

CURRICULUM, LEARNING STRATEGIES, AND EVALUATION ACCORDING TO ISLAM

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Abstract

Education is a way to plan for the future of mankind which consists of many components including curriculum, strategy, and evaluation. These three things form an interrelated system such as a guide in life. Islam as a comprehensive religion will certainly not be separated from discussing the guidelines of the education system in its legal sources, namely the Al-Qur'an, Assunnah, and Ijma'. And the purpose of this study is to describe the Curriculum, Learning Strategies, and Evaluation According to Islam. The method used is qualitative with a literature study approach. The results of the study show that the curriculum is a systematic Manhaj to achieve the goals of Islamic education. The learning strategy is considered the outline of the course that must be followed in the learning process and is likened to the main points, namely faith, and Islam. While evaluation is often seen as an exercise to find out the extent of a student's abilities and how many results he can get from various activities so that later improvements or enrichment will emerge.

Keywords: Curriculum, Learning Strategies, Evaluation, Islam

Abstrak

Pendidikan menjadi jalan untuk merencanakan masa depan umat manusia yang mana di dalam terdiri dari banyak komponen diantaranya kurikulum, strategi dan evaluasi. Ketiga hal tersebut membentuk sistem yang saling berkaitan seperti pedoman dalam kehidupan. Islam sebagai agama yang komprehensif tentu tak akan lepas membicarakan pedoman-pedoman dari sistem pendidikan tadi dalam sumber-sumber hukumnya yakni Al-qur'an, Assunnah maupun Ijma'. Dan tujuan dari penelitian ini adalah untuk mendeskripsikan terkait Kurikulum, Strategi Pembelajaran Dan Evaluasi Menurut Islam. Metode yang digunakan adalah kualitatif dengan teknik pendekatan studi pustaka. Hasil penelitian menunjukkan bahwa Kurikulum itu sebagai Manhaj yang sistematis untuk mencapai tujuan pendidikan islam. Adapun strategi pembelajaran dianggap sebagai garis-garis besar haluan yang mesti di tempuh dalam proses pembelajaran dan di ibaratkan seperti pokok-pokoknya yakni iman serta islam. Sementara evaluasi sering dianggap sebagai imtihan untuk mengetahui sejauh mana kemampuan peserta didik serta seberapa berapa hasil yang dapat ia peroleh dari berbagai kegiatan sehingga nanti akan muncul perbaikan ataupun pengayaan.

Kata Kunci: Kurikulum, Strategi Pembelajaran, Evaluasi, Islam

INTRODUCTION

Islamic education functionally is an attempt by Muslim humans to engineer the formation of human beings through the creation of situations of conducive educational interaction. In line with the concept of planning for the future of the ummah, Islamic education must have a set of contents or materials that will be transformed for students so that their personality is by Islamic ideals (Nurhuda, 2022b). Therefore it is necessary to design a form of Islamic education curriculum that fully refers to the basic values of Islamic teachings. The curriculum component in education has an important role and

position, because it is the operationalization of the goals to be aspired to, even the goals will not be achieved without the involvement of the educational curriculum.

The curriculum is one of the main components of education, and the curriculum itself is also a system that has certain components that complement one another. Can be likened to a pair of sandals or shoes which would be meaningless without anything else. Therefore, a complete synergy between these components is needed to produce optimal power, initiative, or ratio for students (Nurhuda, 2023d). In achieving the goals set in the curriculum, appropriate learning and evaluation strategies are also needed because, without these two things, the expected educational goals cannot be achieved optimally.

Then an understanding is needed regarding the harmonious relationship between curriculum, learning strategies, objectives, and also evaluation. It is intended that educators have a complete perspective in implementing education for students and not just half measures. Meanwhile, Islam as a religion that brings mercy to the universe has legal sources such as the Qur'an, As-Sunnah, or Ijma' which always provide guidelines for every aspect and aspect of human life (Nurhuda, 2022a). Although sometimes it doesn't appear explicitly, what is certain will be implicitly stated about the knick-knacks of human life.

One aspect that can make and bring out all human potential so that it can be perfect is the educational aspect which consists of various components such as curriculum, educators, students, and so on. And Islamic sources, especially the Qur'an, do not want to let go of talking about this so that wisdom, lessons, and also as a reminder for humans and all those who read it, including curriculum, strategy, and evaluation, are no exception. So from this background, the authors are interested in discussing curriculum, learning strategies, and evaluation according to Islam.

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RESEARCH METHODS

The method used in this research is qualitative with a literature study approach, namely by collecting various relevant sources such as books, journals, articles, websites, ebooks, or other things to be studied and reviewed to be able to answer the problem appropriately (Nurhuda, 2021). The collection technique by way of documentation is accompanied by a model of careful observation and recording of important matters to open up a systematic and accountable way of thinking. After being collected, the contents are analyzed descriptively, and a meaningful conclusion is drawn.

RESULTS AND DISCUSSION

Islamic Education Curriculum

1. Definition of Curriculum

Etymologically, the curriculum comes from Greek, namely *curir* which means runner, and *cure* which means the distance that must be traveled by runners. Based on this understanding, in the context of the world of education, it gives the meaning as a "circle of instruction", namely a circle of teaching in which teachers and students are involved. Based on this understanding, it can be concluded that the curriculum is the foundation used by educators to guide their students toward the desired educational goals through the accumulation of some knowledge, skills, and mental attitudes (Nurhuda, 2023e).

A curriculum is a device provided by an educational institution that contains lesson plans that will be given to students in one period of educational level (Mahmud, 2010). The curriculum is intended to direct education toward the goals that have been formulated previously. As an

educational plan, the curriculum has a central position in an educational activity, determining the implementation process and educational outcomes. The curriculum has a close relationship with efforts to develop students according to the goals to be achieved (Sanjaya, 2009) put forward three dimensions of understanding of the curriculum, namely curriculum as subjects, curriculum as learning experiences, and curriculum as planning of learning programs.

In the concept of curriculum as a subject, it is usually closely related to efforts to obtain a diploma which describes the ability of students. If the student has received a diploma, it means that he has mastered the lesson following the applicable curriculum. Figures who consider the curriculum as a learning experience are Hollis L. Caswell and Campbell (1935), who state that the curriculum is every learner's learning experience that is obtained from the guidance of the teacher. Hilda Taba (1962) stated that the curriculum is a plan that contains learning instructions and expected results.

2. Curriculum in the Qur'an

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

Meaning: *"It is not fitting for the believer to go to the battlefield all of them, why not go from each group among them some people to deepen their knowledge of religion and to warn his people, when they have returned to him so that they it can take care of itself"* (Qs. At-Taubah (9); 122)

The curriculum in Islamic religious education is also called the word "Manhaj" which means the clear path traveled by educators and their students to develop knowledge, skills, and attitudes. In addition, the curriculum is also seen as an educational program that is planned and implemented to achieve educational goals.

The Islamic education curriculum is Islamic education materials in the form of activities, knowledge, and experiences that are deliberately and systematically given to students to achieve the goals of Islamic education in other words the Islamic education curriculum is all activities, knowledge, and experiences that are deliberately and systematically given by educators to students in the context of Islamic education goals (Nurhuda, 2023a).

Based on the description above, the Islamic education curriculum is a component of religious education in the form of a tool to achieve goals. This means that to achieve the goals of religious education (Islamic education) it is necessary to have a curriculum that is by the goals of Islamic

education and also corresponds to the age level, the level of the child's psychological development and learning abilities (Princess & Nurhuda, 2023).

There are several opinions of scholars about the material that should be given to students (Hidayat, 2016):

- 1) According to Abu Thawam, after a child has memorized the Koran, the child should be taught to write, count and swim
- 2) Al-Ghazali stated that children are taught the Al-Quran, the history of the lives of great people, and religious laws
- 3) Al-Jahiz in his book "Risalat Al-Mualimin" said that small children should not be preoccupied with mere knowledge of nahwu. enough until they can read, write and speak properly. Children should be given lessons in arithmetic, essay writing, and skills in reading ideas from what they read.

From the opinions of the scholars above, it can be understood that the most important Islamic education material is the Al-Quran, both reading, memorizing, analyzing, and at the same time memorizing the teachings in everyday life. This is intended so that the teachings contained in the Al-Quran are embedded in the souls of students from an early age(Nurhuda et al., 2023).

3. Curriculum Principles

M. Arifin stated that the principles that must be considered when compiling the curriculum include 4 types, namely as follows(Hidayat, 2016):

- a. An educational curriculum that is in line with Islamic ideals is a curriculum that contains material (sciences) knowledge that can function to live an Islamic life.
- b. To function as an effective tool for achieving these goals, the curriculum must contain intrinsic and extrinsic Islamic values to be able to realize the goals of Islamic education.
- c. The curriculum with Islamic characteristics is processed through methods that are under the values contained in the goals of Islamic education
- d. The curriculum, methods, and goals of Islamic education must be related and animate each other in the process of achieving the desired product according to Islamic teachings.

Islamic Education Strategy

1. Definition of Educational Strategy

In general, the strategy has the meaning of an outline of the direction to act to achieve the goals that have been determined. (Djarama, 2010)Strategy is a tool to achieve long-term goals. Strategy, namely compiling or designing a plan to achieve a goal. Strategy is a careful plan

regarding activities to achieve specific goals, or it can also be explained that strategy is something that is used to quickly, and precisely, achieve goals. Educational strategy is one effort that can be done to improve the quality of education. (Nata, 2003)

2. Islamic Education Strategy

The Qur'an in conveying the main points of its contents has a strategy that can be accepted by all groups and various levels of reasoning power of its readers (Nurhuda, 2023c). Moving on from concrete things, which can be witnessed and acknowledged, such as rain, wind, plants, thunder, and lightning. Then turn to dogmatic matters, such as having to acknowledge the existence, majesty, power, and all the perfect attributes of Allah SWT. All of this is sometimes expressed in asking sentences, both to pay attention, make fun, remind in a good way, or with other intentions that can stimulate rabbani impressions, such as submission, gratitude, love, and special devotion to Allah. After that, various types of worship and ideal behavior are presented to practice the rabbani morals practically.

In Sobry's journal, several Islamic education strategies are worth considering for actualization in today's global education world (Sobry, 2010), among which are:

a. The intention of worship: the initial process in educational activities

If one pays attention to most of the works of the classical 'ulama' the discussion of intentions occupies the first position in their works, especially in the field of education. Al Zarnuji in his phenomenal work "ta'lim muta'allim" places the discussion of intentions in the second discussion after discussing the epistemology of science and jurisprudence and their advantages. He argued that intention is the root, the beginning of every action. Although in second place, Al Zarnuji emphasized that in the process of studying, the intention is the first step that must be passed. The intention is an urgent initial strategy in every activity, including educational activities. Success or not, many or few benefits obtained in education are determined by intention.

In this case, educators must remind their students that education is not solely for realizing mundane goals such as getting a job or position to meet basic needs and the acquisition of society, but education is intended as one of worship to seek His pleasure as well as the duty of the caliphate. "obligatory" from God to manage the earth and all its contents with science (Nurhuda, 2023b).

So, in the process of education, an educator should "install" the intention in his heart that the educational process be carried out in worship, which aims to hope for His pleasure, eliminate ignorance, revive religion (ihya' al diin), and preserve Islam (ibqa' al Islam).), because Islam will only triumph with science. Besides that, education is also intended to uphold the truth, eliminate tyranny, and as a "field" of fighting in developing mental and moral as well as maintaining the benefit of the people (Khiyaroh et al., 2023).

b. Future-oriented education

Ali bin Abi Talib's words quoted by Sobry in the book *Ahdaf al-Tarbiyah al-Islamiyah* regarding future-oriented education, namely "allimuuladakum gayra ma ta'lamtum, fa innahum khuliqu lizamani gayri Zamanikum" which means teach your children the best you can. what you have learned, because verily they were created for a different time than yours.

If you pay attention to Ali's words above, he wants to emphasize that education must be future-oriented. The social and cultural conditions that students will encounter are not the same as today's conditions. The challenges they will face will certainly not be the same as today. Human life is full of dynamics of change on all fronts. Therefore, a future-oriented education system is through "seeing" the present situation, and "wanting" the aspired future.

c. Paying attention to the duties and obligations of an educator

Being an educator is not limited to conveying, but one must pay attention to their duties and obligations as a professional educator, who dedicates his whole soul to education. In the context of Islamic education, al Ghazali explained the duties and obligations of teachers in the book *"Ihya' ulumuddin"* including the following:

- 1) Give love to students and treat them like their own children. An educator should be a substitute and representative of the parents of their students, namely loving their students like their own children. Such treatment is expected to bridge the psychological relationship between teachers and students such as the instinctive relationship between parents and their children. So, with the establishment of harmonization between the two, the relationship between them leads to the intrinsic goals of education, namely how students have good morals, have qualified cognition, and can be utilized in their lives.
- 2) Follow the example of the Prophet. The requirement as an educator, then he deserves to replace Rasulullah SAW, he is actually 'alim (knowledgeable, intellectual). Thus a teacher should be a representative and substitute for the Prophet who inherited his teachings and fought for them in people's lives. Likewise, the behavior, actions, and personality of an educator must reflect his teachings, on the morals of the Prophet Muhammad.
- 3) Be a role model for students. Al Ghazali said: "An educator must practice his knowledge, then his words. Because knowledge can be seen with the eyes of the heart. While actions can be seen with the eyes of the head. These words became a sharp criticism for educators, educators should practice everything they teach and practice all the knowledge they teach.

d. Creating and fostering good communication

Among the keys to implementing educational strategies according to Islamic concepts is good communication (tabligh), namely establishing harmonious and rational communication with students. Judging from the process, education is communication. That is, the process involved two components consisting of educators as communicators and participants as communicants. In

the learning process, the message to be communicated is the subject matter or education in the curriculum.

e. High creativity: become a complete educator

Creativity is the ability to create or produce something new. The creativity of educators can be understood as the creative actions of educators in teaching their students. The potential for creativity in Islam can be said to be *fitriah*, namely a potential that is holy, positive, and ready to develop to reach its peak, in which there are physical, thought, taste, and spiritual potentials (Nurhuda & Putri, 2023).

f. Educating by example: imitating the morals of the Prophet

The Qur'an has provided examples of how humans learn by imitating. The story of Qabil who knew how to bury the body of his brother Abel whom he had killed, was taught by Allah from imitating a crow digging the ground to bury the carcass of another crow. The human tendency to imitate learning through imitation causes exemplary to be very important in education. Rasulullah is an ideal role model for mankind. Friends at every opportunity try to imitate his attitude, ways, and morals. The Prophet's ability to educate his companions by example gave a big side effect in shaping their character.

g. Pray: the beginning and end of educational activities

Prayer does not mean just a request to obtain the good of the world and the hereafter. However, prayer is more aimed at determining and strengthening steps to achieve the intended good, because prayer is believed to contain the meaning of a request accompanied by effort. If the learning process always begins and ends with prayer, it is not only material knowledge that is obtained, but the benefits and blessings of this knowledge are also obtained.

Referring to the essence of the prayer, an Islamic educator is expected to be able to invite and motivate students to pray first before learning begins, as well as before ending learning, because the knowledge gained is part of the blessings of Allah SWT. So, prayer essentially has a strategic theological position in the educational process.

Evaluation of Islamic Education

1. Definition of educational evaluation

The term evaluation comes from the English language "evaluation" which means an action or process to find the value of something or can be interpreted as an action or process to find the value of something or can be interpreted as an action or process to determine the value of everything that has to do with the implementation process and goals. In Arabic, evaluation is known as "Ethan" which means exam and is known as *khaman* as a way of assessing the final result of the educational process. (Nata, 1997)

Soegarda Poerbawakatja in the "educational encyclopedia" outlines the broader meaning of education as "all the actions and efforts of the first generation parents to transfer their knowledge, experience, skills, and skills (people call this also "transferring culture") to the younger generation as an effort to prepare them so that they can fulfill their life functions both physically and spiritually. It can also be said that education is a deliberate attempt by adults to increase the influence of the child's maturity which is always interpreted as being able to bear moral responsibility for all his actions.(Poerbawakatja, 1967).

2. Evaluation of education in the Qur'an

Islamic teachings pay great attention to educational evaluation. Therefore, if the evaluation associated with educational activities has a very strategic position, the results can be used as input for improving activities in the education sector.

In various words of Allah SWT informs us that the work of evaluating human students is an important task within the framework of the educational process that has been carried out by education. This, for example, can be understood from the verse which reads as follows :

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ
قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

Meaning: "And He taught Adam the names (of things) in full, then presented them to the angels and then said: "Tell Me the names of those things, if you are truly righteous people!"

They replied: "Glory be to You, we know nothing except what You have taught us: verily You are the All-Knowing, the All-Wise (Al-Baqarah: 31-32)

He, namely Allah SWT, taught Adam all the names, that is, told him the names of objects and taught him the functions of objects. After the teaching of Allah SWT was digested by Adam as understood from the word, then Allah explained the objects to the angel and then said, "Tell Me the names of those objects if you are correct people in your suspicion that you are more natural to be caliph".

The angels who were questioned verbally answered while purifying Allah, there is no knowledge for us except what you have taught us, verily you are the All-knowing, the All-Wise. The point is not because you don't know but there is wisdom in between that. (Shihab, 2000)

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ
السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

Meaning: "Allah said:" O Adam, tell them the names of these things. So after telling them the names of the objects" Allah said: "Didn't I tell you that in fact Will know the secrets of the heavens and the earth and know what you give birth to and what you hide?" (Al-Baqarah: 33)

To prove the ability of the Khilafah to the angels, Allah says: "O Adam! Tell them the names of those things." Pay attention! Adam was ordered to "tell" that is to convey to the angels not "teach" them, teaching requires that the teaching material be understood by those who are taught, so it is necessary to repeat the lesson until it is truly understood, in contrast to delivery or news which does not require repetition and news must be understood.

From this verse, 4 things can be known. First, Allah SWT in the verse acts as a teacher giving teachings to Prophet Adam. The two angels did not receive the teaching as Prophet Adam had received. Third, Allah SWT ordered Prophet Adam to demonstrate the teachings received in front of the angels. Fourth, the evaluation material or the one being tested must have been taught.

In addition, God acts to provide teaching to His Creatures or His servants and can also provide supervision through the intermediaries of angels as recorders of human deeds.

3. Purpose and Function of Educational Evaluation

The purpose of evaluation in the field of education is divided into 2 types, namely as follows:

a. General purpose

- 1) To collect information materials that will be used as evidence regarding the level of development or progress experienced by students after they have followed the learning process for a certain period
- 2) To determine the level of effectiveness of teaching methods that have been used in the learning process within a certain period

b. Special purpose

- 1) To stimulate the activities of students in taking educational programs
- 2) To seek and find the factors that cause success and failure in participating in educational programs so that solutions can be found and ways of improvement can be found.

CONCLUSION

The curriculum in Islamic religious education is also called the word "Manhaj" which means the clear path traveled by educators and their students to develop knowledge, skills, and attitudes. The Islamic education curriculum is Islamic education materials in the form of activities, knowledge, and experiences that are deliberately and systematically given to students to achieve the goals of Islamic education in other words the Islamic education curriculum is all activities, knowledge, and experiences that are deliberately and systematically given by educators to students in the context of Islamic education goals. The term evaluation comes from the English language "evaluation" which means an action or process to find the value of something or can be interpreted as an action or process to find the value of something or can be interpreted as an action or process to determine the value of everything that has to do with the implementation process and goals. In Arabic, evaluation is known as "imtihan" which means exam, and is known as khataman as a way of assessing the final result of the educational process. Islamic teachings pay great attention to educational evaluation. Therefore, if evaluation is linked to educational activities, it has a very strategic position, because the results can be used as input for improving activities in the education sector.

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