of these educational institutions. The admissions data at the Islamic Center Bin Baz Boarding School have consistently shown an upward trend over the years. Assegaf's research (2017) at the Islamic Center Bin Baz Boarding School found that this institution not only continues to grow in terms of educational levels and branches but is also unique in maintaining and implementing puritanical Islamic values in the midst of globalization (Triana et al., 2023). Moreover, it has managed to leverage the process of globalization to disseminate Salafi values. Furthermore, Assegaf argued that if fundamentalist, radical, or terrorist stigmas (Sarwadi & Nashihin, 2023) are attributed to this institution, then in this case, the political elements are stronger than the religious ones (Rachman Assegaf, 2017). Slamet Muliono (2019) states that labeling as deviant, intolerant, and radical arises from ignorance or the interests of other groups. According to him, the Salafi group stands firmly against radicalism (Muliono et al., 2019). The North Jakarta MUI (2009) explains that Salaf/Salafi does not fall under the 10 criteria for deviation set by the Central MUI and advises people not to label it as deviant without proper classification (Majelis Ulama Indonesia, 2009).

The existence of the Islamic Center Bin Baz (ICBB) has proven its role in nurturing and preparing upright and morally sound generations of Muslims with firm faith (Sarwadi & Nashihin, 2023), who continuously emulate the footsteps of the Prophet and the Salafus Shalih. The curriculum includes Quran memorization, Arabic language, Islamic studies, and general education subjects provided in proportion (Robertus Adi Sarjono Owon, 2023). General education covers all subjects assessed nationally. Graduates of the Islamic Center Bin Baz Boarding School receive two diplomas: one from the boarding school and one from the government, allowing alumni to contribute to various aspects of nation-building (Qur'an Sunnah, 2010b).

Based on the above, this article will delve deeper into how the curriculum management within the Islamic boarding school context is a part of the educational process conducted by the Islamic Center Bin Baz Boarding School, enabling it to uphold and implement pure Islamic values amidst the currents of globalization until now, with a Salafi understanding."

## Method

This research method is qualitative in nature, specifically a field study aimed at describing and narrating aspects related to the research theme (Syaiful Anam, 2023). The research subjects are located in the Islamic Center Bin Baz boarding school. Data collection methods in this research include interviews, documentation, and observation. Interviews involve obtaining information for research purposes through face-to-face questioning and

interaction between the interviewer and respondents or individuals being interviewed (Wahyuni, 2014). Documentation is the process of collecting, processing, selecting, and storing information in the field of knowledge that provides or gathers evidence related to the information. Observation is a data collection technique in which the researcher directly observes the research object to closely examine the activities being carried out.

Interviews were conducted with the head of the education and boarding school department, the director or head of the boarding school, the boarding school management team, and the Islamic scholars (ustadz) in the boarding school section of the Islamic Center Bin Baz. Documentation was carried out directly at the Islamic Center Bin Baz boarding school. Data analysis involves three stages: first, presenting the collected data; second, classifying the data and organizing it into sub-sections; third, analyzing the obtained data."

## Results and Discussion

### 1. Curriculum Management in Islamic Boarding Schools

According to Arifin Abdurrohman, as quoted by M. Ngalim Purwanto, management is defined as the activities aimed at achieving the set goals and main objectives determined by the implementers (Qosim, 2019). The curriculum of Islamic boarding schools always adheres to a broad definition, encompassing both intra-curricular and extracurricular activities (Hafidz, 2021), and may involve activities led by the kiai (Islamic scholars). These activities can be either mandatory or recommended, including curriculum coverage (Indana & Nurvita, 2020).

The objectives of the pesantren curriculum are generally determined through an improvisational process based on the development of the chosen pesantren, which is done intuitively by the Kiai or in collaboration with their assistants. In detail, the objectives of the pesantren curriculum include the development of good character, fostering and enhancing students' spirits, instilling values of spirituality and humanity, teaching honest and moral behavior (Nashihin, 2017), and preparing students to live simply and with pure hearts. It's essential to emphasize that the pesantren's objectives are not about pursuing power, wealth, or worldly grandeur; rather, the focus is on instilling the belief that learning is solely an obligation and devotion to Allah (Hanifah, 2022).

Curriculum management is a cooperative, comprehensive, systemic, and systematic system for managing the curriculum to achieve its objectives (Nasbi, 2017). The pesantren education curriculum, which operates 24 hours a day, is described by Hasan as having several components, including objectives, knowledge content, learning experiences, strategies, and evaluation (Husna Nashihin, Yenny Aulia Rachman, Betania Kartika, Nurmasinta Fadhilah, 2023). The objectives are typically divided into different levels, such as national educational objectives, institutional objectives, curriculum objectives, and instructional objectives. However, these different levels of objectives are interconnected and inseparable. The content component includes clear achievement targets, standard materials, student learning outcomes, and personality development teaching procedures.

The strategy component involves the methods used to implement teaching, assessment techniques, guidance, and counseling methods, as well as overall school activity management. The evaluation component includes continuous and comprehensive assessment of the teaching materials or programs, providing feedback on objectives, content, methods, and resources to further develop the curriculum (Prasetyo & Hamami, 2020).

A pesantren is an educational and religious institution dedicated to preserving, teaching, and disseminating Islamic teachings while training students to become self-reliant and well-prepared individuals who seek knowledge from a Kyai (Islamic scholar). This knowledge is expected to serve as a foundation for the students in their worldly and

afterlife pursuits (Paturohman, 2012). The objectives of pesantren education are not significantly different from those of Islamic religious education, which include the pursuit of excellent morals and character development (Robbaniyah & Lina, 2022a).

When viewed from the perspective of the success of religious education, three main indicators are present: first, the successful transfer of knowledge; second, the successful transfer of values; and third, the successful transfer of skills (Hadisi et al., 2023). The first part relates to cognitive knowledge. The second part concerns values of good and bad, with students encouraged to love virtues and despise evil values. The third part relates to practical actions (Rohman, 2015)."

## **2. Curriculum Structure in Islamic Boarding Schools at Islamic Center Bin Baz**

The curriculum in Islamic boarding schools is one of the programs designed to instill and practice pure Islamic values, making them a part of daily life culture. The curriculum development at the Islamic Center Bin Baz Boarding School is guided by the foundation's vision and mission, as well as the foundation's AD/ART (Articles of Association and Bylaws) as the governing body. The Islamic Center Bin Baz Boarding School has a predefined vision and mission.

The Islamic boarding school curriculum is structured on a 24-hour educational model, encompassing all student activities from waking up to going to sleep, which includes the religious curriculum. The religious curriculum aligns with the government's education curriculum, such as the Ministry of Religious Affairs (Kemenag) curriculum, and the curriculum outside of the regular curriculum, which regulates dormitory life and activities conducted outside of regular school hours.

For the junior high school level, Pondok Pesantren Islamic Center Bin Baz follows the non-formal curriculum outlined by Kemenag, known as Salafiyah Wustha (SW). For the senior high school level, both formal and non-formal curricula are followed, namely Madrasah Aliyah (MA), with specializations in religious studies, natural sciences (IPA), and Salafiyah Ulya with a specialization in Mulazamah and Tahfidzhul Quran.

The vision of Pondok Pesantren Islamic Center Bin Baz is to become an internationally recognized educational institution with excellence in ABATA (faith, language, morals, memorization, and academics) in accordance with the Salafus Shalih understanding. The mission of Pondok Pesantren Islamic Center Bin Baz is as follows:

- 1) To establish an Islamic boarding school institution that integrates national and international curricula.
- 2) To educate generations with a strong and correct faith, adhering firmly to the Quran and Sunnah in accordance with the understanding of the Salafus Shalih. To conduct education using Arabic and English as the medium of instruction.
- 3) To nurture students with noble character and to set an example in community, national, and state life.
- 4) To educate students to memorize the Quran with proficiency in the 4M skills (recitation, memorization, understanding, and application).
- 5) To provide an education process that excels in academics, spiritual intelligence, emotional intelligence, and intellectual intelligence.
- 6) To equip the younger generation with knowledge, skills, and technology that align with global challenges.

Pondok Pesantren Islamic Center Bin Baz organizes the division of tasks in assisting students into 8 divisions, namely: Learning and Teaching (KBM); Dormitory Life, consisting of aspects such as dormitory management, cleanliness inside the dormitories, and security; Quran Memorization (tahfidz); Language; Worship (ibadah); Spiritual

Education (tarbiyah); Environmental Beauty and Health, including cleanliness outside the dormitories and health; and Gardening; Facilities and Infrastructure. The curriculum development in each division starts with the vision, mission, and objectives set for each division, followed by daily, weekly, semester, and annual programs. Across all 8 divisions, there is integration and alignment in terms of scheduling activities, division of work areas, and targeted goals. When developing strategies and guidelines for program development, the Pesantren refers to the Quran, Sunnah, Parenting Science, and other relevant sources, all adjusted to the context being prepared.

Table 1. Daily Schedule for Students

1) 03.00 - 04.15 Sunnah prayers	10) 15.00 - 16.00 Scheduled activities (Breafing/tausiah /ta'lim sesuai jadwal)
2) 04.15. - 04.30 Fajr prayer	11) 16.00 - 16.30 Dinner
3) 04.30 - 05.00 Murojaah tahfizh	12) 16.30 - 17.30 Bathing and Tahfizh preparation
4) 05.00 - 06.00 Tahfizh /tahsin	13) 17.30 - 20.00 Tahfizh
5) 06.00 - 07.30 Breakfast	14) 20.00 - 21.30 Evening study
6) 07.30 - 12.30 Learning activities	15) 21.30 - 22.00 Bedtime preparation
7) 12.30 - 13.00 Dhuhr prayer	16) 22.00 - 03.00 Night rest
8) 13.00 - 13.30 Lunch	
9) 13.30 - 15.00 Rest	

## Curriculum Targets for Salafiyah Wustha (SW)

## a. KBM Division

Table 2. SW Curriculum Targets for the KBM Division

Fall Semester	Spring Semester
Grade 7	Grade 7
<input type="checkbox"/> Mastery of Basic Arabic Language Subjects (ABY, Sharaf, and Nahwu)	<input type="checkbox"/> Ability to apply knowledge of Basic Arabic Language (ABY, Sharaf, and Nahwu) in daily activities
Grade 8	Grade 8
<input type="checkbox"/> Proficiency in Basic Religious Subjects: Tauhid, Hadith, Manhaj, Akhlaq, Fiqih	<input type="checkbox"/> Ability to practice Basic Religious Subjects: Tauhid, Hadith, Manhaj, Akhlaq, Fiqih
<input type="checkbox"/> Knowledge of Basic General Subjects: English, Indonesian, Science, Social Studies, Mathematics	<input type="checkbox"/> Understanding of basic general subjects: English, Indonesian, Science, Mathematics
Grade 9	Grade 9
<input type="checkbox"/> Mastery of all religious subjects (Nahwu, Sharaf, Tauhid, Manhaj, Akhlaq, Hadith, Fiqih)	<input type="checkbox"/> Ability to apply and practice all religious subjects (Nahwu, Sharaf, Tauhid, Manhaj, Akhlaq, Hadith, Fiqih) effectively
<input type="checkbox"/> Proficiency in Arabic language	<input type="checkbox"/> Proficiency in Arabic language and serving as a role model for junior students
<input type="checkbox"/> Proficiency in standard junior high school subjects: Mathematics, Science, English, Indonesian, Social Studies, Civic Education	<input type="checkbox"/> Mastery of standard junior high school subjects
<input type="checkbox"/> For Practical Skills:	

## b. Tahfidz Division

Table 2. SW Curriculum Targets for the Tahfidz Division

Distinguished Grade (1 meeting, 20 lines)	Class 7, 8 & 9 = 15 Juz
Grade A (1 meeting 15 line)	Class 7, 8 & 9 = 15 Juz
Grade B (1 meeting 5 line)	
Grade C (1 meeting 3 line)	Class 7, 8 & 9 = 10 Juz
Note: 1 page of the standard 15-line Quran) Class 7 & 8 = 20 Juz	Class 7, 8 & 9 = 5 Juz

The Quranic memorization (tahsin Al-Quran) learning already has its own method known as the Bin Baz Method (MBB) and has been implemented at the Islamic Center Bin Baz Islamic Boarding School in Yogyakarta and in all branches of the Boarding Schools under the Robbaniyah & Lina Islamic Assembly Foundation (2022b) Divisi Kesantrian

Table 4. SW Curriculum Targets for the Kesantrian Division

Division	Target
Security	<ul style="list-style-type: none"> <li>● Being obedient to the rules of the boarding school.</li> <li>● Accustomed to and enjoying following the rules of the boarding school.</li> </ul>
Tarbiyah	<ul style="list-style-type: none"> <li>● Students are able to</li> <li>● practice the 10 basic tarbiyah programs</li> <li>● 7th-grade SW students memorize and understand the book of Al-Wajibat Matan</li> <li>● 8th and 9th-grade SW students can memorize and understand the Matan of Utsuluts-Tsalatsah</li> <li>● Female students are steadfast in practicing and capable of encouraging other students to practice the 10 basic tarbiyah</li> <li>● 7th-grade SW students can memorize and understand the book of Utsuluts-Tsalatsah</li> <li>● 8th and 9th-grade students are able to master the book of Al-As-ilah wal-Ajwibat tauhid.</li> </ul>
Mat'ham	<ul style="list-style-type: none"> <li>● Female students always eat the food provided by the boarding school in the math'am.</li> <li>● Female students are accustomed to and love the boarding school's food.</li> </ul>
Ibadah	<ul style="list-style-type: none"> <li>● Students are accustomed to performing obligatory prayers in congregation at the earliest time and maintaining the sunnah prayers.</li> <li>● Students are accustomed to</li> </ul>



	performing tahajud prayers.
Language	<ul style="list-style-type: none"> <li>● Students are skilled in creating mufidah (Islamic writings).</li> <li>● Students are skilled in writing insya (Arabic script).</li> <li>● Public speaking.</li> <li>● Proficient in speaking in the Arabic language.</li> </ul>
Cleaning	<ul style="list-style-type: none"> <li>● Female students are accustomed to maintaining cleanliness and tidiness in their rooms.</li> <li>● Female students are accustomed to maintaining cleanliness, tidiness, comfort, and beauty in the boarding school environment.</li> </ul>
Health Division (UKP)	<ul style="list-style-type: none"> <li>● Achieving a healthy community within the Pondok Pesantren.</li> <li>● Ensuring that the residents of the Pondok Pesantren can maintain their health.</li> </ul>
Library Division	<ul style="list-style-type: none"> <li>● Cultivating quality students, educators, and educational staff at ICBB Putri through a culture of literacy.</li> <li>● Developing an interest, ability, and habit of reading, especially, and utilizing written culture in various aspects of life.</li> </ul>
OSIC Division (Organisasi Santriwati)	<ul style="list-style-type: none"> <li>● Becoming female students who can lead themselves and others.</li> <li>● Becoming active female students who provide motivation to their peers.</li> </ul>
Keasramaan Diivision (Wali Asrama)	<ul style="list-style-type: none"> <li>● Being dormitory supervisors filled with love and a sense of family.</li> <li>● Being dormitory supervisors who consistently provide benefits to others.</li> </ul>

Table 4. SW Curriculum Targets for MAUL

	MIPA	Keagamaan	Mulazamaah	Tahfidz
Aqidah	Belief in Ahlussunnah wal Jama'ah based on the Qur'an and As-Sunnah with the understanding of the salafushshalih (companions, tabi'in, tabi' tabi'in, and the four Imams).			
Bahasa	Proficient in both spoken and written Arabic and English. TOAFL Score: 400 TOEFL Score: 450			

Akhlak	Exhibits noble character, emulating the exemplary conduct of Prophet Muhammad, peace be upon him.				
Tahfidz	Proficient in the teaching system of the Qur'an known as the "Bin Baz Method.				
	Min. 10 juz	Min. 15 juz	Min. 20 juz	30 juz	dan bersanad
Akademik	KKM 80				

#### Pondok Pesantren Islamic Center Bin Baz's Featured Programs:

##### Classroom Learning (KBM)

- a. Extracurricular Activities
- b. Outing Class
- c. Literacy Program
- d. Mutun (Recitation)
- e. Student Organization (OSMA)

##### Quran Memorization (Tahfidz)

- a. Syahrul Quran
- b. Haflah (Recitation Event)
- c. Receiving Sanad Al-Quran (Chain of Transmission)

##### Boarding Life (Kesantrian/Asrama)

- a. Waste Separation (Pilah Sampah)
- b. Room Improvement (Bedah Kamar)
- c. Social Service (Bakti Sosial)
- d. Student Dormitory Organization (OSPIC)

The entire curriculum and activities of the students, as well as the strategies employed in the pesantren, are based on the vision and mission of the Islamic boarding school. The targets set are determined through an analysis of the capabilities of the human resources (teachers/caregivers) available and the abilities of the students.

### 3. Implementation of the Islamic Center Bin Baz Islamic Boarding School Curriculum

At present, Pondok Pesantren Islamic Center Bin Baz is undergoing a curriculum renewal process, focusing on the boarding school curriculum with rules and other provisions specified in the curriculum guidebook that is currently being prepared. To make the curriculum more effective, Pondok Pesantren Islamic Center Bin Baz conducts benchmarking visits to several other boarding schools with similar visions and missions, aiming to gain knowledge and insights that can be applied for improvement in the future.

The implementation of the boarding school curriculum at Pondok Islamic Center Bin Baz currently differs between the boys' and girls' sections. Specifically in the girls' section, each division has various activity programs categorized into two main types: annual programs and semester programs. Semester programs are further divided into four types, including daily, weekly, monthly, and semester-based programs. These programs involve the participation of students, female teachers (ustadzah), and mentors (musyrifah). One of



the aspects of the curriculum is the development of students' skills, such as extracurricular activities like fashion design, culinary arts, karate, archery, and journalism.

Pondok Pesantren Islamic Center Bin Baz has developed a conditional boarding school curriculum that adapts to the needs and conditions in the field. One example of the curriculum is the Religious Education (KBM) curriculum, which follows or references the Ministry of Religious Affairs (kemenag) guidelines. In the girls' section, the responsibility for teaching and learning activities (KBM) is held by a single supervisor due to a lack of staff and educators. For instance, a female teacher (ustadzah) may act as both a class guardian and a dormitory supervisor for her students. One positive aspect of this approach is that female teachers can get to know their students better and can monitor them in their daily activities, both in the classroom and in the dormitory.

Additionally, female teachers can gain deeper insights into the students' development. However, a negative aspect is the heavy workload placed on female teachers. In the boys' section, the responsibilities for boarding and KBM are handled separately because of the availability of an adequate workforce.

In the implementation of this boarding school curriculum, there are challenges, such as difficulties in standardizing certain activities or programs that have been implemented. Another challenge is related to human resources or staff, as there is often a turnover of division supervisors, leading to changing activities and policies that lack consistency. In the evaluation phase, Pondok Pesantren Islamic Center Bin Baz conducts assessments for each division's work programs at the end of each year and across different grade levels.

## Conclusion

The curriculum system at Pondok Pesantren, specifically at Pondok Pesantren Islamic Center Bin Baz (ICBB), is structured as follows: The development of the ICBB boarding school curriculum is guided by the foundation's vision and mission, as well as the foundation's Articles of Association (AD/ART) as the organizing body. ICBB has a well-established vision and mission. The boarding school curriculum is designed following a 24-hour education model, encompassing all students' activities from waking up to going to bed, with a well-structured and directed boarding school curriculum. The Religious Education (KBM) curriculum is aligned with the government, particularly the Ministry of Religious Affairs (Kemenag), while the non-KBM curriculum at ICBB focuses on managing dormitory life, with activities taking place after KBM hours.

ICBB organizes the division of responsibilities for mentoring students into eight divisions, which include: KBM (Religious Education), Boarding life (including dormitory management, cleanliness, and security), Tahfidz (Quran memorization), Language, Worship (ibadah), Tarbiyah (character education), Environmental beauty and health (covering cleanliness and health), Gardening, Facilities and infrastructure

The implementation of the boarding school curriculum, especially in the girls' section, involves each division conducting various activity programs divided into two categories: annual programs and semester programs. The semester programs are further subdivided into four types: daily, weekly, monthly, and semester-based programs. These programs actively engage students, female teachers (ustadzah), and mentors (musyrifah).

ICBB designs its boarding school curriculum to be conditional, adapting to the needs and conditions in the field. In the evaluation phase, ICBB conducts

assessments for each division's work programs at the end of each year and across different grade levels.

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