

TIPOLOGI KURIKULUM PENDIDIKAN AGAMA ISLAM PADA SEKOLAH ISLAM TERPADU (SIT)

CURRICULUM TYPOLOGY OF ISLAMIC RELIGION EDUCATION IN INTEGRATED ISLAMIC SCHOOL (SIT)

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Abstract

In the last ten fifteen years, the Integrated Islamic School (SIT) has grown rapidly. At first this school grew in urban areas, but now it has penetrated into the periphery. One of them is thriving in Tegal Regency. This study aims to determine the typology of the Islamic Education curriculum at the SMP IT in Tegal Regency. This research is a qualitative study with direct observation of three schools. The research findings indicate that the typology of Islamic education curriculum at the SMP IT in Tegal Regency are various. At least there are three variants of SIT, i.e. (1) SIT under the cope of Network of Integrated Islamic School (JSIT) as practiced by SMP IT Luqman Al-Hakim, (2) SIT which follow the course of aswaja as practiced by SMP IT Al-Azhar, and (3) SIT which is Islamic Nationalist, as in SMP IT Bimantara Al-Furqon. Those three viariants of SIT have differences in implementing the education curriculum of Islamic religion. SIT JSIT applies the combination curriculum of education department and JSIT curriculum. SIT Aswaja applies the education authorities curriculum and Islamic boarding school, while Nasionalist SIT applies the combination of education authorities curriculum and the foundation's curriculum.

Keywords: *Integrated Islamic school; Islamic education curriculum; Typology*

Abstrak

Sepuluh lima belas tahun terakhir ini berkembang pesat sekolah-sekolah yang menggunakan label Sekolah Islam Terpadu (SIT). Pada awalnya sekolah ini tumbuh di daerah perkotaan, tetapi sekarang sudah merambah ke wilayah pinggiran. Salah satunya adalah tumbuh subur di Kabupaten Tegal. Penelitian ini bertujuan untuk mengetahui tipologi kurikulum Pendidikan Agama Islam pada SMP IT di Kabupaten Tegal. Penelitian ini merupakan penelitian kualitatif dengan observasi secara langsung ke tiga sekolah. Temuan penelitian menunjukkan bahwa tipologi kurikulum pendidikan agama Islam pada SMP IT di Kabupaten Tegal beragam. Setidaknya terdapat tiga varian SIT, yakni (1) SIT di bawah naungan Jaringan Sekolah Islam Terpadu (JSIT) sebagaimana dipraktekkan oleh SMP IT Luqman Al-Hakim, (2) SIT yang berhaluan aswaja sebagaimana dilaksanakan oleh SMP IT Al-Azhar, dan (3) SIT yang bersifat nasionalis Islam, sebagaimana terdapat pada SMP IT Bimantara Al-Furqon. Ketiga varian SIT tersebut memiliki perbedaan dalam implementasi kurikulum pendidikan agama Islam. SIT JSIT menerapkan kurikulum kombinasi dinas pendidikan dan kurikulum JSIT, SIT Aswaja menerapkan kurikulum dinas pendidikan dan pesantren, serta SIT Nasionalis menerapkan kombinasi kurikulum dinas pendidikan dan kurikulum yayasan.

Kata kunci: Kurikulum penddidikan agama Islam; Sekolah Islam terpadu; Tipologi

INTRODUCTION

Ten to fifteen years recently, the schools using Integrated Islamic School (SIT) branding are growing rapidly. The Network of Integrated Islamic School (JSIT) Indonesia has 2,317 member school spread all over Indonesia, consisting of Playgroups, Kindergarten, Elementary School/ Islamic Elementary School, Junior High School/ Islamic Junior High School, Senior High School/ Islamic Senior High School and Vocational School (JSIT, 2019a). It is said that the number of Integrated Islamic Schools joining JSIT Indonesia is 2,418 school units (Jamil, 2019). There are also Integrated Islamic School who do not joint with Network of Integrated Islamic School.

Network of Integrated Islamic School or JSIT Indonesia is the social organization established on July 30 2003 and engaged in the field of education, non partisan, non profit oriented and open in the meaning that it is ready to cooperate with any party as long as it will benefit and advantage the members and suitable with the vision and mission. The vision of JSIT is to become the center of drive and empower integrated Islamic schools in Indonesia towards effective and quality schools. The mission is (1) Build effective networks between Integrated Islamic Schools in Indonesia; (2) Increasing the effectiveness of the management of Integrated Islamic Schools in Indonesia; (3) Empower teachers and education personnel; (4) Developing an integrated Islamic School curriculum in Indonesia; (5) Take action and advocacy in the field of education; (6) Establish strategic partnerships with national and international institutions; and (7) Raising educational funding sources (JSIT, 2019b).

JSIT is currently divided into seven regional coordinators ie Southern Sumatra Regional, DKI, Banten and West Java Regional, Central Java and DIY Regional, Kalimantan Regional, East Java, Bali, Nusa Tenggara, and Sulawesi Regional, Maluku and Papua Regional, with a total of 33 provinces in Indonesia. JSIT Central Java Regional consists of eight area coordinators (korda). Integrated Islamic Schools in Central Java consists of (1) PAUDIT 221 institutions, (2) SDIT 114

institutions; (3) SMP IT 40 institutions; and (4) SMA IT 13 institutions. Of these, only 17 schools have obtained JSIT licenses (Cahyantoro, 2019).

The bottom line of SIT is a school that implements the Islamic education concept based on Alquran and As Sunnah. The operational concept of SIT is an accumulation of civilizing, inheriting and developing Islamic religion teaching, Islamic culture and civilization from generation to generation. The term "Integrated" in SIT is meant as corroborating (taukid) in Islam itself. Meaning that the whole integrated Islam, comprehensive *syumuliah* not partial *juz'iyah*. This becomes the main spirit in the *da'wah* movement in this education field as the "resistance" towards secular comprehension, dichotomy, *juz'iyah* (Muhab, et al, 2017).

Even though at first those schools were only in urban areas, nowadays they are spreading to the suburban areas. One of those areas is Tegal Regency. According to the data of Education and Culture department of Tegal Regency in 2018, there were at least 207 institutions of junior high school level. Of all those education units, the use of SMP IT branding is mostly applied in junior high schools in Tegal Regency i.e. eight institutions.

The schools using Integrated Islamic School branding in Tegal Regency are as follow: (1) SMP IT Luqman Al-Hakim, (2) SMP IT Al-Azhar, (3) SMP IT Bimantara Al-Furqon, (4) SMP IT Mahkota Al-Munawaroh, (5) SMP IT Al-Mubarak, (6) SMP IT Tunas Cendekia, (7) SMP IT El-Muna Berbasis Pesantren, dan (8) SMP IT Daar Al-Faradis (Education Department Data 2018, processed).

This research is the result of the study on three Integrated Islamic Junior High Schools which are (1) SMP IT Luqman Al-Hakim, (2) SMP IT Bimantara Al-Furqon, dan (3) SMP IT Al-Azhar. Those three schools were selected because they have been different characteristics of curriculum.

The focus of the research is to elaborate on how the Islamic religious education curriculum is conducted in those three SMP IT aforementioned. How Islamic religion education is implemented in the school culture formation. How the Islamic religion

education's curriculum variants who exist in each school.

THEORETICAL FRAMEWORK

Islamic education institutions consist of pesantren, madrasa and Islamic schools. Steenbrink's book is very good at explaining the shift in Islamic education institutions from pesantren, madrasas, and schools. However, not all the theses he delivered were true. The thesis that pesantren will disband with the emergence of madrasas and madrasas will dissolve with the appearance of schools are not proven. These three Islamic education institutions are still exist even today (Steenbrink, 1986).

At present the pesantren is growing rapidly: ula, wustho, ulya and muallimin. There are also salaf pesantren and kholaf pesantren. Madrasas also develop including: RA, MI, MTs, and MA. Likewise schools: kindergarten, elementary, middle and high school. Judging from ownership, there are those that belong to the state, are privately owned, and are based on religious organizations. Some religious organizations that have educational institutions are Nahdlatul Ulama, Muhammadiyah, Persis, Syarikat Islam, Nahdlatul Wathon, Al-Khoirat, and others. In addition, there are also educational institutions that are under local foundations.

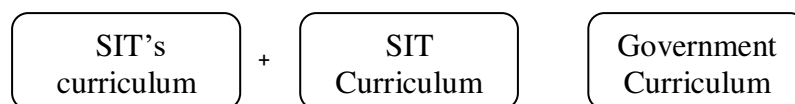
In the application, Integrated Islamic School is defined as the school implementing management approach by combining general education and religious education into one curriculum combination. By this approach, all subjects and all school activities could not be separated from the teaching framework and the Islamic value messages. There is no dichotomy or separation, as well as "secularization" which all subjects and discussions are free from the values and teaching of Islam, or making it "sacred" in which Islam is taught separately from the context of life advantage nowadays and in the future. General subjects such as mathematics, natural science, social science, language, health, skills are framed with Islamic footholds, guidelines, and values. While in religious studies, the curriculum is enriched with an approach to the present context, benefits, and maslahat (Muhab et al, 2017:6).

SIT also combines aqliyah, ruhiyah, and jasadiyah education. It means that SIT tries to educate students to be those who develop their mind and intelligence, to enhance their faith quality and obedience to Allah SWT, to build noble morals, and also to be healthy, fit and skillful in their everyday life. SIT combines the involvement and active participation in the learning environment which are at school, home and society. SIT tries to optimize and synchronize the role of teachers, parents and society in school management process and learning so that constructive synergy takes place in building competence and character of the students. Parents are involved actively to enrich and to give sufficient attention in the process of educating their children. Meanwhile, the visitation activities or interactions outside school are the efforts to juxtapose students to the real world in the middle of the society (Muhab et al, 2017:7).

SIT has peculiarity in each education management, including giving SIT Graduates Competence Standard as follow: (1) having straight creed, (2) doing the correct religious service, (3) having mature personality and noble creed, (4) being a true real individual who is disciplined and able to control oneself, (5) having the ability to read, memorize and understand Al Quran well, (6) having broad insights, and (7) having life skill. The seven elements are derived into basic competencies at each level of the education (Muhab et al., 2017: 17-25).

SIT curriculum load consists of three clusters: spirituality, personality and independency as well as insight and scholarly. The cluster of spirituality consists of (1) PAI (Islamic religion) and Religious deepening, (2) Religious service and Islamic courteousness, and (3) Alquran and Hadits. The cluster of personality and independency consists of (1) statehood and character, (2) skill, (3) Islamic art culture, (4) sport physical education and health. The cluster of insight and scholar consists of: (1) science, (2) social science and (3) history and Islamic world.

The SIT's curriculum model consists of: specific curriculum and government curriculum content.



SIT's curriculum load consists of three clusters: IT and integration load, national curriculum load, local and global load. IT and integration cluster consists of: creed, moral, religious service, Islamic history and Islamic science. The load of national curriculum is K-13. The local load consists of: technology, language and art culture.

Eventhough SIT has 8 common SNPs, but there is a difference in the content substance. As an example, in the content standard there is an additional/ specification of SIT beside core competence 1 (spiritual attitude) and core competence 2 (social attitude). In the additional peculiarity of SIT Al Qur'an verses, Hadits and Islamic Culture History are inserted.

The SIT's learning principal is 'Sajikan' (Present), 'Internalisasikan' (Internalized) and 'Terapkan' (Apply). Present is the stage of giving understanding of religious values and knowledge as well as skill through intelligent, ratio/ logic and kinesthetic dimensions in each study field. Internalization is the stage of growing love and need of virtues through emotional, heart or soul dimensions. Apply is the stage of practicing the virtues through the religious service activity and real conducts as well as the efforts to do virtues.

Factually, the Islamic Religion Education Curriculum in privat schools is influenced by the foundation. At the Muhammadiyah school there is usually an 'Ismuba' lesson. In schools under the NU foundation there are usually 'aswaja' lessons. Likewise for schools under other religious organizations. In fact, there are SITs that are under JSIT and there are also SITs that are under certain religious organizations. The curriculum in each privat school is influenced by the foundation.

In SIT In SIT the content of Islamic religion education is more than ordinary schools. According to Suprpto (2018:205) Islamic religion education aims to improve the faith, understanding, and practice of students about the Islamic religion, so that Muslims become believers and taqwa to Allah and are

noble in their personal lives, in the nation and state.

Since the New Order era until now, politically and legally, the recognition of the existence of religion education and learning services in schools has become increasingly strong and steady (Hayadin, 2018: 53). In addition the 2013 curriculum provides autonomy for schools to manage education. According to Arsyad and Salahudin (2018: 183) PAI learning activities in schools require a special approach so that students get good learning outcomes. Among the factor to improve the learning outcomes of PAI students is the ability factor in reading the Qur'an, because the ability to read Alquran well is a motivation for students to learn PAI material.

Subjects in religious education, especially Islamic religious education, are taught to give students knowledge about basic Islamic values such as believing in God, believing in the unseen, the practice of prayer, fasting, almsgiving, reciting the Qur'an and remembrance are basic teachings in Islam (Mastiyah, 2018: 233).

According to Soemanto (2013) model of integration at SMPIT Bina Umat Yogyakarta found there are four components which are the main elements of integration. First, integration with the environment. Second, integration in aspects of the curriculum. Third, integration with the educational tradition of Islamic boarding schools. And, fourth, the integration of learning inside and outside the classroom.

The research findings of Wahab at SMP IT Nurul Islam Tengaran (2018:128) showed integration in SMP IT, namely (1) integration of curriculum, (2) integration of learning processes, (3) integration of management, (4) integration of education and education staff. In addition, it was found that education management implemented at SMP IT Nurul Islam Tengaran can be understood as modern management.

According to Sofanudin (2017) religious knowledge, religious attitude, and religious behavior of student were influenced by formal

and non formal education. Beside influenced by Islamic religious education in schools, the religious behavior of students is also influenced by Rohis network (Sofanudin, 2017). The mentoring implemented by Rohis shows three patterns: (1) teacher patterns which include PAI teachers and or Rohis mentor, (2) student patterns, both through alumni pathways and UKM, (3) patterns general, namely mentoring conducted by NGO.

Religious education is taught from an early age is something important. According to Muntakhib (2018) the values of important religious education are taught since PAUD includes: knowing the religion adopted, doing worship, honest, helping, polite, respectful, sportive, maintaining personal hygiene and the environment, knowing religious days, and respecting or tolerance with the religion of others. Implementation of religious values through integration in the teaching and learning process, activities before and after learning activities, learning together, Parenting, and projections of home activities.

According to Suyatno (2013: 364) the Integrated Islamic School curriculum is part of the educational ideology adopted from Ikhwanul Muslimin. This can be seen in the ten concepts of *muwasafat* that are the goals of education organized by the Integrated Islamic School. Specifically, the Integrated Islamic School curriculum is a curriculum that contains targets that must be achieved periodically in several levels covering young, middle and adult levels

RESEARCH METHOD

The research was conducted in three schools which are: SMP IT Luqman Al-Hakim at Jl Gajah Mada No 77 Kalisapu; SMP IT Al-Azhar at Jl Pesantren No 1 Babakan Lebaksiu; and SMP IT Bimantara Al-Furqon at Jl Gatot Subroto No 17 Slawi. SMP IT Luqman Al-Hakim represented the school under JSIT, SMP IT Al-Azhar represented the school under Islamic boarding school, and SMP IT Bimantara Al-Furqon represented the school under foundation which did not affiliate to certain religious social organization.

This study was designed by using qualitative method which is the research method based on postpositivism/ enterpretive philosophy, applied to examine natural object condition (the opposite is experiment) where the reseracher as the valid instrument, the data collection was done in triangulation (combination), data analysis was inductive/qualitative, and the qualitative research result has emphasized more on meaning than generalistion (Sugiyono, 2014: 38).

The model which was used in this research is the case study, which is a study conducted by certain education institution honestly, accurately, profoundly related to the curriculum management implementation on those three schools. The primary sources of this research were teachers, students, headmasters, foundations and parents. While the secondary sources meant here was the school documents consisted of institution and curriculum profile.

RESEARCH FINDING AND DISCUSSION

SMP IT Curriculum

The curriculum of SIT is different from that of the common schools. In SIT's curriculum the religion education load is more than that of the common school. In addition, there are also many religious practices: dhuhr and duha prayer, fasting, and recite Qur'an. Simply, SIT's curriculum is much more alike that of madrassa where religion knowledge is given more portion.

Religious practice dimension is thicker in SIT than that in state school. The religious service practices such as sholat (congregation of Dhuhur and ashar), dhuha, tilawah or tahfidz become the habituation at school. Although this good habit is not automatically carried out in his house or other places.

In the three schools which are SMP IT Luqman Al-Hakim, SMP IT Bimantara Al-Furqon, dan SMP IT Al-Azhar, there is religious practice habituation (sholat dhuhur). Moreover, there are habituation of tilawah, dhuha, and Monday and Thursday sunah fasting.

Even though using the same IT label, however those three schools have different characteristics. The Islamic religion education curriculum management in each school is not the same. The foundation influences the Islamic education curriculum in each school. Each foundation (JSIT, NU foundations, and local foundations) has unequal religious education policies.

Here are the profiles of each education unit which became the research objects, they are SMP Luqman Al-Hakim, SMP IT Al-Azhar, dan SMP IT Bimantara Al-Furqon. There are similarities and differences in the Islamic religion education curriculum of those three schools..

SMP IT Luqman Al-Hakim is located at Jl Gajah Mada No 77 RT 04 RW VI Kalisapu Slawi. This school is located in one complex with RA and MI Luqman Al-Hakim (SD IT Luqman Al-Hakim). This school was established in 2006. The name of Luqman Al-Hakim was inspired from one of the Al Qur'an's verse QS Thoha: 128. The meaning of that name is the people who have intelligent minds. The school is under Ulin Nuha Foundation Slawi.

Ulin Nuha Foundation has several fields among those are education field, social and dakwah, economy field and femininity field. The education field covers formal and non formal education. The formal education under Yayasan Ulin Nuha are TKIT Khadijah, Sekolah Islam Terpadu (Integrated Islamic School MI Luqman Al Hakim, and SMP IT Luqman Al Hakim, and SMA IT Luqman Al-Hakim. While the non formal education fields are PAUD (kindergarten), Kejar Paket A (Elementary school equivalency), Kejar Paket B (Junior high school equivalency), and Kejar Paket C (Senior High School equivalency).

In social and dakwah field, Yayasan Ulin Nuha has established Bina Anak Soleh orphanage, besides emphasizing the activity in the mosque and prepare cleric cadre to be positioned in the society. In economy field, it established BMT Amanah. In the femininity field, it has (Congregation Tausiyah Forum) Forum Tausiyah Ummat and Annisa.

In the learning of Islamic Religion education in SMP IT, besides using the teaching books published by the government, the books composed by the teachers of the school are used too. The teachers are encouraged to compose subject books referring to the national curriculum inserted by Islamic values.

In the general subjects the differences between national curriculum material and JSIT curriculum material are obvious in the same field. There are many inserted verses and hadiths relating to one theme with another certain one.

In the Islamic Religion education subject, there is "Islamic Religion Education Learning Modul" composed by H. Arif Rahman, Lc. This book becomes the guidance book of Islamic religion education subject in SMP IT Luqman Al-Hakim.

SMP IT Luqman Al-Hakim involves society fully. The involvement takes place in the form of school committee as well as class committees. Moreover, there is also breaking the fasting collectively (sunnah fasting of Monday Thursday) at the house of one of the parents each week.

The coverage of the Islamic Religion education in SMP IT covers: Alquran and Al Hadiths, Akidah, Akhlak, Fiqh, and Islamic Culture History. Islam. The scope of Alquran covers: tahsin, tilawah, and tahfidz. While the scope of Arabic includes: listening (*istima'*), reading (*muthala'ah*), speaking (*muhadatsah*), and writing (*kitabah*).

In maintaining the quality, SMP IT joining JSIT should have license which is an instrument to measure the SIT peculiarity. Besides accreditation, SMP IT under JSIT should follow license. The requirement of a school to be able to join license is to have A or B in accreditation score.

SMP IT Luqman Al Hakim holds Islamic Personality Building (BPI). In the implementation, BPI is conducted by mentoring every week on Fridays. One mentor supervises 10–15 students. Teachers has stratified/ tiered mentoring. There is murabbi who builds character related to the development of religious service and moral.

The characteristics of BPI guidelines include (Moslem Personality Building 53-55): (1) *Syumuliyah* (comprehensive) covers all aspects of Islamic teaching and all study fields advantageous for life, whether syar'i or general; (2) *Takumul* (synergic), *tarabuth* (binding) and *tasalsul* (relating) between one theme to others and between one science to others as well as between one part to others; (3) *Wasathiyah* (moderate) in presenting Islamic comprehension, we should not trapped in *ifrath* (exaggerate, extreme right) *tafrith* (less, extreme left); (4) The combination between *ashalah* (originality) and *mu'asharah* (contemporar); (5) Applying *Mahalliyah* (local), *Iqlimiyah* (regional, area) and *'alamiyah* (international) by not making the local consideration and or regional collides with international consideration vice versa; (6) *Murunah* (flexible) by presenting, customized according to the personal differences level, model, regional, area and place variety as well as changing time; (7) *Tadarruj* (gradual) and considering logical order of a load (from general to spesific, from easy to difficult, from more important to important, from what is agreed to what is argued); (8) *Waqi'iyah* (realistic) considering condition and alteration; (9) *Mustaqbaliyah* (futuristic) calculating and predicting time' (10) *Tawazun* (balanced) considering intelligent, physical and spiritual growth; (11) *Wudhuh* (clear/obvious) in presenting idea; (12) Simple in the meaning that we use as easy and simple language as we can.

In its implementation, Islamic Personal Building could be done through weekly meetings, mabit, assignment, general review, tahsin tahfidz Alquran, congregation shalat, shaum sunnah, nawafil, students' organisation, tourism, nature tadabbur, extra curricular, character visitation, sport, scout, committee, social activity, social work, women's affair etc.

Weekly mentoring agenda could contain: iftitah, tilawah/tahsin and tadabbur, kultum,

curriculum tutorial, evaluation and discussion, ta'limat, ikhtitam. Mentoring agenda is conditional according to the condition of each situation.

Besides mentoring, there is also mabit or building faith and obedience night. Mabit is the BPI activity from the ruhiyah aspect in the form of spending night together by making the night lively to strengthen the relationship with Allah and enhance the love to Rasulullah SAW, increase rabbaniyah moral, strengthen ukhuwah and enrich dakwah/ preaching. The main objective of mabit is: to strengthen ruhiyah, to strenthen ukhuwah and to practice sacrifice (Bina Pribadi Islami, 2018: 93).

There is also habituationof shaum sunnah (fasting) in SMP IT Luqman Al-Hakim. Shaum sunah is the fasting on Monday and Thursday or ayyamul bidh or Nabi Daud fasting. Moreover, nawafil which is additional sholat is done after the compulsory sholat. Nawafil Sholat consists of night sholat, rowatib, dhuha sholat and other sunnah sholat practiced by Prophet Muhammad SAW.

Nature Tafakur or study tour is the tour to a place which is educational, according to the religious and social norms. In this activity, structured experience is prepared with the activity prepared previously. Cacaban reservoir is the example of the place visited by the students of SMP IT Luqman Al-Hakim in nature tafakur. In increasing the freshness and fitnes of the body, walking is usually done to reach the location. This is meant to eliminate dullness and tiredness, increase ta'aruf, mahabbah, and itsar.

Islamic Personality Curriculum Building consists of two groups: basic building group and advanced building group. Each group consists of two stages, stage 1 and stage 2. Therefore, there are four levels in Islamic Personality Building Curriculum. Here is the Islamic Personality Building Curriculum, basic building group 1 and basic building group 2.

Table 1. Curriculum of basic building group 1

No.	Subject	Study field	Means
1	Surat At-tiin	Alquran	Weekly
2	Surat al insyirah	Alquran	Weekly
3	Surat ad-Dhuha	Alquran	Weekly

No.	Subject	Study field	Means
4	Tajwid knowledge	Alquran	Practice
5	How to read isti'adzah and basmalah	Alquran	Practice
6	Law of nun mati/tanwin	Alquran	Practice
7	Law of mim mati/tanwin	Alquran	Practice
8	Remember Alquran Juz 30	Alquran	Assignment
9	Reading Qur'an Daily	Alquran	Assignment
10	Syahadatain	Akidah	Weekly
11	The meaning of Illah	Akidah	Weekly
12	The meaning of the sentence <i>laa ilaha illallah</i>	Akidah	Weekly
13	Respect to the parents	Hadits	Weekly
14	Friendship	Hadits	Weekly
15	Help your brothers	Hadits	Weekly
16	Ask others to do good things	Hadits	Weekly
17	Some of the big sins	Hadits	Weekly
18	Anas bin Malik	Sirah	Assignment
19	Sa'id bin Amir	Sirah	Assignment
20	Thufail bin Amru Ad Dausi	Sirah	Assignment
21	Salman Al-Farisi	Sirah	Assignment
22	Abdullah bin Mas'ud	Sirah	Assignment
23	Abu Ayub Al-Anshari	Sirah	Assignment
24	Islamic History	Sirah	Weekly
25	Birth to nurture (0 – 4 years)	Sirah	Weekly
26	Caring for mother, grandfather and Abu Thalib (6–12 years)	Sirah	Weekly
27	Muhammad saw's social actions (13–39 years)	Sirah	Weekly
28	Rubbing	Sirah	Islamic insight
29	The shalat of sick people	Fikih	Islamic insight
30	Shalat for musafir (traveller)	Fikih	Islamic insight
31	Ramadhan Fasting	Fikih	Islamic insight
32	QS An Nas – Al-Ashr	Alquran	Islamic insight
33	The Prophet's moral as role model	Akhlak	Weekly
34	Keeping promises	Akhlak	Weekly
35	Love the family	Akhlak	Weekly
36	I love Islam	Akhlak	Weekly
37	Our gratitude to Allah	Akhlak	Weekly
38	Rules inside the mosque	Akhlak	Weekly
39	Learning to swim	Keterampilan	Weekly
40	Games in team	Keterampilan	Weekly
41	Learning skill (reading and writing)	Keterampilan	Practice
42	Having faith in pleasure and torture of the grave	Tazkiyah	Mabit/Majelis Dzikir
43	The virtue of fasting 3 days montly	Tazkiyah	Mabit/Majelis Dzikir
44	The virtue of Dzikir	Tazkiyah	Mabit/Majelis Dzikir
45	Things that cancel the faith	Aqidah	Mabit/Majelis Dzikir
46	The virtue of salam	Tazkiyah	Kultum
47	The virtue of reading Alquran	Tazkiyah	Kultum
48	The virtue of pray together	Tazkiyah	Kultum
49	The virtue of adzan	Tazkiyah	Kultum
50	The virtue of pray sunnah	Tazkiyah	Kultum
51	10 sahabat who are guaranteed to enter the heaven 1	Sirah	Kultum
52	The danger of tongue	Tazkiyah	Kultum

(Source: Bina Pribadi Islami, 2018)

Tabel 2. Curriculum of basic building group 2

No.	Subject	Study field	Means
1	Surat Allail	Alquran	Weekly
2	Surat Asyams	Alquran	Weekly
3	Surat Al-Balad	Alquran	Weekly
4	Ghunnah	Alquran	Practice
5	Qalqalah	Alquran	Practice
6	Law of reading Ra	Alquran	Practice
7	Law of reading mad	Alquran	Practice
8	The way to know Allah SWT	Aqidah	Weekly
9	The barrier to know Allah SWT	Aqidah	Weekly
10	The Prophet and characteristics	Aqidah	Weekly
11	Obligation to the messenger	Aqidah	Weekly
12	Islamic perfection	Aqidah	Weekly
13	Have faith in the last day	Aqidah	Weekly
14	Have faith in Qadar	Aqidah	Weekly
15	Have faith in angels	Aqidah	Weekly
16	Hizbusyaitan	Fikrul Islami	Weekly
17	Ahammiyatut Tarbiyah	Fikrul Islami	Weekly
18	Appealing only to Allah Almighty	Hadits	Weekly
19	The road to heaven	Hadits	Weekly
20	Amar ma'ruf nahi munkar	Hadits	Weekly
21	The beginning of Muhammad prophecy	Sirah	Weekly
22	Dakwah sirriyah	Sirah	Weekly
23	Dakhwah jahriyyah	Sirah	Weekly
24	Asma Binti Abu Bakar	Sirah	Assignment
25	Aisyah Binti Thalbah	Sirah	Assignment
26	Umar bin Abdul Azis	Sirah	Assignment
27	Imam Abu Hanifah	Sirah	Assignment
28	Hasan Al-Basri	Sirah	Assignment
29	Mandatory bath	Fiqh	Keislaman
30	Sholat Qadla	Fiqh	Keislaman
31	Sutrah	Fiqh	Keislaman
32	I'tikaf	Fiqh	Keislaman
33	Zakat	Fiqh	Keislaman
34	Pilgrimage to Mecca	Fiqh	Keislaman
35	Interpretation of QS Attakasur QS Al-Fajr	Alquran	Keislaman
36	Gossip	Akhlak	Weekly
37	Do not interrupt	Akhlak	Weekly
38	Do not insult	Akhlak	Weekly
39	Model of Rasul's communication	Akhlak	Weekly
40	The basics of archery	Keterampilan	Practice
41	The basic survival	Keterampilan	Practice
42	Syukur (Gratitude)	Takziyah	Kultum
43	The virtue of Haji Mabrur	Takziyah	Kultum
44	The virtue of praying shubuh together	Takziyah	Kultum
45	Keep an eye	Takziyah	Kultum
46	Avoiding big sins	Tazkiyah	Kultum
47	Keeping the wealth halal	Tazkiyah	Kultum
48	Keeping secret	Tazkiyah	Kultum
49	Keeping secret the disgrace of muslim brother		Kultum
50	The importance of learning Arabic	Fikrul Islami	Kultum

No.	Subject	Study field	Means
51	Avoiding haram places	Tazkiyah	Kultum
52	10 sahabat (close friends of the Prophet) guaranteed to enter heaven 2	Sirah	Kultum
53	Taubat (12 hadits)	Tazkiyah	Mabit/Majelis Zikir
54	Pray at the main times	Tazkiyah	Mabit/Majelis Zikir
55	Tawadlu (10 hadits)	Tazkiyah	Mabit/Majelis Zikir
56	Not imma'ah	Tazkiyah	Mabit/Majelis Zikir
57	Praying Khusu'	Tazkiyah	Mabit/Majelis Zikir
58	QS Al-Fajr	Alquran	Weekly
59	QS Al-Ghasiyah	Alquran	Weekly
60	QS Al-A'la	Alquran	Weekly
61	Maiyyatullah	Aqidah	Weekly
62	Al-Ihsan	Aqidah	Weekly
63	Mahabatullah	Aqidah	Weekly
64	Tawazun	Aqidah	Weekly
65	Ghazqul Fikr	Fikrul Islami	Weekly
66	Brotherhood in Islam	Fikrul Islami	Weekly
67	Ahwalul Musliminal Yaumi	Fikrul Islami	Weekly
68	International Zionisme	Fikrul Islami	Weekly
69	Moslem Characteristics	Hadits	Weekly
70	The power of niat (determination)	Hadits	Weekly
71	Doing good	Hadits	Weekly
72	Love because of Allah	Hadits	Weekly
73	Boycott	Sirah	Weekly
74	Hijrah to habasyah	Sirah	Weekly
75	Dakwah to Thaif	Sirah	Weekly
76	Amul huzni	Sirah	Weekly
77	Pangeran Diponegoro	Sirah	Assignment
78	Tuanke Imam Bonjol	Sirah	Assignment
79	Kyai Haji Ahmad Dahlan	Sirah	Assignment
80	Kyai Haji Hasyim Asy'ari	Sirah	Assignment
81	Pilgrimage to mecca	Fikih	Practice
82	Types of Sujud	Fikih	Weekly
83	Discipline	Tazkiyah	Weekly
84	Amanah and keep secret	Tazkiyah	Mabit
85	Loyalty	Tazkiyah	Mabit
86	Istiqomah (2 ayat)	Tazkiyah	Mabit
87	Shame	Tazkiyah	Mabit
88	Respect for older people	Akhlak	Kultum
89	Love younger people	Akhlak	Kultum
90	Not namimah	Akhlak	Weekly
91	Maintain private facilities	Akhlak	Kultum
92	Student moral to his teacher	Akhlak	Kultum
93	Moral buying and selling	Akhlak	Weekly
94	Khitobah/public speaking	Keterampilan	Assignment
95	The basic of martial arts	Keterampilan	Practice
96	Knowledge of basic health	Keterampilan	Practice
97	Adam AS	Sirah	Kultum
98	Idris AS	Sirah	Kultum
99	Nuh AS	Sirah	Kultum
100	Hud AS	Sirah	Kultum

No.	Subject	Study field	Means
101	Shalih AS	Sirah	Kultum

Source: Bina Pribadi Islami, 2018

While SMP IT Al-Azhar ‘s address is at di Jl. Pesantren No. 1 Babakan. The school location is in one complex with the Islamic boarding school Babakan Lebaksiu environment. SMP IT Al-Azhar is a school which has just established in 2013. This school is under Darul Rizqi Al-Khoiriyah Foundation. The foundation of Al-Rizqi has several institutions as: SMP IT Al-Azhar, SMK Entrepreneur, and Madin (MDTA and MDTW). The foundation of Darul Rizqi Al-Khoiriyah was established based on the Act No: 64, on July 26 2010 with founding persons: (1) Hj Qomariyah, (2) Muhammad Zimamul Khaq, (3) Ali Fikri, (4) Resi Agustien, and (5) Ifazah Alawiyah. The managements are Hj Qomariyah as Builder, with the management as follow: Ali Fikri (chairperson), Resi Agustien (secretary), dan Ifazah Alawiyah (treasurer).

While SMP IT Bimantara Al-Furqon is located on Jalan Gatot Subroto Slawi. The location of the school is in one complex with RA Bimanara Al-Furqon, SD IT Bimantara Al-Furqon, and Al-Furqon Mosque. This school is under Al-Furqon foundation pioneered by great entrepreneur in Tegal Regency, H. Abdullah Musa. He is an entrepreneur in various fields: gas station, stone breaker equipment and Liquid Petroleum Gas. He is quite wellknown in Tegal Regency.

The head of Al-Furqon Foundation is a doctor who is the daughter of H Abdullah Musa, Dr Neli Munjidah. While H Abdullah Musa himself is the Builder of the Foundation. Al-Furqon Foundation has mosque, PAUD, RA, SDIT and SMP IT Bimantara Al-Furqon.

In the word “Bimantara” has the meaning of “Guiding child to be obedient to gain the blessing of Allah”. This philosophy is the guide of all the big family of SMP Bimantara Al-Furqon to create an obedient children to Allah therefore they could be differentiator, to differentiate the haq (right) and the batil (wrong). Al-Furqon itself is the name of the 25th surrah in Alquran.

The Variants of Integrated Islamic School Curriculum

Conceptually, Integrated islamic School (SIT) should be different from the State School, SIT has specific characteristics which are different from the common schools. The schools using “IT” branding has more advantage than the common schools. The religious curriculum of SIT is much more than the common school. In addition, there are also many religious practices: dhuhr and duha prayer, fasting, and recite Qur'an. Simply, SIT’s curriculum is much more alike that of madrassa where religion knowledge is given more portion. Judging from history, Islamic schools are the development of HIS Dutch school models. In language, subhan HIS Met de Qur'an. This model was developed by Muhammadiyah where Dutch schools were inserted with Qur'anic values (Subhan, 2012).

Based on the research findings, at least there are 3 characteristics of Integrated Islamic School: (1) SIT under JSIT, (2) SIT which follow a course of aswaja, and (3) SIT which is Islamic Nationalist.

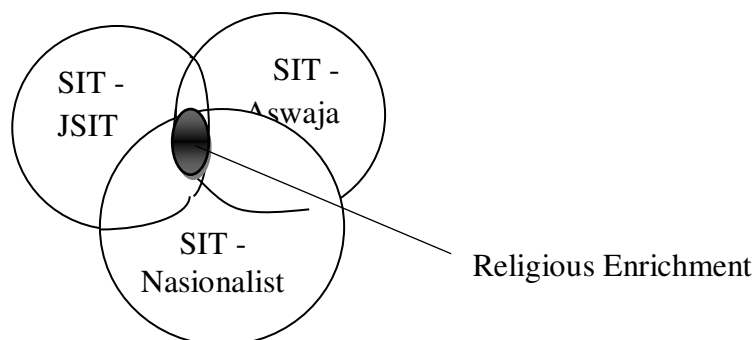


Figure 1. Integrated Islamic School Variants

The managements of Islamic Religion Education Curriculum in Integrated Islamic School (SIT) in Tegal Regency are varied. There are three variants of SIT, which are (1) SIT under the Integrated Islamic School Network (JSIT) as practiced by SMP IT Luqman Al-Hakim, (2) SIT which follows the course of aswaja as in SMP IT Al-Azhar, and (3) SIT which are Islamic Nationalist as in SMP IT Bimantara Al-Furqon.

Eventhough having various curriculum variants, in fact there is a similarity in each SIT

Table 3. SIT Comparison

Name of SMP IT	Establishment year	Foundation	Number of	
			Teachers	Students
SMP IT Luqman Al-Hakim	2006	Yayasan Ulin Nuha (JSIT)	23	344
SMP IT Al-Azhar	2013	Yayasan Darul Rizqi Al-Khoiriyah (Pesantren NU)	12	97
SMP IT Bimantara Al-Furqon	2017	Yayasan Al-Furqon (Nasionalis)	10	37

Source: Profile data 2018, processed

Each SIT variants has differences in Islamic Religion Education Curriculum Management. SMP IT Luqman Al-Hakim applies the combination of education department curriculum and JSIT curriculum. Among the PAI (Islamic Religion education) subjects applied are: (1) Islamic Religion Education, (2) Arabic, (3) Tahfidz, and (4) IT. SMP IT Al-Azhar applies the curriculum of education department and Islamic boarding school. Among the Islamic Religion Education applied are (1) Islamic Religion Education, (2) Fiqh, and (3) BTA. SMP IT Bimantara Al-Furqon applies the combination of Education Department Curriculum and Foundation Curriculum. Among the superior programs is tahfidz program.

The Islamic religion education curriculum at SMP IT Luqman Al-Hakim is influenced by the organizing foundation, JSIT. Aside from being determined by accreditation the BAN S/M, quality of SMP IT Luqman Al-Hakim IT is also determined by the license issued by JSIT. Each student is required to memorize the Qur'an at least two juz, ie 29 and 30.

All teachers at SMP IT Luqman Al-Hakim act as teachers of Islamic religious education. Although they have a general

which is the religion addition. In each SIT there is a religion subject additional hours with various programs; intra curricular, co curricular as well as extra curricular.

Intra curricular program is done for example by adding certain subject: tahfidz, fiqh, reading and writing Alquran. Moreover there is a habituation full with Islamic values. All in the end is aimed to form Islamic culture in school. If using the comparison analysis of the three schools, it will be at Table 3.

teacher background, they have the duty and obligation to monitor students' religious practices. Mentoring activities are activities that characterize the school under JSIT.

The curriculum of Islamic religious education at SMP IT Al-Azhar is influenced by the pesantren foundation of the Darul Rizki Al-Khoiriyah. The competence of lead 'tahlilan' is the main thing. The book of 'fasholatan' are the hallmark of religious education in schools. In addition, the book of 'Iqro' is also used for those who have not been able to read the Qur'an.

The curriculum in religious education at SMP IT Bimantara Al-Furqon is more influenced by Islamic education teachers. Tahfidz is important thing in learning religious education. SMP IT Bimantara Al-Furqon is a new school so many imitate programs conducted by SMP IT Luqman Al-Hakim. The education system developed by each SIT at Table 4.

The implementation of Islamic religion education in SMP IT Luqman Al-Hakim (SMP IT LH) is in accordance with the policy of Integrated Islamic School Network (JSIT). In SMP IT Luqmanul Hakim the guideline book used by students is the book from the Ministry

of Education and Culture. Moreover, the students also use “Learning Modul” (PAI/ Islamic Religion Education, English, Biology,

Science) composed by the teachers of SMP IT Luqman Al-Hakim.

Table 4. Education system

Name of SM IT	Learning system	Curriculum	Extra curricular
SMP IT Luqman Al-Hakim	FDS or Boarding	Dept and JSIT	Mentoring
SMP IT Al-Azhar	Usual (<i>half day</i>) and Boarding	Dept and Boarding	Hadroh
SMP IT Bimantara Al-Furqon	FDS or Semi Boarding (up to 20.30 WIB)	Dept and Foundation	archery

Judging from its history, the founder of this foundation is Abdul Fikri Faqih, a member of the commission VIII DPR RI. In addition there is also Suswono, a former minister of agriculture in the era of President SBY. Both are PKS figures.

The implementation of religion education in SMP IT Al-Azhar is in accordance with the policy of Education Department and Islamic Boarding School. The Islamic boarding school emphasized Alquran which is Reading and Writing Alquran (BTA). Moreover it is stressed on fiqh, mainly fasholatan. The students are emphasized to be able to read Alquran well and to be able to do sholat correctly.

The influence of pesantren looks great in the management of this educational institution. This is evident in the teaching staff who are mostly relatives of the foundation. In addition, the school principal of SMP IT Al-Azhar has also just stopped to become a legislative candidate from PKB

While in SMP IT Bimantara Al-Furqon, the emphasis is on tahfidz and religious science application. Especially in conducting sholat religious service (dhuha and dhuhur in congregation).

The learning conducted in SMP IT Luqman Al-Hakim is using *Full Day School* system. Moreover, there is also Islamic boarding school Ulin Nuha where students joining *boarding* or dormitory. The school gives freedom to students (parents) to choose whether to join the boarding or not. The management of the Islamic boarding school is under Ulin Nuha Foundation. Furthermore, the Foundation also has Orphanage where some

impoverished students could stay in the orphanage.

The religion learning in SMP IT Al-Azhar is using ordinary system. The return time is at 13:30 West Indonesia Time. Dhuhur Sholat is done at school, while Ashar Sholat is done at home or in boarding/ dormitory. The school gives freedom to all students to join dormitory or not.

While SMP IT Bimantara Al-Furqon applies *full day school* syetem and *semi boarding school*. The School gives alternatives to students to choose whether selecting *full day* (going home in the evening) or joining tahfidz program, thus they will go home at night (at 20.30 WIB). This is why it is called semi boarding, because there are no students stay overnight.

In SMP IT Luqman Al-Hakim, daily *mutaba'ah* is developed, which is some kind like a religious service check list book includes: wudlu, compulsory sholat, and sunnah sholat. In this SMP IT, besides the school committee, class committees are also developed. One of the programs which is frequently implemented is breaking the fasting together on Mondays and Thursdays involving parents of the students. Concerning tahfid, the school has Junior High School graduation minimum standard of memorizing juz 29 and juz 30.

Commonly, the religious atmosphere is very thick in each SIT. The habituation implemented is the learning started with tilawah or BTA. Moreover, the habituation of sholat dhuha and dhuhur in congregation is done in each school mosque or musholla. All SIT develops Islamic religion education based

on maosque functioned as a kind of religion laboratory.

CLOSING

Based on the elaboration above it is known that the Curriculum Tipology of Islamic Religion Education in Integrated Islamic School (SIT) in Tegal Regency is varied. There are three variants of SIT, which are (1) SIT under Integrated Islamic School Network (JSIT) as practiced by SMP IT Luqman Al-Hakim, (2) SIT which follow a course of aswaja as in SMP IT Al-Azhar, and (3) SIT which is Islamic Nationalist, as in SMP IT Bimantara Al-Furqon.

Each SIT variants has differences in Islamic Religion Education Curriculum Management. SMP IT Luqman Al-Hakim applies the combination of education department curriculum and JSIT curriculum. Among the PAI (Islamic Religion education) subjects applied are: (1) Islamic Religion Education, (2) Arabic, (3) Tahfidz, and (4) IT. SMP IT Al-Azhar applies the curriculum of education department and Islamic boarding school. Among the Islamic Religion Education applied are (1) Islamic Religion Education, (2) Fiqh, and (3) BTA. SMP IT Bimantara Al-Furqon applies the combination of Education Department Curriculum and Foundation Curriculum. Among the superior programs is tahfidz program.

The Islamic Religion Education Curriculum in privat schools is influenced by the foundation. There are SITs that are under JSIT and there are also SITs that are under certain religious organizations. The curriculum in each privat school is influenced by the foundation.

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