

PHILOSOPHY AND *MADZHAB* OF DEVELOPMENT ISLAMIC EDUCATION CURRICULUM

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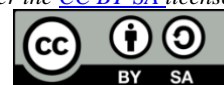
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ABSTRACT

Studying the philosophy of education means that we are invited to think deeply (radically), systematically, universally/openly as an effort to position ourselves in seeking the truth, the core of the problem, the essence, and the steps in how we reflect ourselves in a reflection on the realities of the world based on education. So, this reflection consciously focuses on the world of education, in the development of which we are invited to innovate and also develop Renaissance education, especially in Islamic education. Researchers examine the object of study in terms of educational philosophy and also the Madzhab of educational development, which objectively focuses on curriculum development. The method used in this research is the library research method, namely data and literature obtained from the results of reviewing existing libraries and literature. Researchers show that the development of an Islamic education-based curriculum is part of the development and innovation of what is explained theoretically in the School of Educational Development (Progressivism School, Essentialism School, Perennialism School, Reconstructionism School, and also Existentialism School), so that the implementation of education and development The education that is studied in this research shows that there is progress in the flexible perspective of educational development.

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1. INTRODUCTION

Innovation education is a form of strategic effort given to students in the process of learning activities so that they are able to encourage their development and growth processes in accordance with the educational goals set out in the 1999-2004 GBHN and also Law No. 20 of 2003, where education must be able to shape and develop the souls of this nation's students in terms of talent or experience, moral, intellectual and physical, so that they can have a perspective in line with the changes of the times. (Mutohar & Masduki, 2023, p. 40)

The world of education, especially Islamic education in Indonesia, still has many tasks regarding education management which is prepared to be a solution for the existing world of education. One of them is how the curriculum which is a reference source in the learning process is able to update with the times. The ability to evaluate and develop the curriculum is a form of professionalism in the world of education. Therefore. Development and improvements in the curriculum which are considered to require upgrading are carried out continuously and are also sustainable in the process.

This curriculum, which is always being upgraded, explains that the curriculum itself is dynamic following changing times, so that what the global community wants and also the needs of the development of the modernization era provide us with an overview of knowledge. That at certain times education must be able to be present with all professionalism in the changes and developments of the current era. This is not only a challenge, but the curriculum is required to be able to meet the needs and demands of society at large.

Curriculum development is considered to lead to a form of innovation in the world of education as part of adaptation to community needs which is considered relevant for change and development. So that the form of innovation that is translated in the form of ideas, notions or actions that are systematically directly related

to the needs of society will come with theories and also a more open perspective and be able to absorb the diversity of the wider community's ways of becoming new knowledge and study. more complementary academics (Al Chaidar, 2000, p. 69).

The researcher then invites the reader to examine the development of the world of Islamic education from the perspective of educational philosophy or from the perspective of the school of educational development, regarding the challenges of the world of education regarding world development to carry out educational reform with innovations in curriculum changes that are compatible and able to meet the needs of science in the world. this era of modernization.

2. RESEARCH METHODS

In this writing, the author describes his study using descriptive research (Creswell, 2019, p. 217) , namely explaining his study by systematically analyzing facts from the object of discussion being studied (Mahmud, 2011, p. 106) . The data source studied is from library data or library research or what is usually called secondary data sources. Namely data (Fitri, 2020, p. 30) collected from library literature, whether documents, scientific works, or other books. The approach taken in studying this writing is a pedagogical approach, namely an approach to writing from a scientific perspective. (Mahmud, 2011, p. 31)

3. RESULTS AND DISCUSSION

3.1. Understanding Educational Philosophy.

In this era of digitalization, education is one of the platforms that has an important meaning in forming a foundation that is able to translate all these changes into scientific values that can be studied and also become a foothold in everyday life. The changes of the times in the era of digital transformation provide educational space to be able to translate the changes that occur into a scientific discipline, including knowledge about the meaning of education, educators, students, the environment, materials, educational tools, infrastructure, and also evaluation. learning in the world of education.

Before going any further, the definition of philosophy put forward by Prof. Dr. Imam Bardadib, MA (Indar, 1994, p. 3) explains that philosophy from Greek is a series of two meanings between *Philare* which means love, and *Sophia* which means virtue, this virtue is a form of human virtue. So that philosophically it explains human decisions or opinions regarding policy making.

According to John S. Brubacher in the book *Modern Philosophies of education* (Indar, 1994, p. 30) , explains that educational philosophy has a close relationship with educational science or pedagogy. Which means that educational philosophy wants a paradigm that is rational, critical, integral, and at its peak radical, then the presence of philosophy in education makes the scientific dialectical space more critical in terms of thinking in thesis, antithesis or synthesis.

One of the other figures in educational philosophy is Jhon Dewey (M. Noorsyam, 1978, p. 23) , in his book *Democracy and Education*. Explains that the philosophy of education is a dialectic that invites radical formulation of mathematical and moral problems that will shape society's life in the future.

This dialectic of educational philosophy always leads to perspectives on ontology, epistemology and also axiology. Which is always debated by traditional philosophers and also critical/radical philosophers regarding metaphysical space. one of the figures includes Tahles, Plato, Aristotle, Descartes, Spinoza, Leibnitz, John Lock, Immanuel Kant, and so on. The debate is related to metaphysics between humans, God and the universe and the problems that arise. So the problem of educational philosophy with the times that continue to develop is making progress and innovation in terms of science, the industrial revolution and also the development of democracy which continues to grow. (Indar, 1994, p. 30)

The development of philosophy and science will never stop, because human civilization is part of the achievement of developments in science and technology which are balanced with increasing problems. Because research development is part of the human life cycle as a sign that science is always being debated and carrying out innovations to achieve the condition sine qua non or achieving the absolute requirements desired in scientific knowledge (Fritjof Capra, 1998, p. 519) . So that the various dialectics explored from various critical philosophies in developing science gave birth to the science of education with various knowledge groups that exist to this day.

The history of civilization records the birth of various scientific disciplines which are part of dynamic development, between a failure in dialectics that is never final or an innovation where in essence science is always alive and always to be discussed in scientific dialectics forever. (Fritjof Capra, 1998, p. 536)

3.2. Understanding Schools of Educational Philosophy.

This development was marked by the emergence of several schools of educational philosophy which were briefly described by the figure Theodoe Brameld with the existence of the Progressivism School, the

Essentialism School, the Perennialism School, the Reconstructionism School, and also the Existentialism School (Rohmah, 2019, p. 88) .

3.2.1. Division of Schools of Philosophy of Education

A. Progressivism.

1) Understanding Progressivism

This school was born in the 20th century, influenced by naturalism and experimentalism. Apart from that, the flow of instrumentalism, environmentalism, and pragmatism also contributed to forming the flow of progressivism.

In short, naturalism is a school that gives the picture that the universe is a science which is an area to be studied and developed into science and that its form exists (*materialism*), not that which is depicted supernaturally or spiritually. Meanwhile, experimentalism explains that this school carries out research from theories developed through field experiments or *by research* to determine the truth of what is written. And the instrumentalist school illustrates that the existence of humans and the environment is a pair in which there is a real correlation, that humans are materials capable of thinking and have the desire to translate the changes that occur in the environment (*environmentalism*).

The flow of progressivism collaborates with several of the above schools, as an effort to determine the area of thinking about how education is capable of innovation and has the ability to make changes in the field of thinking and mental attitudes for the world of education for renewal forever.

2) Progressivism Viewpoint.

This perspective of progressivism is like *the liberal road to culture* (Indar, 1994, p. 130) , namely a more flexible perspective in seeing problems and also in translating changes that occur in society, more of a high sense of tolerance, and being able to think *openly*.

The flow of progressivism emphasizes humans as individuals who are capable of carrying out solutions and changes that occur when the change process takes place. This solution is included in the area of education, the perspective and desire in preparing a solution for the education area is one of a system that is structured and managed from a human perspective to resolve problems encountered in society.

Education is a vehicle for providing views or points of view to society to see the good and bad or positive and negative sides that exist. If seen from a positive aspect, the changes that occur in society are a process that is willing or not, this is an experience that is considered to be worth *progress* in the process of change that occurs and education is an area that is able to create conditions that can provide answers to problems that exist in society. .

If assessed from the negative side, the flow of progressivism provides a view to society that humans who have broad thoughts and perspectives as individuals who have reason certainly reject the system of doctrine and also a divided perspective in understanding existing problems, so that the perspective which is wide and widely open is part of the human mind's choice to determine choices and also solutions in society.

3) Development of Progressivism.

In the ancient Greek era, thinkers began with the figure Heraclitos (484 AD) who thought about reality about change/dynamics, then there was the figure Socrates (469 AD) who had thoughts about epistemology and also axiology, knowledge that argued about science and values. There is another figure, Protagoras, whose thoughts about truth and relative values always relate to time and place.

Then it developed with the emergence of thinkers such as French Bacon who thought that the experimental method was a scientific study which in several educational studies was the most important thing as a basis for testing developing science. After that, the character John Locke spoke about the principle of freedom or human rights, more specifically the concept of freedom of opinion.

Rousseau's character believes that human nature and soul are pure or good, so that no matter how bad the behavior is, in the end it will be good again in the beginning (*fitriah*). Then there is the figure Immanuel Kant who believes that human rights and dignity have the right to be glorified by other people. After that, there is the figure Georg Wilhelm Friedrich Hegel or commonly known as Hegel. Hegel's opinion is about understanding the principle of human adjustment to nature or *the dynamic, ever-readjusting processes of nature and society* , meaning that humans are dynamic creatures in thinking about doing anything, whereas Nature is a container that is able and willing to follow changes made by humans. So humans and nature are subjects that both have the nature of being dynamic in different places and times.

Figures who had a strong concentration in realizing progressivism include Benjamin Franklin, Thomas Paine, Thomas Jefferson, John Dewey, William James and several other figures, mostly from the United States. (Franz Magnis and Suseno, 1997, p. 22)

Several figures above explained the importance of being wary of dogmatic understanding in the process of survival in society and that it is time for understanding democracy to become a basic value in life, because it is considered capable of raising human dignity and dignity. Apart from that, democracy is part of the value of truth that can be studied scientifically to translate the problems that exist in society scientifically.

The character John Dewey emphasized pragmatism-progressivism which emphasized the form of an educational model with a democratic concept, meaning the learning concept of *learning by doing*. (Amin Mukti, 1999, p. 222) an educational concept that is given to every individual to be able to experiment and with dignity to have the right to learn about any knowledge by placing a position and being structured well with developing levels and abilities.

B. Essentialism.

1) Understanding the Flow of Essentialism

The flow of Essentialism was present during the Renaissance, at which time it was growing and developing to revive science, culture and the arts by combining the philosophies of idealism and realism, making the School of Essentialism one of the schools that dared to be different from the perspective of *progressivism* (Ali, 1992, p. 12) . Where in education which emphasizes a flexible perspective with the widest openness, it is opposed by the Essentialism perspective because it is considered that education is unstable and can sway the value of knowledge, so that in education requires values that can be tested identity over a long period of time as a form of stability. scientific position in society.

2) Development of the Essentialist educational perspective.

In the flow of essentialism, the basic understanding is in the form of humanism, a form of value that does not separate from the form of interaction with human life, is completely scientific and is also materialistic in scientific terms. In 1930, the flow of Essentialism created an organization called *the Essentialist Committee for the Advancement of Education* . This institution is one of the forerunners to the establishment of educational institutions in the world, because over time the flow of essentialism has been able to reach a miniature stage in the world of education with a measure of reality, truth and usefulness in existing science.

One of the figures who studied the thinking and development of the essentialism school was Imam Barnadib (1985) (Imam Bernadib, 1985, p. 55) where the thoughts of the Essentialism School were expressed by several figures.

a. The character of Desiderius Erasmus.

Dutch philosopher who lived in the 16th century, Desiderius Erasmus was one of the figures who supported that the educational curriculum should be humanist and international in nature. This means that the curriculum developed in education must be able to be accepted by society at large and can later be tested using various kinds of science.

b. The character of Johann Amos Comenius.

Founded from 1592 – 1670 and was one of the figures active in the Renaissance period. One of the thoughts is realist and dogmatic, the concept studied is that education is a tool or medium that leads to God's will so that this ever-dynamic world must be instilled with static and tested values in the process. However, education is one way of instilling basic values for humans in determining their direction and goals in the future.

c. John Locke's character.

A figure from England who lived in 1632-1704, John Locke's thoughts were about education that was able to see situations and conditions. In the sense that in the presence of children with these changes, education must remain their life companion, education is one way or tool to help determine how to understand the changes that occur in society.

d. The character of Johann Henrich Pestalozzi.

Life in 1746-1827 had a perspective that humans were the most perfect part of creatures, so that the universe was reflected to humans and so nature was trying to wait to be translated by humans, because transcendently humans had a direct relationship with God and were depicted with beauty and the greatness of existing knowledge.

e. The character of Johann Friederich Frobel.

He lived in 1782-1852 and had thoughts about cosmissynthesis, namely the perspective that humans are God's creative creation and have a relationship with God according to certain conditions. So this *transcendental* relationship needs guidance with good and correct education so that the relationship with God can be established and *continue* until adulthood.

f. The figure of Johann Friederich Herbert (1776-1841).

One of Immanuel Kant's students whose reasoning power was critical, the study he initiated was about moral law or what is usually called "educational teaching". This means that in the educational

process a person is born with virtue and it is appropriate that the virtues from God that are passed down to humans remain in that person until they grow up.

g. William T. Harris character.

one of the figures from America in 1835-1909. William is a follower of Hegel's understanding which focuses his studies on applying objective idealism to education. This means that standard education is education that is carried out in institutions while maintaining the values that have been passed down from generation to generation which are considered good and spiritually capable of being in a position of truth without shifting in the slightest.

C. Perennialism.

1) Understanding Perennialism

Perennialism comes from the word perennial which is defined as *continuing throughout the whole year or lasting for a very long time* (M. Noorsyam, 1978, p. 152) or eternal/everlasting and means "continuous without end". From the meaning of the word perennialism, it is defined as a philosophical belief that adheres to eternal/eternal values and norms (Imam Bernadib, 1985, p. 59) .

The school has a regressive perspective on *the road to culture*, one of the terms which conveys the view that with the changing times, it is time for the educational perspective to take a step back in looking at the existing reality. This means that developments that cause conditions to continue to become critical and continue for a long time require a solution in the form of *a reset* (return to the beginning). (Nafisah & Bakhtiar, 2023, p. 21)

This retrograde effort explains that the culture of the past, which was considered capable and has been running well for several decades, is expected to be able to overcome the crisis that is occurring in the modern era. This perspective does not mean being influenced by the concepts of *cultural lag* and *cultural shock* , but rather trying to improve the situation by improving the socio-cultural area, intellectual development, and also the morality that exists in that generation.

2) Development of Perennialism

The development of perennialism was influenced by the thoughts of several figures, including Plato, Aristotle and Thomas Aquinas. The description of Plato's thought is that knowledge and values are a manifestation of eternal universal laws or are considered ideal for all individuals, so that order and regularity in society will return to the perspective of normative principles in life that are mutually desired or mutually agreed upon.

There are four things that Plato conveyed in creating normative-based ethics, including wisdom, courage, self-awareness and justice. These four things provide an overview of educational programs that are valuable in the real world, creating quality individuals. (Franz Magnis and Suseno, 1997, p. 23)

D. Reconstructionist flow.

This school is the same as the concept understood by perennialism in balancing the modern cultural crisis (Dan et al., 1994, p. 20) , only the ways and methods developed are different. And also try to develop a common goal in finding the same solution at a certain level to change it for the better or *restore it to the original form* .

Understand this as an analogy to reconstruction in regulating human life in the environment, so that institutions are established as an effort to change and overhaul a new cultural order. Understanding democracy is one of the reconstructions hoped for in this world, a common unity for the desired goals and perspective.

This flow looks at the educational side, that there is a more global perspective in instilling the values of understanding needed by all individuals throughout the world who have the same perspective in uniting perception and culture, as a form of overall awareness at the level of the mind- shared thoughts.

E. Existentialism.

The flow of existentialism is a movement that occurred after the reaction to the world war, which realized that human civilization would disappear because of this conflict. This understanding was born as an effort to introspect on all individuals, whether the individual himself is able to translate the desires and truths that exist within himself, able to fulfill all his desires and also how satisfied the individual's desires are from the existing conflict.

The opinion of the figure Ivan Illich explains that the alternative "global school" is a form of criticism given to the world of education, that philosophically it is time for education to make a mirror to the world of education itself. When science has been exposed to various kinds of science and also experiments provided from developing field studies, the space of philosophy is faced with the mirror of philosophy itself. (Amin Mukti, 1999, p. 518) .

3.3. Development of Islamic Education Curriculum

In the world of education, the history and journey of the world of education in terms of figures and several philosophical understandings of education have been discussed above, but in general the author will describe the curriculum universally, both in terms of understanding and also shifts in the curriculum in certain aspects as an effort to develop a better curriculum. .

Basically, education is likened to a mobility or transfer of knowledge which requires interaction between educators and students as an effort to help convey the goals of education. That's not enough, education is a medium for building character in students as an effort to improve and adapt to the changes that occur in society. (Syaodih Sukmadinata, 2017, p. 2)

So the presence of a curriculum is one form of tool in the basic framework of providing education, even though in reality the curriculum is the most important thing in the learning process and is also required to be able to innovate with the demands of changing times. (Syaodih Sukmadinata, 2017, p. 10).

3.4. Curriculum Discussion

1) Understanding Curriculum.

The curriculum is a collection of subjects delivered by teachers to students or a structured collection of educational experiences in culture, social sciences, natural sciences, sports or the arts, all of which are provided by educational institutions (Anshory, 2002, p. 19) . Apart from that, the curriculum is part of the learning process which includes content planning, teaching and learning activities, evaluation and results.

2) Epistemologically, it comes from Greek, namely *curir* meaning runner and *curare* which means place to race (Huda Rohmadi & Syamsul, 2012, p. 9) . In Latin it is called *Courses* or subjects that must be taken to get a degree. According to Arifin, the curriculum is all the teaching materials or lessons that must be presented in the educational process in an educational institutional system (S. Nasution, 2003, p. 9) .

3) Curriculum Components

There are two types of components in the curriculum, including:

a. Curriculum Objectives.

Educational institutions provide an overview to educators and students, whether in the learning process they want to achieve learning for all subjects or only a few desired subjects (Ali, 1992, p. 53) .

b. Curriculum Content

In this content, the emphasis is on learning materials that are adapted to the program and objectives of the specified education.

c. Curriculum Media

In this case, media are the facilities and infrastructure provided by educational institutions in the learning process.

d. Curriculum Strategy

In this case, the focus is on the form and method of learning, such as the technique or implementation process (M. Ahmad, 1998, p. 106) .

e. Learning process

It is hoped that in this learning process students will be able to obtain indicators as one of the successes in the learning process.

f. Evaluation

It is an activity that aims to review all learning processes that have been carried out, whether the processes are in line with expectations or are still far behind the expected standards of success. (Munthe, 2015, p. 22)

3.5. Islamic Education Curriculum

Learning that combines two sciences is an integration study that has been carried out in the learning process, including general science and religious science. (Abudin Nata, 2016, p. 80) This merger gave birth to a curriculum system in the world of Islamic education. And over time the curriculum was updated very quickly and also brought students to be exposed to different educational studies, both traditional and presented with modern concepts.

The development of the world of education turns out to have a strong deepening of the demands in terms of intellectual, skill, emotional, social development, and so on, all of which are not only in general science, but religious science is starting to be required to carry out *research* that is able to look at it from a technological or learning perspective. modern (Abudin Nata, 2016, p. 112) .

3.6. Development of the Islamic Religious Education curriculum

Curriculum development (Ali, 1992, p. 60) is an activity to produce a curriculum full of innovation and creativity based on evaluation results and supported by policies that encourage small changes in the finished curriculum process.

Several methods for developing curriculum knowledge by several figures include:

- a. According to Hamalik, curriculum development is the planning of learning opportunities which are intended to develop students or students towards desired changes in behavior and are assessed until changes are felt by the students (Hamalik, 1993, p. 40).
- b. According to Wasty and Hendyat, curriculum development is the activity of producing a new curriculum through the steps of preparing, implementing and refining the curriculum based on the results of assessments carried out during the development activity (Wasty & Hendyat, 1993, p. 38).

From the definitions above, the author concludes that curriculum development refers to the activity of producing a curriculum. This activity is more conceptual than material. What is meant by this development activity is preparation, implementation, assessment and refinement, which then gives birth to a new curriculum as a result of the development carried out.

So, it can be concluded that the development of an Islamic Religious Education curriculum can be interpreted as activities that produce an Islamic religious education curriculum, a process that links one component to another to produce a better curriculum, and/or activities in preparation (design), implementation, assessment and improvement curriculum. This Islamic religious education curriculum development activity is an ongoing, continuous process, a cycle that involves several curriculum components (M. Ahmad, 1998, p. 33).

Experts differ in their opinions regarding the division of curriculum components into main components and supporting components. The main components consist of: objectives, content/material, organization/strategy, media, and learning process. Meanwhile, the supporting component consists of components: administration and supervision systems, guidance and counseling services, and evaluation systems. In Wasty and Hendyat's view, the curriculum component consists of: objectives, material (program content and structure), organization and strategy, facilities and evaluation (Subandijah, 1996, p. 35).

4. CONCLUSION

According to the author, there are no significant differences in the curriculum components in the views of the figures above, only the emphasis is different, whether one part is seen as part of another or not. From the views above, the author concludes, at least there are four main components of the curriculum, namely: first, the objective component: contains the objectives to be achieved by a learning process, in this case Islamic religious education learning; second, the material/content component: contains knowledge, information, data, activities and experiences which are materials for preparing a curriculum whose contents are in the form of subjects which are then included in the syllabus, in this case the subject of Islamic religious education; third, the strategy component : contains methods or ways of delivering material and how the learning scenario takes place. What is meant here is the methods and learning scenarios for Islamic religious education; fourth, evaluation component: contains methods or ways of conducting assessments and measurements to find out the extent of students' absorption of the material provided. In this case, it is an evaluation of Islamic religious education learning.

From the concept of curriculum development above, below we will examine the concept of curriculum from the perspective of educational philosophy. Determining the school or school of educational philosophy is elective, namely by choosing schools of thought that are considered well-known and have become a general discourse in the realm of educational philosophy studies. These schools are Pragmatism, Existentialism, Progressivism, Essentialism, and Reconstructionism. After the author found the point of view of these philosophies regarding the curriculum, the study then continued by linking it with the concept of curriculum development for Islamic religious education. In this section, we will analyze the implications of the views of these philosophical schools of thought regarding curriculum on the development of the Islamic religious education curriculum, especially in the aspect of developing its four components, namely objectives, material/content, strategy and evaluation.

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