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Landasan Historis (Kurikulum Pra Abad Ke-20, Menjelang Abad Ke-20, Abad Ke-20)

Cici Edawarni1, Hery Noer aly2

Universitas Islam Negeri Fatmawati Sukarno (UINFAS) Bengkulu

ciciedawarni@gmail.com1 noeralyh@yahoo.com2

ABSTRACT

*This study aims to provide an overview of education curriculum reform in the pre-20th century, towards the 20th century, and in the 20th century. The type of research used is library research. The results of the study show that there are differences in education in the centuries before, before, and in the 20th century. The historical foundation of education is divided into 3, namely pre-20th century education, education ahead of the 20th century, and education in the 20th century. Pre-20th century education was characterized by ancient Egyptian and Chinese education, ancient Greek education, ancient Roman education, Islamic education, medieval education, and education in the Renaissance and Reformation eras. Education towards the 20th century was marked by the emergence of nationalism as a way of maintaining that nationalism. This means that there is great concern for the general public followed by a great desire to create justice and equality in education for all children, whereas in Indonesia, in the 18th century education and teaching were given individually. Education in the 20th century. The 20th century was the era of progressive education, the birth of the progressive education association in 1919 which promoted Dewey's ideas and practices which focused on great concern for students in learning. In Indonesia, there was a renewal or reform movement in the 20th century that had three patterns, namely reforms that tended to western civilization (westernization), on the basis of pure Islam: the Qur'an and Hadith, and on nationalism.*

***Keywords: Historical Foundation, Pre-20th Century Curriculum, Approaching the 20th Century, 20th Century***

ABSTRAK

Penelitian ini bertujuan untuk memberikan gambaran reformasi kurikulum pendidikan pada pra abad ke-20, menjelang abad ke-20, dan abad ke-20. Jenis penelitian yang digunakan yaitu studi pustaka (library research). Hasil penelitian menunjukkan bahwa terdapat perbedaan pendidikan pada abad sebelum,menjelang, dan abad ke-20. Landasan Histori pendidikan terbagi menjadi 3 yaitu pendidikan pra abad ke-20, pendidikan menjelang abad ke-20, dan pendidikan pada abadke-20. Pendidikan pra abad-20 ditandai dengan adanya pendidikan mesir dan cina kuno, pendidikan yunani kuno, pendidikan romawi kuno, pendidikan islam pendidikan abad pertengan, dan pendidikan era renaisan dan reformasi. Pendidikan menjelang abad ke-20 ditandai dengan munculnya nasionalisme sebagai cara mempertahankan nasionalisme itu. Artinya muncul perhatian yang besar pada warga umum yang diikuti keinginan besar pula untuk menciptakan keadilan dan persamaan pendidikan untuk semua anak sedangkan di Indonesia, Pada abad ke-18 pendidikan dan pengajaran diberikan secara perseorangan. Pendidikan pada abad ke-20. abad ke 20 adalah era pendidikan progresif, waktu lahirnya asosiasi pendidikan progresif tahun 1919 yang promosikan ide dan Pratik dewey yang terfokus pada perhatian besar pada siswa dalam pembelajaraan. Di Indonesia terdapat gerakan pembaruan atau reformasi pada abad ke-20 mempunyai tiga pola, yakni reformasi yang cenderung pada peradaban barat (westernisasi), pada basis islam murni: Qur’an dan Hadits, dan pada nasionalisme.

***Kata Kunci : Landasan Historis, Kurikulum Pra Abad Ke-20, Menjelang Abad Ke-20, Abad Ke-20***

PENDAHULUAN

Landasan historis kurikulum membicarakan proses bagaimana program pendidikan masa lalu tumbuh sampai saat ini dan masih berpengrauh pada kurikulm sekarang dan masa depan. Jika pendidikan harus tumbuh dari posisinya yang konsveratif menuju perbaikan mengikuti tuntutan zaman, pendidik perlu terus menerus mengevaluasi landasan berfikir, praktik dan prosedur pendidikan saat ini dengan memperhatikan perkembanganpendidikan di masa lalu. Terdapat empat landasan pokok pengembangan kurikulum, yaitu: Philosophy and the nature of knowledge, society and culture, the individual, dan learnig theory. Dengan berpedoman pada empat landasan tersebut, maka perancangan dan pengembangan suatu bangunan kurikulum yaitu pengembangan tujuan (aims, goals, objective), pengembangan isi/materi (content), pengembangan proses pembelajaran (learning activities), dan pengembangan komponen evaluasi (evaluation), harus didasarkan pada landasan filosofis, psikologis, sosiologis, serta ilmu pengetahuan dan teknologi (IPTEK).[[1]](#footnote-1)

Landasan yang dipilih untuk dijadikan dasar pijakan dalam mengembangkan kurikulum sangat tergantung atau dipengaruhi oleh pandangan hidup, kultur, kebijakan poltik yang dianut oleh negara dimana kurikulum itu dikembangkan. Landasan historis pengembangan kurikulum mengacu pada berbagai pengalaman sejarah yang berpengaruh terhadap kurikulum yang dikembangkan. Pengkajian tentang landasan historis akan memberikan pemahaman yang lebih jelas dan utuh tentang kurikulum, baik pada dimensi masa lalu, masa kini, dan masa depan. Dengan landasan historis tersebut pengembang kurikulum akan dapat menghindari kesalahan yang permah terjadi pada masa lampau dan dapat memberi pemahaman tentang hal-hal futuristik yang harus diakomodasi dalam pengembangan kurikulum.[[2]](#footnote-2)

Landasan pengembangan kurikulum memiliki peranan yang sangat penting. Apabila kurikulum tidak memiliki dasar pijakan yang kuat, maka kurikulum tersebut akan mudah terombang-ambing dan yang akan dipertaruhkan adalah manusia (peserta didik) yang dihasilkan oleh pendidikan itu sendiri. Pengembangan kurikulum tidak bisa dilakukan secara sembarangan, tetapi harus didasarkan pada berbagai pertimbangan atau landasan agar dapat dijadikan dasar pijakan dalam menyelenggarakan proses pendidikan, sehingga dapat memfasilitasi tercapainya tujuan pendidikan dan pembelajaran secara lebih efisien dan efektif.

METODE PENELITIAN

Dalam menyelesaikan penelitian ini maka peneliti menggunakan jenis penelitian studi pustaka (library research) yaitu metode dengan pengumpulan data dengan cara memahami dan mempelajari teori-teori dari berbagai literatur yang berhubungan dengan penelitian tersebut. Pengumpulan data tersebut menggunakan cara mencari sumber dan menkontruksi dari berbagai sumber contohnya seperti buku, jurnal dan riset-riset yang sudah pernah dilakukan. Bahan pustaka yang didapat dari berbagai referensi tersebut dianalisis secara kritis dan harus mendalam agar dapat mendukung proposisi dan gagasannya.[[3]](#footnote-3)

HASIL DAN PEMBAHASAN

1. **Pendidikan Pra-Abad ke- 20**
2. **Pendidikan Mesir dan Cina Kuno**

Dari tahun 4000-3000 SM peradaban mesir ditopang tiga hal utama: penggunaan mental, sistem tulisan, dan pemerintahan terorganisasi (Johnson, 1968:8). Hampir seperdua dari 6000 tahun sejarah mesir, pendidikan lebih fokus pada praktik dari pada pengembangan berpikir kognitif abstrak, sedangkan aspek afektif diajarkan melalui institusi agama dan keluarga. Kemudian timbul pendidikan bagi anak laki-laki yang diajar bapaknya. Hal ini memungkinkan berkembangnya program pendidikan yang lebih berorientasi vokasiona dengan system magang yang diperkuat latihan dirumah. Focus utamanya adalah pada pengajaran menulis hieroglyph yang didorong pemerintahan berbasis dokumen oleh kelas penguasa konservatif sebagai otoritas pendidikan tinggi. Secara tradisional, tekanan terutama diletakkan pada pengajaran matematika praktis, astronomi, kedokteran, teknik, dan geografi yang berakibat pada kemajuan arsitektur mesir kuno. Pendidikan pada masa Mesir kuno bisa dibilang sebagai beberapa pilar pembentuk dalam pendidikan dan ilmu pengetahuan pada masanya. Meskipun pendidikan disana hanya diajarkan kepada kalangan tertentu saja contohnya keluarga kerajaan, para pejabat/ menteri dan bangsawan, serta orang yang dipercaya oleh kerajaan. Selain itu juga orang yang diberi pendidikan pada masa itu cenderung laki-laki karena mereka dianggap mampu dan kaum perempuan masih didiskriminasi apabila mencari pendidikan tersebut.[[4]](#footnote-4)

Sedangkan di cina pada Abad 17 merupakan abad dimana pengaruh Barat masuk ke Cina dengan adanya kontak ekstensif dan merupakan hasil usaha misionaris Katolik dan Protestan. Sekolah-sekolah misi perdana yang merupakan hasil kerjasama Cina dang bangsa barat biasanya berupa sekolah dasar dan menengah, meskipun akhirnya institusi secara collage juga diperkenalkan. Kurikulum biasanya berisi mata pelajaran Cina dan Barat. Namun tidak ada upaya untuk membimbing siswa mempersiapkan ujian menjadi pejabat pemerintah. Bahkan di masa dinasti Manchu, lulusan sekolah missioner tidak boleh menerima gelar kepemerintahan, sehingga tidak memenuhi syarat sebagai pegawai pemerintah. Hal ini mendapat kritikan dari para cendekiawan Cina yang menganggap sekolah itu tidak standar keilmuan pemuda Cina bekerja di wilayahnya sendiri. Kritikan tersebut memang ada benarnya. Sekolah misioner memang sebagian besar bermuatan, adaptasi sambil lau guna menyesuaikan kondisi Cina. Bahkan, dikabarkan banyak guru yang lebih tinggi semangatnya kemampuan akademiknya.[[5]](#footnote-5)

1. **Pendidikan Yunani Kuno**

Awal perkembangan ilmu pengetahuan di Yunani abad 5 SM diawali dengan diskusi-diskusi kecil antar seorang guru dengan murid yang mengasulkan pemikiran rasional. Pemikiranpemikiran tersebut dikembangkan menjadi sebuah ilmu yang dapat di buktikan kebenarannya sehingga kebenaran tersebut dapat diterima oleh umat manusia hingga saat ini. Zamannya Yunani kuno bisa juga disebut dengan periode filsafat alam. Sebab, pada periode ini banyak melahirkan ahli pikir alam. Arah dan penelitian mereka lebih banyak tertuju pada suatu objek yang ada di sekitar mereka. Para filosof selalu mencari permasalahan berupa pertanyaan-pertanyaan mengenai gelaja alam yang bersifat filsafat (berdasarkan akal pikir), dan tidak berdasarkan pada pemikiran secara mitos. Para filosof itu mencari asas yang pertama dari alam semesta yang sifatnya mutlak.[[6]](#footnote-6)

 System pendidikan dunia modern berasal dari system pendidikan yunani kuno (1600-300 SM). Agar pendidikan berhasil bagi anak dan negara, pendidikan harus focus pada pembentukan jasmani dan rohani berdasarkan prinsip moderasi dan kesimbangan. Diantara sistem pendidikan yang terkenal di yunani ialah pendidikan di kota Sparta dan Athena selama abad ke-7 dan ke-8 SM. Sekolah di yunani saat itu di desain bagi kepentingan public. Di Sparta, setelah pendidikan pendahuluan dirumah tangga bagi anak berumur 7-20 tahun, laki-laki dan perempuan dilatih pendidikan jasmani untuk menjadi tentara sampai mereka menjadi warga kita pada umur 30 tahun. Focus pendidikan ialah pada latihan pendidikan jasmani melalui latihan kemiliteran gimnasik. Pendidikan moral dan politik diajarkan dengan menghafal undang-undang. Sistem pendidikan Sparta tersebut menghasilkan anak berketerampilan militer yang kuat dan politisi andal.

1. **Pendidikan Romawi Kuno**

Pendidikan Romawi tampak lebih sederhana dan lebih disesuaikan dengan kebutuhan negara jika dibandingkan dengan pendidikan Yunani. Roma yang pada awalnya adalah negara petani, mengalami dua masa yang masing-masing berbeda baik tujuan maupun alat-alat pendidikannya, yaitu jaman Romawi lama dan jaman Romawi baru (Hellenisme). pertama Pendidikan pada zaman Romawi Lama bertujuan 6 membentuk warganegara yang setia dan berani, siap berkorban membela kepentingan tanah airnya. Diutamakan pembentukan warganegara yang cakap sebagai tentara. Pendidikan diselenggarakan oleh keluarga, dan merupakan pendidikan bangsawan bukan pendidikan rakyat. Materi pelajarannya meliputi membaca, menulis, dan berhitung. Pendidikan jasmani dan kesusilaan menjadi prioritas.[[7]](#footnote-7) Sama halnya dengan kebudayaannya, pendidikan di romawi kuno dipengaruhi pendidikan yunani. Sementara yunani mengembangkan konsep kultur dan pendidikan di timur mediteranian: romawi mengembangkan kekuatan politiknnya di semenanjung italia dan seluruh daerah barat mediteranian. Tujuan pendidikan romawi kuno adalah pengajaran nilai-nilai moral dan kemuliaan sosial untuk menjaga ketertiban hukum, kebiasaan dan agama. Dengan sistem itu, romawi ingin membentuk empirium besar yang mengharuskan mereka konsentrasi pada perang dan politik. Setelah empirium itu terealisasi, mereka fokus pada administrasi, hokum dan diplomasi bagi pemeliharaan kekuasaan. Jika yunani fokus pada filsafat spekulatif, romawi lebih tertarik pada pendidikan bagi politisi dan tenaga administrator andal

1. **Pendidikan Islam**

Peradaban islam, yang berasal dari arab, menurut malice Ruthven (2000), menjadi kekuatan global, kultural dan kependidikan disebabkan kemampuannya menyerap, mereinterpretasi dan mentransfer pengetahuan dari satu kawasan ke kawasan lain. Kebudayaan islam, lanjut kedua penulis, bersumber dari Muhammad SAW (569-632), sebagai nabi Allah yang menjadi reformer dan proselytizer dan nabi terakhir dan paling utama utusan Allah. Sumber utama ajaran agama islam tertulis dan terpelihara dengan baik dalam kita suci al-Quran. Al-Quran itu sendiri, menurut abdurahman an-Nahlawi, mulai diturunkan dengan ayat pendidikan. Dan, didalam al-Quran itu, banyak ayat yang memerintahkan umat islam agar mampu memakai akalnya (berpikir), sehingga umat bisa mempelajari berbagai gejala alam raya hasil ciptaan-Nya.

Saudagar asal Gujarat pada abad ke-13 menjadi salah satu ciri-ciri dari mulainya pendidikan berlandaskan ajaran Islam di Indonesia. Mula-mula kehadiran mereka terjalin melalui hubungan teratur dengan para pedaganag asal pulau Sumatra dan Jawa. Kemudian, para saudagar yang beragama Islam asal Gujarat itu di Indonesia menjadi penyebar agama Islam. Ajaran agama Islam awal berkembang di kawasan pantai pesisir, sementara ajaran agama Hindu masih kuta di kawasan pedalaman. Kerajaan Samudra-Pasai (1297) di Indonesia menjadi kerajaan Islam pertama lebih tepatnya Aceh. Jauh sebelum Kerajaan Samudra-Pasai berdiri pengaruh ajaran Islam sudah masuk terlebih daulu ke Indonesia. Terbukti dengan adanya batu nisan seorang wanita bernama Fatimah binti Maimun pada tahun 476 H (1082 M) di Leran, dekat Gresik Jawa Timur Pada masa pra-kolonial pendidikan agama Islam berbentuk pendidikan di pesantren, pendidikan di musola/langgar dan pendidikan di madrasah.

Islam dan lembaga pendidikannya di Indonesia memiliki sejarah yang panjang dan luas, seiring dengan kemunculan Islam sebagai agama. Dalam konteks kehidupan masyarakat Arab, di mana Islam lahir dan berkembang, kedatangan Islam lengkap dengan sistem pendidikan yang mendukungnya. Dalam hal ini dapat diketahui bahwa masyarakat pra-Islam di Arab pada dasarnya tidak memiliki sistem pendidikan formal. Pada mulanya Islam tidak membawa sistem pendidikan formal, tetapi merupakan pendekatan informal, yang terkait dengan usaha-usaha dakwah Islamiah. Pendidikan Islam berlangsung di rumah-rumah para sahabat Nabi yang kemudian disebut *dar-al-arqam*. Tetapi seiring perkembangan masyarakat Isalam dan pembentukan sistem masyarakat baru, pendidikan Islam kemudian dipusatkan di masjid, yang kemudian secara tradisional direspon dalam bentuk pesantren. Dari sinilah kemudian pendidikan Islam belakangan ini berkembang dalam bentuk madrasah. Banyak orang menyatakan bahwa pendidikan Islam di Indonesia sama tuanya dengan pertumbuhan dan perkembangan umat Islam di bumi Nusantara.[[8]](#footnote-8)

Pertama, Pendidikan di musola/langgar dilaksanakan secara sederhana dengan binaan guru mengaji yang memiliki status dibawah kyai, materi yang diajarkan membaca Al-Qur’an dan Fiqih Dasar. Kedua, Pendidikan di pesantren memiliki sistem pendidikan pemondokan sederhana, materi pembelajaran bersifat khusus (keagamaan), penghormatan tertinggi kepada guru, tidak ada gaji untuk guru karena memotivasi santri semata-mata karena Allah SWT, dan santri datang untuk menuntut ilmu secara suka rela. Ketiga, pendidikan di madrasah memiliki sistem pendidikan yang mengajarkan agama dan ilmu pengetahuan seperti astronomi (ilmu falak), dan ilmu pengobatan. Madrasah sebagai lembaga pendidikan Islam mulai didirikan dan berkembang di dunia Islam sekitar abad 11-12 M (abad ke 5 H), khsusunya ketika Wazir Bani Saljuk, Nidzam AlMulk mendirikan Nidzamiyyha di Baghdad. Ketiga sistem pendidikan Islam ini tetap bertahan sejak datangnya kolonial Belanda hingga saat ini.[[9]](#footnote-9)

1. **Pendidikan Abad Pertengahan**

Pendidikan di Abad pertengahan (500-1400 SM) identik dengan pendidikan Kristen, perspektif kurikulum di era ini terkait ajaran Kristen. Era kebudayaan dan pendidikan barat mulai pada akhir periode klasik yunani dan romawi kuno sampai permulaan era modern. Abad pertengahan ditandai melemahnya pembelajaran dan penguatan pengaruh skolastik pendidik akademik. Dengan ketiadaan pusat kekuasaan politik yang kuat, pola kehidupan di masyarakat pertengahan merupakan sintesis gereja katolik latin yang dikendalikan paus di roma

Sesuai ajaran agama, pengetahuan yang perlu masuk kurikulum ialah jiwa manusia immortal, tidak berpindah-pindah dan ia lebih utama dari benda keduniawian. Karena itu, pendidikan fokus pada penanaman prinsip hidup, kebutuhan emosi, moral dan spiritual kepada semua orang. Sasarannya ialah pengakuan prinsip kasih sayang pada semua manusia berdasarkan kecintaan pada tuhan. Dogma ini menghapus hukum gereja yahudi dan pengutamaan rasio dan pengetahuan keduniawan serta memberikan hak kepada setiap orang meneruskan kehidupan melalui komunikasi personal dengan tuhan. Penyerahan diri pada keinginan tuhan berarti memberikan tuhan kerajaan, kekuasaan dan kemenangan kehidupan.

1. **Pendidikan Era Renaisan dan Reformasi**

Masa renaisans, bermula pada awal abad ke-14 (1350-1500), mencapai puncaknya pada abad ke-15 yang ditandai munculnya perhatian pada aspek humanistik yunani latin klasik. Era ini dikenal pula sebagai masa transisi antara abad pertengahan dan abad modern. Sama halnya dengan skolastik pertengahan, para humanis di era ini menemukan otoritas masa lampau dengan mengutamakan manuskrip klasik mereka. Tetapi, menurut schwoebel (1971), pendidik humanis lebih tertarik pada pengalaman kuduniawian dari pada ketuhanan. Pengaruh renaisans terutama terlihat di italia yang menumbuhkan perdagangan dan surplus keuangan sehingga menyuburkan seni, sastra dan arsitektur. Kekayaan yang melimpah di kota-kota besar italia menyejahterakan pendidik dan sekolah humanis

1. **Pendidikan Menjelang Abad ke-20**

Terpengaruh oleh lock, benyamin franklim (1700-90) di amerika serikat menginginkan pendidikan yang berkaitan lansung dengan pendidikan menengah profesi, yaitu akademi dengan bahasa inggris sebagai bahasa pengantar, bukan bahasa klasik yunani atau latin, yang mendominasi dunia pendidikan amerika sejak 1830 sampai 40 tahun kedepan Kurikulum akademi, menurut franklin, harus bermakna bagi kelas menengah berorientasi bisnis agar mereka bisa menghadapi kehidupan kontemporer.

Pada awal tahun 1800 an, akademi mulai menggantikan sekolah grammar latin, karena akademi menawarkan berbagai kurikulum praktis bagi siswa yang akan bekerja setelah tamat, disamping bagi siswa yang akan meneruskan ke perguruan tinggi. Akademi tumbuh samapai tahun 1800 an ketika sekolah menengah menggantiknnya. Kemudian, akademi juga menawarkan program bagi calon guru, yang karena itu , akademi juga menawarkakn mata kuliah pedagogi, sains dan seni. Beberapa akademi militer swasta dan akademi militerelite masih bertahan sampai sekarang

 Filosof perancis jean sampai sekarang, yang telah meletakkan dasar filsafat pendidikan progresif, meyokong akademi yang didirikan franklin di amerika serikat. Roussesau yang menuduh Negara sebagai institusi korup, siswa perlu dididik kembali agar dapat diciptakan masyarakat baru seperti terdapatnya dalam bukunya Emily, a new social contract. Kurikulum, menurut roussean harus memugkinkan anak bermain secara alamiah selama 5 tahun pertama kehidupan anak-anak. Selama tujuh tahun berikut, mereka harus diberi kesempatan untuk mengaktifkan pengalaman sensori melalui pelajaran konkret dari pada abstrak. Sasarannya ialah agar anak-anak dapat mengembangkan konsep, ide dan rasio ketika mereka berumur antara 12-17 tahun sehingga ketika mereka sudah bisa terjun ke masyarakat, masyarakat sudah memahami hal-hal yang baik dalam kehidupan bersama di masyarakat.

Ide roussean dan locke diadopsi melalui reformasi kurikulum dijerman oleh johan basedow (1723-90) dengan menambahkan mata pelajaran praktis seperti ilmu alam, sejarah alam, anatomi, dan pendidikan jasmani. Sebagai pengagas belajar lansung dari alam, basedow memperkenalkan pula kunjungan lapangan untuk belajar topic-topik praktis melalui perkenalan lansung di lapangan tentang sesuatu yang dipelajari anak-anak, disamping ia juga mempernalkan perbaikan buku teks, fasilitas sekolah dan bentuk hukuman disiplin ringan kepada anak-anak.

Selama 20 tahun pestalozi aktif menyebarkan doktrinnya disekolah eksperimen di swiss. Dia mengusulkan *general method dan special method.* Metode yang pertama terkait pedidikan bagi kestabilan emosi anak di iringi kasih sayang pada anak. Metod kedua perlu, mempertimbangkan kemampuan idra dengar dan indra visual anak dalam proses pembelajaran. Juga memperkenalkan object lesson yaitu anak mempelajari objek-objek nyata (seperti tanaman, batu dan benda-benda dirumah) atau gambar-gambar dengan mempertimbangkan perbedaan kemampuan individu anak dalam proses pembelajaran yang merangsang perkembangan persepsi pancaindra anak. Hegel memandang pendidikan sebagai proses yang berlansung sepanjang hayat sehingga memungkinkan siswa berkembang optimal melalui pendidikan liberal. Sehubungan dengan itu, kant menginginkan agar menjadi tugas Negara untuk menyedikan pendidikan bagi perkembangan siswa. Berpengaruh sedikit pada pendidik dan filsuf jerman johann Frederick herbart (1776-1841) yang dikenal sebagai bapak sains pendidikan dan bapak psikologi modern. Hal ini disebabkan karena ide hebart banyak berpengaruh para pendidik sampai awal abad ke 20.

Esensi tujuan pendidikan herbart adalah pengembangan manusia berbudaya sesuai standar nilai-nilai yang tinggi. ini berarti usaha moral yang dikembangkan dari potensi moral yang inheren dalam setiap diri anak, dan karena itu pendidikan harus dilakukan berdasarkan psikologi anak. Dan tugas guru untuk mengajarkan dan mengarahkan perkembangan anak menuju ke pembentukan mereka menjadi manusia berbudaya. Berangkat dari contohdan ide pestalozii, Frederick Froebel (1782-1852) dari jerman, mendirikan taman kanak-kanak (TK) pertama tahun 1837, membuka jalan lahirnya pendidikan progresif. Sekolah diuntukkan bagi anak berumur 3-4 tahun, menurut Froebel anak belajar melalui bermain yang didesain sekitar bakat dan minat individu dan kelompok anak. Kurikulum harus berpusat pada anak dan pembelajaran dilaksanakan dengan kasih sayang, kepercayaan dan kebebasan. Bernyanyi, bercerita dan benda-benda berwarna-warni serta permainan merupakan bagian pokok dari kurikulum formal TK.

Pertengahan abad ke-19 merupakan waktu pematangan lahirnya pendidikan universal di amerika serikat yang dipicu munculnya nasionalisme sebagai cara mempertahankan nasionalisme itu. Artinya muncul perhatian yang besar pada warga umum yang diikuti keinginan besar pula untuk menciptakan keadilan dan persamaan pendidikan untuk semua anak. Perlu disebutkan bahwa jaferson menginginkan agar Negara mendidik warganya memperoleh kemajuan demokrasi dimasyarakat, serta perlunya Negara menyediakan pendidikan berkelanjutan bagi anak-anak berbakat dan kesempatan pendidikan yang sama bagi warga yang kurang mampu

 Orientasi kurikulum dengan berbagai variasi muncul ketika memasuki abad ke-19. Edward Austin Sheldon (1823-1897) memimpin *teachers’training school* yang pertama diamerika serikat metode pendidikan pestalozii. William torrey harris (1835-1909) adalah pengembang fondasi psikologis dalam praktik pendidikan di amerika serikat. Sebagai seorang idealis, ia mengaplikasikkan pemikiran hegel dalam pendidikan dan disiplin sekolah St. Louis dan kemudian ia menjadi komisioner pendidikan.

Di Indonesia, Pada abad ke-18 pendidikan dan pengajaran diberikan secara perseorangan, padahal Capellen pernah mengajukan rencana program pendidikan pribumi kepada Gubernur Jenderal. Rencana yang menjanjikan ini untuk menyediakan bagi penduduk pribumi fasilitas pendidikan modern tidak diperbolehkan terwujud karena pemerintah kolonial tidak dapat menemukan keuangan yang diperlukan. Namun, rencana Capellen hanya berhasil melalui pendirian tiga sekolah pemerintah untuk anak-anak pribumi di Pasuruan, Karawang, dan Cianjur. Awal abad ke-19 sistem ini telah diubah oleh sistem pendidikan Barat yang modern. Sebelum pemerintah Belanda mendirikan sekolah di Jawa telah ada sekolah teologi yang khusus yang beragama Kristen.[[10]](#footnote-10) Sejak pertengahan abad ke-19 kebanyakan orang Belanda telah menyekolahkan anaknya dan tak lama kemudian telah tercapai pendidikan universal bagi penduduk berkebangsaan Belanda/Eropa. Ini hanya mungkin dengan usaha dan dukungan penuh dari pemerintah, dengan membuat ijazah ELS syarat untuk jabatan pemerintah, dan mendatangkan guru secukupnya dari negeri Belanda. Sekolah ini yang semula di-maksud untuk anak-anak miskin mula-mula bermutu rendah karena guru yang kurang berwenang dan latar belakang murid yang kurang baik.

1. **Pendidikan Abad ke-20**

Dua decade pada abad ke 20 adalah era pendidikan progresif, waktu lahirnya asosiasi pendidikan progresif tahun 1919 yang promosikan ide dan Pratik dewey. Pada saat bersamaan tiga pendidik progresif muncul di eropa. Di italia, Mariam Montessori (1970-1952) mengajukan metode perkembangan spontan fisik, mental dan spiritual anak melalui kegiatan pendidikan untuk mengembangkan kemampuan sensori yang dapat tumbuh pesat selama masa sensitive pertumbuhan mealui metode didaktif yang tepat. Mentossori mengaplikasikan pendekatan tersebut dengan sukses pada anak berkemampuan khusus dan anak miskin melalui tranfers teknik itu kepada beragam tingkat kemampuan dan latar belakang sosial anak. Montessori memahami kondisi lingkungan anak miskin yang kurang kondusif pada pengembangan intelektual anak, seperti ketidakadaan buku-buku dan tempat yang nyaman untuk belajar dengan tenang. Dia menyaksikan anak-anak sekolahnya yang memerlukan lingkungan belajar yang mendukung perkembangan intelektual dan emosianal anak. Lingkungan yang positif merupakan salah satu kondisi yang diperlukan bagi perkembangan anak, sehingga monstessori mengajukan metode mengajar yang kondusif, yaitu tersedianya ransangan positif bagi pemenuhan perkembangan minat dan bakat anak sedemikian rupa sehingga anak bisa dibiarkan berkembang sesuai kecepatan perkembangan masing-masing. Tujuan utama pelajar individual Montessori ialah membantu anak mengurus diri sendiri, metode ini bisa tersebar luas keseluruh dunia melaui latihan pendek selama 6 bulan Tahun 1920 an menandai kecenderungan untuk menjadikan bidang study kurikulum lebih ilmiah yang sebelumnya telah dimulai bobit, dan secara tidak lansung, oleh judd dan thorndike.

Kecenderungan itu menuju kedua arah yaitu agar kurikulum :

1. lebih spesifik dan lebih tepat sasaran;
2. lebih responsive terhadap kebutuhan sosial kehidupan dari pada meneruskan kurikulum

 tradisonal sesuai kebiasaan selama ini.

Ide tersebut diajukan beberapa orang seperti berikut. Frederick bosner (1920) memakai analisis kerja untuk menentukan pengetahuan, keterampilan, sikap dan apresiasi dalam semua segi kehidupan orang amerika sebagai dasar penetapan kurikulum sekolah dasar. David snedden (1921) menginginkan agar tujuan kurikulum dikembangkan berdasarkan hasil analisis empiris tentang kebutuhan hidup orang dewasa, fisik, civic, kultur maupun vokasi. Seperti telah disinggung di muka, W.W. Charter (1823) memberikan dasar teoritis terhadap ideal di identifikasi, kemudian dianalisis dan dirumuskan ke dalam tujuan kurikulum yang disusun menurut urutan prioritas kegunaannya bagi anak dan adolesens yang responsive pada kebutuhan kehidupan siswa di masyarakat.

Pada akhir tahun 1920-an, beberapa pakar pendidikan eropa merasuki pemikiran pendidikan amerika. Filosof dan matematikawan Alfred north whitehead, dalam bukunya *the aims of education* (1929), menegaskan bahwa ide-ide yang terkandung dalam keseluruhan pengetahuan perlu digali melalui dialog sesuai ritme proses belajar. Sebenarnya, ritme, pola atau tingkat perkembangan anak telah dikemukakan dengan baik oleh jean piaget. Selain itu psikolog gestalist max wertheirner dan tulisan psikoanalitik freud, jung dan lain-lain mulai memasuki arena pemikiran pendidikan amerika.

Salah satu kontribusi penting pada literature kurikulum tahun 1930-an diberikan oleh hollis caswell dan doak cambell. Mereka menerbitkan synoptic curriculum text, buku yang memuat rangkuman keadaan study kurikulum bagi pendidik professional yang menekuni kurikulum. Tahun 1930 an, ketika populasi siswa berlimpah, pemikiran tentang kurikulum fokus pada berbagai arah yang berbeda, ketika sangat banyak kurikulum yang beredar, caswell dan cambell (1935), menerbitkan buku yang memberikan kesadaran berimbang tentang bidang study kurikulum. Artinya buku mereka itu memuat pedoman tentang perkembangan kurikulum kontemporer seeperti memberikan refleksi tentang isu-isu masyarakat, ide-ide dan prosedur pengembangan kurikulum yang harus dipahami pengembang kurikulum. Tahun 1937, mereka menerbitkan suplemen refleksi *reading in curikulum development*. Sebagai suatu refleksi, tentu saja buku itu mengarah pada suatu orientasi dalam memandang bidang study kurikulum. Caswell dan cambell (1935). Condong pada dewey dan pokok pikiran progresif seperti terlihat pada perhatian besar pada siswa dalam pembelajaran.

Selama tahun 1940-an, kecenderungan pengelompokan siswa dimulai. Perhatian diberikan terutama pada siswa berbakat agar banyak siswa yang dapat meneruskan ke pendidikan tinggi. Ini juga berarti lebih banyak perhatian, dana, dan waktu diberikan pada pengembangan prasarana dan sarana pendidikan serta dana bagi perkembangan bisnis penelolaan pendidikan daripada dana untuk kepentingan pendidikan itu sendiri yaitu pengembangan kurikulum. Selain itu, perhatian juga diberikan kepada *audio visual aids*, program bimbingan dan membaca fungsional serta peningkatan keterlibatan masyarakat.Selama tahun 1950-an, salah satu teks klasik dari synoptic curriculum muncul yaitu berkaitan dengan hal-hal yang fundamental tentang kurikulum oleh smith, Stanley, dan shores (1950, rev,1957). Teks ini menyarankan supaya kurikulum lebih condong pada pemberian keseimbangan antara yang fokus pada masyarakat, walaupun juga fokus pada minat dan bakat siswa melalui kurikulum inti. Sasarannya ialah agar siswa dapat menghadapi masalah kehidupan komtemporer sesuai minat dan bakat siswa melalui pengusaan lintas disiplin ilmu.

Tahun 1960 an timbul ide sekolah kemprehensif dan profesi, pendidikan umum disamping persiapan anak masuk pendidikan tinggi. Untuk maksud tersebut, diperlukan kurikulum broad field (berbasis luas) yang mencakup pelajaran bahasa inggris, bahasa asing, sains, matematika, ilmu sosial dan humaniora. Orientasi yang lebih besar terarah pada perkembangan kurikulum yang responsive pada kebutuhan berbagai ragam kelompok masyarakat; tahun 1960 an dikembangangkan kurikulum untuk memenuhi kebutuhan persamaan kesempatan belajar kepada anak berkemampuan khusus. Kecenderungan ini berlanjut sampai tahun 1970 an, dan tahun 1980 an diikuti pemberian kesempatan memperoleh pendidikan bagi keluarga miskin dan bagi berbagai kelompok sosial ekonomi, etnik, dan gender. Tahun 1980 an juga ditandai sebagai tahun munculnya metode baru *qualitative research* yang bermanfaat dalam mengkaji hasil pendidikan dalam masyarakat yang kompleks dan multicultural. Dan tahun ini juga ditandai munculnya gerakan kembali ke fundamental. Pada saat yang sama muncu pula pendidikan moral dan etika yang dianggap bisa membantu penanggulangan masalah kekerasan sosial dan disharmonisasi kehidupan masyarakat.

Faktor yang melatarbelakangi reformasi pendidikan Islam secara garis besar dapat dikategorikan pada situasi internal maupun eskternal dalam dunia pendidikan, intelektual islam, dan akses hubungan antara islam dan Barat. Adapun gerakan pembaruan atau reformasi pada abad ke-20 mempunyai tiga pola, yakni reformasi yang cenderung pada peradaban barat (westernisasi), pada basis islam murni: Qur’an dan Hadits, dan pada nasionalisme. Sejak awal abad ke-20, umat Islam di Indonesia telah mengalami dinamika yang berbeda dalam bentuk penerimaan, perubahan dan pencerahan agama.[[11]](#footnote-11)

KESIMPULAN

Landasan Histori pendidikan terbagi menjadi 3 yaitu pendidikan pra abad ke-20, pendidikan menjelang abad ke-20, dan pendidikan pada abadke-20. Pendidikan pra abad-20 ditandai dengan adanya pendidikan mesir dan cina kuno, pendidikan yunani kuno, pendidikan romawi kuno, pendidikan islam pendidikan abad pertengan, dan pendidikan era renaisan dan reformasi. Pendidikan menjelang abad ke-20 ditandai dengan munculnya nasionalisme sebagai cara mempertahankan nasionalisme itu. Artinya muncul perhatian yang besar pada warga umum yang diikuti keinginan besar pula untuk menciptakan keadilan dan persamaan pendidikan untuk semua anak sedangkan di Indonesia, Pada abad ke-18 pendidikan dan pengajaran diberikan secara perseorangan. Pendidikan pada abad ke-20. abad ke 20 adalah era pendidikan progresif, waktu lahirnya asosiasi pendidikan progresif tahun 1919 yang promosikan ide dan Pratik dewey yang terfokus pada perhatian besar pada siswa dalam pembelajaraan. Di Indonesia terdapat gerakan pembaruan atau reformasi pada abad ke-20 mempunyai tiga pola, yakni reformasi yang cenderung pada peradaban barat (westernisasi), pada basis islam murni: Qur’an dan Hadits, dan pada nasionalisme.

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*[Jurnal 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*[Jurnal Al-Qalam: Jurnal Kajian Islam & Pendidikan](Ariwianto%2C%20Edwin%2C%20Ulumia%20Hayatunnufus%2C%20and%20Zuhdi%20Firmansyah%20Fahmi.%20%5C%E2%80%9CPendidikan%20Kuno%20Pada%20Masa%20Mesir%20Dan%20Persia.%5C%E2%80%9D%20Angewandte%20Chemie%20International%20Edition%2C%206%2811%29%2C%20951%E2%80%93952.%201%2C%20no.%201%20%282021%29%3A%202013%E2%80%932015.Drajat%2C%20Manpan%2C%20MAg%20DR%20Sekolah%20Tinggi%20Agama%20Islam%20KHEZ%20Muttaqien%20Purwakarta%2C%20Kata%20Kunci%2C%20Pendidikan%20Islam%2C%20and%20Departemen%20Agama.%20%5C%E2%80%9CSejarah%20Madrasah%20Di%20Indonesia.%5C%E2%80%9D%20Journal%20for%20Islamic%20Studies%201%2C%20no.%201%20%282018%29%3A%20196%E2%80%93206.%20http%3A//al-afkar.com.Noorazmah%20Hidayati.%20%5C%E2%80%9CReformasi%20Pendidikan%20Islam%20Pada%20Awal%20Abad%20Ke-20.%5C%E2%80%9D%20Jurnal%20Al-Risalah%2016%2C%20no.%202%20%282020%29%3A%20203%E2%80%93236.Saadah%2C%20Khilma%20Aziz%20Wakhidatus.%20%5C%E2%80%9CJurnal%20Ilmiah%20Pendidikan%20Pancasila%20Dan%20Kewarganegaraan.%5C%E2%80%9D%20Jurnal%3A%20Pendidikan%20Pancasila%20dan%20Kewarganegaraan%20Volume%205%2C%20no.%20Nomor%201%20%282020%29%3A%20hlm%3A%20131-138.%20http%3A//journal2.um.ac.id/index.php/jppk/article/view/7820/3749.Safaruddin%2C%20Safaruddin.%20%5C%E2%80%9CLandasan%20Pengembangan%20Kurikulum.%5C%E2%80%9D%20Jurnal%20Al-Qalam%3A%20Jurnal%20Kajian%20Islam%20%26%20Pendidikan%207%2C%20no.%202%20%282020%29%3A%2098%E2%80%93114.Saputra%2C%20Dani%20Nur%2C%20Kadek%20Ayu%20Ariningsih%2C%20Maria%20Patrisia%20Wau%2C%20Rafiqa%20Noviyani%2C%20Ermelinda%20Yosefa%20Awe%2C%20and%20Luluk%20Firdausiyah.%20Pengantar%20Pendidikan.%20Edited%20by%20Suardi.%20Jawa%20Tengah%2C%202021.Sondarika%2C%20Wulan.%20%5C%E2%80%9CPerkembangan%20Ilmu%20Pengetahuan%20Di%20Yunani%20Dari%20Abad%20Ke-5%20Sm%20Sampai%20Abad%20Ke-3%20Sm.%5C%E2%80%9D%20Jurnal%20Artefak%208%2C%20no.%201%20%282021%29%3A%2087.Sultani%2C%20Zofrano%20Ibrahimsyah%20Magribi%2C%20and%20Yasinta%20Putri%20Kristanti.%20%5C%E2%80%9CPerkembangan%20Dan%20Pelaksanaan%20Pendidikan%20Di%20Zaman%20Kolonial%20Belanda%20Di%20Indonesia%20Abad%2019-20.%5C%E2%80%9D%20Jurnal%20Artefak%207%2C%20no.%202%20%282020%29%3A%2091.Sunarso.%20%5C%E2%80%9CPendidikan%20Nasional%20Indonesia.%5C%E2%80%9D%20Litera%204%2C%20no.%201%20%282007%29%3A%2030.Suwandi%2C%20Sarwiji.%20%5C%E2%80%9CPengembangan%20Kurikulum%20Program%20Studi%20Pendidikan%20Bahasa%20%28Dan%20Sastra%29%20Indonesia%20Yang%20Responsif%20Terhadap%20Kebijakan%20Merdeka%20Belajar-Kampus%20Merdeka%20Dan%20Kebutuhan%20Pembelajaran%20Abad%20Ke-21.%5C%E2%80%9D%20Seminar%20Nasional%20Pendidikan%20Bahasa%20dan%20Sastra%201%2C%20no.%201%20%282020%29%3A%201%E2%80%9312.%20https%3A//ejournal.unib.ac.id/index.php/semiba/article/view/13356.Wahyudin.%20%5C%E2%80%9CMetode%20Penelitian%20Kualitatif%20Studi%20Pustaka%20Dan%20Studi%20Lapangan.%5C%E2%80%9D%20Pre-print%20Digital%20Library%20UIN%20Sunan%20Gunung%20Djati%20Bandung%206%2C%20no.%201%20%282017%29%3A%201%E2%80%936.)* 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Firdausiyah.](Ariwianto%2C%20Edwin%2C%20Ulumia%20Hayatunnufus%2C%20and%20Zuhdi%20Firmansyah%20Fahmi.%20%5C%E2%80%9CPendidikan%20Kuno%20Pada%20Masa%20Mesir%20Dan%20Persia.%5C%E2%80%9D%20Angewandte%20Chemie%20International%20Edition%2C%206%2811%29%2C%20951%E2%80%93952.%201%2C%20no.%201%20%282021%29%3A%202013%E2%80%932015.Drajat%2C%20Manpan%2C%20MAg%20DR%20Sekolah%20Tinggi%20Agama%20Islam%20KHEZ%20Muttaqien%20Purwakarta%2C%20Kata%20Kunci%2C%20Pendidikan%20Islam%2C%20and%20Departemen%20Agama.%20%5C%E2%80%9CSejarah%20Madrasah%20Di%20Indonesia.%5C%E2%80%9D%20Journal%20for%20Islamic%20Studies%201%2C%20no.%201%20%282018%29%3A%20196%E2%80%93206.%20http%3A//al-afkar.com.Noorazmah%20Hidayati.%20%5C%E2%80%9CReformasi%20Pendidikan%20Islam%20Pada%20Awal%20Abad%20Ke-20.%5C%E2%80%9D%20Jurnal%20Al-Risalah%2016%2C%20no.%202%20%282020%29%3A%20203%E2%80%93236.Saadah%2C%20Khilma%20Aziz%20Wakhidatus.%20%5C%E2%80%9CJurnal%20Ilmiah%20Pendidikan%20Pancasila%20Dan%20Kewarganegaraan.%5C%E2%80%9D%20Jurnal%3A%20Pendidikan%20Pancasila%20dan%20Kewarganegaraan%20Volume%205%2C%20no.%20Nomor%201%20%282020%29%3A%20hlm%3A%20131-138.%20http%3A//journal2.um.ac.id/index.php/jppk/article/view/7820/3749.Safaruddin%2C%20Safaruddin.%20%5C%E2%80%9CLandasan%20Pengembangan%20Kurikulum.%5C%E2%80%9D%20Jurnal%20Al-Qalam%3A%20Jurnal%20Kajian%20Islam%20%26%20Pendidikan%207%2C%20no.%202%20%282020%29%3A%2098%E2%80%93114.Saputra%2C%20Dani%20Nur%2C%20Kadek%20Ayu%20Ariningsih%2C%20Maria%20Patrisia%20Wau%2C%20Rafiqa%20Noviyani%2C%20Ermelinda%20Yosefa%20Awe%2C%20and%20Luluk%20Firdausiyah.%20Pengantar%20Pendidikan.%20Edited%20by%20Suardi.%20Jawa%20Tengah%2C%202021.Sondarika%2C%20Wulan.%20%5C%E2%80%9CPerkembangan%20Ilmu%20Pengetahuan%20Di%20Yunani%20Dari%20Abad%20Ke-5%20Sm%20Sampai%20Abad%20Ke-3%20Sm.%5C%E2%80%9D%20Jurnal%20Artefak%208%2C%20no.%201%20%282021%29%3A%2087.Sultani%2C%20Zofrano%20Ibrahimsyah%20Magribi%2C%20and%20Yasinta%20Putri%20Kristanti.%20%5C%E2%80%9CPerkembangan%20Dan%20Pelaksanaan%20Pendidikan%20Di%20Zaman%20Kolonial%20Belanda%20Di%20Indonesia%20Abad%2019-20.%5C%E2%80%9D%20Jurnal%20Artefak%207%2C%20no.%202%20%282020%29%3A%2091.Sunarso.%20%5C%E2%80%9CPendidikan%20Nasional%20Indonesia.%5C%E2%80%9D%20Litera%204%2C%20no.%201%20%282007%29%3A%2030.Suwandi%2C%20Sarwiji.%20%5C%E2%80%9CPengembangan%20Kurikulum%20Program%20Studi%20Pendidikan%20Bahasa%20%28Dan%20Sastra%29%20Indonesia%20Yang%20Responsif%20Terhadap%20Kebijakan%20Merdeka%20Belajar-Kampus%20Merdeka%20Dan%20Kebutuhan%20Pembelajaran%20Abad%20Ke-21.%5C%E2%80%9D%20Seminar%20Nasional%20Pendidikan%20Bahasa%20dan%20Sastra%201%2C%20no.%201%20%282020%29%3A%201%E2%80%9312.%20https%3A//ejournal.unib.ac.id/index.php/semiba/article/view/13356.Wahyudin.%20%5C%E2%80%9CMetode%20Penelitian%20Kualitatif%20Studi%20Pustaka%20Dan%20Studi%20Lapangan.%5C%E2%80%9D%20Pre-print%20Digital%20Library%20UIN%20Sunan%20Gunung%20Djati%20Bandung%206%2C%20no.%201%20%282017%29%3A%201%E2%80%936.) *[Pengantar Pendidikan](Ariwianto%2C%20Edwin%2C%20Ulumia%20Hayatunnufus%2C%20and%20Zuhdi%20Firmansyah%20Fahmi.%20%5C%E2%80%9CPendidikan%20Kuno%20Pada%20Masa%20Mesir%20Dan%20Persia.%5C%E2%80%9D%20Angewandte%20Chemie%20International%20Edition%2C%206%2811%29%2C%20951%E2%80%93952.%201%2C%20no.%201%20%282021%29%3A%202013%E2%80%932015.Drajat%2C%20Manpan%2C%20MAg%20DR%20Sekolah%20Tinggi%20Agama%20Islam%20KHEZ%20Muttaqien%20Purwakarta%2C%20Kata%20Kunci%2C%20Pendidikan%20Islam%2C%20and%20Departemen%20Agama.%20%5C%E2%80%9CSejarah%20Madrasah%20Di%20Indonesia.%5C%E2%80%9D%20Journal%20for%20Islamic%20Studies%201%2C%20no.%201%20%282018%29%3A%20196%E2%80%93206.%20http%3A//al-afkar.com.Noorazmah%20Hidayati.%20%5C%E2%80%9CReformasi%20Pendidikan%20Islam%20Pada%20Awal%20Abad%20Ke-20.%5C%E2%80%9D%20Jurnal%20Al-Risalah%2016%2C%20no.%202%20%282020%29%3A%20203%E2%80%93236.Saadah%2C%20Khilma%20Aziz%20Wakhidatus.%20%5C%E2%80%9CJurnal%20Ilmiah%20Pendidikan%20Pancasila%20Dan%20Kewarganegaraan.%5C%E2%80%9D%20Jurnal%3A%20Pendidikan%20Pancasila%20dan%20Kewarganegaraan%20Volume%205%2C%20no.%20Nomor%201%20%282020%29%3A%20hlm%3A%20131-138.%20http%3A//journal2.um.ac.id/index.php/jppk/article/view/7820/3749.Safaruddin%2C%20Safaruddin.%20%5C%E2%80%9CLandasan%20Pengembangan%20Kurikulum.%5C%E2%80%9D%20Jurnal%20Al-Qalam%3A%20Jurnal%20Kajian%20Islam%20%26%20Pendidikan%207%2C%20no.%202%20%282020%29%3A%2098%E2%80%93114.Saputra%2C%20Dani%20Nur%2C%20Kadek%20Ayu%20Ariningsih%2C%20Maria%20Patrisia%20Wau%2C%20Rafiqa%20Noviyani%2C%20Ermelinda%20Yosefa%20Awe%2C%20and%20Luluk%20Firdausiyah.%20Pengantar%20Pendidikan.%20Edited%20by%20Suardi.%20Jawa%20Tengah%2C%202021.Sondarika%2C%20Wulan.%20%5C%E2%80%9CPerkembangan%20Ilmu%20Pengetahuan%20Di%20Yunani%20Dari%20Abad%20Ke-5%20Sm%20Sampai%20Abad%20Ke-3%20Sm.%5C%E2%80%9D%20Jurnal%20Artefak%208%2C%20no.%201%20%282021%29%3A%2087.Sultani%2C%20Zofrano%20Ibrahimsyah%20Magribi%2C%20and%20Yasinta%20Putri%20Kristanti.%20%5C%E2%80%9CPerkembangan%20Dan%20Pelaksanaan%20Pendidikan%20Di%20Zaman%20Kolonial%20Belanda%20Di%20Indonesia%20Abad%2019-20.%5C%E2%80%9D%20Jurnal%20Artefak%207%2C%20no.%202%20%282020%29%3A%2091.Sunarso.%20%5C%E2%80%9CPendidikan%20Nasional%20Indonesia.%5C%E2%80%9D%20Litera%204%2C%20no.%201%20%282007%29%3A%2030.Suwandi%2C%20Sarwiji.%20%5C%E2%80%9CPengembangan%20Kurikulum%20Program%20Studi%20Pendidikan%20Bahasa%20%28Dan%20Sastra%29%20Indonesia%20Yang%20Responsif%20Terhadap%20Kebijakan%20Merdeka%20Belajar-Kampus%20Merdeka%20Dan%20Kebutuhan%20Pembelajaran%20Abad%20Ke-21.%5C%E2%80%9D%20Seminar%20Nasional%20Pendidikan%20Bahasa%20dan%20Sastra%201%2C%20no.%201%20%282020%29%3A%201%E2%80%9312.%20https%3A//ejournal.unib.ac.id/index.php/semiba/article/view/13356.Wahyudin.%20%5C%E2%80%9CMetode%20Penelitian%20Kualitatif%20Studi%20Pustaka%20Dan%20Studi%20Lapangan.%5C%E2%80%9D%20Pre-print%20Digital%20Library%20UIN%20Sunan%20Gunung%20Djati%20Bandung%206%2C%20no.%201%20%282017%29%3A%201%E2%80%936.)*[. Edited by Suardi. 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Sm.”](Ariwianto%2C%20Edwin%2C%20Ulumia%20Hayatunnufus%2C%20and%20Zuhdi%20Firmansyah%20Fahmi.%20%5C%E2%80%9CPendidikan%20Kuno%20Pada%20Masa%20Mesir%20Dan%20Persia.%5C%E2%80%9D%20Angewandte%20Chemie%20International%20Edition%2C%206%2811%29%2C%20951%E2%80%93952.%201%2C%20no.%201%20%282021%29%3A%202013%E2%80%932015.Drajat%2C%20Manpan%2C%20MAg%20DR%20Sekolah%20Tinggi%20Agama%20Islam%20KHEZ%20Muttaqien%20Purwakarta%2C%20Kata%20Kunci%2C%20Pendidikan%20Islam%2C%20and%20Departemen%20Agama.%20%5C%E2%80%9CSejarah%20Madrasah%20Di%20Indonesia.%5C%E2%80%9D%20Journal%20for%20Islamic%20Studies%201%2C%20no.%201%20%282018%29%3A%20196%E2%80%93206.%20http%3A//al-afkar.com.Noorazmah%20Hidayati.%20%5C%E2%80%9CReformasi%20Pendidikan%20Islam%20Pada%20Awal%20Abad%20Ke-20.%5C%E2%80%9D%20Jurnal%20Al-Risalah%2016%2C%20no.%202%20%282020%29%3A%20203%E2%80%93236.Saadah%2C%20Khilma%20Aziz%20Wakhidatus.%20%5C%E2%80%9CJurnal%20Ilmiah%20Pendidikan%20Pancasila%20Dan%20Kewarganegaraan.%5C%E2%80%9D%20Jurnal%3A%20Pendidikan%20Pancasila%20dan%20Kewarganegaraan%20Volume%205%2C%20no.%20Nomor%201%20%282020%29%3A%20hlm%3A%20131-138.%20http%3A//journal2.um.ac.id/index.php/jppk/article/view/7820/3749.Safaruddin%2C%20Safaruddin.%20%5C%E2%80%9CLandasan%20Pengembangan%20Kurikulum.%5C%E2%80%9D%20Jurnal%20Al-Qalam%3A%20Jurnal%20Kajian%20Islam%20%26%20Pendidikan%207%2C%20no.%202%20%282020%29%3A%2098%E2%80%93114.Saputra%2C%20Dani%20Nur%2C%20Kadek%20Ayu%20Ariningsih%2C%20Maria%20Patrisia%20Wau%2C%20Rafiqa%20Noviyani%2C%20Ermelinda%20Yosefa%20Awe%2C%20and%20Luluk%20Firdausiyah.%20Pengantar%20Pendidikan.%20Edited%20by%20Suardi.%20Jawa%20Tengah%2C%202021.Sondarika%2C%20Wulan.%20%5C%E2%80%9CPerkembangan%20Ilmu%20Pengetahuan%20Di%20Yunani%20Dari%20Abad%20Ke-5%20Sm%20Sampai%20Abad%20Ke-3%20Sm.%5C%E2%80%9D%20Jurnal%20Artefak%208%2C%20no.%201%20%282021%29%3A%2087.Sultani%2C%20Zofrano%20Ibrahimsyah%20Magribi%2C%20and%20Yasinta%20Putri%20Kristanti.%20%5C%E2%80%9CPerkembangan%20Dan%20Pelaksanaan%20Pendidikan%20Di%20Zaman%20Kolonial%20Belanda%20Di%20Indonesia%20Abad%2019-20.%5C%E2%80%9D%20Jurnal%20Artefak%207%2C%20no.%202%20%282020%29%3A%2091.Sunarso.%20%5C%E2%80%9CPendidikan%20Nasional%20Indonesia.%5C%E2%80%9D%20Litera%204%2C%20no.%201%20%282007%29%3A%2030.Suwandi%2C%20Sarwiji.%20%5C%E2%80%9CPengembangan%20Kurikulum%20Program%20Studi%20Pendidikan%20Bahasa%20%28Dan%20Sastra%29%20Indonesia%20Yang%20Responsif%20Terhadap%20Kebijakan%20Merdeka%20Belajar-Kampus%20Merdeka%20Dan%20Kebutuhan%20Pembelajaran%20Abad%20Ke-21.%5C%E2%80%9D%20Seminar%20Nasional%20Pendidikan%20Bahasa%20dan%20Sastra%201%2C%20no.%201%20%282020%29%3A%201%E2%80%9312.%20https%3A//ejournal.unib.ac.id/index.php/semiba/article/view/13356.Wahyudin.%20%5C%E2%80%9CMetode%20Penelitian%20Kualitatif%20Studi%20Pustaka%20Dan%20Studi%20Lapangan.%5C%E2%80%9D%20Pre-print%20Digital%20Library%20UIN%20Sunan%20Gunung%20Djati%20Bandung%206%2C%20no.%201%20%282017%29%3A%201%E2%80%936.) *[Jurnal Artefak](Ariwianto%2C%20Edwin%2C%20Ulumia%20Hayatunnufus%2C%20and%20Zuhdi%20Firmansyah%20Fahmi.%20%5C%E2%80%9CPendidikan%20Kuno%20Pada%20Masa%20Mesir%20Dan%20Persia.%5C%E2%80%9D%20Angewandte%20Chemie%20International%20Edition%2C%206%2811%29%2C%20951%E2%80%93952.%201%2C%20no.%201%20%282021%29%3A%202013%E2%80%932015.Drajat%2C%20Manpan%2C%20MAg%20DR%20Sekolah%20Tinggi%20Agama%20Islam%20KHEZ%20Muttaqien%20Purwakarta%2C%20Kata%20Kunci%2C%20Pendidikan%20Islam%2C%20and%20Departemen%20Agama.%20%5C%E2%80%9CSejarah%20Madrasah%20Di%20Indonesia.%5C%E2%80%9D%20Journal%20for%20Islamic%20Studies%201%2C%20no.%201%20%282018%29%3A%20196%E2%80%93206.%20http%3A//al-afkar.com.Noorazmah%20Hidayati.%20%5C%E2%80%9CReformasi%20Pendidikan%20Islam%20Pada%20Awal%20Abad%20Ke-20.%5C%E2%80%9D%20Jurnal%20Al-Risalah%2016%2C%20no.%202%20%282020%29%3A%20203%E2%80%93236.Saadah%2C%20Khilma%20Aziz%20Wakhidatus.%20%5C%E2%80%9CJurnal%20Ilmiah%20Pendidikan%20Pancasila%20Dan%20Kewarganegaraan.%5C%E2%80%9D%20Jurnal%3A%20Pendidikan%20Pancasila%20dan%20Kewarganegaraan%20Volume%205%2C%20no.%20Nomor%201%20%282020%29%3A%20hlm%3A%20131-138.%20http%3A//journal2.um.ac.id/index.php/jppk/article/view/7820/3749.Safaruddin%2C%20Safaruddin.%20%5C%E2%80%9CLandasan%20Pengembangan%20Kurikulum.%5C%E2%80%9D%20Jurnal%20Al-Qalam%3A%20Jurnal%20Kajian%20Islam%20%26%20Pendidikan%207%2C%20no.%202%20%282020%29%3A%2098%E2%80%93114.Saputra%2C%20Dani%20Nur%2C%20Kadek%20Ayu%20Ariningsih%2C%20Maria%20Patrisia%20Wau%2C%20Rafiqa%20Noviyani%2C%20Ermelinda%20Yosefa%20Awe%2C%20and%20Luluk%20Firdausiyah.%20Pengantar%20Pendidikan.%20Edited%20by%20Suardi.%20Jawa%20Tengah%2C%202021.Sondarika%2C%20Wulan.%20%5C%E2%80%9CPerkembangan%20Ilmu%20Pengetahuan%20Di%20Yunani%20Dari%20Abad%20Ke-5%20Sm%20Sampai%20Abad%20Ke-3%20Sm.%5C%E2%80%9D%20Jurnal%20Artefak%208%2C%20no.%201%20%282021%29%3A%2087.Sultani%2C%20Zofrano%20Ibrahimsyah%20Magribi%2C%20and%20Yasinta%20Putri%20Kristanti.%20%5C%E2%80%9CPerkembangan%20Dan%20Pelaksanaan%20Pendidikan%20Di%20Zaman%20Kolonial%20Belanda%20Di%20Indonesia%20Abad%2019-20.%5C%E2%80%9D%20Jurnal%20Artefak%207%2C%20no.%202%20%282020%29%3A%2091.Sunarso.%20%5C%E2%80%9CPendidikan%20Nasional%20Indonesia.%5C%E2%80%9D%20Litera%204%2C%20no.%201%20%282007%29%3A%2030.Suwandi%2C%20Sarwiji.%20%5C%E2%80%9CPengembangan%20Kurikulum%20Program%20Studi%20Pendidikan%20Bahasa%20%28Dan%20Sastra%29%20Indonesia%20Yang%20Responsif%20Terhadap%20Kebijakan%20Merdeka%20Belajar-Kampus%20Merdeka%20Dan%20Kebutuhan%20Pembelajaran%20Abad%20Ke-21.%5C%E2%80%9D%20Seminar%20Nasional%20Pendidikan%20Bahasa%20dan%20Sastra%201%2C%20no.%201%20%282020%29%3A%201%E2%80%9312.%20https%3A//ejournal.unib.ac.id/index.php/semiba/article/view/13356.Wahyudin.%20%5C%E2%80%9CMetode%20Penelitian%20Kualitatif%20Studi%20Pustaka%20Dan%20Studi%20Lapangan.%5C%E2%80%9D%20Pre-print%20Digital%20Library%20UIN%20Sunan%20Gunung%20Djati%20Bandung%206%2C%20no.%201%20%282017%29%3A%201%E2%80%936.)* [8, no. 1 (2021): 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[Sultani, Zofrano Ibrahimsyah Magribi, and Yasinta Putri Kristanti. “Perkembangan Dan Pelaksanaan Pendidikan Di Zaman Kolonial Belanda Di Indonesia Abad 19-20.”](Ariwianto%2C%20Edwin%2C%20Ulumia%20Hayatunnufus%2C%20and%20Zuhdi%20Firmansyah%20Fahmi.%20%5C%E2%80%9CPendidikan%20Kuno%20Pada%20Masa%20Mesir%20Dan%20Persia.%5C%E2%80%9D%20Angewandte%20Chemie%20International%20Edition%2C%206%2811%29%2C%20951%E2%80%93952.%201%2C%20no.%201%20%282021%29%3A%202013%E2%80%932015.Drajat%2C%20Manpan%2C%20MAg%20DR%20Sekolah%20Tinggi%20Agama%20Islam%20KHEZ%20Muttaqien%20Purwakarta%2C%20Kata%20Kunci%2C%20Pendidikan%20Islam%2C%20and%20Departemen%20Agama.%20%5C%E2%80%9CSejarah%20Madrasah%20Di%20Indonesia.%5C%E2%80%9D%20Journal%20for%20Islamic%20Studies%201%2C%20no.%201%20%282018%29%3A%20196%E2%80%93206.%20http%3A//al-afkar.com.Noorazmah%20Hidayati.%20%5C%E2%80%9CReformasi%20Pendidikan%20Islam%20Pada%20Awal%20Abad%20Ke-20.%5C%E2%80%9D%20Jurnal%20Al-Risalah%2016%2C%20no.%202%20%282020%29%3A%20203%E2%80%93236.Saadah%2C%20Khilma%20Aziz%20Wakhidatus.%20%5C%E2%80%9CJurnal%20Ilmiah%20Pendidikan%20Pancasila%20Dan%20Kewarganegaraan.%5C%E2%80%9D%20Jurnal%3A%20Pendidikan%20Pancasila%20dan%20Kewarganegaraan%20Volume%205%2C%20no.%20Nomor%201%20%282020%29%3A%20hlm%3A%20131-138.%20http%3A//journal2.um.ac.id/index.php/jppk/article/view/7820/3749.Safaruddin%2C%20Safaruddin.%20%5C%E2%80%9CLandasan%20Pengembangan%20Kurikulum.%5C%E2%80%9D%20Jurnal%20Al-Qalam%3A%20Jurnal%20Kajian%20Islam%20%26%20Pendidikan%207%2C%20no.%202%20%282020%29%3A%2098%E2%80%93114.Saputra%2C%20Dani%20Nur%2C%20Kadek%20Ayu%20Ariningsih%2C%20Maria%20Patrisia%20Wau%2C%20Rafiqa%20Noviyani%2C%20Ermelinda%20Yosefa%20Awe%2C%20and%20Luluk%20Firdausiyah.%20Pengantar%20Pendidikan.%20Edited%20by%20Suardi.%20Jawa%20Tengah%2C%202021.Sondarika%2C%20Wulan.%20%5C%E2%80%9CPerkembangan%20Ilmu%20Pengetahuan%20Di%20Yunani%20Dari%20Abad%20Ke-5%20Sm%20Sampai%20Abad%20Ke-3%20Sm.%5C%E2%80%9D%20Jurnal%20Artefak%208%2C%20no.%201%20%282021%29%3A%2087.Sultani%2C%20Zofrano%20Ibrahimsyah%20Magribi%2C%20and%20Yasinta%20Putri%20Kristanti.%20%5C%E2%80%9CPerkembangan%20Dan%20Pelaksanaan%20Pendidikan%20Di%20Zaman%20Kolonial%20Belanda%20Di%20Indonesia%20Abad%2019-20.%5C%E2%80%9D%20Jurnal%20Artefak%207%2C%20no.%202%20%282020%29%3A%2091.Sunarso.%20%5C%E2%80%9CPendidikan%20Nasional%20Indonesia.%5C%E2%80%9D%20Litera%204%2C%20no.%201%20%282007%29%3A%2030.Suwandi%2C%20Sarwiji.%20%5C%E2%80%9CPengembangan%20Kurikulum%20Program%20Studi%20Pendidikan%20Bahasa%20%28Dan%20Sastra%29%20Indonesia%20Yang%20Responsif%20Terhadap%20Kebijakan%20Merdeka%20Belajar-Kampus%20Merdeka%20Dan%20Kebutuhan%20Pembelajaran%20Abad%20Ke-21.%5C%E2%80%9D%20Seminar%20Nasional%20Pendidikan%20Bahasa%20dan%20Sastra%201%2C%20no.%201%20%282020%29%3A%201%E2%80%9312.%20https%3A//ejournal.unib.ac.id/index.php/semiba/article/view/13356.Wahyudin.%20%5C%E2%80%9CMetode%20Penelitian%20Kualitatif%20Studi%20Pustaka%20Dan%20Studi%20Lapangan.%5C%E2%80%9D%20Pre-print%20Digital%20Library%20UIN%20Sunan%20Gunung%20Djati%20Bandung%206%2C%20no.%201%20%282017%29%3A%201%E2%80%936.) *[Jurnal Artefak](Ariwianto%2C%20Edwin%2C%20Ulumia%20Hayatunnufus%2C%20and%20Zuhdi%20Firmansyah%20Fahmi.%20%5C%E2%80%9CPendidikan%20Kuno%20Pada%20Masa%20Mesir%20Dan%20Persia.%5C%E2%80%9D%20Angewandte%20Chemie%20International%20Edition%2C%206%2811%29%2C%20951%E2%80%93952.%201%2C%20no.%201%20%282021%29%3A%202013%E2%80%932015.Drajat%2C%20Manpan%2C%20MAg%20DR%20Sekolah%20Tinggi%20Agama%20Islam%20KHEZ%20Muttaqien%20Purwakarta%2C%20Kata%20Kunci%2C%20Pendidikan%20Islam%2C%20and%20Departemen%20Agama.%20%5C%E2%80%9CSejarah%20Madrasah%20Di%20Indonesia.%5C%E2%80%9D%20Journal%20for%20Islamic%20Studies%201%2C%20no.%201%20%282018%29%3A%20196%E2%80%93206.%20http%3A//al-afkar.com.Noorazmah%20Hidayati.%20%5C%E2%80%9CReformasi%20Pendidikan%20Islam%20Pada%20Awal%20Abad%20Ke-20.%5C%E2%80%9D%20Jurnal%20Al-Risalah%2016%2C%20no.%202%20%282020%29%3A%20203%E2%80%93236.Saadah%2C%20Khilma%20Aziz%20Wakhidatus.%20%5C%E2%80%9CJurnal%20Ilmiah%20Pendidikan%20Pancasila%20Dan%20Kewarganegaraan.%5C%E2%80%9D%20Jurnal%3A%20Pendidikan%20Pancasila%20dan%20Kewarganegaraan%20Volume%205%2C%20no.%20Nomor%201%20%282020%29%3A%20hlm%3A%20131-138.%20http%3A//journal2.um.ac.id/index.php/jppk/article/view/7820/3749.Safaruddin%2C%20Safaruddin.%20%5C%E2%80%9CLandasan%20Pengembangan%20Kurikulum.%5C%E2%80%9D%20Jurnal%20Al-Qalam%3A%20Jurnal%20Kajian%20Islam%20%26%20Pendidikan%207%2C%20no.%202%20%282020%29%3A%2098%E2%80%93114.Saputra%2C%20Dani%20Nur%2C%20Kadek%20Ayu%20Ariningsih%2C%20Maria%20Patrisia%20Wau%2C%20Rafiqa%20Noviyani%2C%20Ermelinda%20Yosefa%20Awe%2C%20and%20Luluk%20Firdausiyah.%20Pengantar%20Pendidikan.%20Edited%20by%20Suardi.%20Jawa%20Tengah%2C%202021.Sondarika%2C%20Wulan.%20%5C%E2%80%9CPerkembangan%20Ilmu%20Pengetahuan%20Di%20Yunani%20Dari%20Abad%20Ke-5%20Sm%20Sampai%20Abad%20Ke-3%20Sm.%5C%E2%80%9D%20Jurnal%20Artefak%208%2C%20no.%201%20%282021%29%3A%2087.Sultani%2C%20Zofrano%20Ibrahimsyah%20Magribi%2C%20and%20Yasinta%20Putri%20Kristanti.%20%5C%E2%80%9CPerkembangan%20Dan%20Pelaksanaan%20Pendidikan%20Di%20Zaman%20Kolonial%20Belanda%20Di%20Indonesia%20Abad%2019-20.%5C%E2%80%9D%20Jurnal%20Artefak%207%2C%20no.%202%20%282020%29%3A%2091.Sunarso.%20%5C%E2%80%9CPendidikan%20Nasional%20Indonesia.%5C%E2%80%9D%20Litera%204%2C%20no.%201%20%282007%29%3A%2030.Suwandi%2C%20Sarwiji.%20%5C%E2%80%9CPengembangan%20Kurikulum%20Program%20Studi%20Pendidikan%20Bahasa%20%28Dan%20Sastra%29%20Indonesia%20Yang%20Responsif%20Terhadap%20Kebijakan%20Merdeka%20Belajar-Kampus%20Merdeka%20Dan%20Kebutuhan%20Pembelajaran%20Abad%20Ke-21.%5C%E2%80%9D%20Seminar%20Nasional%20Pendidikan%20Bahasa%20dan%20Sastra%201%2C%20no.%201%20%282020%29%3A%201%E2%80%9312.%20https%3A//ejournal.unib.ac.id/index.php/semiba/article/view/13356.Wahyudin.%20%5C%E2%80%9CMetode%20Penelitian%20Kualitatif%20Studi%20Pustaka%20Dan%20Studi%20Lapangan.%5C%E2%80%9D%20Pre-print%20Digital%20Library%20UIN%20Sunan%20Gunung%20Djati%20Bandung%206%2C%20no.%201%20%282017%29%3A%201%E2%80%936.)* 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Ke-21.”](Ariwianto%2C%20Edwin%2C%20Ulumia%20Hayatunnufus%2C%20and%20Zuhdi%20Firmansyah%20Fahmi.%20%5C%E2%80%9CPendidikan%20Kuno%20Pada%20Masa%20Mesir%20Dan%20Persia.%5C%E2%80%9D%20Angewandte%20Chemie%20International%20Edition%2C%206%2811%29%2C%20951%E2%80%93952.%201%2C%20no.%201%20%282021%29%3A%202013%E2%80%932015.Drajat%2C%20Manpan%2C%20MAg%20DR%20Sekolah%20Tinggi%20Agama%20Islam%20KHEZ%20Muttaqien%20Purwakarta%2C%20Kata%20Kunci%2C%20Pendidikan%20Islam%2C%20and%20Departemen%20Agama.%20%5C%E2%80%9CSejarah%20Madrasah%20Di%20Indonesia.%5C%E2%80%9D%20Journal%20for%20Islamic%20Studies%201%2C%20no.%201%20%282018%29%3A%20196%E2%80%93206.%20http%3A//al-afkar.com.Noorazmah%20Hidayati.%20%5C%E2%80%9CReformasi%20Pendidikan%20Islam%20Pada%20Awal%20Abad%20Ke-20.%5C%E2%80%9D%20Jurnal%20Al-Risalah%2016%2C%20no.%202%20%282020%29%3A%20203%E2%80%93236.Saadah%2C%20Khilma%20Aziz%20Wakhidatus.%20%5C%E2%80%9CJurnal%20Ilmiah%20Pendidikan%20Pancasila%20Dan%20Kewarganegaraan.%5C%E2%80%9D%20Jurnal%3A%20Pendidikan%20Pancasila%20dan%20Kewarganegaraan%20Volume%205%2C%20no.%20Nomor%201%20%282020%29%3A%20hlm%3A%20131-138.%20http%3A//journal2.um.ac.id/index.php/jppk/article/view/7820/3749.Safaruddin%2C%20Safaruddin.%20%5C%E2%80%9CLandasan%20Pengembangan%20Kurikulum.%5C%E2%80%9D%20Jurnal%20Al-Qalam%3A%20Jurnal%20Kajian%20Islam%20%26%20Pendidikan%207%2C%20no.%202%20%282020%29%3A%2098%E2%80%93114.Saputra%2C%20Dani%20Nur%2C%20Kadek%20Ayu%20Ariningsih%2C%20Maria%20Patrisia%20Wau%2C%20Rafiqa%20Noviyani%2C%20Ermelinda%20Yosefa%20Awe%2C%20and%20Luluk%20Firdausiyah.%20Pengantar%20Pendidikan.%20Edited%20by%20Suardi.%20Jawa%20Tengah%2C%202021.Sondarika%2C%20Wulan.%20%5C%E2%80%9CPerkembangan%20Ilmu%20Pengetahuan%20Di%20Yunani%20Dari%20Abad%20Ke-5%20Sm%20Sampai%20Abad%20Ke-3%20Sm.%5C%E2%80%9D%20Jurnal%20Artefak%208%2C%20no.%201%20%282021%29%3A%2087.Sultani%2C%20Zofrano%20Ibrahimsyah%20Magribi%2C%20and%20Yasinta%20Putri%20Kristanti.%20%5C%E2%80%9CPerkembangan%20Dan%20Pelaksanaan%20Pendidikan%20Di%20Zaman%20Kolonial%20Belanda%20Di%20Indonesia%20Abad%2019-20.%5C%E2%80%9D%20Jurnal%20Artefak%207%2C%20no.%202%20%282020%29%3A%2091.Sunarso.%20%5C%E2%80%9CPendidikan%20Nasional%20Indonesia.%5C%E2%80%9D%20Litera%204%2C%20no.%201%20%282007%29%3A%2030.Suwandi%2C%20Sarwiji.%20%5C%E2%80%9CPengembangan%20Kurikulum%20Program%20Studi%20Pendidikan%20Bahasa%20%28Dan%20Sastra%29%20Indonesia%20Yang%20Responsif%20Terhadap%20Kebijakan%20Merdeka%20Belajar-Kampus%20Merdeka%20Dan%20Kebutuhan%20Pembelajaran%20Abad%20Ke-21.%5C%E2%80%9D%20Seminar%20Nasional%20Pendidikan%20Bahasa%20dan%20Sastra%201%2C%20no.%201%20%282020%29%3A%201%E2%80%9312.%20https%3A//ejournal.unib.ac.id/index.php/semiba/article/view/13356.Wahyudin.%20%5C%E2%80%9CMetode%20Penelitian%20Kualitatif%20Studi%20Pustaka%20Dan%20Studi%20Lapangan.%5C%E2%80%9D%20Pre-print%20Digital%20Library%20UIN%20Sunan%20Gunung%20Djati%20Bandung%206%2C%20no.%201%20%282017%29%3A%201%E2%80%936.) *[Seminar Nasional Pendidikan Bahasa dan Sastra](Ariwianto%2C%20Edwin%2C%20Ulumia%20Hayatunnufus%2C%20and%20Zuhdi%20Firmansyah%20Fahmi.%20%5C%E2%80%9CPendidikan%20Kuno%20Pada%20Masa%20Mesir%20Dan%20Persia.%5C%E2%80%9D%20Angewandte%20Chemie%20International%20Edition%2C%206%2811%29%2C%20951%E2%80%93952.%201%2C%20no.%201%20%282021%29%3A%202013%E2%80%932015.Drajat%2C%20Manpan%2C%20MAg%20DR%20Sekolah%20Tinggi%20Agama%20Islam%20KHEZ%20Muttaqien%20Purwakarta%2C%20Kata%20Kunci%2C%20Pendidikan%20Islam%2C%20and%20Departemen%20Agama.%20%5C%E2%80%9CSejarah%20Madrasah%20Di%20Indonesia.%5C%E2%80%9D%20Journal%20for%20Islamic%20Studies%201%2C%20no.%201%20%282018%29%3A%20196%E2%80%93206.%20http%3A//al-afkar.com.Noorazmah%20Hidayati.%20%5C%E2%80%9CReformasi%20Pendidikan%20Islam%20Pada%20Awal%20Abad%20Ke-20.%5C%E2%80%9D%20Jurnal%20Al-Risalah%2016%2C%20no.%202%20%282020%29%3A%20203%E2%80%93236.Saadah%2C%20Khilma%20Aziz%20Wakhidatus.%20%5C%E2%80%9CJurnal%20Ilmiah%20Pendidikan%20Pancasila%20Dan%20Kewarganegaraan.%5C%E2%80%9D%20Jurnal%3A%20Pendidikan%20Pancasila%20dan%20Kewarganegaraan%20Volume%205%2C%20no.%20Nomor%201%20%282020%29%3A%20hlm%3A%20131-138.%20http%3A//journal2.um.ac.id/index.php/jppk/article/view/7820/3749.Safaruddin%2C%20Safaruddin.%20%5C%E2%80%9CLandasan%20Pengembangan%20Kurikulum.%5C%E2%80%9D%20Jurnal%20Al-Qalam%3A%20Jurnal%20Kajian%20Islam%20%26%20Pendidikan%207%2C%20no.%202%20%282020%29%3A%2098%E2%80%93114.Saputra%2C%20Dani%20Nur%2C%20Kadek%20Ayu%20Ariningsih%2C%20Maria%20Patrisia%20Wau%2C%20Rafiqa%20Noviyani%2C%20Ermelinda%20Yosefa%20Awe%2C%20and%20Luluk%20Firdausiyah.%20Pengantar%20Pendidikan.%20Edited%20by%20Suardi.%20Jawa%20Tengah%2C%202021.Sondarika%2C%20Wulan.%20%5C%E2%80%9CPerkembangan%20Ilmu%20Pengetahuan%20Di%20Yunani%20Dari%20Abad%20Ke-5%20Sm%20Sampai%20Abad%20Ke-3%20Sm.%5C%E2%80%9D%20Jurnal%20Artefak%208%2C%20no.%201%20%282021%29%3A%2087.Sultani%2C%20Zofrano%20Ibrahimsyah%20Magribi%2C%20and%20Yasinta%20Putri%20Kristanti.%20%5C%E2%80%9CPerkembangan%20Dan%20Pelaksanaan%20Pendidikan%20Di%20Zaman%20Kolonial%20Belanda%20Di%20Indonesia%20Abad%2019-20.%5C%E2%80%9D%20Jurnal%20Artefak%207%2C%20no.%202%20%282020%29%3A%2091.Sunarso.%20%5C%E2%80%9CPendidikan%20Nasional%20Indonesia.%5C%E2%80%9D%20Litera%204%2C%20no.%201%20%282007%29%3A%2030.Suwandi%2C%20Sarwiji.%20%5C%E2%80%9CPengembangan%20Kurikulum%20Program%20Studi%20Pendidikan%20Bahasa%20%28Dan%20Sastra%29%20Indonesia%20Yang%20Responsif%20Terhadap%20Kebijakan%20Merdeka%20Belajar-Kampus%20Merdeka%20Dan%20Kebutuhan%20Pembelajaran%20Abad%20Ke-21.%5C%E2%80%9D%20Seminar%20Nasional%20Pendidikan%20Bahasa%20dan%20Sastra%201%2C%20no.%201%20%282020%29%3A%201%E2%80%9312.%20https%3A//ejournal.unib.ac.id/index.php/semiba/article/view/13356.Wahyudin.%20%5C%E2%80%9CMetode%20Penelitian%20Kualitatif%20Studi%20Pustaka%20Dan%20Studi%20Lapangan.%5C%E2%80%9D%20Pre-print%20Digital%20Library%20UIN%20Sunan%20Gunung%20Djati%20Bandung%206%2C%20no.%201%20%282017%29%3A%201%E2%80%936.)* [1, no. 1 (2020): 1–12. 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