

Integration Of The Pesantren Curriculum Kutub Turats In Formal Educational Institutions

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Abstract

The purpose of this study is to understand and analyze the educational curriculum in Islamic boarding schools and formal educational institutions. The pesantren curriculum emphasizes religious education and emphasizes mastery of Arabic grammar with the yellow book as chicken, while the formal education curriculum comes from the government which emphasizes mastery of religion and general science materials such as social and exact. In addition, globalization instructions require pesantren graduates and formal institutions to be able to compete in the globalization competition. Therefore, managers of educational institutions must integrate the curriculum in facing challenges and changes and advances in science and technology. Of course, through curriculum development for both Islamic boarding schools and madrasas. This type of research uses field research with a research approach. The data technique uses interviews, observation and documentation. The data analysis technique used descriptive qualitative including: data condensation, data presentation, and conclusion drawing. Checking the validity of the data, as suggested by Lincoln and Guba, is done by means of:

credibility, dependability, and confirmability tests. The results of curriculum research use an integral curriculum between the pesantren curriculum and formal education with an integrated pesantren curriculum that is formulated into a formal and pesantren education institution.

Keywords: Curriculum, Islamic boarding schools and formal education.

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Introduction

The development of science and technology and the flow of information in the era of globalization require all areas of life to adapt in order to remain relevant to the times. For that, the education system must be developed in accordance with the needs and developments of the times. (Sukmodinoto, 2004: 12, John, 1989: 13). One of the important components in the education system is the curriculum. The spirit in the preparation of the pesantren curriculum certainly cannot be separated from the study of the yellow book which uses Arabic, more than that Arabic grammar is a must which is the distinction of pesantren and other Islamic educational institutions. Basically Islamic educational institutions must design and implement a broad curriculum to meet the needs of their students and achieve a measure of coherence and connectedness in changing times (Caldweel, 1993: 33).

In preparing for the development of science and technology as well as the current era of globalization, it is not only schools / madrasahs but also Islamic boarding schools that become special objects in curriculum development. (UUD 1945 Chapter XIII article 31 paragraph 3 and 5, Regulation of the Minister of Religion (PMA) 18 of 2014, Law No. 18 of 2019). The term curriculum in psantren is actually unknown, especially during the independence era, although in fact the materials and skills already exist and are taught in the pesantren (Madjid, 1997: 59).

For *pesantren* residents studying at the pesantren knows no time, when to start and when to end and what targets must be achieved. Ideally, develop a Muslim personality who is kaffah not just an ordinary Muslim (Mastuhu, 1994: 57). Not only that, the pesantren also emphasizes the importance of religious morals as a guide for daily behavior (Dhofier, 1994: 3). Likewise, the empowerment of the ummat is the main target of education in Islamic boarding schools (Soebahar, 2009: 12). The main character of the pesantren is that it is founded on community support, implements equality and simplicity, and the pesantren develops a mission especially tafaquh fiddin.

In the midst of the times, in Indonesia, formal educational institutions emerged that introduced the modern education system since the era of colonialism. Formal education is more about introducing science in general, while religious education is a subject. Until now, schools and pesantren have grown according to their times. In fact, pesantren have collaborated with the school system in their curriculum when madrasahs have entered the pesantren. This is where the *pesantren* and madrasah / school curricula meet (Daulay, 2000: 176).

Islamic boarding schools have strong cultural and historical roots in Indonesian society and a tradition of scientific development, while schools as modern institutions have made a major contribution in providing education to society (Azra, 1997: 87). In a modern context, Islamic boarding schools and schools are the centers of faith and science. Islamic boarding schools can become laboratories in the education system where the knowledge in them must be studied openly to avoid expired knowledge that is unable to respond to current problems. However, pesantren which are integrated with schools are also required to maintain the characteristic values of their *pesantren*. So it is very possible that pesantren to integrate their curriculum will be looked at as an alternative educational institution in the midst of today's stuffy school system.

One of the pesantren that opens up in terms of curriculum integration is pesantren in Indonesia. The pesantren curriculum is integrated with the curriculum in formal education, in this case the Islamic Junior High School (*Madrasah Tsanawiyah*) level. As for what is integrated, the yellow book with the subject of Islamic Religious Education consists of fiqh, aqidah akhlak, al-quran hadith, and fiqih. In accordance with the facts in the field, the book Fathul Qorib is integrated with fiqh subjects, for the Ta'limul Muta'allim and Diqqotul Mabruq fi Thiroqil Akhlaq, Akhlaq Azkiya', ihya' Ulumuddin subjects integrated with the Aqidah Akhlak subject and the Arba'in Nawawiyah book, Bulughul Marom is integrated with the subject of Al-Qur'an Hadith, then the Nurul Yaqin book, the

Rokhim Makhtum book, and the Siroh Ibn Hisyam book are integrated with the Aqidah (Islamic Cultural History) subject.

Method

This research uses a qualitative approach, with a descriptive type. The data was collected using passive observation techniques, in-depth interviews and documentation. Data analysis techniques using qualitative interactive analysis include: data condensation, data presentation, and drawing conclusions. Checking the validity of the data as recommended by Lincoln and Guba is done by means of: credibility, dependability, and confirmability tests.

Result

The findings of this research are the integrated complementary model, which is an integrated model of pesantren curriculum that is blended with the formal education curriculum by supplementing and adding material presented at Islamic Junior High School (*Madrasah Tsanawiyah*) di east java Indonesia. Based on the data and analysis concluded, the first curriculum integration process includes planning, implementation, and evaluation. In the process of planning the results of the curriculum integration, a textbook called "Dirasat Islamiyah" was published. Then from the evaluation process, a finding called "ujian pentas" or examination stage was obtained. Second, the role of leader. The role included here is the role of the Kyai and the role of the principal. Findings in the role of the Kyai are consultants.

1. Curriculum Concept

Curriculum as the program of study, Curriculum as course content, Curriculum as planned learning experiences, Curriculum as experiences "had" under the auspices of the school (hidden curriculum), Curriculum as a structured series of intended learning outcomes, Curriculum as a (written) plan for action (Zais, 1976:7-10, Tyler, 1949: 62, Seller dan Miller 1985:1).

In the Islamic education system, the curriculum is known as "manhaj" which means "path of light". According to Al-Syaibani, the implied meaning of the path of light is the path that educators and students must follow to develop their skills, knowledge, and attitudes (Syaibani, 1984:478).

2. Curriculum Components

According to Oemar Hamalik, the curriculum as a whole system has components that are related to one another, namely objectives,

materials, methods, organization, and evaluation. These components, both alone and collectively, are the main basis for efforts to develop a learning system (Hamalik, 2013, 95)

For more details, it will be discussed below:

a) Basic and purpose of education

The basic concept in this case is a basic philosophical concept in the development of the Islamic education curriculum which in turn will have an effect on the goals of Islamic education itself. In this case Muhaimin argues that education serves as an intermediary or carrier of values outside of the soul of students, so that he needs to be trained to have high abilities (Muhaimin, 2003: 41)

b) Material

The material is the main content which consists of the values that will be given by students. In order to choose educational materials, Hilda Taba, quoted by Abdul Ghofir and Muhaimin (Ghofir, 1993: 37), suggests several criteria including: (a) Must be valid and significant (b) Must adhere to social reality, (c) Depth and its breadth must be balanced, (d) Reaching broad goals, (e) Can be learned and adapted to the experiences of students, and (f) Must be able to meet the needs and attract the interests of students..

c) Delivery methods and systems

The delivery system is a system or strategy used in delivering formulated educational material. This delivery system includes several main points, namely the strategy and approach, teaching methods, classroom arrangement, and the use of educational media. (Muhaimin, 2003: 182)

For Ahmad Tafsir, the most important knowledge of teaching methods is knowledge of how to arrange a sequence of teaching and learning activities in order to achieve goals. (Tafsir, 1999: 34). Meanwhile, Muhaimin identified that this delivery system includes several main points, namely the strategy and approach, teaching methods, classroom arrangement, and the use of educational media (Muhaimin, 2003: 184). Several types of curriculum organizations include the subject

curriculum, which is a curriculum that is planned based on the academic discipline as a starting point for achieving science. (Manab, 1995: 24)

d) Evaluation system

One characteristic of an Islamic education evaluation system is self-evaluation in addition to the evaluation of students' learning activities. This kind of evaluation is important because as a social being, in reality he will not be able to live (born and the process of being raised without the help of others. (Muhaimin, 2003: 88)

e) Curriculum

Integration comes from the word "integer" which means unit. By integration, it means integration, coordination, harmonization, and overall unanimity. The integrated curriculum removes the boundaries between various subjects and presents learning materials in units or whole. (Nasution, 2008: 195, Dakir, 2010: 61).

Meanwhile, in a journal written by Andrew Mawdsley, Sarah Willis states that: Lack of consensus regarding the benefits of an integrated curriculum, and ambiguity concerning what is being integrated within a pharmacy curriculum exists, but how an integrated curriculum is viewed, epistemologically, and subsequently incorporated into teaching practice has not been investigated. This study explores how educators conceptualize, experience and enact curricula integration both pedagogically and organizationally.

The curriculum integration method is not only used in the realm of education, but also in the realm of accounting, this is in accordance with the journal written by Deb Sledgianowski, Mohamed Gomaa, Christine Tan with the title Toward integration of Big Data, technology and information systems competencies into the accounting curriculum 2017 states that The approach we develop integrates Big Data, information systems, and technologies into the accounting curriculum and is particularly relevant to the department curriculum committees. Our process recommends that faculty who are teaching the requisite courses for accounting majors be the ones to identify

the desired level of integration. This should be based on criteria such as available resources, faculty competencies and interests, compliance with accreditation and licensing requirements, and input from advisory boards. The process could include conducting a gap analysis to identify the 'as-is' current state of integration in the curriculum and the 'to-be' state of the desired integration. Once a list of the two states is created, the difference is analyzed to identify areas for improved integration.

Integrated type of learning is an integrated type of learning that uses an interdisciplinary approach, combining fields of study by setting curricular priorities and finding overlapping skills, concepts and attitudes in several fields of study. (Fogarty, 1991: 76).

The ten models are: (a) The Fragmented Model, the fragmented model is a method of developing the old curriculum and each subject is separate. for example: mathematics, science, language. (b) The Connected Model, a connected model, which focuses on making explicit connections between subjects, connecting one topic, one skill, one concept to another. The key is to try to work out the relationships between studies, rather than letting learners understand the connections based on their own understanding. (c) The Nested Model, a nested model looking at the curriculum based on three-dimensional glass, targets multidimensional learning. For example in computer learning, the teacher enters the task of designing mathematical calculations using computers. (d) The Sequenced Model, Topics are taught separately but are carried out sequentially in order to provide a broader framework for connected concepts. (e) The Shared Model, this divided model brings two different study disciplines in one study at a time. (f) Webbed Model, this woven model by presenting all constellations of the curriculum at once. (g) The Threaded Model, this threaded model uses a big idea that is extended through all content with a metacurriculum approach. (g) The Integrated Model, this model presents interdisciplinary topics that rearrange

overlapping topics and give rise to patterns and designs. (h) The Immersed Model, the embedded model of integration takes place with students, with intervention or without intervention. (i) The Networked Model, in this model also learners who directly process integration, only the learners themselves know the intricacies and dimensions of their studies, target sources and explore their areas of specialization. (Fogarty, 1991: 61-65).

Meanwhile, in terms of integrity, the curriculum has been developed on various methodical bases. There are four curriculum bases: (a) Fusion based; one subject is combined into a variety of subjects; (b) On a multidisciplinary basis; departing from one theme seen from various disciplines; (c) On an interdisciplinary basis; combining conceptual knowledge with skills; (d) On a transdisciplinary basis; departing from student interest to various fields of study. (Drake, 2013: 24)

3. Islamic Boarding School Curriculum

In general, the *pesantren* curriculum is only understood as a series of yellow books or subjects to be completed by students, as stated by van Bruinessen. This means that it only touches on one element of the curriculum, namely content. So that the first orientation in his research was directed at listing the books studied and taught at the *pesantren*. Van Bruinessen found that in recent developments the *pesantren* curriculum was more dominated by the field of jurisprudence, especially those with shafi'i schools of thought, compared to other Islamic scientific disciplines. (Bruinessen, 2012: 122)

Meanwhile Dhofir saw at a macro level that the books taught in *pesantren* could be classified into 8 groups, based on the contents of their contents: 1) nahwu (syntax) and nerves (morphology); 2) fiqh; 3) the proposal of al-fiqh; 4) hadith; 5) interpretation; 6) monotheism; 7) Sufism and ethics; 8) other branches, such as dates and balaghahs. Dhofier did not mention the details of the names of the books from the 8 groups above. But it offers another form of classification. The books are classified according to levels:

1) basic books; 2) intermediate books; and 3) high level books. Maybe he analyzed with a theoretical approach. (Dhofier, 2011: 87)

Discussion

In the discussion of this research, it is divided into two components, namely: First, planning the integration of the *pesantren* curriculum into formal educational institutions which includes material / content that is integrated at the same time regarding textbooks, methods, objectives, time, steps. The findings above are in line with Steller's (1983: 68) opinion that planning is a relationship between what is now (what is) and how it should be (what should be) in relation to needs, goal setting, priorities, programs, and resource allocation. The research findings above are in line with George Terry's (2016: 76) opinion by using the following "Five W's and the how" questions: 1. Why? Why should it be done? 2. What? What is required? 3. Where? Where will the work be done? 4. When? When will the work be carried out? 5. Who? Who will do it? 6. How? How to do it?

Based on the theory and findings above, the planning carried out by Islamic junior high school Nurul Qarnain East Java Indonesia has been carried out, it was proven when before planning, the curriculum development team identified problems, then made decisions then made plans. Identification of the problem that occurs is the lack of time for students to study the yellow book. So that a plan emerged to integrate the *pesantren* curriculum into these formal educational institutions. And the plans made are also in accordance with Terry's opinion and have also been implemented with 5 W + 1 H, namely: why? This curriculum integration is carried out in order to deepen and master the yellow book, what is needed is the yellow book which will later be integrated, namely for the book Fathul Qorib to be integrated with fiqh subjects, for the Ta'limul Muta'allim and Diqqotul Mabruq fi Thirofil Akhlaq, Akhlaq books. Azkiya ', ihya' Ulumu'ddin were integrated with the subjects of Aqidah Akhlak and the book Arba'in Nawawiyah, Bulughul Maram was integrated with the subject of Al-Qur'an Hadith, then the Nurul Yaqin book, the Rokhim Makhtum book, and the Siroh Ibnu Hisyam book were integrated with the subjects Aqidah (Islamic Cultural History), and Where? This curriculum integration was carried out at Islamic junior high school Nurul Qarnain, When? This curriculum integration was implemented in 2008, then Who? The curriculum development team is Gus Tamam, Ustadz Habibi, Ustadz Zainur Rahman, Ustadz

Muhyiddin, Ustadz Ach. Sanusi, and ustadz Fathurrozi on some of the suggestions, input from Kyai Yazid and who taught most of the alumni of Nurul Qarnain, then Who? The way is to hold several meetings with the curriculum team, determine goals, measure benefits and and losses, carry out plans and actions, including any material and the teacher who teaches it.

Second, the implementation of curriculum integration includes the person in charge, namely that the integration of this curriculum is organized by a caregiver representative in the field of education, and the types of subjects that are integrated are intracurricular and extracurricular. The research findings above are in line with the opinion (Terry, 1993: 17), Actuating is closely related to human resources which are ultimately the center of management activities. The importance of human resources lies in the ability to react voluntarily and positively carry out work to achieve goals (Terry, 1979: 311)

Then the research findings above are also in line with the opinion of Solihin Abdul Wahab "Implementation (implementation) is the implementation of basic policy decisions, usually in the form of laws, but can also be in the form of orders or decisions of important executive bodies or judicial decisions (Wahab, 2008: 68)

Based on the theory and findings above, the implementation carried out by Islamic junior high school Nurul Qarnain East Java Indonesia has been carried out in accordance with the theory above, but in implementing curriculum integration there are still obstacles, namely the existence of different levels of student ability each year, thus affecting the quality of Islamic junior high school students' yellow book learning. Nurul Qarnain. This is consistent with the opinion above that the implementation of all these activities depends on human resources. Then with regard to human resources at Islamic junior high school Nurul Qarnain, the dominant instructor for Islamic Religious Education is alumni from the Nurul Qarnain East Java Indonesia Islamic Boarding School, which in this case greatly affects the teaching and learning process and the quality of students, especially the integrated Islamic Religious Education learning. Because based on the theory above, there are several factors that influence the implementation of it to be successful, one of which is the commitment and human resources (Human Resources). When connected with alumni who teach in the place where the Asatidz studied, there is no doubt about the commitment and quality of knowledge.

Third, the evaluation of curriculum integration includes the type of evaluation, namely written tests and performance tests or can be called public tests, and aspects of the assessment, namely spiritual, social, knowledge, and skills, then the evaluation time per semester. (Sanjaya, 2008: 28). Meanwhile, curriculum evaluation can be carried out on various main curriculum components, this is in accordance with Wina Sanjaya's theory (2010: 42), namely by evaluating its objectives, material / content, strategies, and assessment programs.

According to the theory and findings above, the evaluation carried out by Islamic junior high school Nurul Qarnain East Java Indonesia has been carried out in accordance with the procedure, there is even a theory development regarding this evaluation technique, namely the evaluation carried out is not only a written test, an oral test, but also a stage test as an evaluation student at Islamic junior high school Nurul Qarnain. This stage test is a kind of public test in which students who have been selected per class are tested for their ability to study the yellow book and even read it in front of the examiner and the invited students and guardians of the santri with the designated santri position on the stage.

Based on the above discussion, it can be concluded that the process of integrating the *pesantren* curriculum into formal education institutions at Islamic junior high school Nurul Qarnain East Java Indonesia consists of: planning, implementation, and evaluation in accordance with existing theories. In the implementation component, there are findings that implementers in the integration of this curriculum are not only carried out by Islamic junior high school principals and teachers, but representatives of caregivers in the field of education take part in it. And in terms of implementation there are also findings that are not only carried out in extracurricular activities but also intracurricular. Meanwhile, in the evaluation component there are new findings, namely in the evaluation technique using the stage test.

Second, the role of the leader in this research is the role of the principal and the role of the Kyai which is related to the integration of the *pesantren* curriculum into formal educational institutions at Islamic junior high school Nurul Qarnain, namely the role of the principal (1) as a manager, namely as a manager of the role of the kyai to carry out management activities. consists of POAC (Planning, organizing, actuating, and controlling). (2) leader, as a leader, the principal shows the character of the leader, namely modern salaf and leadership behavior that is carried out as a

solver for the curriculum development team. (3) motivator, as a motivator, namely the behavior of the leader by arousing enthusiasm in analyzing the integrated yellow book. (4) supervisor, namely the behavior of the leader by supervising the performance of Asatidz and the curriculum development team in an educational institution. (5) Innovators, namely making innovations in the existence of a curriculum, including ustadz / ustadzah in training or workshops, and other coaching in order to develop teacher professionalism. As for the role of Kyai: (1) consultant, as a consultant, namely the behavior of leaders by receiving complaints and always providing solutions to curriculum problems, especially the yellow book. (2) Advisors, as advisors to kyai, always provide advice in all matters including matters in formal educational institutions namely the curriculum (3) Planner (planner), as a kyai planner Yazid plans everything both in the pesantren environment and in formal educational institutions including planning a hidden curriculum that is adopted from the pesantren environment.

In line with Gary Yukl's opinion Gary Yukl (1994: 57-58) identifies fourteen leadership behaviors known as managerial taxonomies, namely: (1) planning and organizing, (2) problem solving, (3) explaining roles and goals, (4) providing information, (5) monitoring, (6) motivating and inspiring, (7) consulting, (8) delegating, (9) providing support, (10) developing and guiding, (11) managing conflict and team building, (12) building networks, (13) recognizing, giving praise and recognition and rewarding someone's special contributions and efforts, and (14) giving rewards, giving or recommending tangible rewards such as additional salaries or promotions for those who the performance is effective.

Based on the discussion above, the role of leaders, both principals and kyai, in curriculum integration is in accordance with existing theories, both as managers, leaders, motivators, supervisors, and as innovators.

Conclusion

The pesantren curriculum into formal educational institutions at Islamic junior high school Nurul Qarnain East Java Indonesia uses an integral curriculum which consists of two components, namely (1) The integration process consists of planning, implementation, and evaluation. (2) the role of the leader, in this case the principal and kyai, in the integration of the curriculum into formal educational institutions,

namely as leaders, supervisors, managers, motivators, and innovators. Meanwhile, the role of kyai is consultant, advisor, and planner (planner).

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