

PESANTREN BASED SCHOOL CURRICULUM DEVELOPMENT STRATEGY IN IMPROVING THE QUALITY OF ISLAMIC RELIGIOUS EDUCATION

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Abstrak

Tujuan penelitian ini adalah untuk mengetahui tentang dinamika pendidikan modern menuntut adanya integrasi pedagogis antara kurikulum nasional dan nilai kepesantrenan guna mengatasi keterbatasan alokasi waktu serta minimnya internalisasi nilai amaliyah dalam PAI di sekolah formal. Menggunakan pendekatan kualitatif studi kepustakaan (*library research*) dengan teknik analisis deskriptif-kualitatif dan triangulasi sumber, penelitian ini bertujuan menganalisis konsep, strategi, determinan, implementasi, serta dampak dari model kurikulum terpadu ini. Hasil kajian menegaskan bahwa konsep kurikulum ini mengombinasikan standar formal dengan program keagamaan inklusif melalui sistem pesantren 24 jam guna menyeimbangkan dimensi kognitif, afektif, dan psikomotorik peserta didik. Strategi pengembangannya bertumpu pada penyelarasan konten substantif, kolaborasi aktif *stakeholders*, serta profesionalisme pendidik sebagai *uswah hasanah*. Meskipun dihadapkan pada kendala disparitas jadwal, keterbatasan infrastruktur, dan fluktuasi kedisiplinan siswa, keberhasilan kurikulum ini diakselerasi oleh regulasi pemerintah dan tingginya animo masyarakat. Pada dimensi implikasi, kurikulum ini terbukti memberikan eksalasi mutu yang signifikan terhadap pembentukan karakter islami, penguatan kompetensi teologis, serta pelestarian literasi klasik (*kitab kuning*) yang otentik. Secara keseluruhan, rekonstruksi kurikulum berbasis pesantren menjadi solusi ideal yang adaptif dalam mencetak generasi muslim yang unggul secara intelektual sekaligus kokoh secara spiritual.

Kata Kunci: Pendekatan Kurikulum, Sekolah Pesantren, Mutu pendidikan

Abstract

The purpose of this research is to find out about the dynamics of modern education demand pedagogical integration between the national curriculum and Islamic boarding school values to overcome time constraints and minimize the internalization of Islamic religious values in formal schools. Using a qualitative library study approach with descriptive-qualitative analysis techniques and source triangulation, this study aims to analyze the concept, strategy, determinants, implementation, and impact of this integrated curriculum model. The study results state that this curriculum concept combines formal standards with inclusive religious programs through a 24-hour Islamic boarding school system to balance the cognitive, affective, and psychomotor dimensions of students. The development strategy rests on the alignment of substantive content, active collaboration of stakeholders, and the professionalism of educators as *uswah hasanah* (good examples). Despite constraints such as schedule disparities, limited infrastructure, and a stronghold of student discipline, the success of these criteria is accelerated by government regulations and high public interest. In the implementation dimension, this curriculum has been proven to provide significant mutual escalation towards the formation of Islamic character, strengthening theological competence, and preserving authentic classical literacy (yellow books). Overall, the reconstruction of the Islamic boarding school-based curriculum is an ideal and adaptive solution for producing a generation of Muslims who are both intellectually superior and spiritually strong.

Keywords: Curriculum Approach, Islamic Boarding Schools, Quality of Education

Introduction

Education is one of the most important instruments in shaping the civilization of a nation, including in the context of developing human resources who have faith, knowledge, and noble character. Islamic religious education in Indonesia plays a very strategic role as a compulsory subject at all levels of formal education.

Islamic Religious Education is one of the core components in the Indonesian national education system which has a great responsibility in forming a generation that is not only intellectually intelligent, but also spiritually strong and noble in character. In Law Number 20 of 2003 concerning the National Education System, national education functions to develop abilities and form a dignified character and civilization of the nation in order to educate the life of the nation (Mulyani, 2009) However, in reality, the quality of PAI learning in public schools still faces various challenges, ranging from the lack of lesson hours, the weak internalization of Islamic values in students' daily lives, to the lack of structured role models in the school environment (Dewi et al., 2022) This encourages the emergence of innovations in the form of the development of pesantren-based school curriculum as an effort to integrate pesantren scientific values and traditions into the formal education system.

In the midst of these challenges, pesantren is present as the oldest Islamic educational institution in Indonesia which has proven to be able to produce a generation that has a depth of religious knowledge as well as a solid Islamic character. Pesantren for centuries has run a holistic education system that integrates the teaching of religious knowledge, the formation of morals, and the habit of worship continuously in one integrated environment (Dhofier, 2011) The excellence of this pesantren system is what then encourages the emergence of a pesantren-based school model, which is an educational institution that combines a formal education curriculum with values, traditions, and typical methods of pesantren.

Pesantren as the oldest Islamic educational institution in Indonesia has its own advantages in shaping the character of students holistically. The pesantren education system that prioritizes example, worship habits, mastery of the yellow book, and communal life in dormitories has proven to be able to produce graduates who are not only intellectually intelligent, but also spiritually and morally strong. Therefore, efforts to integrate pesantren values into the formal school curriculum are seen as a relevant and promising solution to improve the quality of PAI learning (Wahidah, 2024) This integration does not mean combining the two systems mechanically, but rather carrying out a pedagogical transformation that brings together the strength of Islamic scientific traditions with the demands of national education standards.

The phenomenon of the development of pesantren-based schools in various regions in Indonesia shows that there is a real need from the community for an educational model that is able to combine academic competence with the formation of Islamic character. These schools not only follow the national curriculum set by the government, but also develop distinctive religious programs, such as tahfidz Al-Qur'an, study of the yellow book, the habit of congregational prayers, and muhadharah activities. However, the development of curriculum in pesantren-based schools is not without challenges. Various supporting and inhibiting factors also affect the success of its implementation in the field, ranging from the limitations of infrastructure to the complexity of aligning schedules between academic activities and pesantren activities (Santoso et al., 2025)

Scientific studies on the development of pesantren-based school curriculum are still developing and require more in-depth exploration, especially related to effective strategies, factors that affect the success of implementation, and their impact on improving the quality of PAI concretely. Several previous studies have indeed discussed this theme, but studies that specifically and systematically capture all aspects of concepts, strategies, supporting and inhibiting factors, implementation, and impact of pesantren-based curriculum development on the quality of PAI are still relatively limited. This gap is one of the important reasons for conducting this research.

Research Methods

This study uses a qualitative approach with the type of library *research*. The qualitative approach is used to understand and analyze phenomena in depth based on various written data sources. Qualitative research emphasizes understanding the meaning and interpretative analysis of data (Sugiyono, 2013) The literature study method is carried out by collecting, reading, recording, and analyzing various relevant literature sources as the main source of research data. This approach was chosen because the research focuses on assessing the concept, strategy, implementation, and impact of the development of pesantren-based school curriculum in improving the quality of Islamic Religious Education (PAI) based on various relevant scientific sources (M. Supandi, Taufiqurrahman, 2025) Research data was obtained from books, scientific journals, research articles, educational documents, and various literature related to pesantren based curriculum and PAI learning.

The data collection technique is carried out through documentation and systematic literature search. The researcher collects various relevant references, then selects sources that are directly related to the focus of the research. The data that has been obtained is then analyzed using qualitative descriptive analysis techniques, namely by identifying, classifying, comparing, and interpreting

various theories and results of previous research related to the development of pesantren-based school curriculum.

Data analysis is carried out through three stages, namely data reduction, data presentation, and conclusion drawn. Data reduction is carried out by selecting information that is in accordance with the formulation of the research problem. Data presentation is carried out in the form of a systematic narrative description to facilitate understanding of the study results. Furthermore, conclusions are drawn based on the results of the interpretation of the data that has been analyzed (Miles & Huberman, 1994) so that a clear picture of the strategy for developing the pesantren based school curriculum in improving the quality of PAI is obtained. To maintain the validity of the data, this study uses the source triangulation technique, which is comparing various opinions, theories, and research results from several different references so that the data obtained is more valid, objective, and can be scientifically accounted for.

In collecting data, the researcher also identifies, selects, and records various relevant literature from scientific journals, books, proceedings, and educational documents. The data obtained is then grouped based on the research theme, including the concept of a pesantren-based curriculum, development strategies, supporting and inhibiting factors, and its contribution to improving the quality of Islamic Religious Education. This process is carried out systematically to obtain relevant and comprehensive data in accordance with the research objectives.

Research Findings and Discussion

The Concept of a Pesantren Based School Curriculum in PAI Learning

Islamic Religious Education is an integrative education model that combines the formal education system with the tradition of pesantren education. The purpose of the pesantren based school curriculum is to make students not only have academic abilities, but also have spiritual strength, noble morals, discipline, and the ability to apply Islamic teachings in daily life. It is hoped that students can develop intellectually, emotionally, socially, and spiritually in accordance with this idea, so that they become Muslim individuals with Islamic character and are ready to face the development of the increasingly advanced times.

Comprehensive planning is used to develop a pesantren-based curriculum, which involves school principals, teachers, pesantren managers, foundations, and pesantren caregivers. The curriculum is based on the vision and mission of the institution, student needs, community conditions, and scientific and technological developments. To ensure that the education applied remains relevant to the times without abandoning Islamic values, curriculum development must consider theological,

philosophical, psychological, sociological, and organizational foundations. The curriculum must be able to answer the challenges of modernity while maintaining the identity of pesantren as an Islamic educational institution (Tamam, 2020)

The curriculum of pesantren-based schools is adjusted to the national curriculum and enriched with special pesantren programs that improve students' religious understanding. Al-Qur'an, Hadith, Aqidah Akhlak, Fiqih, History of Islamic Culture, Arabic, tahfidz Al-Qur'an, study of the yellow book, practice of worship and moral lessons are all topics taught. Classical books are still maintained as an important part of learning because they are considered to be able to form a deep understanding of religion and maintain Islamic scientific traditions. Thus, students not only understand the basics of Islamic science more broadly and deeply (Jannah et al., 2024)

The pesantren-based curriculum implements an integrated education system by utilizing intra-curricular, co-curricular, and extra-curricular activities. Religious learning is applied in the classroom of all student activities in the pesantren environment. Congregational prayers, reading the Qur'an, joint prayer, muhadhoroh, memorization of the Qur'an, and other religious activities are activities that are habituated by students. The boarding school or dormitory system allows the educational process to last for 24 hours. This allows character formation, refraction of worship, and consistent supervision of student behavior (Mashuri, 2021)

The concept of a pesantren-based curriculum also emphasizes how important it is to balance students' intellectual, emotional, and spiritual abilities. Education not only aims to achieve academic achievements, but also to build Islamic character and morals. As a result, the learning process combines cognitive, affective and psychomotor elements so that students can understand and apply Islamic values in their daily lives, such as discipline, responsibility, social concern, and leadership.

Teachers have an important role as educators and role models (uswah hasanah) for students during the learning process. Teachers not only provide instructional materials, but they also teach, guide, direct, and provide examples of Islamic behavior in daily life. As a result, teachers' competence is not only measured by their academic abilities, but also by their moral, spiritual, and social qualities. In order for students to gain a deep understanding and application, learning is carried out through various approaches, such as lectures, discussions, memorization, demonstrations, hands-on practice, quizzes, and questions and answers so that students are able to understand the material in depth and applicability.

According to research on the curriculum of pesantren based schools in Islamic Religious Education learning, it can be seen that the integration between formal education and pesantren education is able to have a positive influence on the formation of character, spirituality, and academic

competence of students. According to research that has been analyzed from several references, pesantren based curriculum not only focuses on mastering science, but also focuses on the formation of character, spirituality, and academic competence.

Pesantren Based School Curriculum Development Strategy

The development of a pesantren-based school curriculum requires a systematic and comprehensive strategy so that the quality of PAI can be continuously improved. Nurkholis and Santosa emphasized that the development of the pesantren curriculum must maintain the distinctive pattern of Islamic local wisdom while adapting to national education standards, so that the resulting curriculum is able to ensure the depth of religious understanding of students while fulfilling the competencies set by the government (Nurkholis, 2018) This integration is not a mechanical merger of the two curricula, but a transformative process that integrates the theological and pedagogical foundations of pesantren into the framework of formal education.

In terms of program design, it emphasizes the importance of applying creative methods such as blended learning, thematic learning, and community-based activities to increase the relevance and attractiveness of the PAI curriculum. A creative design ensures that students are not only cognitively involved, but also motivated to internalize Islamic values in real life. Wahid and Hamami also emphasized that the biggest internal challenge in the development of the Islamic education curriculum is the professionalism of educators, which includes academic competence as well as spiritual integrity as an *uswah hasanah* for students. Therefore, regular teacher training is an integral part of the Islamic boarding school-based curriculum development strategy.

In addition to the academic aspect, the development of a pesantren-based curriculum is also directed at strengthening the humanistic and ethical dimensions of students. An effective Islamic education curriculum is not only oriented towards mastering knowledge, but must also be able to foster responsibility, moral judgment, and critical thinking skills through the internalization of ethical values in the learning process. In the context of pesantren-based schools, the strengthening of these values can be realized through the habit of worship, teacher examples, study of the yellow book, and various pesantren activities that encourage students to implement Islamic teachings in daily life. Thus, the curriculum development strategy not only serves to improve academic competence, but also forms Islamic character which is an important indicator of the quality of Islamic Religious Education.

Curriculum development strategies also require continuous evaluation and involvement of all stakeholders. Previous research has found that the successful integration of pesantren and madrasah curricula is carried out through substantive content alignment between subjects, supported by active collaboration between pesantren caregivers, teachers, and institutional managers (d. Supandi, 2025)

Without solid collaboration from all institutional components, no matter how sophisticated a curriculum development strategy will not be able to produce meaningful and sustainable quality changes in PAI learning.

Factors Supporting and Hindering Curriculum Development

The pesantren-based school curriculum is an effort to combine general education and religious education in one integrated learning system. The pesantren-based curriculum is created with the aim that students not only have academic abilities, but also have strong moral, spiritual, and Islamic character. This is done by carrying out various learning innovations, adapting them to the times, and integrating pesantren values with national education guidance. Thus, this curriculum can provide education that is relevant to the needs of society in modern times.

Education stakeholders are any group or individual that can influence or be influenced by the achievement of organizational goals. These stakeholders play an important role in building a pesantren-based school curriculum. In the process of preparing and evaluating the curriculum, pesantren administrators, school committees, teacher councils, parents, community leaders, and caregivers of Islamic boarding schools participate. The involvement of these various parties helps schools create educational programs that are in accordance with student needs, community environments, and Islamic education goals. So that curriculum development can run more effectively and in a more directed manner, cooperation between stakeholders strengthens the decision-making process.

Community and government support for pesantren-based education is the next supporting factor. The high interest of the community to send their children to pesantren-based schools shows that there is trust in the quality of education applied. In the midst of increasingly complex times, the community believes that pesantren-based schools have the ability to shape students' faith, discipline, and morals. In addition, schools that receive government support through education policies also have space to develop diniyah subjects and religious programs that are unique to pesantren education.

A pleasant pesantren environment is an important part of curriculum development. With the dormitory system, schools can conduct character development and supervise students for 24 hours. Students are accustomed to living a disciplined and religious life through daily activities such as congregational prayers, reading the Qur'an, reciting books, and other religious activities. Additionally, being in an environment that is safe from negative influences helps students become more focused in learning and forming an overall Islamic personality.

In addition to supporting elements, there are also elements that hinder the development of a pesantren-based school curriculum. The limitation of educational facilities and infrastructure is one

of the main obstacles. Often, the number of available facilities is not proportional to the increasing number of students. Limited dormitory spaces, learning places, and other supporting facilities can hinder effective teacher learning and coaching.

There is a difference in schedule between formal school activities and pesantren activities, which is an additional barrier. Schools have to adjust their schedules due to the large number of academic activities and boarding school programs. This is necessary so that all activities run in a balanced manner and do not interfere with learning.

Furthermore, the inhibiting factor may also come from the state of students who are less responsible in the learning process. The pesantren based curriculum cannot be implemented properly because there are still students who tend to like to play, are less serious about participating in learning, and have not studied optimally. This condition affects the quality of learning both in formal schools and in the pesantren dormitory environment because the success of the curriculum is greatly influenced by the discipline and seriousness of students in learning.

Based on the description above, according to research conducted by Ahmad Fauzi in his journal article entitled "Curriculum Management and Learning Based on Junior High School Islamic Boarding Schools", the factors that hinder the development of the curriculum of Islamic boarding schools, not only come from an academic point of view but are also influenced by student discipline, the limitations of dormitory facilities, and parental support for the educational process in Islamic boarding schools. According to the author, the success of Islamic boarding school curriculum development requires good cooperation between schools, Islamic boarding schools, families, and students so that Islamic learning and character development can run more effectively and achieve the expected educational goals.

Implementation of Pesantren Based Curriculum in PAI Learning Activities

The implementation of the pesantren-based curriculum in PAI learning activities is the most decisive stage in achieving the planned Islamic education goals. The implementation of the PAI learning program includes the implementation of integrated intracurricular and extracurricular activities, where the planning that has been prepared is translated into real practice in the classroom and in the pesantren environment. In intracurricular activities, PAI subjects from the national curriculum are enriched by the teaching of classical books that have become the scientific tradition of Islamic boarding schools, so that students gain a deeper understanding of religion.

Effective implementation is carried out through direct integration of content, such as incorporating nahwu materials and the use of active Arabic into daily learning activities. These findings show that the implementation of a pesantren-based curriculum is not enough at the policy

level, but must come to a change in learning practices at the classroom level. In addition to formal activities, implementation is also realized through a dormitory system that allows education to last 24 hours. The habit of congregational prayers, Qur'anic tadarus, and book studies make Islamic values organically embedded in students.

Previous research has found that PAI learning that integrates direct worship practices has proven to be more applicable and meaningful, and has succeeded in improving the cognitive, affective, and psychomotor aspects of students simultaneously (Wulandari & Mafariech, 2025). This proves that the implementation of a pesantren based curriculum that focuses on an amaliyah approach is much more effective than learning that is purely theoretical. Implementation control is carried out through the evaluation of formal learning outcomes and observation of daily behavior by the dormitory supervisor, so that the assessment produced is much more holistic than conventional school evaluation.

The Impact of the Development of the Pesantren Based School Curriculum

The development of a pesantren-based school curriculum has a real and multidimensional impact on improving the quality of PAI learning. The most basic impact is the holistic improvement of students' religious competence. Students who study with a PAI learning design based on classical Islamic scientific sources show significant improvements in cognitive, affective, and psychomotor aspects at the same time, where they better understand worship procedures and are able to relate religious understanding with the context of real life. The second impact is the formation of a stronger Islamic character. Nurkholis and Santosa emphasized that the pesantren based curriculum has proven to be able to shape the character of students holistically, reflected in the increase in worship discipline, responsibility, and social concern.

The integration of the pesantren curriculum in the formal education system creates a more adaptive and oriented educational context for Islamic values, while providing space for teachers to develop learning methods that are more responsive to the needs of students.

The next impact is the preservation of authentic Islamic scientific traditions. Previous research has shown that the consistent integration of Islamic boarding schools and madrassas makes an important contribution to the development of holistic Islamic religious education that is relevant to the needs of students in the contemporary era (Marwiji et al., 2024). Wahid and Hamami also stated that a properly designed Islamic education curriculum will produce graduates who are ready to face the demands of future competencies without losing their authentic Islamic identity. This increase in the quality of graduates in turn strengthens public trust and affirms the position of pesantren-based schools as a relevant and competitive model of superior Islamic education.

Conclusion

The development of a pesantren-based school curriculum is a strategic and essential transformative step in an effort to improve the quality of Islamic Religious Education in the midst of modernity challenges. Through a substantive integration between the national curriculum and the scientific tradition of the boarding school, this educational model has succeeded in reconstructing PAI learning so that it is not only oriented to the cognitive-theoretical aspect, but touches the affective and psychomotor dimensions holistically. The main characteristic of this curriculum concept lies in the internalization of religious values supported by the *boarding school* system, thus allowing the habituation of worship, moral supervision, and the formation of Islamic character that runs continuously for 24 hours.

The success of the implementation of this curriculum in the field is highly determined by a systematic, creative, and collaborative development strategy, which involves active synergy from all *stakeholders*, ranging from pesantren caregivers, school principals, teachers' councils, to the community. In addition, the competence and professionalism of educators who function as role models (*uswah hasanah*) are the main driving pillars in translating the written curriculum into practical learning practices in the classroom. Despite being faced with real challenges in the form of limited infrastructure, complexity of schedule alignment, and variations in student learning discipline, government policy support and high public trust are important accelerators for the sustainability of this educational model.

Multidimensionally, the integration of this curriculum has proven to have a concrete impact on improving the quality of PAI, which is characterized by the strengthening of students' religious competence, the nobleness of morals, and the preservation of authentic classical Islamic literacy traditions. As a concluding message, pesantren based schools are not just an alternative to the formal education system, but a manifestation of an integrative ideal solution in producing future Muslim generations who are intellectually resilient, spiritually strong, and ready to answer the challenges of the times without losing their Islamic identity. This study emphasizes the importance of a joint commitment in optimizing the management of an integrated curriculum in order to ensure the quality of inclusive Islamic education in the contemporary era.

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