

Synergizing Science and Spirituality: Crafting an Integrated Curriculum to Elevate Spiritual Intelligence in Madrasah Education

Ahmad Rifa'i^{1*}, Umar Manshur², Sayuri³

¹Universitas Nurul Jadid, Probolinggo, East Java, Indonesia

²Universitas Nurul Jadid, Probolinggo, East Java, Indonesia

³Universiti Putra Malaysia, Serdang, Selangor, Malaysia

*Corresponding Author: rifaiwidoro1@gmail.com

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Abstract:

This research aims to analyze and understand education in the modern era, which increasingly recognizes the importance of developing aspects of spiritual intelligence as an integral part of forming balanced and ethical individuals and initiating an innovative approach to integrating the spiritual dimension into the educational process in Madrasah. This research was conducted through a qualitative approach to the type of case study. This research was conducted at madrasa institutions Aliyah Nurul Istifadah Based on the results of the research conducted shows that this curriculum development model encourages a holistic educational approach that does not only focus on academic achievement but also on the development of student's character and spiritual intelligence, among others, which are highlighted emphasize values such as; (1) integrity, (2) empathy, (3) sincerity, and (4) gratitude. These values form the basis of a strong character and encourage students to play an active role in society. This will help students understand the meaning of life, social responsibility, and relationships with others.

Key Words: Curriculum Development, Spiritual Intelligence, Madrasah

INTRODUCTION

As educational institutions with Islamic characteristics, Madrasah attract much attention from various groups, especially education observers (Mahmud et al., 2022). The interest of education observers is caused by many things, including (1) the position of Madrasah is very strategic and vital in developing the nation's generation whose number of students is very significant; (2) in quantity, Madrasah in Indonesia, both public and private, have experienced an increase which is quite significant and spread throughout the territory of the Republic of Indonesia; and (3) there is an opinion that Madrasah seem to be marginalized and marginalized from the mainstream of national education and are considered new entrants who are considered to be experiencing many problems in terms of quality, curriculum management and. On the other hand,

significant changes are taking place around Islamic education, which, like it or not, Madrasah must face and require changes to occur so that Islamic education, including Madrasah, becomes an alternative or even the primary choice for the Indonesian people (Baharun, 2021). As educational institutions born from and for society, Madrasah must, as quickly as possible, improve themselves in responding to the demands of society and the world.

In responding to the wishes of the community and maintaining the identity of Madrasah as quality Islamic educational institutions that have Islamic characteristics, Madrasah must develop programs such as providing Islamic nuances or spiritualization in general fields of study, teaching Islamic religious studies with science and technology nuances, and creating a religious atmosphere in madrasah, especially in learning mafikibi (mathematics, physics, chemistry and biology) which is religious in student behaviour.

Curriculum development is crucial to advancing education in various institutions, including Madrasah. In the complexity of modern educational challenges, spiritual intelligence is an increasingly recognized aspect of its importance (Mundiri, 2018). Spiritual intelligence involves a deep understanding of the meaning of life, ethical values, and relationships with others and the universe in designing a curriculum strategy explicitly focusing on developing spiritual intelligence in the madrasa environment. This model will consider relevant approaches, teaching methods, and materials to help students deeply understand religious values, self-empowerment, and positive contributions to society.

In developing this curriculum model (Baharun, 2021), it is necessary to consider several important factors, such as religious guidance, contemporary understanding of spiritual intelligence, integration of spiritual values into existing subjects, and appropriate evaluation methods to measure the development of spiritual intelligence students. Apart from that, collaboration with religious experts, educators and spiritual psychologists can help formulate a practical approach. Through this model, Madrasah can create a holistic educational environment where academic and spiritual aspects can go hand in hand and enrich each other. The development of spiritual intelligence in Madrasah will not only prepare students to face life's challenges wisely but also encourage them to become individuals who are responsible and empathetic and contribute positively to society and the world in general.

Curriculum development in the madrasa context is critical in increasing students' spiritual intelligence (Anggraini et al., 2022). Madrasah, as an Islamic educational institution, has an essential role in shaping the spiritual dimension of individuals. Spiritual intelligence is a concept that refers to understanding, experience and self-development in spiritual and moral aspects. Madrasah, as an institution based on Islamic teachings, is responsible for guiding students to grow spiritually and morally. Through appropriate curriculum development, Madrasah can create an educational environment that supports the growth of

students' spiritual intelligence (Mundiri, 2018).

The importance of curriculum development in increasing spiritual intelligence in Madrasah reflects the commitment to holistic education, which focuses not only on intellectual aspects but also on spiritual and moral aspects. By including religious values, ethics and moral lessons in the madrasa curriculum, this institution plays an active role in forming good character and personality in students (Mundiri, 2018).

In the modern era, where many moral and spiritual challenges confront Muslim youth, Madrasah must adapt to changing times to remain relevant and effective in developing students' spiritual intelligence. Therefore, the curriculum development model is essential in achieving this goal. Model Appropriate curriculum development must be able to integrate religious, moral and spiritual elements in the lessons taught. This involves selecting relevant teaching materials, appropriate teaching methods, and assessments that reflect the growth of students' spiritual intelligence. Through good curriculum development, Madrasah can be places that encourage students to explore their spiritual potential, increase awareness of religious values, and develop good attitudes. Thus, the curriculum development model in this context is an essential step in achieving the greater goal of education, namely forming a generation with noble character and deep spirituality (Hikam et al., 2022).

Several previous studies of Islamic boarding schools found that they have their own authority in compiling and developing their curriculum (Anggraini et al., 2022). (1) According to Lukens-Bull's research in his book *Abdullah Aly*, in general, the Islamic boarding school curriculum can be divided into four forms, namely: Religious education, experience and moral education, school and general education, as well as skills and courses, (2) According to research by M. Fadlim, discussing the development of competency-based curriculum in vocational schools generally discusses the elements that build a curriculum, namely methods, media, evaluation techniques, teaching materials and various things that are formulated in the learning process, such as length of learning time, competencies and learning objectives. In the national education system, a standard curriculum known as the National Curriculum (KURNAS) is implemented in educational institutions in Indonesia (3). In contrast, according research by Novi Safiram discussing the implementation of the 2013 Curriculum briefly explains that Teachers have a central role in this stage to produce a unique curriculum design, a combination of the 2013 Curriculum, the Ministry of Religion, and the unique vision of Pondok Modern Selamat as a boarding school, first; Curriculum implementation 2013 in the boarding school system at SMA Unggulan Pondok Modern Selamat supported by various activities carried out in the dormitory and daily activities, so that the formation of student character is not limited to the classroom, but also in the dormitory which can also be called a hidden curriculum, and second; At the evaluation stage there is an evaluation of learning outcomes and a comprehensive evaluation of the curriculum. Several

researchers' descriptions reveal the importance of curriculum development as a crucial aspect in advancing education in various institutions, including Madrasah (Baharuddin, 2021).

The novelty or uniqueness of this research is that the curriculum development model in increasing spiritual intelligence in Madrasah, especially at the Madrasah Aliyah Nurul Istifadah institution, is that the curriculum development model can emphasize the integration of spiritual values into the subjects taught. This involves incorporating ethics, morals, empathy, and social concerns into learning (Widdah, 2022).

RESEARCH METHODS

This research is a qualitative descriptive research case study type (Moleong, 2016). This type of descriptive research aims to explore and describe social reality, describing several variables related to the problem and unit being studied. This research aims to get an overview of the curriculum development model for increasing spiritual intelligence in Madrasah, especially at the Madrasah Aliyah Nurul Istifadah institution.

The data collection techniques used in this research are observation and interviews (Moleong, 2019). Interview sources were obtained from several informants attached to the research location. Sources of informants were the school principal (KS-1), Deputy Curriculum (WK-2), four teachers (RZ-3, ST-4, AH-5, BD-6) as well as the student's guardian (WD-7) The researcher used free, guided questions for the respondents in the interviews.

Data analysis is carried out through three main steps, namely: (1) data condensation, (2) data display, and (3) drawing conclusions and verifying (conclusion drawing/verifying). A study of the credibility of data is carried out through source triangulation techniques from interviews or document archives (Ahmad, 2021).

RESULTS AND DISCUSSION

Concept of Madrasah-Based Curriculum Development

The results of the research show that at the Madrasah Aliyah Nurul Istifadah institution, a tendency to change educational decision-making, which was initially the authority of the Central Government, to become the authority or autonomy of schools has occurred in Australia for more than the last two decades. Meanwhile, educational decentralization or regional autonomy in Indonesia provides a new atmosphere for managing and developing the madrasa curriculum, especially after implementing the Education Level Unit Curriculum (KTSP) These changes include the transfer of responsibility for decision-making regarding curriculum development carried out by the Central Government to the authority of each madrasah. Teachers and all madrasah components demand more freedom in determining the curriculum in madrasah. This demand exists because the curriculum development model has been centre-based or top-down.

Namely, the curriculum development policy is entirely determined by the Central Government, and each school has very little autonomy in the curriculum development process (Rahardja et al., 2022).

Shifting responsibility in curriculum development provides broad autonomy to madrasahs and teachers in deciding what curriculum needs to be developed, especially at the madrasah level. The freedom of madrasahs and teachers in making decisions related to madrasah curriculum development is known as Madrasah-Based Curriculum Development (Setiono, 2021). The characteristics of Madrasah-Based Curriculum development are continuous central-based curriculum development with a top-down model to curriculum development school or madrasa, which is determined by all individual madrasah.

In reality, at Madrasah Aliyah Nurul Istifadah, it is difficult to determine what is distinctive or unique about madrasah-based curriculum development in practice because it includes a continuum of activities that range from individual selection to the selection of the entire school staff. Many consider the practice of madrasa-based curriculum development as a cosmetic practice, or vice versa, viewing it as an achievement of the practice of madrasah-based curriculum development (Tsai et al., 2023). Madrasa-based curriculum development is the development of a curriculum or one aspect of the curriculum by one or more teachers in a school to meet the needs felt by the school, namely a solution to solve problems experienced with the existing curriculum.

Madrasah-based Curriculum Development is an effort to develop a curriculum using a bottom-up or school-based approach, providing complete opportunities for Madrasah to develop a curriculum (Irma, 2021). This approach differs from the centre-based or top-down approach, which involves little madrasah in curriculum development decisions.

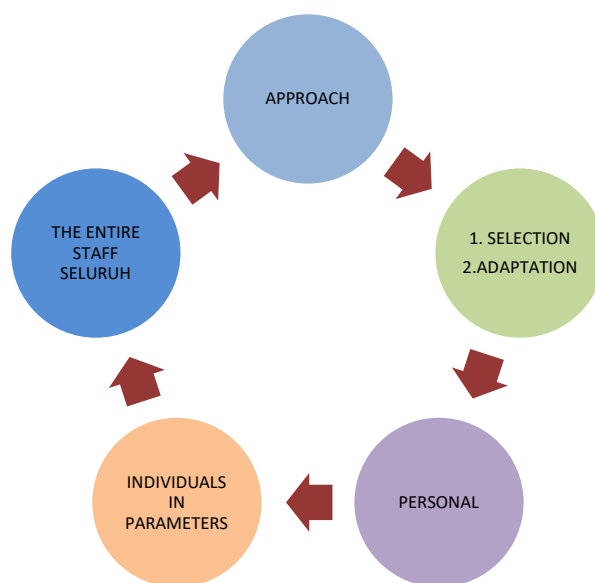


Figure 1. Variations in Madrasah-Based Curriculum Development

Based on the chart above, it can be understood that Madrasah-Based Curriculum Development involves several things, namely: (1) teacher participation in decision-making related to the development and implementation of the madrasa curriculum; (2) participation of all madrasa components, including the principal, teachers, staff, community, students, etc.; (3) curriculum development is selective, adaptive and creative. These three characteristics are what differentiate previous concepts of curriculum development. Although some authors consider that selection, adaptation and creation activities carried out by teachers are not included in the category of Madrasah-Based Curriculum development as seen in the chart above; (4) there is a shift in responsibility in making decisions on curriculum development by not severing the school's relationship with the Center; (5) dynamic which ideally involves teachers, other educational staff, the community, parents and students; (6) involve varying structural support requirements; and (7) there is a change in the role of traditional teachers who only serve as teachers to become researchers and curriculum developers (Sibagariang et al., 2021).

The development of a Madrasah-Based Curriculum is not a new phenomenon because it has been carried out in several schools, and it is complicated to draw clear boundaries regarding the understanding of madrasa-based curriculum development because the development of a Madrasah-Based Curriculum includes individual selection by all staff (Indryani, 2019). Therefore, in the development of a Madrasah-Based Curriculum, in the first stage, it is necessary to analyze the school situation by considering (1) the supporting structure, namely the administrative provisions in its implementation, both inside and outside the school; (2) decision-making structure, namely administrative provisions within the school to optimize staff participation; (3) the accountability movement, namely the impact of the curriculum to further increase school accountability; (4) changes in perceptions of the teacher's role, namely the ability of staff to adapt to their new role as curriculum developers rather than just curriculum implementers; (5) promotion system, namely through transfers and promotions; and (6) a school expert, namely one who has experience and knowledge in curriculum development.

Curriculum Development in Increasing Spiritual Intelligence in Madrasah

At the Madrasah Aliyah Nurul Istifadah institution, several steps have been taken in curriculum development that focus on increasing spiritual intelligence, including;

Determining Spiritual Values at the Madrasah Aliyah Nurul Istifadah Institution

In its implementation, the Madrasah Aliyah Nurul Istifadah institution emphasizes spiritual values, such as integrity. Integrity refers to honesty, loyalty

to moral values, and consistency in actions (Suhermanto et al., 2018). In Madrasah, integrity can be instilled by teaching the importance of behaving honestly, guarding one's words, and acting according to religious and ethical values. Students can be taught to appreciate honesty and dare to resist the temptation to carry out dishonest actions, even if this is difficult or unpopular; empathy, which, in this case, the Madrasah Aliyah Nurul Istifadah institution teaches the ability to feel and understand other people's feelings. Students can learn to develop empathy towards others through teaching and real examples. Discussions, role plays, and activities that involve empathy can help students understand other people's perspectives, improve social relationships, and respond better to other people's needs. Thirdly, sincerity, namely sincerity, involves selfless actions and without expecting anything in return. In Madrasah, students can be taught to perform good actions without expecting anything in return, such as helping others selflessly, supporting others in difficulties, or participating in social and humanitarian activities (Abdul et al., 2022). Sincerity helps students develop a broad view of the world. It helps them become more generous, and Gratitude, in this case, takes the form of Gratitude, an attitude of appreciation and Gratitude for everything they have. Through teaching and reflection, students can recognize and appreciate the good things in life, big and small. They can be taught to be grateful for the gifts given, as well as to share happiness with others. So, these values will become the main foundation in developing all aspects of the curriculum.

Apart from that, spiritual values and beliefs have religious values. This value is clearly emphasized as one of the components in formulating the madrasa vision (Hidayat, 2019). These spiritual values are believed by the head of the madrasa and underlie his leadership practices, especially in achieving the vision and mission of the madrasa. Leadership practices that demonstrate strong spiritual values are reflected in patterns of enforcing religious norms (Baharun, 2019) Example: The efforts made by the head of the madrasah in order to face the exam, one of which is visiting the grave of Sunan Ampel in Surabaya to pray and ask Allah to achieve success and graduation for his students. Spiritual values do not only describe the values and beliefs that underlie change, but is an organizational demand through the leadership process. The leadership principles of *al-amr bi al-Ma'ruf wa al-Nahyu an al-Munkar* are highly emphasized by Allah because these principles will give birth to a process of change that will lead to goodness and benefit for the people. In Surah al-Taubah: 71 which means:

"Moreover, those who believe, men and women, some of them (are) helpers for others. They enjoin (do) what is right, forbid what is evil, perform prayers, pay zakat, and obey Allah and His Messenger. Allah will give them mercy; Verily Allah is All-Mighty, All-Wise."

Thus, the success of a madrasah can reflect the spiritual values that the head of the madrasah believes regarding what the madrasah should obtain (Suwanti et al., 2022). These values greatly influence the leadership practices of madrasah heads in developing and making superior madrasahs, starting from their leadership processes and procedures. This is in line with the findings of the literature on moralist leadership, which state that values are the main thing in the leadership practices of madrasah heads. Moralistic madrasah heads lead their institutions towards their vision or goals with complete confidence that they stand on moral and educational values ((Puspitasari & Watini, 2022).

Apart from personal values, the leadership of superior madrasahs also found professional values. The head of the madrasah has a strong commitment, including discipline, focus on work, and love of success or achievement, and is oriented towards student development, focused on development, optimistic and strong commitment (Kulsum et al., 2021). The Head of Madrasah Aliyah Nurul Istifada is committed to always making changes. Change is believed to be something that the madrasah must carry out if the madrasah wants to survive in the era of globalization, as is the belief held by the head of the madrasah and is based on al-Ra'du and must depart from the vision and mission. Madrasah heads have innovative ideas for making changes and developments, such as holding MSC (Mathematics and Science Club) activities. This activity is prepared for students participating in Science and Mathematics competitions. In learning, the head of Madrasah Aliyah Nurul Istifadah said in an interview that he strongly encouraged teachers to continually make changes and innovations to improve the quality of learning both in and outside the classroom.

All parties need to support the desire to develop Madrasah with national standards and with reliable output through curriculum development. Because the curriculum is a means to achieve ideal educational goals. Curriculum is often defined as an educational design and process developed by curriculum developers as an answer to the challenges of the community, society, nation and humanity served by the curriculum (Satrio & Wibawanta, 2021). In this way, the curriculum developed in schools/Madrasah can be interpreted as an agent of change for society on local, national, and global scales.

With this aim, the existence of teaching staff as implementers of the curriculum is more important. This means that no matter how well the curriculum is prepared without being supported by adequate educational facilities and infrastructure, it will also harm educational outcomes. Therefore, in education, the curriculum occupies a decisive position. Like the body, the curriculum is the heart of education, and like a building, the curriculum is like a building material (Baharun, 2022). How or what building materials will be used to build a sturdy building depends on its implementation. That is, the teaching staff, as implementers, determine the failure or success of a curriculum (Dakir et al., 2021).

Curriculum Content

The curriculum includes several subjects whose breadth and depth constitute the learning load for students at Madrasah Aliyah Nurul Istifadah, Krejengan Probolinggo. In addition, local content material and self-development activities are included in the curriculum content.

Table 1. Structure Religious Specialization Curriculum Madrasah Aliyah Nurul Istifada

	Subjects	Time Allocation		
		Class X	Class XI	Class XII
Group A (General)				
	Pendidikan Agama dan Budi Pekerti			
1	a. Al Qur'an Hadis	4	4	4
	b. Akidah Akhlak	4	4	4
	c. Fiqih	2	2	2
	d. Sejarah Kebudayaan Islam	2	2	2
2	Pendidikan Pancasila dan Kewarganegaraan	2	2	2
3	Bahasa Indonesia	4	4	4
4	Bahasa Arab	4	2	2
5	Matematika	4	4	4
6	Sejarah Indonesia			2
7	Bahasa Inggris	3	3	3
Group B (General)				
1	Seni Budaya	2	2	2
2	Pendidikan Jasmani, Olah Raga, dan Kesehatan	2	2	2
3	Prakarya dan Kewirausahaan	2	2	2
4	Mulok / Ta'limul Muta'allim	2	2	2
Group C (PEMINATAN) Peminatan akademik:				
1	Ilmu Tafsir	2	2	2
2	Ilmu Hadis	2	3	3
3	Ushul Fiqih	2	3	3
4	Bahasa Arab	2	3	3
Elective Subjects				
	Cross-Interest Elective Subjects Biology	4	2	2
	Total	57	57	57

The curriculum structure above is designed in a planned manner for the learning of teaching staff at Madrasah Aliyah Madrasah Aliyah Nurul Istifadah, Krejengan Probolinggo, which has significant potential benefits both for the madrasa educational institution itself and society more broadly. Some potential benefits of this design include: (1) Improving the Quality of Education, providing a positive contribution to improving the quality of education in Madrasah. Producing a curriculum model that can increase students' spiritual intelligence, creating a more holistic learning environment; (2) Developing Teaching Methods, providing a guide for developing teaching methods that pay attention to aspects

of spiritual intelligence. Introducing new strategies and approaches to integrating spiritual values in the learning process, (3) Teacher Empowerment, providing opportunities for teachers to develop their pedagogical skills in the context of spiritual intelligence. Motivating teachers to participate actively in developing a curriculum that focuses on spiritual aspects, (4) Improving Student Welfare, facilitating students' personal development in terms of academic knowledge and spiritual life. Improving student welfare by helping them develop moral and ethical values, (5) Improving religious life, contributing to a deeper understanding and practice of religious life. Encouraging a better understanding of religious values and spirituality in society.

Creating Madrasah as educational centres that not only focus on academic aspects but also on developing spiritual values. Providing a positive contribution to society by involving educational institutions in forming the character and morals of the younger generation. It is essential to ensure that the results of this research are widely disseminated to all parties interested parties, including schools, teachers, parents of students, and educational policymakers, to maximize the positive impact, especially at the Madrasah Aliyah Madrasah Aliyah Nurul Istifadah institution, Krejengan Probolinggo.

Local Content

Madrasah Aliyah Curriculum Madrasah Aliyah Nurul Istifadah, Krejengan Probolinggo The Religious Program follows the 2006 curriculum, which consists of 17 subjects, local content and self-development. Local content is a curricular activity to develop competencies adapted to regional characteristics and potential, including regional advantages, which cannot be grouped into existing subjects. Madrasah Aliyah Nurul Istifadah Krejengan Probolinggo determines the substance of local content as an educational unit. Self-development is not a subject that teachers must teach. Self-development aims to provide opportunities for students to develop and express themselves according to each student's needs, talents and interests following school conditions.

Counsellors, teachers, or educational staff facilitate and guide self-development activities and can be carried out as extracurricular activities. Self-development activities are carried out through counselling service activities relating to students' personal problems and social life, learning and career development. Learning hours for each subject are allocated as stated in the curriculum structure of Madrasah Aliyah Nurud Dhalam. As an educational unit, adding a maximum of four hours of overall learning per week is possible.

CONCLUSION

In an era of education that continues to develop, understanding the importance of spiritual intelligence is increasingly gaining recognition. The curriculum development model in increasing spiritual intelligence at Madrasah Aliyah Nurul Istifadah underlines the importance of involving the spiritual dimension in education. Spiritual intelligence is not only related to understanding religion but also involves understanding ethical values, relationships between individuals, and connections with the universe. Curriculum development to integrate spiritual aspects recognizes the need for holistic education to form balanced individuals. This curriculum development model encourages a holistic educational approach that does not only focus on academic achievement but also on the development of students' character and spiritual intelligence. This will help students understand the meaning of life, social responsibility, and relationships with others.

Apart from that, the highlighted spiritual values emphasise integrity, empathy, sincerity and gratitude. These values form the basis of solid character and encourage students to play an active role in society. Accompanied by various teaching methods, including inspirational stories, group discussions, social activities, and personal reflection. The curriculum development model at the Madrasah Aliyah Nurul Istifadah institution helps students understand and apply spiritual values in everyday life. It is no less important to prepare the younger generation with provisions not only in academic aspects but also in strong character and spiritual values. The development of this curriculum reflects the importance of comprehensive education to form individuals who have integrity, empathy, sincerity and gratitude and are ready to contribute positively to society and the world as a whole.

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