
The Caliphate Materials of Fiqh Lesson at The Publisher of PT Karya Toha Putra Semarang

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Abstract:

This study examines the material for the caliphate in fiqh class XII at the publisher of PT Karya Toha Putra Semarang. In theory, the khilafah material in this book is part of the discipline of siyasah fiqh which discusses the system of state and government. This book has given one side of the meaning of the caliphate which in academic studies, the meaning of the caliphate varies among Islamic scientists. So that when it is presented as a class XII subject matter, there are various possibilities of having an exclusive view of the caliphate, so that when it becomes a subject of discussion among students it will mean that the Indonesian state is not a form of the caliphate and may carry out jihad, make changes or carry out resistance as in the next chapter in this book. talk about jihad. The purpose of this study is to examine some parts of the caliphate material that have the potential to develop negative perceptions of the Indonesian state system in Madrasah Aliyah students. In addition, this study also examines the perspective of the 2013 curriculum on the Khilafah material in the book written by Mundzier and Suparta. This type of research is a research library using a qualitative approach. The research steps are collecting research data related to the research material, outlining the material being studied, analyzing and concluding the research. The results of the study indicate that the material for the caliphate in this book needs to improve the understanding of the caliphate which is more comprehensive than scientists, including Indonesian scientists. second, this material is still contrary to the philosophy of the 2013 curriculum which explains that education is rooted in the cultural values of the Indonesian nation.

Keywords: *Khilafah, Fiqh Class XII, 2013 Curriculum, Re-Format Material*

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INTRODUCTION

Madrasa education curriculum is a combination of religious education and general education. Religious education contains lessons including: al-Qur'an and al-Hadith, fiqh, moral creed, and the history of Islamic culture. While general subjects such as English, Indonesian, physics, chemistry, mathematics, and others. The integration of the curriculum is a form of madrasa education endeavor to realize perfection on both sides of life as aspired by the opening of the 1945 Constitution, namely the realization of mental and physical development (Kaelan, 2003)

In the course of history, the Indonesian nation after the proclamation of independence, religion is often dragged for political interests either in the form of the establishment of political parties or through various social-community activities using religious symbols. Especially when entering the reformation era in 1998, the ideological struggle was felt when Gus Dur was elected president of the Republic of Indonesia (Ghozali, 2020a) The ideological planting movement became more massive when mass organizations such as Hizbut Tahrir Indonesia (HTI) and the Islamic Defenders Front (FPI) got legal legality and got a place under SBY's rule for 10 years. During these two periods, they controlled various strategic state institutions, such as BUMN, government, and education.

One of the targets is to lead opinion in madrasah aliyah schools. This is especially true for the class XII fiqh lessons published in 2016 referring to the 2013 curriculum. The book was written by Mundzier Suparta and Djedjen Zainuddin and published by PT. Toha Putra's work contains lessons for the caliphate(Ghozali, 2020a) as the documents contained in the teachings of HTI and FPI.(Ghozali, 2020b) This is of course very different from the 2008 curriculum fiqh book written by the two authors above, the content is softer and still contains nationalist values (Zainuddin, 2011)

Several studies related to the material of the caliphate that has been carried out by previous researchers include: First, Moh. Hasyim examines the background of the rampant violence by students, where Islamic religious education has a role in influencing students' attitudes and actions in PAI Elementary School textbooks.(Hasim, 2015) The second research conducted by Abdul Munip that not some Muslims in Indonesia spread radicalism through cadre organizations, lectures in mosques, publications, and internet sites that have the potential to foster intolerance among students (Munip, 2012) Third, M.Kholid Thohiri offers various strategies and efforts to deradicalize students and teachers through PAI school and

teacher policies and the PAI curriculum in schools (Thohiri, 2019). Fourth, research from Khamami Zada on SKKD, textbooks, and the understanding of MA fiqh teachers did not find intolerant and radical understanding in the areas of marriage, inheritance, and politics (ZADA, 2015)

From several previous studies, there was a contradiction in the results of the research which gave birth to two different opinions, namely: religious material, on the one hand, helps increase radicalism, while on the other hand, it does not influence it. These two certainly have different approaches in conducting research. In addition, whether Islamic religious education material affects or not is very dependent on the school and the teacher in delivering the material.

Therefore, this study focuses on the Khilafah material taught at Madrasah Aliyah (MA) Class XII Curriculum 2013 which was published by PT Karya Toha Putra in 2016. Of course, to see the objectivity of the material, the researcher considers that some texts need to be improved. The text of the book is to introduce students to the meaning of the caliphate which is not monotonous, singular, and exclusive. This material must be presented as material that has references to various perspectives on the caliphate. The hope is that students can think well in the study of reasoning, history, and also religious texts in maturity to accept this diversity.

METHOD

This research is qualitative data analysis. Qualitative research refers to the analysis of non-mathematical data. This procedure produces findings obtained through data collected by various means, including interviews, observations, documents or archives, and tests. In the qualitative tradition, the research process is not as simple as quantitative research. In qualitative research, before the research results can contribute to science, it is necessary to go beyond the stages of the critical-scientific thinking process, namely the inductive thinking process to capture facts and social phenomena that occur in the field through observation. The results of these observations are findings that need to be analyzed, to then become the basis for theorizing (Nurgrahani, 2014) This research is carried out in the library room to collect and analyze data from the library, whether in the form of documents, scientific magazines, books, historical stories, research reports or previous research journals, or other library materials that can be referred to in the preparation of the work scientific (Kurniawan, 2018).

RESULT AND DISCUSSION

Khilafah Theory and Philosophy of Islamic Religious Education.

Khilafah Material in Islamic Perspective

One of the lessons of Islamic religious education is fiqh lessons. This is a lesson on the procedures for worship and *muamalah* or the social interaction of Muslims with the community in life both in society, nation and state. Jurisprudence lessons are lessons that have narrowed meaning, namely special lessons about Islamic Shari'a laws such as prayer, fasting, zakat, and others. This is different from the initial meaning of fiqh, namely the meaning of Islamic law as whole discussing religious issues, as expressed by Imam Hanafi (Sadjali, 2011)

One of the branches of the *muamalah* (social) fiqh discipline is *siyasa* fiqh or Islamic politics. This study continues to grow and has a fairly extensive study among Islamic scientists. The diversity of Islamic political systems departs from the understanding of Islamic scientists towards political teachings in the Qur'an and Al-Hadith. Broadly speaking, there are three relations between religion and the state in Islam, namely: integralists, symbiotic, and secular (Sadjali, 2011)

In the Khilafah material, the *integralists* flow refers to the idea that religion and the state are one unit. The perfection of Islam is final, and the salvation in it cannot be doubted. For this reason, every attempt to open the door of salvation through other religions must be rejected (Sunaryo, 2018) Second, symbiotic is a form of relationship between religion and state (Sadjali, 2011) Third, secularism is a manifestation between religion and the state having different areas, the state is at the operational level while religion is at the spiritual level (Wahid, 2019)

The material for the caliphate, both in terms of history and scientific studies that were born from Islamic scientists, was born from an understanding of aspects of the texts of the Qur'an and Al-Hadith, history, socio-geography, and culture in Muslim politics. An example of the politics of the caliphate which then gave birth to an impact on theological thinking that encouraged religion to become part of the discussion in politics as was done by the *khawarij* group. This group then accused all of the groups involved in the arbitration (*at-tahkim*) of being infidels. The perspective of the Khawarij as a textualist group of God's word tries to apply an exclusive and fundamentalist political point of view so that they cannot see other groups as the truth. That's why, apart from his group being considered deviant from God's teachings.(Munir, 2018) This thought then gave birth to a large group of political systems in the Islamic world. The *Ahlusunnah wal Jamaah* group uses the term Khilafah, while the *syiah* use the term Imamah (Helmi Candra, Zulfahmi Alwi, Rahman, Imam Ghozali, 2021).

Philosophical Curriculum 2013 in Islamic Religious Education

In Arabic, the word curriculum can be expressed with *manhaj* which means a clear path that is traversed by humans in various fields of life. While the meaning of "*manhaj*" in Islamic education as contained in the al-Tarbiyah dictionary is a set of plans and media that are used as references by educational institutions in realizing educational goals (Nizar, 2009) Addamardasyi Sarhan and Munir Kamil quoted by Al-Syaibani said that a curriculum is several educational, cultural, social, sports, and artistic experiences provided by schools for students inside and outside the school to help to develop thoroughly in all aspects. and can deliver a change in behavior in students following the educational goals that have been set (Al-Syaibani, 1979).

From the above definition, the concept of the curriculum has the following meanings: First, the curriculum is a study program, which is a set of subjects that can be studied by students in schools or other educational institutions. Second, the curriculum is content, which contains some data or information contained in textbooks or other information that allows the learning process to occur. Third, the curriculum as a planned activity contains planned activities about the things to be taught and how these can be taught effectively and efficiently. Fourth, the curriculum as a learning outcome, which contains a complete set of goals to obtain a certain result, without specifying the intended means to obtain the intended results. In another sense, it contains a set of planned and desired learning outcomes. Fifth, the curriculum is as cultural reproduction, namely the process of transformation and reflection of the points of community culture so that students are owned and understood as part of the community. Sixth, the curriculum as a learning experience, namely the entire learning experience planned under the leadership of the school (Nizar, 2009)

Education is a fundamental thing for the progress of the Indonesian nation in the opening of the 1945 Constitution, education is one of the priorities in the context of the intellectual life of the nation. That is why education must have the spirit to support the spirit of the ideology of Pancasila and the 1945 Constitution. Without this spirit, education will lose its direction and will even become a problem for the nation and the state itself in the future. it is a set of interrelated decisions; made by political actors (politicians) or political groups regarding the thinking of goals and the orientation of achieving these goals in the specific situation where the decision is, principally in the power of these politicians (Wahyudin, 2014).

Education in Indonesia has been regulated in Law Number 20 of 2003 concerning the National Education System (Sisdiknas). In the explanation of RI Law No. 20 of 2003 concerning the national education system, it is stated that

national education has a vision of realizing the education system as a strong and authoritative social institution to become a qualified human being so that he is able and proactively responds to the challenges of an ever-changing era (Arifin, 2017).

Philosophically, curriculum number 20 of 2003 explains that education is rooted in national culture to build the nation's life today and in the future. This view makes the 2013 Curriculum developed based on the diverse culture of the Indonesian nation, directed to build the life of the present and to build the basis for a better life of the nation in the future. Preparing students for future life has always been a concern for the curriculum, this implies that the curriculum is an educational design to prepare the lives of the nation's young generation. Thus, the task of preparing the nation's young generation becomes the main task of a curriculum. To prepare for the present and future lives of students, the 2013 Curriculum develops learning experiences that provide broad opportunities for students to master the competencies needed for life in the present and future, and at the same time continue to develop their abilities as heirs of the nation's culture and heritage. people who care about the problems of today's society and nation (Indonesia, 2013)

A More Comprehensive Format of *Khilafah* Materials

The material for the caliphate in the Fiqh Madrasah Aliyah book 2013 curriculum which became the focus of the first discussion was related to the concept map and understanding of the caliphate. If the concept map displays a picture of the MPR/DPR building, a picture of the chairman of the House of Representatives, and pictures of the president, ranging from pictures of presidents Soekarno to Joko Widodo. In this picture, there is a question sentence for students about their opinion regarding the picture. While on the right side explains the definition of a caliphate. This definition defines the caliphate as a government entirely based on Islamic teachings as a substitute or representative of Allah to carry out his laws (Zainuddin, 2016)

The term "*Khilafah*" was born after the death of the prophet Muhammad s.a.w. Senior Companions revealed that there were two deaths, namely: first, some of the Companions were busy taking care of the Prophet's funeral process; second, some friends are busy taking care of the process of changing the succession of leadership (*Khilafah*).

Both processes run naturally and there is no coordination between the companions of the Prophet s.a.w. consequently raises a problem from both ethical and political considerations. The first group considers that ethically someone who

dies must be buried first, this is following the prophet's message as a form of his sunnah. However, the second group spoke on political considerations so that Muslims would take the lead after his death. The issues surrounding the events of the prophet's death, funeral, and leadership succession later became the embryo of the birth of political law in Islamic jurisprudence.

According to Wahbah Zuhaili, there are three laws for establishing a caliphate, namely: first, most of the scholars of Al-Asy'ariyah, Muktazilah, and Al-Iltra said that enforcing Imamah is obligatory according to Sharia 'because the Imam is in charge of carrying out and enforcing sharia affairs'. The Shia Imami group says that the law of enforcing Imamah is only obligatory by reason and reason because it is necessary to have a leader who prevents acts of persecuting each other and resolving disputes and disputes that occur between humans. If there is no leader, then the chaos will not occur. Third, the opinion of Al-Balkhi, Abu Hasan Al-Khayyath, and Al-Hasan Al-Bashri said that the law to uphold Imamah is obligatory, both in terms of sharia and reason (Az-Zuhaili, 2010) Asmawi said that the leadership of the prophet used a blend of oligarchy [tribal] which said that a leader must come from the Quraysh tribe and theocracy [revelation] as Rasulullah s.a.w. this pattern continued after his death in the event of Shaqifah with the election of Abu Bakr as caliph. This incident became the beginning of a major slander in the world of Islamic politics which gave birth to two major groups, namely Sunnis and Shiites. this is just a way to build political legitimacy (Asmawi, 2018).

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This war, known as the *siffin war*, ended with an aberration agreement which ended, thanks to the deception of Mu'awiyah's delegation, the overthrow of Ali as caliph, while Mu'awiyah was proclaimed as the new Khalifah namely Sunni and Syiah this is just a way to build political legitimacy (Fu'ad Jabali, 2010) The political events of the caliphate then gave birth to an impact on theological thinking that encouraged religion to become part of the discussion in politics as was done by the Khawarij group. This group then accused all of the groups involved in the arbitration [at-tahkim] as infidels. The perspective of the Khawarij as a textualist group of God's Word tries to apply an exclusive and fundamentalist political point of view so that they cannot see other groups as the truth. That's why, apart from his group being considered deviant from God's teachings (Munir, 2018).

Meanwhile, Muhammad Fauzi shows the leadership of the prophet Muhammad SAW (peace be upon him) a form of religious freedom and is bound into one society with the constitution of the Medina Charter (Fauzi, 2005) Leadership as a natural form and the reality of shared needs in social bonds to achieve common goals as a system of social life that is diverse in ethnicity, culture, and religion. From here, the prophet built political power by agreeing to call the Medina Charter.

According to Robert N Bellah, such a political foundation is a manifestation of the teachings of the Islamic religion originating from monotheism. Nurcholish Madjid quotes his opinion as follows:

There is no question that under (the prophet) Muhammad, Arab society has made great leaps forward in social sophistication and political capacity. When the structure which had been formed under the prophet was developed by the first caliphs to provide the principles of constructing a world empire, the result was something which for its time and place was very modern. It is modern in terms of the high level of commitment, involvement, and participation expected of the common people as members of society. It is modern in the openness of leadership positions to assess their abilities according to universalistic principles and is symbolized to develop the highest leadership that is not hereditary.(Madjid, 2008).

Robert N Bellah's opinion understands that the political system at the time of the prophet was not seen from the results of administrative improvements that we're able to increase welfare and success in eliminating poverty in the community. The success of the prophet is being able to put Islamic teaching as teaching that upholds justice, egalitarianism, and the readiness of leaders to accept criticism and

leadership succession based on quality and breaking the ropes of nepotism. These principles are extracted from the teachings of Islamic politics which are sourced from the Qur'an and Al-Hadith, which in the modern system also apply similar things when a political system involves society in general.

Based on this, that education as a form of nationalist-religious national identity cannot be separated from the cultural roots of the Indonesian nation. This understanding is of course that the religious teachings that we practice should not leave the cultural values that have developed in society as a form of the identity of this nation that has lived and developed for decades as is the case in political procedures or *siyasah*. Because what is needed in Islamic politics is not limited to hardware such as the form of the state and its government system, but the most important thing is that the meaning of the caliphate in humans as caliphs can create the core values of Islamic teachings, which contain elements of the value of monotheism, humanity, equality, and justice. These values are actually what is needed in the current classical and modern political system which is practiced in several Islamic countries in the world today.

The Philosophical Urgency of the 2013 Curriculum on Khilafah Materials

A philosophical curriculum is an expression of the manifestation of the ideology of Pancasila and the 1945 Constitution. Education in Indonesia has been regulated in Law Number 20 of 2003 concerning the National Education System (Sisdiknas). In the explanation of RI Law No. 20 of 2003 concerning the national education system, it was stated that national education has a vision of realizing the education system as a strong and authoritative social institution to become a qualified human being so that he is able and proactively responds to the challenges of an ever-changing era (Arifin, 2017)

Based on the vision of education, national education has the following missions: (a) seek to expand and equalize opportunities to obtain quality education for all Indonesian people; (b) assisting and facilitating the development of the full potential of the nation's children from an early age to the end of life in the context of realizing a learning society; (c) improve the readiness of inputs and the quality of the educational process to optimize moral formation; (d) improve the professionalism and accountability of educational institutions as a center for cultivating knowledge, skills, experience, attitudes, and values based on national and global standards; and (e) empowering community participation in the implementation of education based on the principle of autonomy in the context of the Unitary State of the Republic of Indonesia. (Arifin, 2017).

If referring to the ideology and constitution of the state, then the material of *siyasah fiqh* as social Fiqh must introduce material about the diversity of views

on politics. Theoretically, there are forms of Islamic political thought related to the caliphate system, namely: first, intergalactic political thought. This theory says that religion and state are one unit. The state is part of religious teachings that have the same position in discussion as other forms of worship such as prayer, fasting, and pilgrimage. Religion and state are like two sides of a coin that cannot be separated. Second, symbiotic political thought, namely between religion and the state has its area of discussion, but both need each other. Religion needs the state to protect its existence in practicing religion. The state needs religion so that regulations are in harmony with religious teachings. Third, secularistic political thought is a thought that the state and religion are inseparable. The state is operational, while religion is spiritual and individual (Sadjali, 2011)

From the explanation above, to ground the 2013 curriculum in the education system, it is necessary to revise the Khilafah material, so there need to be improvements to the Khilafah material and its more comprehensive lessons. One thing that needs to be improved is the elaboration of the notion of the caliphate from all Islamic political schools in fiqh textbooks or teaching materials. In addition, it is necessary to improve the material on the wisdom of the caliphate of this book which is more directed at strengthening the position of the Indonesian-style caliphate political system. So that this material can contribute to the spirit of nationalism for students.

CONCLUSION

Based on the results of the research above, it can be concluded that the class XII Fiqh subjects written by Mundzier Suparta and Djedjen Zainuddin in 2016 theoretically do not conflict with *siyasah fiqh*. However, because this material is still intergalactic, it can provide opportunities for misunderstandings about the state system and government for class XII students, especially the implications for the Unitary State of the Republic of Indonesia [NKRI]. Therefore, it is necessary to improve the material for the caliphate which is more comprehensive and can display the thoughts of the caliphate in a symbiotic and secular way. Second, when referring to the philosophy of the 2013 curriculum that education must depart from the cultural roots of the Indonesian people, the *Siyasah Fiqh* material in the 2013 curriculum Fiqh lessons is still not following the substance. The Khilafah material presented in this book still displays exclusivism in one religion of Islam and has not accepted different political views. Therefore, there needs to be a synchronization of Fiqh material that discusses the caliphate with the 2013 curriculum.

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