

## Analysis of the Operational Curriculum of Islamic Boarding Schools in Facing the Needs of Students in the Era of the Industrial Revolution 4.0: Reviewed from the Approach and Curriculum Design

Riky Supratama<sup>1</sup>, Sukiman<sup>2</sup>, Ahmad An-Najr<sup>3</sup>

<sup>1</sup> UIN Sunan Kalijaga Yogyakarta, Indonesia<sup>1</sup>, UIN Sunan Kalijaga Yogyakarta, Indonesia, <sup>2</sup>Department of Educational Research and Learning Al-Noor Institute, United Arab Emirates.  
e-mail: rikisupratama29@gmail.com<sup>1</sup>, sukiman@gmail.com<sup>2</sup>, ahmednajr09@gmail.com<sup>3</sup>

### Article History:

Received: Jan 11, 2026

Revised: Feb 21, 2026

Accepted: Mar 28, 2026

### Keywords:

Curriculum; Industrial Revolution 4.0; Approach; Design.

### Abstract:

This study aims to analyze the operational curriculum of Islamic boarding schools in dealing with the needs of students in the era of the Industrial Revolution 4.0, with a focus on the approach and design of the curriculum. In the context of Islamic boarding schools, the use of information technology is still limited, so it is necessary to rearrange the curriculum to adapt to the challenges of the evolving times. This study raises questions about the challenges of pesantren in facing the needs of students in the era of the Industrial Revolution 4.0, the suitability of the approach of the pesantren operational curriculum to the needs of students, and the suitability of the design of the pesantren operational curriculum with the needs of students in the era of the Industrial Revolution 4.0. The research method used is qualitative with a library research approach. The results of the analysis are expected to provide an overview of the quality of the pesantren curriculum in facing the challenges of the ever-evolving times. This research is expected to contribute to improving the quality of pesantren education in the era of the Industrial Revolution 4.0.

*This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.*



### Corresponding Author:

Riky Supratama

UIN Sunan Kalijaga Yogyakarta, Indonesia.

e-mail: rikisupratama@gmail.com @gmail.com<sup>1</sup>

### Introduction (مقدمة)

Historically and philosophically, education has shaped ethics and morals, as well as national identity. Education plays a very important role in instilling knowledge, skills, and moral values. As stipulated in Article 3 of Law No. 20 of 2003 concerning the National Education System, the purpose of national education is to educate the life of the nation through the development of abilities, character formation, and the improvement of a dignified civilization. Education is expected to produce people who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, talented, independent, and responsible as democratic citizens. One of the

most important human needs to build an advanced civilization is education, the quality of education greatly determines the level of progress of a civilization (Achmad Junaedi et al., 2023).

All educational programs at various levels and types of education are designed to achieve educational goals. The design of educational programs at each level and type of education is called the term curriculum. A curriculum is an educational plan or program that contains the goals and expectations of teachers to be implemented in schools. The curriculum serves as a tool to foster and develop students to become individuals who believe in and devote themselves to God Almighty, have noble character, are healthy, knowledgeable, talented, independent, and democratic (Mahrus, 2021).

Islamic boarding schools are Islamic educational institutions that grow and are recognized by the surrounding community with a dormitory or boarding school system where students receive religious education through the recitation system or madrasah. They are fully supervised and managed by one or several kyai with attractive characteristics and are independent in all respects. Because they are in the community education path and have their own educational programs and usually have no formal regulations, pesantren can be considered a non-formal Islamic institution (Saifuddin, 2016).

As a typical educational institution in Indonesia, pesantren is a type of education that is traditional to explore Islamic religious knowledge, with moral education in life in the community. The world of education has changed in various places in Indonesia, and the existence of traditional educational institutions such as Islamic boarding schools has been faced with complex challenges. Not many pesantren can survive in certain situations. Most of them are stuck in the general education system, or they at least adapt and adopt the materials and approaches used in general education. Pesantren can respond to this problem in at least two ways. First, they can change their kurikulum. Second, they can open public education institutions and facilities (Mahmud & AR, 2019).

The education system and curriculum of Islamic boarding schools have always been a hot discourse due to changes in the national education curriculum policy. The dynamics of pesantren in developing the curriculum also make pesantren a formal educational institution that accepts the curriculum content needed by the community and can issue diplomas as a form of formal graduation from educational programs (Mahmud & AR, 2019). Especially with the rapid development of technology that has given rise to various influences for the community, especially in education in Islamic boarding schools. In addition, Islamic boarding schools must deal with technological advances in the midst of the Industrial Revolution 4.0 and Global Society 5.0. Pesantren, however, must be able to criticize any widely used technical advances. If children cannot handle every difficulty in this digital world, of course this can have a good and bad impact on children's development (Oktaria et al., 2023).

Improving the quality of teaching to overcome modern problems is a challenge faced by Islamic boarding schools today. This is due to the belief that pesantren cannot take advantage of advances in science, technology, and others in the era of the Industrial Revolution 4.0. Although many Islamic boarding schools have used digital technology, their use is only limited to their learning models and methods. Especially related to information technology, because there are still many Islamic boarding schools that limit the use of information technology to students (Oktaria et al., 2023).

Therefore, apart from the quality of teaching, of course, behind it there is the quality of the curriculum that needs to be rearranged in accordance with the challenges in the era of the Industrial Revolution 4.0. In this study, the researcher will try to analyze the operational curriculum of Islamic boarding schools in facing the needs of students in the era of the industrial revolution 4.0: reviewed from the approach and curriculum design. This research is expected to provide an overview of the extent to which the curriculum of Islamic boarding schools is currently facing the challenges of an era that continues to develop rapidly. So this study has two research questions,

including: First, what are the challenges of Islamic boarding schools in dealing with the needs of students in the era of the industrial revolution 4.0?. Second, has the Operational Curriculum Approach of Islamic Boarding Schools been in accordance with the needs of students in the era of the industrial revolution 4.0? Third, has the design of the Islamic Boarding School Operational Curriculum been in accordance with the needs of students in the era of the industrial revolution 4.0?.

### Method (منهج)

This research is included in library research, which is research that limits research and data search only through library collections without the need for research and field data (Husna Nashihin, 2023). In this study, the researcher uses a qualitative research method, which is research that aims to understand social reality by seeing the world as it is and not as it should be. Some of the characteristics of this qualitative research method are: carried out on natural conditions, descriptive, emphasis on process, inductive data analysis, and more emphasis on meaning (Supratama et al., 2024). Furthermore, the data processing in this study uses a descriptive-analytical method, which is a research model that seeks to describe, record, analyze and conclude the findings.

### Result (نتائج)

#### 1. Challenges of Islamic Boarding Schools in Facing the Needs of Students in the Era of Industrial Revolution 4.0

Islamic educational institutions are facing the problem of lack of research. Islamic education practitioners are still considered unenthusiastic about conducting research. This can be seen from the fact that only a small amount of research can be used as a reference for scientific research as a whole. Researchers and practitioners of Islamic education have not succeeded in making research findings into scientific theories and concepts. Cultivating a passion for research is difficult; It takes a lot of money and time. Mukti Ali mentioned several reasons why Islamic education is currently failing. There are weaknesses in mastery of methods and systems. The old, or classical, system is still used in Islamic education. It relies on memorization and listening to what the teacher is saying. Children are positioned as learning objects, while teachers are positioned as subjects. The learning process becomes monotonous and boring if students are not involved. As a result, learning outcomes are poor and not in line with expectations.

In addition, the industrial revolution 4.0 brings a new face into the way people interact with each other in the contemporary world. In this era, there was a very fierce competition between individuals and groups, not only between the most powerful groups, but also between the weak and the strong. Islamic boarding schools face special challenges due to the rapid movement of information and this fierce competition. Islamic boarding schools, as community education centers and future leaders, must be able to face the era of the industrial revolution 4.0, which will initially be a challenge and obstacle, but in the end will be a golden opportunity for the development of Indonesian society. Of course, pesantren must be adjusted and changed to meet the demands of the global community without leaving the old traditions that are still considered good (Wiranata, 2019).

In addition, the challenges of pesantren during the Industrial Revolution 4.0: Pesantren tend to prioritize colonial traditions since their establishment. Islamic boarding schools also face challenges, including the mental aspects of students who follow the entire learning process in modern Islamic boarding schools. Other challenges are also such as moral deterioration. All of these challenges are certainly material for the evaluation of Islamic boarding schools, especially

how to develop a good curriculum, so that they are able to meet the needs of students in facing challenges in the current industry 4.0 era.

## 2. Approach to the Operational Curriculum of Islamic Boarding Schools

Approach is the effort and application of steps or ways of working by applying a strategy and several appropriate methods, which are carried out in accordance with systematic steps to obtain better work results. So, the curriculum development approach is a way of working by applying the right strategies and methods by following systematic development steps to produce a better curriculum (Hamdan, 2014).

Approach can also be defined as a way of carrying out activities that are general and still require continuous action in the form of models, methods and techniques. Therefore, the approach in curriculum development is a systematic procedure taken in compiling the curriculum (Sudarman, 2019). Approach is a way of working by applying the right strategies and methods by following systematic development steps in order to obtain a better curriculum. Thus, the curriculum development approach refers to the starting point or general viewpoint of the curriculum development process (Hasan, 2017).

From the explanation above, the approach in the development of the Islamic Religious Education (PAI) curriculum can be interpreted as a starting point or general viewpoint about the activities or processes of preparing, implementing, assessing, and perfecting the curriculum of PAI to produce better Islamic education. According to John D. Mc. Nail (1988), there are four approaches in curriculum theory that can be used in curriculum development, namely: academic subject approach, humanistic approach, technological approach, and social reconstruction approach (Sukiman, 2015). In the development of the PAI Curriculum, an eclectic approach can be used, namely being able to choose the best of the four approaches according to their characteristics (Hasan, 2017). These four approaches can of course also be used in the development of the Islamic boarding school operational curriculum. The following are four approaches in curriculum development, as follows:

### a. Academic Subject Approach

The academic subject approach is the oldest form or model among other models. This approach prioritizes materials and processes in certain disciplines, because each science has its own systematization, so there are differences with the systematization of other sciences. The development of the academic subject curriculum is carried out by determining what subjects must be prioritized for students to learn which are needed in the preparation process for the development of disciplines (Sukiman, 2009; Kusnandi, 2017).

The academic subject approach in the development of the Islamic Religious Education curriculum is a set of study materials and learning materials that are systematically arranged in subjects in a particular education that are studied by students. This means that each existing subject will be arranged according to its discipline. (Kiswanti, Hery, 2022). The preparation of the PAI curriculum with the systematization of disciplines is as follows (Hasan, 2017):

- 1) Using the systematization of monotheistic science for aspects of faith or faith subjects
- 2) Using the systematization of moral science for aspects of morality or moral subjects
- 3) Using the systematization of fiqh for aspects of worship, sharia and muamalah
- 4) Using the systematization of Islamic Cultural History for the Tarikh aspect

### b. Humanistic Approach

In curriculum development, the humanistic approach departs from the idea of "humanizing people". Humanizing human beings means trying to provide opportunities for

students to develop their potential tools as optimally as possible so that they can function as a means for solving problems in life and life, the development of science and technology as well as human culture, and the development of faith and piety towards Allah SWT (Muhaimin, 2005).

Humanism education experts developed a humanistic approach. The concept of *personalized education* from Jhon Dewey and J.J. Roasseau is the basis of this curriculum. Students have an important place in this stream. They argue that a child or learner is the most important. This school believes that all children have the potential and strength to develop. It is hoped that teachers can build emotional and communicative relationships with their students (Suprihatin, 2017).

The humanistic theory of education emphasizes that the main task of education is to develop children as individuals other than as social beings (Sukiman, 2015). In the process of implementing it in the classroom, the humanistic model curriculum requires a teacher to have a good emotional relationship with his students. Therefore, to be able to facilitate the learning process, of course, a teacher must be able to provide optimal service to students so that he feels comfortable with his learning. Teachers do not need to impose everything that can make students feel uncomfortable in learning, because with this sense of security and comfort, students will find it easier to undergo the process of self-development (Abdah, 2019).

Based on this explanation, the development of the PAI curriculum with a humanistic approach is designed to meet the needs and interests of students. It also encourages them to increase their basic potential, or the potential of their nature, and encourages them to assume responsibility as "abdullah" and as "kholifatullah" in the world. Baharudin Makin (2007) said that the success of education in the perspective of a humanistic approach is not only measured by the smooth process of transmitting values covered in the curriculum, but rather a means of forming a mature understanding of humanization of students both physically and spiritually (Awwaliyah, 2019).

In this curriculum, teachers are expected to know the students' response to teaching activities. Teachers are also expected to observe what they have done, to see feedback after learning activities are carried out. According to Oemar Hamalik quoted by (Nurul Huda, 2019), The humanistic curriculum has several weaknesses, namely:

- 1) Emotional involvement does not always have a positive impact on the individual development of students
- 2) Although this curriculum emphasizes individual students, in fact in each program there is uniformity of students
- 3) This curriculum does not pay attention to the needs of the community as a whole
- 4) In this curriculum, the existing psychological principles are less connected.

#### c. Social Reconstruction Approach

In compiling a curriculum or educational program, the social reconstruction approach departs from the problems faced in society. From now on, by playing the role of science and technology and working cooperatively and collaboratively, a solution will be sought towards the formation of a better society (Hasan, 2017). This model curriculum is developed by the interactional stream. Experts in this field argue that education is a joint effort from various parties in order to foster interaction and mutual cooperation (Abdah, 2019).

The social reconstruction curriculum emphasizes not only the subject matter, but also the learning process and experience. According to the social reconstruction approach, humans are social creatures who always need others to live and thrive. Living together and cooperating

is a way for human beings to live, develop, and meet the needs of life and solve various problems. Educational tasks help students become sufficient and able to take responsibility for the development of the community (Muhaimin, 2005).

The role of teachers here is to help students to be able to develop their talents and interests, as well as help them to be able to solve social problems. This model curriculum prioritizes the existence of an element of cooperation in the learning process, both cooperation between individuals and cooperation between groups. The content of education consists of various actual problems that are currently being faced in real life. As a result of learning, it is hoped that students can create and prepare a social life model that can be applied in future situations (Abdah, 2019).

#### d. Technological Approach

A technological approach in the preparation of a curriculum or educational program, departing from the analysis of competencies needed to carry out various tasks or certain jobs. The material to be taught, learning strategies and evaluation criteria are determined according to the job description. The learning plan and process are designed in such a way that the results can be evaluated and measured easily, clearly and controllably. However, in compiling the curriculum, not all subject matter should be able to use a technological approach, because the nature or character of each subject matter is different (Muhammad, 2009).

The technological perspective curriculum emphasizes more on the effectiveness of programs, methods and materials in achieving a goal and success. Technology application is a plan for the use of various tools and media, as well as instruction-based stages. As a theory, technology can be used in the development and evaluation of curriculum and instructional materials (Abdah, 2019).

In the context of the technology model curriculum, educational technology has two aspects, namely hardware in the form of hard objects such as projectors, TVs, LCDs, radios and so on. The software is in the form of curriculum preparation techniques, either macro or micro. Islam provides autonomy for education providers as widely as possible, including adopting other tools. Forms and models that can be used, as long as they have *maslahah* value, then the shapes and models can be used (Hanafi, 2014).

The Industrial Era 4.0 demands significant changes in various fields, including education. Islamic boarding schools, as educational institutions that prioritize Islamic values, need to make adjustments in their curriculum development approach so that students can master relevant skills and stick to religious values. This analysis will discuss how the current curriculum development approach in Islamic boarding schools is in accordance with the needs of students in the Industry 4.0.

The curriculum development approach that integrates technology, focuses on competencies, strengthens Islamic character, encourages active and collaborative learning, and is inclusive and adaptive, is very much in line with the needs of students in the Industry 4.0 era. With this approach, students can develop relevant skills for the future while remaining firm in the religious values that are the foundation of education in Islamic boarding schools. By choosing or combining the four approaches above is also a solution in meeting the needs of students in the industry 4.0 era.

### 3. Operational Curriculum Design of Islamic Boarding Schools

Design is a process of planning and developing a curriculum that contains a concept based on the theory and operational principles of design, as a guideline for the implementation of education to achieve the desired goals. Curriculum design is the development of the process of planning, validating, implementing, and evaluating the curriculum (Mahrus, 2021). Then there

are various curriculum designs according to Nana Shaodih Sukmadinata, there are four designs that can be used in the development of the operational curriculum of Islamic boarding schools, including:

a. *Subject Centered Design*

*Subject-centered design* is one of the old, common, and commonly used curriculum patterns when developing a curriculum. This curriculum design focuses on the material that will be taught to students, to produce a curriculum with its own subjects. The design of this curriculum is basically based on the concept of classical education that emphasizes the skills, knowledge, and values that have been learned over the years and are still relevant today. This curriculum design emerged as a response and effort to correct the weaknesses that existed in the previous subject-centered curriculum design, which is often referred to as the conservative curriculum (Achmad Junaedi et al., 2023). In another definition, *a subject-centered design curriculum* is a curriculum that is centered on the content or material to be taught. This design is the most widely used form of design. This design is also referred to as a separate subject curriculum, because this model curriculum is composed of a number of subjects and taught separately (Mahrus, 2021).

This design includes academic disciplines design and broad field design. Academic disciplines design is a design that emphasizes the separation of disciplines in the form of knowledge, skills, and values. Meanwhile, broad field design was developed to cover the weaknesses in the first design, academic discipline design. In broad field design, disciplines such as biology, chemistry, physics are grouped into their broader fields as Natural Sciences (Science); History, Geography, Sociology, Anthropology into Social Studies; Reading, Writing, Speaking, Spelling into Language (Language Arts). This integrated design is seen as more suitable for the primary education level, while the segregated design such as the academic discipline design is more suitable for the secondary and higher education levels (Naf'an, 2017).

b. *Learner Centered Design*

This design emphasizes the development of individual students as well as an approach in curriculum organization that moves from the interests and needs of students. There are two main characteristics that distinguish the design of the learner-centered design model from the subject-centered design. First, *learner-centered design* develops a curriculum based on the interests and needs of students rather than the content of the field of study. Second, *learner-centered design* is *not-preplanned* (curriculum that is not pre-organized) but is developed jointly between teachers and students in completing educational tasks (Mahrus, 2021). Learner-centered design includes two types: (Naf'an, 2017)

1) Design based on the page/ activity (activity/ experience design)

This design is based on the view that "People learn through what they experience, and Learning in the true sense is an active transaction". Therefore, the characteristics of this design variation are:(Mahrus, 2021)

- a) The curriculum structure is determined by the needs and interests of students and its implementation should be able to find the interests and needs of students and help students choose which ones are most important and urgent
- b) The curriculum is prepared jointly by teachers and students
- c) Curriculum design emphasizes problem-solving

2) Humanistic design

This design is almost the same as experiential design, which emphasizes the

individual needs of students in a more conducive and supportive environment. Humanistic design aims to equip students with experiences that are intrinsically beneficial for students' self-development, among other things, strengthening self-concepts through the creation of supportive learning experiences (Naf'an, 2017). While the characteristics of this design are: (Miswar et al., 2021)

- a) Humanistic design emphasizes the participation of students in the learning process
- b) Integration through participation in learning activities encourages interaction between students
- c) Relevance, curriculum content is relevant to the needs, interests, and interests of students because they are adjusted to the growth and development of students
- d) Students' personalities, humanistic design gives the main place to students' personalities
- e) Humanistic design aims to develop a complete and harmonious personality of students, both in themselves and with their environment as a whole.

## Discussion (مناقشة)

### a. *Problems Centered Design*

Problem-centered curriculum design directs students to the ability to solve life problems both faced by themselves and their society. Therefore, various issues or problems faced by individual students and society such as environmental problems, peace, various situations faced by students are included in the themes in the curriculum with this design. There are two types of designs that are included in problem-centered design, namely: (Naf'an, 2017)

#### 1) Thematic Design/Topic

The idea behind this design is that the curriculum must provide a learning experience that reflects real life that is meaningful and useful for students. Therefore, themes can be taken from the environment closest to students and various fields of study that are related to the reality faced by students. If the theme is taken from the field of study, it is usually integrated.

#### 2) Problem-based design

This design departs from the idea that students have to face real-life problems in order for them to understand the world. Like thematic design, this design emphasizes inclusion as the basis for curriculum design so that what is included in the curriculum is seen as relevant. Therefore, this design emphasizes on solving problems that are relevant to the real life faced by students and their society. This design is more suitable to be applied to various life-skills curricula that are widely developed at the primary and secondary education levels.

### b. *Competency or Technology Curriculum Design*

In line with the development of science and technology, in the field of education, educational technology is also developing. This school has similarities with classical education, which emphasizes the content of the curriculum but is not directed to knowledge management, but directed to the mastery of competencies. A broad or general competency is broken down into more specific competencies and eventually becomes behaviors that can be measured and observed. The design of the competency curriculum or technology departs from

the analysis of the competencies needed to achieve the planned educational goals (Miswar et al., 2022).

The application of technology in the field of education, especially the curriculum, is divided into two forms, namely software and hardware. The application of hardware technology is known as tool technology, while the application of software technology is known as system technology. The following describes the application of technology in curriculum practice, namely; system technology, which means that learning does not have to require tools and media, but learning is arranged systematically and comprehensively. Second, tool technology, namely learning activities supported by the use of media, tools, and educational technology areas (Miswar et al., 2022).

According to the analysis conducted by the researcher, the design of the development of the operational curriculum of Islamic boarding schools must be integrative and adaptive in ensuring that students in Islamic boarding schools are ready to face challenges and take advantage of opportunities in the era of Industry 4.0. Technology integration, 21st century skill development, character strengthening, project-based learning, and inclusivity and adaptability are key elements that must be considered. By choosing or combining the four designs above is one of the solutions in developing the operational curriculum of the pesantren in meeting the needs of students in today's era. Thus, pesantren can produce students who are not only superior in the field of religion, but also competent in facing the dynamics of the modern world.

### Conclusion (خاتمة)

From the results of the analysis of the operational curriculum of pesantren in dealing with the needs of students in the era of the Industrial Revolution 4.0, it can be concluded that technology integration, 21st century skill development, character strengthening, project-based learning, as well as inclusivity and adaptivity are key elements that must be considered. The importance of adjusting the approach and curriculum design of Islamic boarding schools to the needs of students in the modern era is urgent to ensure that Islamic boarding schools are able to produce competent students in facing the dynamics of the current world. Thus, this research contributes to improving the quality of pesantren education and preparing students for success in the era of the Industrial Revolution 4.0..

### Acknowledgment (شكرو وتقدير)

The author sincerely thanks all participants and supporting institutions for their valuable contributions to this research. The author would like to express sincere gratitude to all teachers, students, and school administrators who participated in this study. Appreciation is also extended to colleagues and institutions for their support and contributions throughout the research process.

### Bibliography (مراجع)

- Abdah, M. G. (2019). Ragam Pendekatan dalam Pengembangan Kurikulum Pendidikan Agama Islam (PAI). *FONDATIA*, 3(1), 27-41. <https://doi.org/10.36088/fondatia.v3i1.158>
- Achmad Junaedi, S., Alfa Briyan, N., & Ayuning Nurul, K. (2023). Konsep Dasar Dan Desain Pengembangan Kurikulum PAI. *Jurnal Ilmiah Wahana Pendidikan*, 9(18), 26-31.

- Awwaliyah, R. (2019). Pendekatan Pengelolaan Kurikulum Dalam Menciptakan Sekolah Unggul. *INSANIA : Jurnal Pemikiran Alternatif Kependidikan*, 24(1), 35-52. <https://doi.org/10.24090/insania.v24i1.2219>
- Fitrianto, I. (2024). Critical Reasoning Skills: Designing an Education Curriculum Relevant to Social and Economic Needs. *International Journal of Post Axial: Futuristic Teaching and Learning*, 245-258
- Fitrianto, I. (2024). Innovation and Technology in Arabic Language Learning in Indonesia: Trends and Implications. *International Journal of Post Axial: Futuristic Teaching and Learning*, 134-150.
- Fitrianto, I. (2024). Strategi Guru Pai Dalam Mengatasi Kesulitan Belajar Pada Mata Pelajaran Hadis Kelas 8 MTS Ibadurrahman Subaim. *IJER: Indonesian Journal of Educational Research*, 356-363.
- Fitrianto, I. (2025). Beyond Competence: Rethinking Education for Holistic Well-Being and Happiness. *International Journal of Post Axial: Futuristic Teaching and Learning*, 1-11.
- Fitrianto, I., & Abdillah, F. M. (2018). MODEL PEMBELAJARAN PROGAM PEMANTAPAN BAHASA ARAB DAN SHAHSIAH (KEMBARA) KE 4 MAHASISWA KOLEJ UNIVERSITI ISLAM ANTAR BANGSA SELANGOR (KUIS) TAHUN 2018. University of Darussalam Gontor 15-16 September 2018, 121.
- Fitrianto, I., & Farisi, M. (2025). Integrating Local Wisdom into 21st Century Skills: A Contextual Framework for Culturally Relevant Pedagogy in Rural Classrooms. *International Journal of Post Axial: Futuristic Teaching and Learning*, 109-121.
- Fitrianto, I., & Layalin, N. A. (2025). The Paradigm of Physical Punishment from the Perspective of Islamic Education and Its Implementation in Indonesia and Malaysia. *International Journal of Post Axial: Futuristic Teaching and Learning*, 147-156.
- Fitrianto, I., & Saif, A. (2024). The role of virtual reality in enhancing Experiential Learning: a comparative study of traditional and immersive learning environments. *International Journal of Post Axial: Futuristic Teaching and Learning*, 97-110.
- Fitrianto, I., Al-Faruqi, M. R., & Hanifah, N. A. (2025). The Contributions of Ibn Malik to Arabic Language Education: A Historical and Pedagogical Analysis. *IJAS: International Journal of Arabic Studies*, 1-11.
- Fitrianto, I., Hamid, R., & Mulalic, A. (2023). The effectiveness of the learning strategy" think, talk, write" and snowball for improving learning achievement in lessons insya'at Islamic Boarding School Arisalah. *International Journal of Post Axial: Futuristic Teaching and Learning*, 13-22.
- Hamdan. (2014). *Pengembangan Kurikulum Pendidikan Agama Islam (PAI): Teori dan Praktek*. IAIN Antasari PRESS.
- Hanafi, M. (2014). PENGEMBANGAN KURIKULUM PERGURUAN TINGGI AGAMA ISLAM. *Islamuna: Jurnal Studi Islam*, 1(2). <https://doi.org/10.19105/islamuna.v1i2.572>
- Hasan, B. (2017). *PENGEMBANGAN KURIKULUM: TEORI DAN PRAKTIK*. CV. Cantrik Pustaka.
- Husna Nashihin. (2023). *Metode Penelitian (Kualitatif, Kuantitatif, Eksperimen, dan R&D)* (1st ed.). PT. Global Eksekutif Teknologi.
- Kiswanti, Hery, K. (2022). Pendekatan Subjek Akademis Dan Humanistik Dalam Pengembangan Kurikulum Pendidikan Agama Islam. *Al-Mumtaz: Journal of Islamic Studies*, 3(1), 345-356.
- Mahmud, A., & AR, Z. T. (2019). Transformasi Pesantren (Studi terhadap Dialektika Kurikulum dan Kelembagaan Pondok Pesantren Rifaiyah Pati). *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam*, 9(2), 156-176. <https://doi.org/10.54180/elbanat.2019.9.2.156-176>
- Mahrus, M. (2021). Desain Pengembangan Kurikulum Pendidikan Agama Islam. *Jurnal Pendidikan Islam*, 7(1), 81-100. <https://doi.org/10.37286/ojs.v7i1.93>
- Miswar, S., Na'im, Z., Nugroho, P., Maula, I., Budianingsih, Y., Hadiningrum, L. P., & Ahyar, D. B. (2022). *Pengembangan Kurikulum Pendidikan Agama Islam*. Yayasan Penerbit Muhammad Zaini. [https://books.google.co.id/books?hl=id&lr=&id=AaheEAAAQBAJ&oi=fnd&pg=PA1&dq=PENGEMBANGAN+KURIKULUM+PENDIDIKAN+AGAMA+ISLAM+Miswar+Saputra,+M.Pd%3B+&ots=P\\_bTyA9Rdf&sig=d3BFLPteENf3PRxYS1Tlo2zVV70&redir\\_esc=y#v=onepage&q=PENGEMBANGAN%20KURIKULUM%20PENDIDIKAN%20AGAMA%20ISLAM%20Miswar%20Saputra%2C%20M.Pd%3B&f=false](https://books.google.co.id/books?hl=id&lr=&id=AaheEAAAQBAJ&oi=fnd&pg=PA1&dq=PENGEMBANGAN+KURIKULUM+PENDIDIKAN+AGAMA+ISLAM+Miswar+Saputra,+M.Pd%3B+&ots=P_bTyA9Rdf&sig=d3BFLPteENf3PRxYS1Tlo2zVV70&redir_esc=y#v=onepage&q=PENGEMBANGAN%20KURIKULUM%20PENDIDIKAN%20AGAMA%20ISLAM%20Miswar%20Saputra%2C%20M.Pd%3B&f=false)
- Miswar, S., Nazaruddin, & Syahidin. (2021). *PENGEMBANGAN KURIKULUM PENDIDIKAN AGAMA ISLAM* (Vol. 1). Yayasan Penerbit Muhammad Zain.
- Muhaimin. (2005). *Pengembangan kurikulum pendidikan agama Islam: di sekolah, madrasah, dan perguruan tinggi*. RajaGrafindo Persada.
- Muhammad, Z. (2009). *Pengembangan Kurikulum; Konsep Implementasi. Evaluasi Dan Inovasi*. Teras.
- Naf'an, T. (2017). *Pengembangan Kurikulum*. Loquen Press.

- Nurul Huda. (2019). Pendekatan–pendekatan Pengembangan Kurikulum. *Qudwatuna : Jurnal Pendidikan Islam*, 2(2), 89–96.
- Oktaria, A., Khoirul, K., Fitriyenni, S., Paiman, P., & Irfan, M. (2023). Peran Pesantren dalam Era Digital. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 4(3), 432–444. <https://doi.org/10.37680/scaffolding.v4i3.2108>
- Saifuddin, A. (2016). EKSISTENSI KURIKULUM PESANTREN DAN KEBIJAKAN PENDIDIKAN. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 3(1), 207. <https://doi.org/10.15642/jpai.2015.3.1.207-234>
- Sudarman. (2019). *Pengembangan Kurikulum: Kajian Teori dan Praktik*. Mulawarman University PRESS.
- Sukiman. (2009). *Pengembangan Kurikulum : Teori Dan Praktik Pada Perguruan Tinggi* . Teras.
- Sukiman. (2015). *Pengembangan Kurikulum Perguruan Tinggi*. PT Remaja Rosdakarya.
- Supratama, R., Ramadani, M. M., & Fadilah, H. D. (2024). The Theory of Positivism in Islamic Education, Curriculum and Learning Strategies. *International Journal of Post Axial: Futuristic Teaching and Learning*, 118–126.
- Suprihatin, S. (2017). PENDEKATAN HUMANISTIK DALAM PENGEMBANGAN KURIKULUM PENDIDIKAN AGAMA ISLAM. *POTENSIA: Jurnal Kependidikan Islam*, 3(1), 82. <https://doi.org/10.24014/potensia.v3i1.3477>
- Wiranata, Rz. R. S. (2019). TANTANGAN, PROSPEK DAN PERAN PESANTREN DALAM PENDIDIKAN KARAKTER DI ERA REVOLUSI INDUSTRI 4.0. *Al-Manar*, 8(1), 61–92. <https://doi.org/10.36668/jal.v8i1.99>.