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Management of Curriculum and integrative learning of Islamic religious education and vocational school at SMKN 3 Malang, Indonesia

Dwi Fitri Wiyono

Universitas Islam Malang, Indonesia

Dian Muhammad Hakim

Universitas Islam Malang, Indonesia

Abd. Rauf Hassan

Universiti Putra Malaya, Malaysia

Corresponding Author Email: dwi.fitri@unisma.ac.id

Abstract. This paper discusses the new formulation of a curriculum and learning management system in Islamic religious education and an integrative-vocational collaborative model by combining learning materials and objectives through a measurable curriculum planning and management system in accordance with the vocational school curriculum and Islamic values. This research produces an integrative curriculum and learning model by combining one scientific discipline (vocational) and Islamic education disciplines, the researcher gives the term “Nested Integrated Model”: integration of proficiency targets achieved on certain topics in vocational material with targets achieved in Islamic religious education.

Keywords. Management, curriculum and integrative learning, vocational school

1. Introduction

The Law on the National Education System of the Republic of Indonesia Number 20 of 2003, has set national education goals, namely to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Educational units have different educational goals. Specifically, the objectives of the Vocational High School: (1) Preparing graduates who have personality and noble character as competent middle-level workers according to their chosen expertise program; (2) Equip students for careers, be independent who are able to adapt in the work environment according to their fields and are able to deal with changes that occur in society; (3) Equip students with a

professional attitude to develop themselves and be able to compete at national, regional and international levels [1].

Based on national education laws and regulations, SMKN 3 Malang, Indonesia implements management of curriculum development and learning to integrate students' academic competencies with attitude competencies that have religious morals in accordance with national education goals which are translated into academic, non-academic visions, missions and programs in the environment of SMKN 3 Malang, Indonesia. Example: Special Class Program has full support from the Government of Indonesia and in collaboration with the Government of Austria, entitled the International Tourism School Program at SMKN 3 Malang (Austria-Indonesia Tourism Project). In teaching, it is important for teacher to use child centered methods in order to realize the stated objectives goals, and aims of the subject [2].

SMKN 3 Malang, Indonesia has been selected along with 3 other Vocational Schools in Indonesia as a Regional Training Central and Model School in implementing a large education program to raise Vocational Teaching Standards in the Tourism Sector. The aim of this collaborative project between the Indonesian Ministry of Education and the Austrian Voest Alpine Industrial Services (VAIS) Company and technical staff from the VAIS Company and experts from SMKN 3 Malang, Indonesia is to know Indonesian traditions in dealing with international standards. This project focuses on offering better teaching, bringing together understanding of teamwork and building the foundation for better education, better quality of work, in the tourism sector as well as the development of higher tourism standards for Indonesia's future.

Based on the goals of national education and vocational school goals, the context of the achievements of the academic quality improvement program and supporting the vision and mission of SMKN 3 Malang, Indonesia, Islamic religious education has an important role in preparing school graduates in accordance with the national education goals and the school's vision. Vocational schools do not only produce middle-aged workers who are competent in mastering science and technology, but also internalize Islamic values of personality and noble character. "Progress and mastery over science and technology without an ethical perspective and moral guidance will lead to various negative consequences and impacts, which will make humans further away from their spiritual existential center [3].

Students of SMKN 3 Malang, Indonesia are not only given academic training with general and vocational knowledge, but are balanced with moral values and noble character through learning Islamic education. SMKN 3 Malang, Indonesia found academic problems with the curriculum management system at SMKN 3 Malang, Indonesia in the development of Islamic education curriculum and learning according to the type of school, vocational school is more focused on developing the skills and abilities of students, so based on experience and observations of researchers during preliminary studies, vocational school having several characteristics that are at the same time a problem, including: (1) Wherea is a vocational school, therefore the implementation of teaching and learning activities (KBM) focuses more on vocational or productive subjects. (2) Implementation of Industrial Work Practices (Prakerin) or PSG as the main characteristic of vocational education, often takes so long time in a few months, so then that KBM in class for practical students cannot be implemented perfectly practically. (3) Implementation of exams that make several subjects as graduation benchmarks requires the school to focus more on conducting guidance and efforts to increase study hours to meet the graduation target. (4) A kind of separation arises between religious studies and general or vocational studies so that later it has the implication that students underestimate subjects that are not directly related to vocational as is the case with Islamic religious education [4].

Educational products of SMKN 3 Malang, Indonesia not only produce mastery in the fields of science, technology and science (IPTEKS), but must be able to produce graduates who have good morals in accordance with religious values related to the field of expertise or major they are pursuing, this is in accordance with Vision and Mission of SMKN 3 Malang, Indonesia, namely the Vision of SMKN 3 Malang, Indonesia is: "Creating Graduates with Noble Morals and High Competitiveness with a Global Perspective (Interview, Curriculum, 2023).

From the context of research, the researcher concluded that it is important to conduct a study that will explore and discuss in depth how curriculum management and integrative learning of Islamic religious education with Vocational Schools in SMKN 3 Malang, Indonesia is carried out through a process of field research. researchers uncovered and discovered the concept of planning, implementation, evaluation, and integrative curriculum models, so the title created was curriculum management and integrative learning of Islamic religious education with vocational Schools at SMKN 3 Malang, Indonesia.

2. Research methods

The approach in this study uses a qualitative approach, based on the research context, the researcher looks at the phenomenon comprehensively at the research locus of Islamic religious education curriculum management with vocational. This type of research is a case study. Researchers put forward conceptual analysis in accordance with objective conditions. The location of this research was conducted at SMKN 3 Malang, Collecting data according to the research focus. The data collected is descriptive in nature. To determine informants or data sources, researchers used purposive sampling, internal sampling, and time sampling techniques. The purposive sampling technique provides flexibility for researchers to determine when the information gathering is stopped and resumed.

Data analysis by reviewing all data from interview transcripts, field notes, etc. collected to increase research understanding. The analysis is carried out interactively and continuously until it reaches a saturation point. Miles and Huberman, and Saldana (2014) reveal data analysis is an activity that is carried out interactively and takes place continuously until it is finished, so that the data becomes saturated, activities in data analysis are data reduction, data presentation, drawing conclusions, verification can be seen in the figure following:

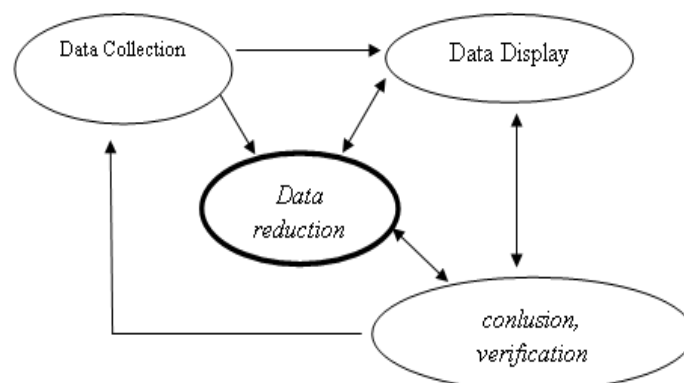


Fig.3. Interactive Model Data Analysis Techniques

3. Discussion

3.1.1. Curriculum planning and integrative learning of Islamic religious education with vocational schools at SMKN 3 Malang, Indonesia.

Formulating curriculum planning and Islamic education learning with vocational education must be able to integrate planning with educational goals at each scale, including: national, institutional, and learning objectives. Curriculum planning and integrative learning in vocational schools begins with discussions in intensive curriculum development workshops. Integrative curriculum planning refers to the vision and mission of the institution, which emphasizes the formation of moral values and creative values or student skills.

Curriculum planning and integrative learning in vocational schools begins with discussions in intensive curriculum development workshops. Integrative curriculum planning refers to vision and mission of institution, which emphasizes the formation of moral values and creative values or student skills. Integrative curriculum planning is classified into a planning model which substantively includes rational interactive model planning: viewing rationality as demanding agreement between different opinions originating from various subject disciplines, which do not follow a logical sequence because they are based on the topic or theme of the problem [5].

Curriculum planning and integrative learning in curriculum development workshops are carried out by discussing planning: *first*, discussing the objectives of the integrative curriculum; *second*, the integrative curriculum structure; *third*, organizing an integrative curriculum. these stages are curriculum planning activities. Discussion is a series of activities in planning integrative curriculum development. The plan then produces reference documents for the integrative curriculum for vocational schools which serve as a guide line in the process of integrative learning activities based on the agreement of integrative curriculum development teamwork.

The goals of the integrative curriculum for vocational schools are based on the goals of national education developed on institutional, curricular and learning goals. In order to integrate the curriculum, the researchers focused on the goals of the institution, namely the curriculum that adapts to the vision, mission and objectives of the Vocational High School. The time the networks infrastructure been implemented and the digital devices become available to everyone to seek information through different applications. Many sectors start use the availability of the networks to enhance their services. One of the most important service that are need to be enhanced is the education system.

This rational interactive model, the assumption of rationality emphasizes the responsiveness of curriculum flexibility and puts forward initiatives at school or local level. But procedurally the integrative curriculum includes a deductive rational planning model, logically in designing curriculum programs and goal oriented.

Integrate curriculum, the researchers focused on institutional goals: curriculum that adapts to the vision, mission and goals of vocational schools. There are three important components that are the main target of graduates in vocational schools, namely: first, graduates who have noble character; second, graduates who are competitive; third, graduates with a global outlook. These three components must be a reference in planning curriculum development and reference for various programs, be it curricular, intra-curricular or extra-curricular programs..

Curriculum planning and learning of integrative Islamic religious education, in general, is based on a concept in Islamic teachings. The integrative Islamic religious education curriculum is a curriculum organization that cuts across principal forms to focus on overarching life issues or broad-based study areas that bring together various segments of the curriculum

into meaningful associations. All subject matter and knowledge that will be given to students must be related to a certain "axis" [6].

The factors behind curriculum integration in vocational schools include: *First*, strengthening Islamic religious education in vocational schools, education at the secondary school level which prioritizes the development of student skills. The skills possessed by students are the result of learning in schools and industries. Industrial practice for vocational school students is an arena to apply the knowledge they have acquired at school. After completing industrial practice, students are preoccupied with various activities that must be carried out for graduation.

Therefore, it is important to strengthen the Islamic Religious Education subject curriculum which is integrated with practices in vocational subjects. Second, the effectiveness and efficiency of learning in vocational schools, integrative curriculum planning is prioritized so that students in completing learning outcomes are not burdened with the many hours of subjects designed by vocational schools.

Third, relevant to the needs of community, integrative curriculum development really helps students understand and add insight into amaliah in Islamic Religious Education, students better understand religious education in an applicative way, especially in the process of internalizing the values of akhlakul karimah in accordance with the objectives of Islamic teachings, to perfect human morals.

The problem so far is the material for Islamic Religious Education which stands alone, or is called a dichotomy. The dichotomy paradigm between science and religion has already spread and become a view that is considered correct by society. The existence of views about the difference between religious knowledge and general science is a clear proof of this paradigm. Indonesian people still have many and developing wrong views and perceptions. This wrong perception is manifested by their views on what is called religion, religious education, religious lessons and religious learning. According to them, religion is nothing more than a ritual. When someone wants to study religion, they enter religious education institutions such as Islamic boarding schools, madrasas, and colleges. Likewise, when they want to study religion, what they learn is fiqh, monotheism, morals, dates, Arabic [7].

The Islamic Religious Education Curriculum raises problems because it is monolithic, and far from the real world and far apart from science. If we examine in depth the epistemological roots, both subjects in vocational sciences or what is commonly called science is clear evidence that a separate curriculum that distinguishes between Islamic Religious Education and science or vocational scholarship, makes students' understanding partially absorbed.

With this separate curriculum students are only able to receive and absorb the material, but cannot capture the meaning in every material being studied. Educational research experts, especially educational psychologists, offer a concept to overcome this problem, namely integrated learning or commonly called integrated learning [8].

An integrative curriculum is a model that links subject matter in one or between subjects. With the development of an integrative curriculum, it is hoped that students can acquire complete knowledge and skills, so that students are able to grasp meaning in the Islamic religious education curriculum. The meaning in question is that students learn and understand concepts through direct experience and are able to connect between concepts between integrated subjects.

The integrative curriculum between Islamic religious education is very interesting to study, considering that the integrative curriculum is considered a solution to the classic

problems of Islamic religious education which has been considered a failure so far. Through observations at SMK Negeri 3 Malang, this school has implemented an integrative curriculum of Islamic and science education. This the researchers got from textbooks SMK Negeri 3 Malang as well as observations and small interviews with Islamic education teachers. SMK Negeri 3 Malang is a very suitable location for research because this school is a vocational school which is directly divided into various science majors

The integrative curriculum is relevant to environment and needs of community who expect their sons and daughters to have a religious attitude as well as have skills that are ready to face the world of work

al-Abrasyi, argued that in formulating curriculum or Islamic education materials must consider 5 (five) principles: *First*, the subjects are aimed at educating the spiritual or the heart, that is, the material relates to divine consciousness which can be translated into every human movement and step. Humans are creatures that always involve relying on the Almighty, namely Allah SWT. *Second*, the subjects given contain guidance on how to live. This lesson is not only the science of fiqh and morals but the science that guides humans to achieve a superior life in all its dimensions. *Third*, the subjects presented should contain science, namely something that encourages human curiosity about everything that needs to be known. The knowledge needed to seek God's grace through noble and calculating ways. Fourth, the subjects given must be of practical use for life, the point is that the material teaches an experience, skill, and a broad perspective on life. Fifth, the subjects delivered must frame other material. So, the knowledge learned is useful for other sciences [9].

Abudurrahman al-Nahlawi, explained that the Islamic education curriculum must meet several criteria: *First*, having a teaching system and material that is in harmony with human nature and aims to purify the human soul, protect it from deviations, and safeguard the safety of human nature as hinted at by the hadith Qudsi as follows: "My servants were created with a tendency (to the truth). Then Satan leads astray they." *Second*, the basic objective of Islamic education is to purify obedience and worship only to Allah SWT. The compiled Islamic education curriculum must be the foundation for the revival of Islam, both in the intellectual, experiential, physical and social aspects. Worship is not only interpreted as prayer or remembrance, but work and deeds are also worship. *Third*, it must be in accordance with the level of education both in terms of characteristics, level of understanding, types and social tasks that have been designed in the curriculum. *Fourth*, paying attention to realistic community goals, concerning livelihoods and starting from the ideal of Islam. Islamic education curriculum as a reflection of the values of civility and spirituality, both personally and collectively (socially). Fifth, it does not conflict with Islamic concepts and teachings, but must understand the context of Islamic teachings.

3.1.2. Implementation of curriculum and integrative learning of Islamic Religious Education with Vocational at SMKN 3 Malang, Indonesia

First, organizing an integrative curriculum on vocational materials and practices developed by team teaching groups (teacher working groups across subjects) using the curriculum set by the government.

Second, provide a guideline system (technical guidance) in integrating vocational subject matter with Islamic values.

Third, collaboration with consultants and research teams from tertiary institutions, especially research results in guiding the preparation of lesson plans, observing classes, providing feedback, and assessing teacher competency and achievement results on graduation standards

The implementation of curriculum and learning programs there are several things that need to be considered, namely: (1) Core includes experiences that are important for the growth and development of all students; (2) Core with regard to general education to obtain various results (educational goals); (3) Core activities and experiences are structured and taught in each subject; (4) Core programs are held over a longer period of time [9]. In this study, the core that is used as a reference in the integrative curriculum is Islamic values.

Nahlawi, states that, If culture and science are born based on religious goals, then all Islamic societies will unite in one society. In addition, the soul of every Muslim child will be straight, and his various drives, needs and concepts will unite, because all of them come from one origin and are subject to one goal [10].

The development of an integrative curriculum, the core is Islamic values that are linked to every general subject. Efforts to integrate Islamic values with general subjects are a process of returning or purifying knowledge to essential principles, namely the principle of at-tawhid, the principle of the unity of the meaning of truth, and the principle of the unity of sources of knowledge [11].

Vocational High School is a secondary level education that prioritizes the development of students' skills or skills. The skills possessed are the result of learning at school and in industry.

The industrial world plays an important role in the learning process at Vocational High School, namely by collaborating in the implementation of industrial practices. Industrial practice for Vocational High School students is a place to apply the knowledge they have acquired at school. Students will also gain new knowledge in the industry, because they learn in real conditions with a real work environment. After completing industrial practice, students will be busy with various activities that must be carried out for graduation

Vocational integrative curriculum is carried out based on Islamic values which is a form of curriculum innovation. While some general principles developed in designing an integrative curriculum development strategy as one of the curriculum development innovations and all education experts agree with these general principles as in line as stated by Sukmadinata:

First, the principle of relevance: the application of an integrative curriculum of Islamic Religious Education with vocational is adjusted to the main objectives of the school as stated in the vision and mission of the vocational school as found in this study, namely Creating Highly Competitive and Noble Graduates with a Global Perspective. Meanwhile, the implementation of the integrative curriculum is motivated by the needs and development of the community who expect vocational schools to be able to provide expertise services in the world of work while at the same time forming an attitude of akhlakul karimah

There are two kinds of relevance which are basic principles of curriculum development, namely external relevance and relevance within the curriculum itself. External relevance means that the goals, content and learning processes included in the curriculum should be relevant to the demands, needs and developments of society. The curriculum must also be internally relevant, namely relevance between curriculum components, objectives, content, delivery process and assessment.

The integrative curriculum as a guideline for the implementation of teaching and learning has an important role for the success of educational goals. Quality education will be realized if the curriculum that is prepared and developed is also of high quality. The curriculum designed and developed by the school should be relevant to the needs of the community. Because the curriculum is prepared and developed to achieve educational goals.

In the concept of managing curriculum development, the components of curriculum content in the form of subject matter are always made to be presented more easily for students to digest and provide more comprehensive knowledge. In addition, the relevance of the presentation of curriculum material must still be prioritized, so that the material presented is able to encourage students to give birth to ways of thinking that can spur their intelligence.

In fact, the presentation of each curriculum material in the form of subjects has something to do with the formation of students' way of thinking.

Second, the principle of flexibility: The principle of flexibility means that the curriculum must have flexibility. A good curriculum is a curriculum that contains solid things, but in its implementation it is possible to adjust adjustments based on regional conditions.

Time and ability and background of students. This curriculum prepares students for the present and the future. The curriculum remains flexible in all scopes, even for students who have different backgrounds and abilities, curriculum development can still be done. The curriculum must provide space to provide freedom for educators to develop learning programs. Educators in this case have the authority to develop curricula according to the interests, needs of students and the needs of their environmental fields.

Third, the principle of continuity: there is continuity in the curriculum, both vertically and horizontally. The learning experience provided by the curriculum must pay attention to continuity, both at the class level, between levels of education, as well as between levels of education and types of work. The meaning of continuity here is related, namely the value of the relationship between the curricula of various levels of education.

So that there is no process of repetition or disharmony of learning materials which results in boredom or boredom for both those who teach (teachers) and those who learn (students). Apart from being related to the level of education, the curriculum is also required to relate to various studies, so that one study can complement another. While flexibility is a curriculum developed that is not rigid and gives freedom to teachers and students in choosing learning programs or materials, so that there is no element of compulsion in taking learning programs.

Fourth, the principle of effectiveness: developing an educational curriculum needs to consider the principle of effectiveness, what is meant by effectiveness here is the extent to which learning program plans are achieved or implemented. In these principles there are two aspects that need attention, namely: the effectiveness of teaching teachers and student learning effectiveness.

In the aspect of teaching teachers, if they are still ineffective in teaching teaching materials or programs, then that will become material in developing the curriculum in the future, namely by holding training, workshops and others. Whereas in the aspect of student learning effectiveness, it is necessary to develop a curriculum related to the learning methodology so that what has been planned can be achieved with methods that are relevant to the material or learning materials.

3.1.3. Curriculum management model and integrative learning of Islamic Religious Education with Vocational Schools at SMK Negeri 3 Malang, Indonesia.

The curriculum model and integrative learning of Islamic Religious Education with vocational uses a system of merging and blending forms and models. The curriculum model and integrative learning of Islamic Religious Education with vocational are carried out by combining two forms, namely integration in one discipline (vocational) and integration between several disciplines (vocational), but the model used is specific to one model, the researcher

gives the term Nested. Integrated Model: integrating several skill targets to be achieved on certain topics in vocational subjects with targets to be achieved in the Islamic Religious Education subject

The curriculum and integrative learning model that is the core are Islamic values that are linked to each vocational subject. The effort to integrate Islamic values with vocational subjects is a process of returning or purifying knowledge to the essential principles, namely the principle of at-tawhid, the principle of the unity of the meaning of truth, and the principle of the unity of sources of knowledge. Characteristics of an integrative curriculum are a form of curriculum that is interconnected and coordinated between its parts and the subject matter. All subject matter and knowledge that will be given to students must be related to a certain axis (core) [12].

The integrative curriculum of Islamic Religious Education with vocational education is a combination of two forms; integration into one discipline and integration between several disciplines, but the model used is specific to one model, namely the Nested Integrated Model, namely: integration of several target skills to be achieved on a particular topic. in vocational subjects with a target in the subject of Islamic Religious Education. The relationship between students, the growing learning, the teachers' attitude, the family relationships, among other interactions, constituted the educational environment [13].

This model reduces and develops several theories from Robin Fogarty, namely the elimination of separation between disciplines. In the context of this vocational curriculum, it simultaneously provides reinforcement of the materials in the Islamic Religious Education curriculum, where the integrative curriculum in vocational schools is motivated by a shift in the needs of the community to perceive that vocational schools focus on skills or skills needed in the world of work, but on the other hand the needs strengthening the character of students, especially in forming good moral attitudes, is a trend of community needs that continues to grow from time to time.

As in integrative curriculum theory explained by Robin Fogarty in detail in the literature on *How to Integrate the Curricula*. Fogarty provides a classification of forms or models of integrating the curriculum, each of which contains ten forms. These 10 forms range from zero integration, weak, simple to very strong levels. The details are:

1. Integration in a discipline (Within Single Disciplines).

Includes several models, namely the fragmented model, the connected model, and the nested model.

a. Fragmented Model: namely the composition of the curriculum that separates itself from the subject matter of an independent entity.

b. Connected Model: that is, in this model the subjects are not yet integrated, they will know if there is a certain effort if there is integration.

c. Nested Model: integrating several skill targets to be reached on certain topics in certain subject areas (Robin Fogarty, 1992).

2. Integrating several disciplines (Across Several Disciplines). Includes several models, namely the sequenced model, shared model, webbed model, threaded model, and integrated model.

a. Sequence Model: namely an attempt to rearrange materials, which have the same idea of two subjects, in which there is integration of material between one subject and another.

b. Shared Model: namely the composition of the curriculum which is involved in two subject areas.

c. Webbed Model: namely the theme network (webbed), namely the popular form. This form is none other than an approach based on a theme.

d. Threaded Model: namely by increasing continuous learning skills related to several basic skills related to all subjects.

e. Integrated Model: namely organizing the curriculum using an interdisciplinary method, matching various subjects (4 subject matter) whose basis is that the topics of discussion overlap between the four subject areas.

3. Integration between and between various disciplines (Within and Across Learner). Integration contained within the scope of the students themselves. There are 2 forms, namely the immerse model and the networked model.

a. Immerse Model: namely integration that is carried out internally by students independently without any interference from outsiders.

b. Networked Models. integration in the form of a work network, namely there is an activity of filtering the information needed through the expertise possessed [14].

Based on the results of this study, the relevant integrative curriculum model is practiced in vocational schools and the learning process becomes effective and efficient. Management of integrative curriculum management of Islamic Religious Education with vocational is a new way in curriculum development and educational learning in vocational high schools to deal with globalization, this is because there are demands from the community to learn practical knowledge that places more emphasis on aspects of competence or special expertise so that they are better prepared to face the world work and is relevant to the practical needs of students' lives, on the other hand the community wants their sons and daughters to receive an in-depth religious education in order to have good moral attitudes [15].

4. Conclusion

Curriculum planning and integrative learning of Islamic religious and vocational education at SMKN 3 Malang, Indonesia is carried out through in-depth discussion, namely: *First*, Discussion of integrative curriculum objectives; *second*, discussion of integrative curriculum content, *third*, discussion of organizing integrative curriculum. The main targets of planning are oriented towards the vision and mission to form SMKN 3 Malang graduates: *first*, graduates who have noble character; *second*, graduates who are globally competitive.

Implementation of curriculum and integrative learning of Islamic religious education with vocational includes: *First*, implementation of integrative curriculum development, among others through: *first*, organizing an integrative curriculum on vocational materials developed by team teaching groups; *second*, providing guidelines for integrating vocational subject matter with Islamic values; *third*, Collaboration with consultants and research teams from tertiary institutions in guiding the preparation of lesson plans, observing classes, providing feedback, and assessing teacher competency and achievement results on graduation standards.

The curriculum model and integrative learning of Islamic religious education with vocational are carried out by combining two models, namely between integration in one discipline (vocational) and integration between several disciplines (vocational), specific to one model, the researcher gives the term Nested Integrated Model, namely: integration of several competency targets to be achieved on certain topics in vocational subjects with targets to be achieved in Islamic religious education subjects.

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