

## DARUL ARQAM CURRICULUM: THE FOUNDATION OF ISLAMIC GLORY

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### ABSTRACT

The purpose of this study is to find out the curriculum model that the Prophet used in teaching Islam to the Companions in the Mecca period which he did at Darul Arqam. The type of research used is library research. The research data sources consist of the main book as a primary source, namely the book *دار الأرقم بن أبي الأرقم ودورها الدعوي والتربوي في بداية الدعوة* and the book *دار الأرقم بن أبي الأرقم المخزومي بمكة المكرمة دراسة تاريخية حضارية*. Data collection used literature study techniques. Data analysis using content analysis techniques. The results showed that the Prophet in developing his da'wah in Mecca used several curriculum models that he did to teach Islam or preach in a personal and closed and hidden manner, especially to the closest family, forming da'wah cadres and training in worship practices at the house of Al Arqam bin Abil Arqam and strengthening relationships and support to families.

**Keywords:** *Islamic education, curriculum, foundations, darul arqam*

### INTRODUCTION

The Prophet Muhammad received his first revelation in the cave of Hira in 610 AD in the revelation contained in the Qur'an letter Al 'Alaq verses 1-5 which means: "Recite (O Muhammad) in the name of your Lord who made (the universe). He made man from a clot of blood. Read, and your Lord is the Most Generous who teaches with a pen. He teaches man what he does not know". Then followed by the second revelation which is contained in the Qur'an letter Al Muddatssir verses 1-5 which means: "O one who is covered. Arise, and give warning. And glorify your Lord. And clean your clothes. And forsake sinful deeds. And do not give (in order) to gain more. And to fulfill the command of your Lord be patient".

With the revelation, the Prophet Muhammad (peace be upon him) had been given the task by God, to wake up throwing off the blanket and rolling up the sleeves to warn and teach all mankind as a sacred duty; the task of educating and teaching Islam (Nata, Abuddin). At that time the Prophet Muhammad PBUH had to work extra hard as a single fighter in teaching Islam. The transmission of the new teachings that had been received and mandated after he *tahannus* (contemplation) in the cave of Hira was carried out step by step. As for the first stage, it starts with himself. He tried to be an example, a role model and a good example (*uswah hasanah*), so that his followers could follow and imitate him. The next stage, Islamic education and teaching activities were given to his family and close relatives. In this process, at first the Prophet intensively educated his wife, Khadidjah, to believe and accept God's instructions (Hasibuan, Zaenal Efendi 2013).

At the next stage, Islamic education and teaching began to expand its scope. The Prophet began to introduce and teach Islam to his adopted son, Ali ibn Abi Talib, and the khadam who later became the apostle's adopted son, Zaid ibn Haritsah. Furthermore, the scope of the spread and education of Islam began to be carried out outside the circle of his home and aimed at his closest friend, namely Abu Bakar Siddiq. Gradually and even though it was done very limited and carefully (QS. Ash Shu'ara 213-216).

The "holy mission" that was carried out secretly, slowly began to show results. Although not yet optimal and still "very early", quantitatively the adherents of the teachings of Islam began to increase. The people who entered Islam in the early days of Islam were referred to by the Prophet as the *assabiqunal awwalun* group. The people included in the category who get the title of *assabiqunal awwalun* include; Usman ibn Affan, Zubair ibn Awam, Sa'ad ibn Abi Waqas, Abdurrahman ibn Auf, Talhah ibn Ubaidillah, Abu Ubaidillah ibn Jahrah, Arqam ibn Arqam, Fatimah bint Khattab, Said ibn Zaid (Nizar Samsul 2013).

The increasingly strong intimidation and pressure from the Quraysh infidels did not necessarily dampen the intensity of the Prophet Muhammad PBUH in carrying out the learning process (ta'lim) to his relatives and friends. His persistence in providing learning is a proof of his loyalty and very serious attention to the development of Islamic teachings. In this process, the Prophet gave learning (ta'lim) to his companions in order to understand the teachings of Islam universally (Rama Bahaking 2002).

With these various threats and limitations, then appeared one of the noble companions; Abu Abdillah Al Arqam bin Abi Al Arqam from the Makhzum tribe who had entered Islam in the eleventh place of the companions. In the historical record, Al Arqam's house was later referred to as Darul Arqam.

The purpose of this research is to find out the curriculum model used by the Prophet when teaching Islam to the Companions in the Mecca period which he did at Darul Arqam. The type of research used is library research. In this study, researchers used the research method of character study with a historical approach. The research data sources consist of the main book as a primary source, namely the book *دار الأرقم بن أبي الأرقم المخزومي بمكة المكرمة دراسة تاريخية حضارية* written by Prof. Dr. Nashir bin Ali Al Haritsi and secondary books as well as some literature and writings. Data collection uses literature study techniques. Data analysis using content analysis techniques. The results showed that the Prophet in developing his da'wah in Mecca used several curriculum models that he did to teach Islam or preach in a personal and closed and hidden manner, especially to the closest family, forming da'wah cadres and training in worship practices at the house of Al Arqam bin Abil Arqam and strengthening relationships and support to families.

## 1. Curriculum

The curriculum is a track that educators do in teaching material to students. In the curriculum there are learning designs and learning activities. The curriculum as a design that will be used to provide learning experiences must be prepared based on sensitivity to what has happened, is happening and when it is used to prepare students in society. In general, the curriculum is seen as a plan that is arranged to launch the teaching-learning process under the guidance and responsibility of educational institutions and their teaching staff.

Here are some definitions of the meaning of the curriculum from several experts summarized in Oliva's book (Peter Oliva F. 1992): The Saylor, Wiliam M. Alexander and Arthur J. Lewis "We define curriculum as a plan for providing sets of learning opportunities for persons to be educated". Furthermore, The Saylor, Alexander and Lewis define curriculum in parallel with Hilda Taba who identifies curriculum as follows:

"All curricula, no matter what their particular design, are composed of certain elements, a curriculum usually contains a statement of aims and of specific objectives; indicates some selection and organization of content; it either implies or manifests certain patterns of learning and teaching, whether because the objectives demand them or because the content organization requires the. Finally, it includes a program of evaluation of the outcomes".

Ronald C. Doll defined the curriculum of a school as: the formal and informal content and a process by which larners gain knowledge and understanding, develop skills, and alter attitudes, appreciations, and values under the auspices of that school. Daniel Tanner and Laurel N. Tanner proposed the following definition: The authors regard curriculum as that reconstruntion of knowledge and experience systematically developed under the auspices of the school (or university), to anable the learner to increase his or her control of knowledge and experience. Berikutnya Albert I. Oliver "equated curriculum with the education program and devided it into four basic elements: (1) the program studies, (2) the program experience (3) the program service and (4) the hidden curriculum".

Furthermore, Oliva provides a list of interpretations of the curriculum including:

- Curricullum is that which is tought in school
- Curricullum is a set of subjects
- Curricullum is contents
- Curricullum is a program of studies
- Curricullum is a setmaterials

- Curriculum is a sequence of courses
- Curriculum is a set performance objectives
- Curriculum is a course of study
- Curriculum is everything that goes on within the school, including extraclass activities, guidance, and interpersonal relationships
- Curriculum is that which is taught both inside and outside of school directed by the school
- Curriculum is everything that is planned by school personal
- Curriculum is a series of experiences undergone by learners in school
- Curriculum is that which an individual learner experiences as result of schooling" (Peter, Oliva F. 1992).

The opinion of Oemar Hamalik divides the curriculum on; curriculum as a program of planned activities, curriculum as expected learning outcomes; curriculum as cultural reproduction; curriculum as a collection of discrete tasks and concepts; curriculum as a social reconstruction agenda; curriculum as currere; and curriculum between the old curriculum and the new curriculum (Hamalik: Oemar 2007).

Ronald C. Doll explains "The school curriculum is a process content, both formal and informal, intended for students to acquire knowledge and understanding, develop skills and change appreciation of attitudes and values with school assistance". While Maurice Dulton says "The curriculum is understood as the experiences gained by learners under the auspices of the school" (Mudlofir, Ali <sup>2012</sup>).

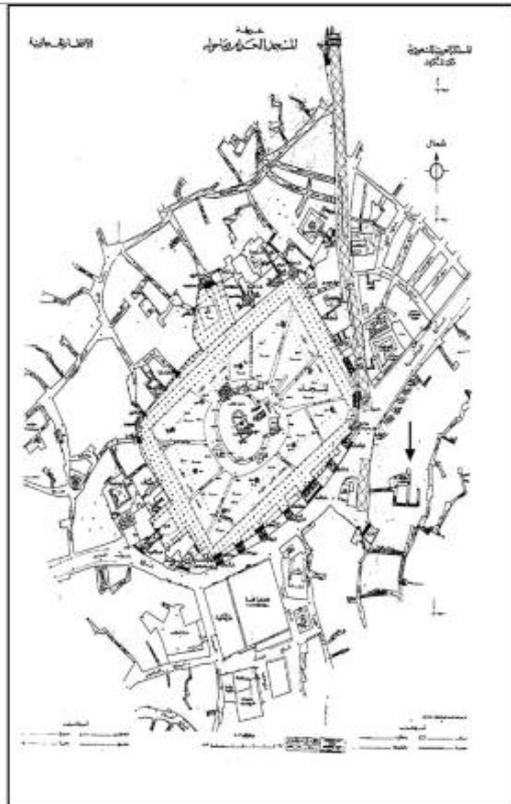
Based on some of the above opinions, it can be concluded that the curriculum is an educational activity carried out in educational institutions which contains statements, specific objectives, various teaching materials (subject matter) and learning experiences that are designed or programmed, planned systematically in accordance with the psychological conditions of students which are used as guidelines for learning and teaching activities and are able to be translated into practice both educators and students up to evaluation.

The curriculum is designed or planned to see the situation and conditions that exist in educational institutions and the surrounding environment. To support the implementation of the curriculum in an educational institution, various educational resource factors are needed, both the ability of the teacher, facilities and other factors. In addition to this, the curriculum designed and planned must adapt to the psychological conditions of students, because the various learning experiences will be learned by students. If the learning experiences that are compiled and planned do not follow psychological development then the curriculum will be difficult to accept by students in their learning process.

## 2. Darul Arqam

Darul Arqam is a translation of the Arqam House which was used by the Prophet PBUH as a center of Islamic teaching in the early days of preaching and teaching Islam for up to three years. The house belonged to a noble Companion, Abdu Manaf bin Asad bin Abdullah bin Amr bin Makhzum who was known by the nickname Abu Abdillah Al Arqam bin Abi Al Arqam from the Makhzum tribe (Abdullah bin Ayyub Al Ma'arifi) who had converted to Islam at the eleventh rank of the Companions. In historical records, Al Arqam's house was later referred to as Darul Arqam. History also records several other names used to refer to the house including Darul Islam, Al Mukhtaba', Darul Khizran and Darul Arba'in (Nashir bin Ali Al Haritsi).

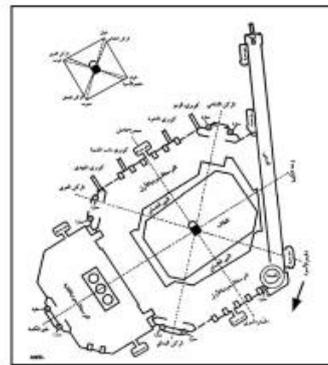
The location of Darul Arqam is not far from the Kaaba which can indirectly encourage the companions who have just embraced Islam in the da'wah movement in sirriyah / secretly. Darul Arqom was used by the Prophet as an educational institution as well as a da'wah base to teach revelation, organize da'wah strategies, regeneration, and of course as a place to Islamize the Companions (Abwari, Khadijah 2019). Umar bin Khatab was one of the companions whom the Prophet Islamized in Darul Arqam. When the number of followers of Islam is large enough, the next da'wah strategy is openly. The location of Darul Arqam is marked by an arrow. (Abwari, Khadijah 2019)



لوحة رقم (٢)

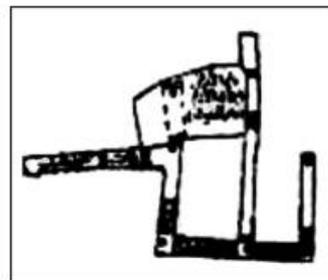
خريطة للمسجد الحرام والأحياء المحيطة به.

وتلاحظ دار الأرقم بن أبي الأرقم المخزومي في الجهة الجنوبية الشرقية من المسجد.  
 نقلًا عن: خريطة هيئة المساحة المصرية.



لوحة رقم (٣)

مسقط أفقي للمسجد الحرام، وقد وقع الباحث دار الأرقم بن أبي الأرقم على المسقط،  
 والخريطة نقلًا عن: محمد إلياس عبدالغني، تاريخ مكة قديماً وحديثاً ص ٨٨.



لوحة رقم (٤)

مسقط أفقي لموقع دار الأرقم مكبر من خريطة هيئة المساحة المصرية.

The establishment of educational institutions is expected to be a spirit in the success of the objectives of Islamic education and the delivery of the message of tawhid, as mandated by Allah SWT to the Prophet Muhammad PBUH. From the practical side, the existence of educational institutions is a place for the process of assabiqunal awwalun in receiving various materials and Islamic education curriculum on an ongoing basis, so that educational goals can be achieved perfectly.

On the other hand, the realization of an institutionally organized educational process even though it is still carried out secretly will be evidence of the strength of cultural and educational responsibility in practicing Islamic teachings in the community. Once again, even though it was very simple and was being intensively intimidated or threatened by the Quraysh infidels, educational containers or institutions became an important tool in the propagation of Islamic education at that time.

Borrowing the term Shobahussurur that educational institutions become a means for the continuity of the transmission of knowledge becomes very important (Shobahussurur 2015). Basically, the process of Islamic education in the Makkah phase was not only carried out in one Darul Arqam educational institution, but the process also took place in the Kuttab. As stated by Hasibuan (Hasibuan), that in the Makkah phase there were two kinds of places that were used as Islamic educational institutions, namely the house of Arqam and Kuttab.

Kuttab (Fathurrahman 2017) or also known as maktab is an educational institution "local product" of Arab society. Long before, this educational institution was widely recognized by the Arab jahiliyah (pre-Islamic) community. At that time, this educational institution was used by the pre-Islamic Arab community as an institution where knowledge and skills of reading and writing were taught. Initially, the kuttab was just a room in a teacher's house. At that time, among the residents of Makkah who first learned to write Arabic letters in the Kuttab were Sufyan bin Umayyah bin Abdul Shams and Abu Qais bin Abdul Manaf bin Kilab. They both learned from Bisyr bin Abdul Malik who first learned it in Hirah (Department of National Education 2003).

### 3. Darul Arqam Curriculum

In the historical record, there is not much information about the activities in the house/dar Al Arqam. But it is reasonable to conclude that it was in this house that the Prophet educated his followers by conveying the teachings of the Qur'an that he received directly from Allah SWT.

The curriculum or learning manhaj (Khalid bin Abdullah) taught by the Prophet in Darul Arqam was a very pure manhaj because it was sourced from the Qur'an and hadith of the Prophet directly and used a very simple method so that what he taught was not a lot of branches of knowledge and not a lot of laws / laws of shari'a of various kinds (Raghib As Sarjani).

As explained in the Qur'an, that the education taught by the Prophet Muhammad SAW when he was in the city of Makkah, was a strengthening of education in terms of creed, worship and morals. We can see this from the verses or letters that were revealed when the Prophet was still in Makkah or before he and his companions migrated to Medina, which is also known as Makkiah (Muhammad bin Abdullah bin Bahadur Al Zarkasyi 1957). The characteristics of the letters and verses that were revealed when the Prophet was in Makkah are verses related to creedal education and the introduction of the attributes of Allah SWT as found in Surah Al A'raf and Surah Al Ikhlas.

In line with the vision, mission and objectives, the educational curriculum at Darul Arqam is related to teaching materials related to faith, worship and noble character in a broad sense. The three things taught by the Prophet PBUH were motivated by the need to instill the correct belief in Allah SWT as the One God (monotheism). This belief is important to instill solidly to Muslims because as evidence of resistance to the beliefs of the Quraysh who adhere to polytheism.

The Prophet Muhammad PBUH also brazen, galvanizing and sinking with all the strength of faith into the hearts of Muslims, so that they are strong in the face of intimidation, pressure and obstacles of the infidel Quraysh who are very great. Meanwhile, with the inculcation of solid monotheism, it will have an impact on the success of Muslims in overcoming critical times, namely when experiencing threats, pressure, obstacles, interference, extraordinary torture from the disbelievers of Quraysh (Solichin: Mohammad Muchlis).

To make it easier for the Companions to receive learning from the Prophet, he applied two very important learning methods, namely by providing theoretical and applicative material which he exemplified directly to the Companions.

Prof. Dr. Raghib As Sarjani explained that there are three basic materials that the Prophet taught to the Companions at Darul Arqam (Solichin: Mohammad Muchlis):

1. At Tarbiyatu bil 'Aqidah (education of faith). The purpose of this education is to build true faith, pay attention to spiritual aspects and deepen the dimensions of faith. Believers at this stage must recognize God, angels, books, messengers, the last day and the good and bad (Muslim ibn Hajjaj). These are the basic rules for building a solid foundation. The revealed suras of the Qur'an speak of the attributes of God, His power, greatness and mercy as well as speaking of His existence, creation and heaven and hell.
2. At Tarbiyatu bil Akhlaqil Hamidah (educating with manners). That is by deepening moral values in Muslim society, purifying the soul and heart from disobedience and sin, behaving with noble morals and always encouraging that the deeds done are only to achieve the pleasure and heaven of Allah SWT. By teaching this education/material, it is hoped that the companions can glorify praiseworthy morals such as honesty, trustworthiness, generosity, justice, modesty, love, purity, purity of the tongue, eyes, ears, and all limbs. These things are not suitable for a nation without

them, until the Prophet said: "إنما بعثت لأتمم صالح الأخلاق" (I was sent only to perfect the noblest of manners) (Ahmad bin Muhammad bin Hanbal 2001).

3. At Tarbiyatu bit Tarikh (educating with history lessons). That is, the stories of those who were righteous before and those who disobeyed, the stories of the prophets and what their people did to the prophets, what the reactions of the believers were and how the end result was. This kind of education is very important at this time; because Allah SWT has an unchanging sunnah, everything that happened in the past will be repeated in the future, therefore by studying history makes a person as if he can see the future.

Prof. Dr. Raghil As Sarjani in his treatise also explained that there were three practical methods used by the Prophet in educating the Companions at the beginning of the da'wah of Islam:

1. At Tarbiyatu bish Shalah (educating with prayer). The prayer service is a very great worship, by doing someone can directly communicate with God. Prayer is a pillar of religion, whoever upholds it then he upholds religion, and whoever destroys it then he destroys religion. Prayer is an obligation that must be carried out on Muslims, at the beginning of Islam (before the Isra' Mi'raj event) the Prophet and his companions prayed twice a day; two rak'ahs before sunrise and two rak'ahs before sunset. It was only after the Isra' Mi'raj event that occurred in the late Meccan period that the five daily prayers became obligatory.
2. At Tarbiyatu bi Qiyamil Lail (educating by performing worship at night). Night prayers are very important in building a sincere and pious Muslim personality, to the extent that Allah makes it obligatory for believers for a whole year continuously, some even until their legs break, then Allah makes it after that as a sunnah prayer. The people who embraced Islam in the first year were the ones who carried this calling fully on their shoulders. The night prayer had become one of the greatest teachings of faith for them, and even after it was no longer obligatory (it had become a voluntary prayer), they never left the night prayer once.
3. At Tarbiyatu bid Da'wah (Education by preaching to Allah). Da'wah is essential for introducing this religion and for bringing in new individuals, and the mission of the call is placed on the shoulders of all believers according to the limits of their abilities. In practice, it began with preaching to the family so that many Muslim families were established at the beginning of Islam. This Da'wah to the family had the greatest impact on the continuation of the struggle for the realization of the glory of Islam in the future.

Suriadi further explained that there were only two curriculums or materials delivered in Makkah, namely tawhid education material and Qur'an teaching material (Suriadi). In connection with the material of tawhid, the Prophet focused on teaching about the purification of the teachings of tawhid that had been brought by Prophet Ibrahim and which had been distorted by the Arab jahiliyah community (QS. al-Fatihah 1-7 and QS. al-Ikhlâs 1-5).

While the methods used by the Prophet in educating, among others; lecture method, dialog, discussion or question and answer, parable method, story method, habituation method, and memorization method (Kamaruzzaman). The approach chosen or used by the Prophet Muhammad in his learning was bil hikmah and mauidzah hasanah. It is in this process that the prophet teaches monotheism in wise ways; guides the mind and nature of thought, and invites his people to iqra' (read), pay attention, think about the power and magnitude of Allah, and understand the human self.

In addition, practically, the Prophet Muhammad PBUH also taught how to implement the understanding and teachings of tawhid in real or daily life. Directly, the Prophet became uswah hasanah for his people. He started with small things, namely giving examples and practicing saying or mentioning the name of Allah; Bismillahir Rahmanir Rahim, when going to start or start a job. This aims to change the habits of the Arab community who when going on activities or starting work by mentioning the name of idols.

It cannot be denied that the rapid development of Islamic science and education as we feel at this time, is the result of the struggle and efforts of the Prophet Muhammad in the early days of his prophethood. At that time, the Prophet for the first time utilized the house of Arqam as a base camp and starting point for the prophet's struggle. The house was functionally reconstructed for the purpose of disseminating the teachings of Islam in the early days. Although it was still modest, not permanent, and

not formal, the base camp had a tremendous impact on the transmission of knowledge and Islamic teachings. Not only was theory taught, but the practice of instilling values (morals) was also carried out there. This is where the prophet began to move and organize learning (ta'lim) to his companions. In the early days of ta'lim, the Prophet emphasized more on learning and teaching the Qur'an and the main teachings of Islam (Solichin, Mohammad Muchlis).

Islamic educational institutions became the new direction of the struggle of the Prophet Muhammad PBUH and his companions to spread the teachings of Islam. After Darul Arqam, other Islamic educational institutions emerged, such as maktabah, kuttub, halaqah, mosque, darul Hikmah and darul ilm, and madrasah. All of these Islamic educational institutions are intended as institutions and facilities in the development of knowledge. Not only Islamic sciences are taught in these institutions, but also other general sciences.

In practice, these Islamic educational institutions not only study the Qur'an alone, but also in various forms of studies, for example in the form of discussions, lectures or learning models (ta'lim) by presenting their own formats tailored to the level or level of development of the Muslim community at that time. Furthermore, Islamic educational institutions continue to move and experience changes in progress. Renewal to get the best results continues to be done. This is solely as a form and form of consequence of the growing demands and needs of society (Fathurrahman).

## CONCLUSION

Based on the discussion and description above, it can be concluded that the existence of Islamic educational institutions until now is still maintained. Since it first appeared, namely after the use of the Arqam Companion's house as a place, base camp to start the struggle of the Prophet Muhammad PBUH. in disseminating the teachings of Islam. Although very simple, the house of Arqam, which was later widely known as Darul Arqam, was the starting point and starting point for the institutional spread of Islam.

On subsequent occasions, Darul Arqam became a new direction for the struggle to spread Islam which was largely determined by the success of the Prophet in teaching the teachings of Islam using the right curriculum / manhaj, namely by combining theoretical and practical directly and providing material that is basic and simple.

In its development, after Darul Arqam many other Islamic educational institutions emerged such as maktabah, kuttub, halaqah, mosque, darul hikmah and darul ilm and madrasah. However, the development of Islamic educational institutions in practice does not eliminate its dual role and function, namely as a center and a place for transmitting values (morals) and at the same time as a place to disseminate the treasures of Islamic knowledge.

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