

**AL-ISLAM EDUCATION AND KEMUHAMMADIYAHAN
ISLAM-BASED DEVELOPMENT FOR NURSING STUDENTS**

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ABSTRACT

Social change in the global era poses various challenges in the field of Al Islam and Kemuhammadiyah education, which requires the implementation of a new paradigm of AIK education. On that basis, it is necessary to develop a curriculum based on the character of Advanced Islam to reconstruct theological, philosophical, substantive aspects, methodology, and education system. This research method uses qualitative research type with Research and Development (R&D) approach used to produce a particular product, and tests the effectiveness of the method by data collection techniques in the form of obsersevasi, interview and documentation. In the development of this curriculum it can be concluded that the integration between science and materials of Al Islam and Kemuhammadiyah in shaping the character of Advanced Islam at the PTM-A level is highly recommended by prioritizing the analysis of needs, product design, validation and evaluation for curriculum development in each PTM-A. Consistent implementation and evaluation strategies are the benchmarks for the success of the AIK curriculum based on this advanced Islamic character. The standard profile of character, learning achievements and competence is very decisive for the progress of Islam in the future. For a graduate of PTM-A, the standard character of Advanced Islam has a special characteristic that is beraqidah straight, integrity, innovative, professional, sincere, educational and communicative, able to cooperate and amar ma'ruf nahi munkar.

Keywords : *Curriculum Development, Al Islam and Kemuhammadiyah, Character of Development Islam*

A. INTRODUCTION

In any international discussion about the future of education, the first requirement is to reach a conference on the principles, objectives and general desires that should guide thinking about future education policies and practices, that each generation must reformulate or re-declare. The starting point should be recognition of the universality of human needs and aspirations in which direction education everywhere should be addressed, accompanied by the same recognition of the main contextual factors and forces that influence all these directions of application, in accordance with the characteristics of various regional and national situations.¹

In Indonesian language it self, the term education comes from the word 'didik' by giving it the preading 'pe' and the s ending 'an', meaning deeds (things, ways and so on). The term education was originally derived from the Greek paedagogie, which

¹ George S Papadopoulos, *Pendidikan untuk Abad XXI* (Jakarta : UNESCO Publishing, 2008), 23.

means guidance given to the child. The term is then translated into English with education meaning development or guidance.²

Long before that, Islam as a religion had presented the importance of education in the early process of its delivery. Education with all its activities in the Islamic perspective is a very important element in improving the quality of human resources. He also became a very vital energy in breathing his civilization. The Qur'anic verse that was first revealed is an education-oriented verse. Is the letter al-Alaq verses 1-5 first reads iqra' which has the basic meaning of conveying, studying, reading, studying, researching, knowing the characteristics of something, and so on.³

Curriculum vocabulary has been entered into the Indonesian vocabulary, with the meaning of the composition of the teaching plan. The vocabulary, according to some experts, comes from Latin, curriculum which means teaching material, and some say, comes from the French language, courier which means running. In Arabic there are those who use al-manhaj vocabulary for curriculum vocabulary.⁴

Modern and broad curriculum has the following characteristics. First, in terms of content and activities, it not only covers the subjects given in the classroom, but covers all activities that can influence the understanding, understanding, practice and skills of students in all fields. Second, in terms of the process not only includes activities given by teachers to learners, but also activities given by teachers to learners, but also certain and targeted activities carried out by learners. Activities, in terms of form, include not only formally defined forms in curriculum documents, but also other forms of activities that are non-formal, or invisible. This is what is next known as the hidden curriculum.⁵

The existence of the curriculum is very important for the continuity of the educational process. The role and orientation of the curriculum, according to some experts there are at least four kinds, namely the humanistic curriculum, social reconstruction, technology, and academic.⁶ In the curriculum that is humanistic, the curriculum serves to provide experience to each person satisfactorily. These humanistic advocates see the curriculum as a process that provides the need for the growth and personal integrity of a person freely and accountable.

Meanwhile, for those who are oriented towards social reconnection, see the curriculum as a tool to influence social change and create a better future for society. Furthermore, for those who are technologically oriented see the curriculum as a technological process to realize the goals desired by policy makers. As for those who are academically oriented, see the curriculum as a tool to improve intellectual or thinking skills, by introducing students to a variety of well-organized lessons.⁷

In addition to having similarities with various functions as mentioned above, the curriculum in Islamic education has a different or more specialized function, namely as a tool to educate the younger generation well and encourage them to open and develop their willingness, talents, strengths and skills of various kinds and prepare them well to carry out their functions as caliphs on earth.⁸

² Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2013), 13.

³ M. Quraish Shihab, *Tafsir Al-Qur'an Al-Karim, Tafsir atas Surat-surat Pendek Berdasarkan Urutan Turunnya Wahyu* (Bandung : Pustaka Hidayah 2013), 77.

⁴ Abudin Nata, *Ilmu Pendidikan Islam* (Jakarta : Prenadamedia group, 2013), 121.

⁵ Ibid., 124-125.

⁶ Ibid., 129-130.

⁷ John D Mc Neil, *Kurikulum : Sebuah pengantar Komprehensif* (Jakarta: Wirasari, 2015), 5.

⁸ Hasan Langgulung, *Falsafah al Tarbiyah al Islamiyah* (Jakarta: Bulan Bintang, 2010), 476.

Entering the second century, Muhammadiyah faced a challenge that was not light. Muhammadiyah as part of the nation is in the vortex of globalization dynamics that carry the ideology of capitalism and global neoliberalism. Therefore, Muhammadiyah needs to establish itself as a *tajdid* movement as a spirit of *persyarikatan* since its inception. In the second century Muhammadiyah thought contained a fundamental mind about the reflection of the struggle of this Islamic movement for a century since its birth, Islamic views, national and humanitarian insights and the agenda of the Muhammadiyah movement.

In the statement of the mind is officially formulated Muhammadiyah Islamic View that is advanced Islam, which is very basic and insightful and must be the nature of the mind of every member of Muhammadiyah, more or less activists, cadres and leaders of Muhammadiyah.

Universities under Muhammadiyah, should be the atmosphere of diversity seems real and can be felt by everyone who enters it. This can be realized when the teachings of Islam can be well understood and practiced together. The vision of Muhammadiyah education as formulated by the Upper House of PP Muhammadiyah is the establishment of good governance towards sustainable quality improvement. This vision requires that every PTM as a PT that has good governance so as to improve the quality in various aspects, including in education on an ongoing basic development.⁹

Nursing education is one of the different professional education at the higher education level. Nurse professionalism is not only measured by ownership of social and personal competencies. Social competence is the ability to organize tasks, effective communication, problem solving, and ready to work under different conditions. Personal competence is the foundation of a nurse's personality which is shown in the aspect of emotional management, expressing opinions, reflecting and understanding and experience the teachings of religion (spirituality).

The education of nurses and the character of Muhammadiyah Aisyiyah in PTM has a strategic role and even becomes the driving force and the main mission of ptm implementation in the field of nursing. Education is the basis of spiritual, moral, and intellectual power and impulse for all PTM academic community, as well as the identity of ptm academic community character as Muslims who have morality *karimah*, intelligent, advanced, have a leadership spirit and care for personal issues, people and nations.¹⁰

The phenomenon of problems that occur, hospitals and higher education that should be the basis of understanding advanced Islam in Muhammadiyah has not been able to fully answer the problems that exist. Nurses or students are often less friendly, less polite, lack of smiles, angry, fierce and far from the principles of Advanced Islam echoed by Muhammadiyah.

Based on the results of the initial survey at the University of Muhammadiyah Lamongan, the characteristics of advanced Islamic character taught in Islamic and Kemuhammadiyah Courses and Islamic nursing are not fully understood and implemented by students, especially the final semester, even though the curriculum has been designed in such a way as to answer the problem.

⁹ Redaksi Kurikulum Penciri Pendidikan Tinggi Keperawatan Muhammadiyah – ‘Aisyiyah, *Buku Pedoman Kurikulum Penciri PTM-A* (Semarang, AIPNEMA : 2016), 1.

¹⁰ Redaksi Kurikulum Penciri Pendidikan Tinggi Keperawatan Muhammadiyah – ‘Aisyiyah, *Buku Pedoman Kurikulum Penciri PTM-A* (Semarang, AIPNEMA : 2016), 2.

One of the aspects and concerns is in the curriculum material of Al Islam and Kemuhmadiyah in Islamic nursing courses that only explain the concept and character of Islam with the development of about 10% of the total learning material submitted.

In its development, it takes the development of islamic education material curriculum in Islamic nursing courses to support the formation of islamic character progression for students of semester VIII Of Muhammadiyah University Lamongan Prodi S1 Nursing. It is done as an effort to instill the character of Advanced Islam that cares about others regardless of religion, ethnicity and race of the nation and liken the seeds of truth, goodness, peace, justice, benefit, prosperity and virtue of life dynamically for all mankind.

B. RESEARCH METHODS

The type of research used by the author is qualitative research with Research and Development (R&D) approach. Research and Development is a research method used to produce a particular product, and test the effectiveness of the method. While in the field of education states that, research and development (R&D), is a research method used to develop or validate products used in education and learning.¹¹

Research and development is a strategy or research method that is powerful enough to improve practice.¹²

From both expert opinions, it can be concluded that Research and Development is a research method aimed at producing a particular product and testing the validity and effectiveness of the product in its application.

C. RESEARCH AND DISCUSSION RESULTS

In general, Ahmad Dahlan's reform ideas on the concept of advanced Islam can be classified into two dimensions, namely trying to purify (purification) the teachings of Islam from superstition, heresy and khurafat that have been mixed in the faith and worship of Muslims and invite Muslims to come out of the net against Islamic doctrine in formulations and explanations acceptable by ratio.¹³

The purpose of Advanced Islam itself is to balance the seeds of truth, goodness, peace, justice, benefit, prosperity and the primacy of life dynamically for all mankind. Islam that upholds the glory of men, both men and women without discrimination. Islam that encourages anti-war, anti-terrorism, anti-violence, anti-oppression, anti-retardation and anti-corruption in the earth such as corruption, abuse of power, crimes of humanity, exploitation of nature, and various evils that destroy life. Islam that positively gives birth to the virtues that swing the diversity of tribes, races, groups, and cultures of mankind on the earth.¹⁴

Islamic education with a positive Islamic perspective applies from basic education to Higher Education or Muhammadiyah University (PTM). Especially at the level of universities and universities must be able to create Muslim academics who are advanced and graceful in morals and excel in intellectuals. PTM is the development of

¹¹ Sugiono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2009), 297.

¹² Nana Syaodih, *Metode Penelitian Pendidikan* (Bandung: PT Remaja Rosdakarya, 2007), 164.

¹³ Weinata Sairin, *Gerakan Pembaharuan Muhammadiyah* (Jakarta: Sinar Harapan, 2010), 48.

¹⁴ Alpha Amirrachman dkk, *Islam Berkemajuan untuk Peradaban Dunia* (Bandung : PT Mizan Pustaka, 2015), 15.

PTM that is always able to show the form of Islam that frees, empowers, and advances the life of all forms of backwardness, order, cheesemudan and injustice.¹⁵

On the basis of theoretical basis and the need to print students with advanced Islamic character, then the urgent and urgently needed thing is to start developing the AIK curriculum for learning at the PTM or University level. With the aim of printing graduates who have a straight beraqidah, integrity and innovative, professional, sincere intentions, educative and communicative able to cooperate and amar ma'ruf nahi munkar.

Based on the study of data and analysis above, researchers divide the development of this curriculum product into several things :

a. Profile and Standart Character

Profile is a role and function that can be performed by graduates after entering the work area and or society. As determined by AIPNEMA who was born on May 26, 2017, formulated a profile that became a graduate of Muhammadiyah and Aisyiyah universities, namely Advanced Muslims. Which means that every graduate of education Ners PTM / A is a nurse who has the power of aqidah, worship, character akhlaqul karimah, and able to make peace by always providing enlightenment and alternative for all problems that occur in the present and future. As the vision of Muhammadiyah's mission in realizing advanced Islam is Upholding pure tawhid, Spreading the teachings of Islam derived from the Qur'an as the last book of God for man and As Sunnah, Realizing Islamic practices in the lives of individuals, families, and communities and religious understanding using reason.¹⁶

The character of Advanced Islamic Nurses means that every graduate of Ners PTMA education is a nurse who has the power of Aqidah, Worship, character Akhlaqul Karimah and able to make peace by always providing enlightenment and alternative for all problems that occur in the present and future.¹⁷

The education process in PTMA has the ultimate goal of producing Advanced Muslim nurses. Standart character shows the characteristics of PTMA graduate nurses who will take part in the advanced life motion. In detail the Character Standard formulated by the Association of Educational Institutions Ners Muhammadiyah Aisyiyah summarized in the Acronym AIPNEMA as follows:¹⁸ 1) Aqidah straight, 2) Integrity and Innovative, 3) Professional, 4) Sincere Intention to Worship, 4) Educational and Communicative, 5) Able to Cooperate, 6) Amar Ma'ruf Nahi Munkar.

Profile Graduate and Standart Character

Character	Operational Definition	Indicators
Aqidah staright	Graduates who have complete Islamic beliefs and totality, are able to reject all forms of shirk, have a spirit of forwarding to achieve the glory of life, have a vision and be able to develop a harmonious life among fellow	Having the concept of aqidah that is purely free from shirk, superstition, heresy Khurafat. Have the concept of worship that is purely free from heresy Have an advanced Islamic way of thinking Having the concept of life based on the

¹⁵ Majalah Suara Muhammadiyah, (Yogyakarta No. 07/TH. KE 101,1-15 April 2015), 6.

¹⁶ Redaksi Kurikulum Penciri Pendidikan Tinggi Keperawatan Muhammadiyah – ‘Aisyiyah, *Buku Pedoman Kurikulum Penciri PTM-A* (Semarang, AIPNEMA : 2016), 11.

¹⁷ Ibid., 11.

¹⁸ Ibid., 11-15.

	human beings as rahmatan lil alamin.	teachings of Islam Has benefits for others.
Integrity and innovative	Graduates who have self-strength as a result of consistency between thoughts and actions and always introduce something new for the benefit of life in accordance with the value of Islam	Honest Consistent Discipline Amanah Smart Seriously Creative Responsible Critical Thinking The initiative Innovative Objective Liability Wait Take care of yourself
Profesional	Graduates master the year, skills and comprehensive attitude in carrying out their profession based on the ethics of professional law.	Skills Work according to competency Adhere to the nursing code of conduct Work ethic Wholehearted service/Altruism Good intentions Commitment Smart Responsible Getting something halal and Thoyyib Avoiding Plagiarism Honest Able to adjust Maintaining the appearance of the born and the inner
Sincere Intention to Worship	Graduates have the awareness that work is a form of worship to God and the embodiment of human duties and functions as Abdullah and Khalifatullah	Straight intentions Really Really Gratitude Don't complain Remembering Always improving No Despair
Educational and Communicative	Graduates have the ability to transfer knowledge, attitudes, and behaviors to clients, families and communities, with a spirit of precision delivered appropriately, wisely, wisely and therapeutically.	Insightful Qaulan Tsaqila (Qualified) Qaulan Sadida (right) Qaulan Layyina (Soft) Qaulan Karima (Noble) Qaulan Maysura (Facilitate) Qaulan Ma'rufa (Right on target) Qaulan Baligha (Influential)
Able to	Graduates have the ability to	Flexible in hanging out

Cooperate	connect with clients, fellow nurses, other health teams and others related in their field of work with the spirit of help and remind in kindness and patience	Able to adjust Open to other people's feedback Likes to help Able to provide input in a good way Respect for others Want to change for the better Put the interests of others first.
Amar Ma'ruf Nahi Munkar	Graduates have a passion for pioneering in improving personal and other qualities and freeing from damaging, detrimental, and demeaning things.	Care Initiative Tough Giving Examples Empathy Compassion Wait

b. Learning Achievements

PTM-A Penciri curriculum handbook states that The Achievement of Learning is the internalization and accumulation of science, skills, affection, and competencies achieved through an structured educational process and covers a field of science / expertise or through work experience. Learning achievements consist of three domains namely knowledge, skills and attitudes. The three domains as stated in the DIKTI guidebook (2014) are: ¹⁹

1) Knowledge

Systematic mastery of concepts, theories, methods, and or philosophies of certain fields of science obtained through reasoning in the learning process, student work experience, research and or community service related to learning.

2) Attitude

True and cultured behavior as a result of internalization of values and norms reflected in spiritual, personal, and social life through the process of learning, student work experience, research or community service.

3) Skills

Ability to perform demonstrations using concepts, theories, methods, materials, and instruments, obtained through student work experience learning, research and or community service related to learning.

Description of learning achievements

No	Leaning Achievement
A. Knowledge	
1	Mastering the knowledge of Islam that is advanced according to the Quran and As Sunnah
2	Mastering the value of Islam in the application of nursing care
B. Attitude	
1	Demonstrate a straight and moderate way of religion
2	Showing religious ways to be able to move to do good
3	Have the value of Islamic values that are advanced in accordance with the Quran and As Sunnah in the application of Nursing Care

¹⁹ Redaksi Kurikulum Penciri Pendidikan Tinggi Keperawatan Muhammadiyah – ‘Aisyiyah, *Buku Pedoman Kurikulum Penciri PTM-A* (Semarang, AIPNEMA : 2016), 16.

C. Specific Work Skills	
1	Applying Advanced Islam in life
2	Applying Islamic values in the application of nursing care and professions

Operational Definitions and Indicators of each learning achievement are described as following :²⁰

No	Achievement Learning	Operational Definitions
A. Pengetahuan		
1	Mastering the knowledge of Islam that is advanced according to the Quran and As Sunnah	Mastery of Concepts, Theories, Methods, and Islamic Philosophy sitematically related to: - The concept of Islamic teachings in the field of Aqidah, Akhlaq, Worship, and Muamalah based on the Quran and As Sunnah - How to Actualize Islamic teachings in accordance with the nature of the present and oriented to the future - Unity of Faith, Islam, Ihsan, Worship and charity Sholih - The concept of tolerance in differences of understanding and religious beliefs - Value of Muhammadiyah Struggle
2	Mastering the knowledge of Islamic values in the application of nursing care	Mastery of concepts, theories, methods and philosophies of Islamic values systematically related to: - The concept of healthy pain, life, birth and death in Islam - Ethical principles of care in Islam - Islamic law in the field of health
B. Attitude		
1	Demonstrate a straight and moderate way of religion	True and cultured behavior as a result of internalization of values and norms reflected in spiritual, personal, and social life related to: - Perspective on the function of religion in life - Perspective on differences in religious beliefs and understanding - Perspective on the profession as the embodiment of Worship and khalifatullah - The way people view God, himself, others and nature.
2	Showing religious ways to be able to move to do good	True and cultured behavior as a result of internalization of values and norms reflected

²⁰ Ibid., 18.

		<p>in spiritual, personal, and social life related to:</p> <ul style="list-style-type: none"> - Human beings who are useful for the benefit of the people - Organized life - Community life - Altruism/ The Soul of Sacrifice
3	Have the value of Islamic values that are advanced in accordance with the Quran and As Sunnah in the application of Nursing Care	<p>True and cultured behavior as a result of internalization of values and norms reflected in spiritual, personal, and social life related to:</p> <ul style="list-style-type: none"> - Far from the element of shirk in nursing care - Application of the principles and objectives of Islamic law - Application of Islamic adab in conducting nursing care - Integration of the development of the latest science based on the Quran and As Sunnah
C. Special Skills		
1	Applying Advanced Islam in life	<p>Ability to perform demonstrations using concepts, theories, methods, materials and instruments related to:</p> <ul style="list-style-type: none"> - The use of the latest technology based on the Quran and As Sunnah in life - Application of the principles of religious life and the resolution of conflict with the spirit of deliberation on the basis of Taqwa - Embodiment of the value of Al Maun (Islamic Philanthropy / PKO) in the life of society. - Development of research integrated with the Quran and As Sunnah for the advancement of life.
2	Applying Islamic values in the application of nursing care and professions	<p>Ability to perform demonstrations using the concept of theory, methods, materials, and instruments related to;</p> <ul style="list-style-type: none"> - Application of Health Fiqh according to Muhammadiyah understanding - The use of research results integrated with the Quran and As Sunnah for the quality of Nursing Care. - The use of the latest technology based on the Quran and As Sunnah in nursing care and professional life.

c. Implementation and Evaluation Strategies

Strategies for achieving learning can be developed in the following ways :

- 1) AIK courses are specifically to achieve graduate standards by using established study materials.
- 2) The use of nomenclature may refer to pt Muhammadiyah's AIK Education guidelines from the assembly of DIKTI PP Muhammadiyah and or adjusted
- 3) Integration in course learning, research and or community service in accordance with related materials.
- 4) Extracurricular to form an Islamic academic atmosphere, can be done with several programs, among others:
 - a.) Mentoring for the formation and practice of islamic adab daily.
 - b.) Development of BTQ, Memorization of the Quran and prayer in nursing care.
 - c.) Practical worship training, body care, da'wah practice and other religious skills.
 - d.) Darul Arqom, Baitul Arqom and or similar activities
 - e.) Islamic Studies Group
 - f.) Spiritual Development
 - g.) Public Speaking
 - h.) Dormitory / Boarding School at the academic stage
 - i.) Padepokan / Religious coaching at the time of professional practice
 - j.) Ortom and scouting activities such as IMM and HW
 - k.) Community service along with community practice

Evaluation of achievements developed among others can be through :

- a) Final exam/semester block
- b) Mentoring Exam by PA lecturers
- c) Comprehensive Examination in the form of OSCIE (Objective Structured Competent in Islamic-Values Examination), UNKM (Competency Test Ners Muslim)
- d) Integration Exam in OSCE nursing
- e) Sertification
- f) DII

d. Development End Product Table of Contents

Final Product	
AIK Curriculum Guide based on Islamic character development	
A.	Introduction
	<ol style="list-style-type: none"> 1. Background 2. Goals 3. Problem phenomenon
B.	Theoretical Concept Framework
	<ol style="list-style-type: none"> 1. Philosophy of Education AIK 2. Education Islamic Development 3. Reasons for Curriculum Development
C	Core Curriculum
	<ol style="list-style-type: none"> 1. Graduate Profile and Competency 2. Achivement Learning 3. Implementation Strategy 4. Methode and Learning Evaluation
D	Basic Material Studies
	<ol style="list-style-type: none"> 1. Ners Memorization Guide 2. Health Thematic Verse Index

	3. Prayer Prayer theme Health 4. Kultum and Friday Sermon 5. Procedures for the treatment of corpses
E.	CONCLUDING
F	ATTACHMENT

D. CONCLUDING AND SUGGESTIONS

1). The basic concept or foundation of Islamic education of Islamic perspective is in principle the same as the basic Islamic education in general. In addition to this basic Islamic education advanced Islamic perspective is also motivated by muhammadiyah's mission for the life of people and nations namely, Upholding pure tawhid, Spreading the teachings of Islam derived from the Qur'an as the last book of God for man and As Sunnah, Realizing Islamic practices in the lives of individuals, families, and communities and understanding religions using reason.

2. The development of Islamic Education Curriculum includes Philosophy and Foundation of thinking, the reason for development by going through stages of development preparation that includes the profile and standard of graduate character, learning achievements, implementation strategies and evaluation. As well as several important items related to thematic studies and evaluation sheets.

3. Inhibition factor Limited time available, so that teachers of Islamic religious education can not be maximal in learning Islamic religious education. Difficulty of teachers / lecturers in using methods acceptable to students, Lack of interest and ability of students towards Islamic religious education, lack of balance between the school environment, family environment, and community environment, Lack of implementation of strategies for implementation of learning and periodic evaluation to lecturers, Lack of support from all parties to achieve common learning objectives and lack of human resources in managing learning especially Islamic education.

Suggestions in this study: :

1. For the entire academic community of UM Lamongan to be fully involved together in shaping the character of Islamic-based students forward.
2. For all lecturers AIK / Islamic Education to always work together to control the implementation and evaluation of the application of learning achievements and competencies to students.
3. For all readers and anyone involved in this research to always be able to develop because this research is far from perfect.

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