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Indonesian Legal Politics of Islamic Boarding School Curriculum Regulation*

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Abstract:

Islamic boarding school education acts as a service industry by meeting quality standards. An institution can be called qualified if it meets the specifications that have been set through existing regulations. Regarding the use of the curriculum, Islamic boarding schools are autonomously entitled to regulate and choose the curriculum according to the needs of the local community. However, it remains within the scope of the law that regulates it. The regulation is in the form of the Law on Islamic Boarding Schools by giving recognition to several curricula. This study uses a qualitative research method with a literature approach. The results of the study stated that there were several conditions that resulted in changes to the educational curriculum, including changes in organizational structure, monitoring mechanisms of the expected results, and the creation of power to make changes or replacement of the curriculum.

Keywords: Islamic Boarding School Curriculum; Legal Policy; Islamic boarding school

Abstrak:

Pendidikan pondok pesantren berperan sebagai industri jasa dengan memenuhi standar kualitas. Lembaga dapat disebut berkualitas apabila memenuhi spesifikasi yang telah ditetapkan melalui regulasi yang ada. Terkait penggunaan kurikulum, pesantren secara otonomi berhak mengatur dan memilih kurikulum dengan menyesuaikan kebutuhan masyarakat setempat. Namun, tetap dalam lingkup undang-undang yang mengatur. Pengaturannya dalam bentuk Undang-Undang tentang Pesantren dengan memberikan pengakuan pada beberapa kurikulum. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan literatur. Hasil penelitian menyatakan bahwa terdapat beberapa kondisi yang mengakibatkan perubahan kurikulum pendidikan, diantaranya adalah perubahan struktur organisasi, mekanisme monitoring dari hasil yang diharapkan, dan terciptanya kekuatan untuk melakukan perubahan atau penggantian kurikulum.

Kata Kunci: Kurikulum Pesantren; Kebijakan Hukum; Pondok Pesantren

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A. INTRODUCTION

The oldest educational institutions in Indonesia are Islamic boarding schools. An Islamic boarding school for students plays a significant role in the development and education of the nation's children. Non-educational religious and socio-religious broadcasts emanate from Islamic boarding schools around the world. As a religious broadcasting institution, Pesantren also serves the community. Developing religious awareness in the context of practising Islamic teachings is a core component for Muslims.

Social problems in the community are addressed by Pesantren, a community-based social institution. Pesantren-based education can also produce a generation of individuals with high integrity who are accountable for the knowledge they have acquired. His pesantren's term for this, "knowledge of amaliyah and charity of ilmiyah," reveals that he is aware of his creation as a caliph on earth. As caliphs on Earth, humans are tasked by Allah SWT with building this planet in accordance with the concept set by Allah SWT, so that they can remain on the path of piety to Allah in accordance with the purpose of human creation, which is to treat the ultimate goal of life as a sacrifice for God.

There are a lot of things about Islamic boarding school education that aren't seen by people who think they're modern, like Tafaquh fi al-din, which means to stay true to religious ideas and teachings; 2. Full-day school; 3. Learning all the time. Integrative education by working together with formal and non-formal education; 4. Whole education, textual and contextual or theoretical and practical; 5. Diversity, freedom, independence and responsibility; 6. The existence of the whole person. In a pesantren, they learn how to live in a group of people.

Kyai, Mosque, Santri, Pondok or Dormitory, and the teaching of classical books are all features in an Islamic boarding school. Respected Islamic religious scholar who owns a pesantren and teaches classical books to his students is given the honorary title of Kyai.⁴ Mosques are Islamic educational institutions that have been in existence since the time of the Prophet SAW and serve a variety of functions such as a place of socialization as well as a place of worship, a court of justice, a place of education, and so on.⁵ Santri are people who study in a boarding school. The students usually live in huts or dormitories, but there are also those who go home from their homes. Pondok is a dormitory for the students which is the hallmark of a pesantren. In this place the students study together under the leadership of one or several Kyai/ustadz or people who are considered seniors.

There are still shortcomings in the pesantren structure that need to be improved, but they have continued to grow and develop rapidly over the years. Over the centuries,

⁴ Zamaksyari Dhofier, *Tradisi Pesantren* (Jakarta: LP3ES, 1983), 55. 16 Hanun Asrohah, *Sejarah Pendidikan Islam* (Jakarta: Logos, 2001), hal.56.

⁵ Hanun Asrohah, *Sejarah Pendidikan Islam* (Jakarta: Logos, 2001), hal. 56.

pesantren have maintained a central role in the scientific world of their society, while at the same time adapting to changing times.⁶

The purpose of this study is not only to explore the development of Islamic boarding schools, but also to examine the pesantren education curriculum which is now a discourse, not only because of the policy of developing national education curriculum which is always changing, but because of the dynamics of pesantren in developing its curriculum. The findings of this study are: the response of pesantren in facing the challenges of the times is carried out in two ways, namely; First, revise the curriculum to include general subjects. Second, opening up educational institutions and facilities for the benefit of public education.

Philosophically, the dynamics of the development of the pesantren curriculum can be mapped into three patterns, including: First, traditionalist. Traditional Islamic boarding schools follow the patronage of Ahl al-Sunnah wal Jamā'ah who prioritizes four basic values, namely: tasāmuh, tawāzun, ta'addul, and tawasut; Second, modernist. Modern Islamic boarding schools carry a change agenda by re-criticizing the old traditions of the pesantren world which are considered irrelevant to the current context; Third, revivalist. This pesantren has a doctrinal tendency in interpreting Islam which is based on the motive to understand and practice Islam purely and free from partial interpretations.

B. METHODS

A descriptive qualitative approach was used in this study. Research that aims to understand what phenomena are experienced by research subjects, such as behaviour, and how to describe them in the form of words and language is called qualitative research. This will be done in a unique natural setting and will use a variety of natural methods. Primary and secondary sources of information were used to prepare this report. The author collects information from two different sources. Completion of objective and accountable data collection procedures, as demonstrated by systematic and consistent procedures for observation, interviews, and documentation. The organization of information collected from interviews, field notes, and analytical documents became the basis for conducting data analysis in this study.

C. RESULTS AND DISCUSSION

1. Islamic Boarding School Education System

Etymologically, the word pesantren comes from the word santri which is given the prefix pe- and the suffix -an means "student residence", so it can be said that pesantren is a place for santri to live.⁷ An alternative interpretation holds that pesantren

⁶ Azra, Pendidikan Islam Era modernisasi (dalam http://tugaskelompoklimasuisu.blogspot.com/2010/10/tantangan_pesantren_salaf_dan_moder.htm. di unduh 24/02/2020

⁷ Daulay, Haidar Putra, *Pendidikan Islam dalam Sistem Pendidikan Nasional Indonesia*, (Jakarta: Kencana Prenada Media Grup, 2004). hal. 48

is derived from the word "sant" (good human), which is combined with the syllable "ira" (likes to help), and that as a result, pesantren can be defined as a place for good human education.⁸ The word santri is thought to have come from the Tamil language, which means teacher of the Koran. There is also an opinion that the word santri comes from the Indian language which comes from the word "shastri" which means holy books.⁹ According to the Encyclopedia of Islam for Students, a pesantren is an Indonesian educational institution where students can learn about Islam through the application of Islamic morality as their guide, according to the definition.¹⁰ As traditional Islamic educational institutions, pesantren emphasize the importance of religious morals as guidelines for daily life, helping students better understand, appreciate, and practice their faith.¹¹ So, the pesantren is a place for students to gather to learn Islam from the Kyai to become better individuals and have noble character in accordance with the teachings of Islam.

The objectives of the establishment of Islamic boarding school educational institutions include:

- a. Printing scholars who master the religious sciences in this case, Allah SWT says in the letter Attaubah verse 122: "It is not appropriate for the believers to all go (to the battlefield). Why don't some people go from each group among them to deepen their knowledge of religion and to warn their people when they have returned to it so that they can protect themselves." This verse explains that there should be guardians of the people who give warnings and education to their people to think, behave and work in accordance with Islamic teachings.
- b. Muslims who can practice religious law must be educated. Even though they have not yet reached the level of ulema, students who have completed their studies must at least be able to practice religious law in the context of filling, fostering, and developing civilization from an Islamic point of view.
- c. Educate students so that they have basic skills that are relevant to the formation of religious communities.¹²

Thus the purpose of pesantren can be seen from two aspects, namely:

- a. The specific goal is to prepare students to become pious people in the religious knowledge taught by the kyai concerned and to practice it in society.
- b. The general goal is to guide students to become human beings with Islamic personalities who are able with their religious knowledge to become Islamic missionaries in the surrounding community through their knowledge and deeds.

⁸ Nizar, Samsul, *Sejarah Sosial dan Dinamika Intelektual Pendidikan Islam di Nusantara* (Jakarta: Kencana Prenada Media Grup, 2013), hal. 87

⁹ Dewan Redaksi Ensiklopedi Islam, *Ensiklopedi Islam*. (Jakarta: PT. Ichtiar Baru Van Hoeve, 2003), hal.100.

¹⁰ Madjid, Nurkholis, *Ensiklopedi Islam untuk Pelajar*, (Jakarta: PT. Ichtiar Baru Van Hoeve, 2004), hal. 17.

¹¹ Nizar, Samsul, *Sejarah Sosial dan Dinamika Intelektual Pendidikan Islam di Nusantara*, (Jakarta: Kencana Prenada Media Grup, 2013), hal. 90.

¹² Yusuf Amir Faisal. *Reorientasi Pendidikan Islam*, (Jakarta: RajaGrafindo Persada, 1995), hlm. 183.

As a religious broadcasting institution, Islamic boarding schools carry out da'wah activities in the community. In the sense of the word carrying out activities to foster religious awareness to carry out Islamic teachings consequently as followers of the Islamic religion. As a social institution, pesantren is involved in dealing with social problems faced by the community.

According to Sudjoko Prasodjo, there are several major services of pesantren to the development and progress of rural communities, namely: a). Tabligh activities to the community carried out in the pesantren complex; b). Majelis Taklim or recitations that are educational in nature to the public; c). Wisdom guidance in the form of kyai's advice to people who come to be given the practices of what to do to achieve a goal, religious advice and so on.¹³

This contribution then increases public confidence in the santri and kyai, as well as their understanding of the significance of Islamic boarding schools that teach and instil religious values in people's lives.

2. The History of the Founding of the Islamic Boarding School

Since no definite information has been found regarding the history of the establishment of this educational institution, it is impossible to say when the pesantren was first established, where it was founded, and by whom it was founded. According to the results of data collection conducted by the Ministry of Religion in 1984-1985, it is known that the oldest Islamic boarding school known as Pesantren Jan Tampes II in Pamekasan Madura was founded in 1062 under the name Pesantren Jan Tampes II. However, Matsuhu argues that this is very unlikely because there is an older Jan Tampes I Islamic Boarding School, and the Ministry of Religion's data collection book lists many pesantren without mentioning the year of establishment, making it difficult to determine the age of pesantren in Indonesia.¹⁴

There are several opinions regarding the history of the founding of the pesantren. In this paper, two opinions are presented behind the establishment of Islamic boarding schools in Indonesia.

The first version. The belief that pesantren has its roots in the Islamic tradition itself, specifically in the tarekat tradition, is a popular one. Pesantren maintains a close working relationship with a special Sufi educational institution. Because tarekat (Islamic broadcasting) was initially more widely known in Indonesia than other forms of Islamic broadcasting, this viewpoint is supported. Among the manifestations of this are the formation of groups of tarekat organizations that carry out specific practices of remembrance and wirid-wirid. The leader of the tarekat is referred to as a kyai, and he is responsible for requiring his followers to perform suluk for forty days a year, during which they must live with other members of the tarekat in a mosque and pray under the supervision of the kyai. The Kyai have set aside special rooms for lodging and cooking

¹³ M. Bachri Ghazali. *Pesantren Berwawasan Lingkungan*, (Jakarta: Prasasti, 2002), hlm 40

¹⁴ M. Bachri Ghazali. *Pesantren Berwawasan Lingkungan*, (Jakarta: Prasasti, 2002), hal.88

facilities for the duration of this suluk, which are located on either side of the mosque. As part of their training in the tarekat's practices, the followers were also instructed in the study of religious texts from a variety of branches of Islamic religious knowledge. The activities carried out by the adherents of this tarekat are referred to as recitation in this context. Over time, this recitation institution grew and developed into a pesantren institution, as shown in the following diagram.¹⁵

The second version. The pesantren system, as it is known today, was originally a Hindu takeover of the pesantren system that existed in the archipelago at the time of the takeover. Due to the fact that Islamic boarding schools existed in Indonesia well before Islam was introduced to the country, this is a reasonable assumption to make. The establishment of pesantrens at that time was intended to be a place where Hindu religious teachings could be taught and a place where Hindu cadres could be developed. Also originating in the Hindu tradition is the custom of showing respect to students and teachers who have established relationships based on more than just material possessions. Pesantren educational institutions are not found in other Islamic countries, whereas institutions similar to pesantren are common in Hindu and Buddhist societies such as India, Myanmar, and Thailand. Another fact that demonstrates that pesantren is not rooted in Islamic tradition is the fact that there are no pesantren educational institutions in other Islamic countries.¹⁶

Alternatively, it has been suggested that the establishment of Islamic boarding schools in Indonesia was initiated and brought about by Wali Songo, and as a result, it can be assumed that the first pesantren was founded by Sheikh Maulana Malik Ibrahim, also known as Sheikh Maulana Maghribi, who was the country's first Wali Songo. Furthermore, historical evidence indicates that the spread and deepening of Islam took place in a concentrated manner from the 13th century to the end of the 17th century AD, according to historians. At that time, there were centres of power and Islamic studies in places like Aceh, Demak, Giri, Ternate, and Makassar, among other places.

Islam spread to remote corners of the archipelago through the trade of guardians, scholars, preachers, and other religious leaders, as well as through the establishment of Dayah and Surau, two Islamic trading centers. Since the 15th century, Islam has displaced Hinduism as the dominant religion in Java, and since the 16th century, thanks to the establishment of the first Islamic kingdom, the Kingdom of Demak, the entire island of Java has been able to become Islamized. It is estimated that pesantren first became known in Indonesia during the 15th-16th centuries, based on information gleaned from classical Javanese works such as Serat Cabodek and Serat Centini, as well as information gleaned from Islamic sources. Beginning in the 16th century, there was numerous large pesantren that offered instruction in various classical Islamic books in

¹⁵ Dewan Redaksi Ensiklopedi Islam, *Ensiklopedi Islam*, (Jakarta: PT. Ichtiar Baru Van Hoeve, 2003), p.100

¹⁶ Dewan Redaksi Ensiklopedi Islam, *Ensiklopedi Islam*, (Jakarta: PT. Ichtiar Baru Van Hoeve, 2003), p.101

the fields of fiqh, theology, and Sufism. These pesantren served as a hub for the dissemination of Islamic studies.¹⁷

3. Islamic Boarding School Curriculum in Indonesia

Pesantren is basically a traditional Islamic education dormitory where students (santri) live and study religion under the guidance of a Kyai. Basically, the purpose of providing education and teaching is worship. There are several characteristics that stand out in pesantren education that distinguishes it from the ordinary school education system. There are eight characteristics of pesantren education, namely: a). There is a close relationship between the santri and the Kyai; b). There is the obedience of students to Kyai; c). Living frugally and full of simplicity; d). Independence; e). The spirit of helping and the atmosphere of brotherhood; f). Discipline; g). Dare to suffer to achieve a goal; h). Awarding diploma.¹⁸

For Islamic boarding schools' curriculum, the kyai provides policies related to the curriculum by adopting several pesantren alumni. It is possible to follow the Salafiah system as well as the modern and tahfidz al-Quran systems.

The curriculum is an important instrument in the administration of education. Every educational institution, be it conservative or revolutionary, be it government-run, private or community-run, requires a curriculum to formulate what values will be instilled in students. The curriculum often shows current trends, ideologies and understandings that want to be instilled in students through planned learning programs. In the development of the world of education, the curriculum must always change and develop due to the progress and changing needs of society. Because the community is input from educational institutions that require better processes and outputs.

Not only must students be taught to be intelligent during the educational process, but education must also be relevant to the needs of the community in which they live. In some cases, reforms in specific fields can serve as a jumping-off point for curriculum development. For example, the development of new learning theories and the shifting demands of society on educational institutions are just a few examples. Consequently, certain developments as a result of advances in science and technology, as well as information technology, as well as globalization, the demands of the past, differences in student backgrounds, philosophical values of society, religion, or certain groups, and the demands of certain ethnic cultures are expected to be realized through the curriculum.¹⁹

The curriculum for pesantren students is broken down into three parts, as follows:

¹⁷ Nizar, Samsul, *Sejarah Sosial dan Dinamika Intelektual Pendidikan Islam di Nusantara*, (Jakarta: Kencana Prenada Media Grup, 2013), p. 89-90.

¹⁸ Nizar, Samsul, *Sejarah Pendidikan Islam. Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia*, (Jakarta: Kencana Prenada Media Grup, 2007), p. 289

¹⁹ Oemar Hamalik, *Manajemen Pengembangan Kurikulum* (Bandung: Rosda dan UPI, 2008), 46.

First; Traditional Islamic Boarding School.

Traditional pesantren only teach the religious sciences to the santri, despite the fact that Islam recognizes the existence of what are now known as general scientific fields of study. The term "manhaj" is used to describe the curriculum, but there is no formal term for it. It is possible to think of Manhaj as a kind of educational path that one can follow. Rather than a syllabus, Manhaj is presented to the students in the form of funun books that they are expected to read and study. Al salaf pole (as the book is known in Arabic) has a yellow or bald cover. It is referred to as a bald book and a yellow book, respectively because these books are typically printed on yellow paper.

In the implementation of learning, Islamic boarding schools use manhaj in the form of certain types of books in certain branches of knowledge. This book must be studied thoroughly, before being able to advance to another book with a higher level of difficulty. Thus, the completion of the learning program is not based on units of time and mastery of certain topics of discussion but is based on the completion or completion of students studying the books that have been determined. The standard competence for graduates of Islamic boarding schools is the ability to master in understanding, living, practising and teaching the contents of certain books that have been determined. This can be seen from the mastery of the books in a gradual or sequential manner from light to heavy, from easy to more difficult books, from thin books to volumes.²⁰ The following subjects are covered: 1) Nahwu and Sharaf; 2) Fiqh; 3) Usul Fiqh; 5) Hadith; 6) Interpretation; 7) Tawheed; 8) Sufism and ethics; and so on.

Second; Modern Islamic boarding school based on formal school

Boarding schools in Islam today are called madrasah and school educational institutions because they serve the community's needs as well as the individual needs of students. Of course, pesantren's philosophical position shifts in light of this. The pesantren's educational system adapts to the community's changing needs because of the shift in a philosophical framework. It is also important that the pesantren continue to provide education in accordance with the religious ideology and vision that they hold. Modern pesantren education is regulated by a curriculum and takes place in a formal setting. In modern Islamic boarding schools, educational units such as SD/MI, SMP/MT, SMA/SMK/MA, and even universities are used to combine traditional boarding schools and formal education models. To meet Ministry of Education requirements, the Ministry of Religion in Schools has adopted a traditional Islamic boarding school curriculum (Madrasah). As for the special pesantren curriculum, it is either allocated in local content or implemented at the discretion of the institution. In most cases, the study of the yellow book takes place after formal education has been finished.²¹

²⁰ Saifuddin, Ahmad. Eksistensi Kurikulum Pesantren dan Kebijakan Pendidikan, (*Jurnal Pendidikan Agama Islam*, Vol. 03, No. 01, Mei 2015), p.208-234

²¹ <http://tjahidin.blogspot.co.id/2014/11/manajemen-kurikulum-dan-sistem.html>

Third; Modern Islamic Boarding School based on Mu'alimin Curriculum (KMI/TMI)

Pondok Modern Darussalam Gontor in Ponorogo started a modern Islamic boarding school in 1926 based on the mu'alimin curriculum. Students at this Islamic boarding school are taught in a unique way that is then adopted by other boarding schools for alumni. Rather than using the MTs/MA or SMP/SMA curriculum systems, the students are taught using a curriculum that integrates general education and religion by emphasizing Arabic and English language skills.

There are five variables of educational renewal to become a modern pesantren.²² These five variables, according to Ali Anwar, can also be applied to Islamic education reform in the context of Indonesia as a whole:

First, ideological-normative. Changes in ideological orientation that are expressed according to the norms of the education system to expand and strengthen these norms in shaping students' insights. When there is a change in the orientation of Islamic understanding, all traditional conservative understandings of pesantren, slowly turn into Islam which is more modern and critical of the modernization tradition. In this framework, education is seen as the most important instrument for fostering nation-building.

Second, political mobility. The shift in political orientation also demands educational reform to educate, prepare, and produce modern leadership and innovators who can maintain and enhance these political tendencies.

Third, economic mobilization. The need for a reliable workforce requires the education system to prepare students to become superior human resources and able to fill various jobs created in the development process. The diversification that occurs in economic sectors requires the education system to produce human resources who specialize in various professional fields. In this context, Islamic educational institutions are no longer adequate as institutions for the transfer and transmission of Islamic knowledge, but at the same time, they must also be able to provide skills and expertise.

Fourth, social mobilization. Increasing expectations for social mobilization in modernization require education to provide access to it. Education is no longer enough just to fulfil the obligation to study, but must also provide capital and access possibilities for social improvement.

Fifth, cultural mobilization. Modernization that causes cultural changes requires the education system to be able to maintain stability and develop a cultural heritage that is conducive to renewal.²³

5. Learning Methods at Islamic Boarding Schools

There are several traditional learning methods that characterize traditional pesantren, including:

²² Ali Anwar, *Pembaruan Pendidikan di Pesantren Lirboyo Kediri* (Yogyakarta: Pustaka Pelajar, 2011), p.29

²³ Ali Anwar, *Pembaruan Pendidikan di Pesantren Lirboyo Kediri* (Yogyakarta: Pustaka Pelajar, 2011), p.33-34

First, the Sorogan Method. This method is a characteristic of pesantren. The word sorogan comes from the word sorog from the Javanese language which means to thrust. So in this method, the students face the Kyai one by one by bringing the book they are going to study. This method includes individual learning methods because students individually deal directly with a teacher or Kyai.

Second, Wetonan Method. The term weton comes from the Javanese language which means time, because the recitation is given at a certain time, namely before or after performing the fardhu prayer or on certain days. This method is carried out when the kyai reads the yellow book, while the students sit around the kyai listening and understanding and giving meaning in his book about the material the kiai is reading. In West Java this method is called bandongan.

Third, the Memorization Method. This is a method where students memorize certain texts or sentences from the books they are studying within a certain period of time. The memorization possessed by these students is then memorized in the presence of the Kyai or ustadz periodically or incidentally, depending on the instructions of the Kyai concerned. Learning materials with rote methods are generally related to the Qur'an, nadzam-nadzam for nahwu, sharaf, recitation or for texts.²⁴

The learning methods adopted by modern Islamic boarding schools include:

The first is; Deliberation Method. Another name for this method is bahtsul masa'il. This method is a learning method similar to the discussion or seminar method. A certain number of students form a halaqah which is led directly by a Kyai or senior ustadz to discuss or study pre-determined issues. In the implementation, the students are free to ask questions or opinions.

Second, the Demonstration Method or Worship Practice. This method is a way of learning where students demonstrate the procedures for carrying out certain worship which is carried out individually or in groups under the guidance of Kyai or Ustadz. This method is in the following order, 1). students are given an explanation of the procedures for carrying out certain worship until they understand, 2). santri with the guidance of Kyai prepare the equipment needed to practice worship, 3). determine the time and place for the division of time and division of tasks, 4). practice in turns, 5). After completing the worship practice activities, the students were given the opportunity to ask things that were deemed necessary during the activity.

6. Development of Islamic Boarding School Curriculum

The term curriculum comes from the Latin "curriculum". Originally it meant "a running course, or a racecourse, especially a chariot racecourse." From this understanding, the curriculum is a "competition arena" where learning "competes" to

²⁴ Nizar, Samsul, *Sejarah Pendidikan Islam. Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia*, (Jakarta: Kencana Prenada Media Grup, 2007), p.287

master a lesson in order to reach the "finish line" in the form of a diploma, diploma or bachelor's degree.²⁵

So the researcher concludes that the curriculum is a set of references and plans that are neatly arranged in carrying out learning programs based on needs to achieve goals. The development of the pesantren curriculum basically cannot be separated from the vision of national development which seeks to save and improve national life. Conceptually, Islamic boarding schools are actually optimistic that they will be able to meet the demands of the times.

Regarding the implementation of the 2013 Curriculum, based on the Decree of the Minister of Religion Number 207 of 2014 concerning Madrasah Curriculum and followed up by the Circular Letter of the Director General of Education Number: SE/DJ.I/PP.00.6/1/2015, MI, MTs and MA are outside the target of mentoring, must re-apply the 2006 curriculum or KTSP for general subjects and continue to apply the 2013 Curriculum for PAI and Arabic subjects, with reference to KMA Number 165 of 2014. This decision was taken since the emergence of an official letter issued by the Minister of Education and Culture Anies Baswedan Number: 179342/MPK/KR/2014 dated December 5, 2014, regarding the termination of the 2013 curriculum implementation.

The 2006 KTSP curriculum itself is based on Permendiknas Number 22 of 2006 concerning Content Standards and Minister of Religion Regulation Number 2 of 2008 concerning SKL and PAI and Arabic Language Content Standards.²⁶ Meanwhile, the implementation of the 2013 Curriculum in Indonesia is based on Permendikbud Number 67 of 2013 concerning the Basic Framework and Curriculum Structure of SD/MI and KMA Number 165 of 2014 concerning the 2013 Curriculum for Islamic Education and Arabic Language Subjects. To develop a combined curriculum structure between 2006 KTSP for general subjects and 2013 curriculum for PAI and Arabic subjects, what is needed is Permendiknas Number 22 of 2006 concerning Content Standards and KMA Number 165 of 2014 concerning 2013 Curriculum for Islamic Education and Arabic subjects. Meanwhile, the modern Islamic boarding school curriculum based on mu'allimin (KMI/TMI) is based on the legal basis of Article 5 of Law Number 18 of 2019 concerning Islamic Boarding Schools, which then with this legality makes the independent KMI/TMI curriculum recognized and at the same level as MTs/MA.

As the heart of education, the curriculum is seen as essential for humans. Through education, humans can learn to deal with all the problems that exist in the universe in order to maintain life. Education in human life has a very important role. Education can shape one's personality and education is recognized as a force capable of determining one's achievement and productivity. With the help of education, a person understands and interprets the environment he is facing, so that he is able to create brilliant works in life or is able to achieve a high civilization and culture with the help of education. Given the urgency of education, Islam places education in an important and

²⁵ S. Robert Zais, *Curriculum Principles and Foundation* (New York: Happer and Raw Publisher, 1976), p.6-7

²⁶ Imam Bawani, *Pedoman dan Implementasi Pengembangan Kurikulum Tingkat Satuan Pendidikan* (Surabaya: Departemen Agama Provinsi Jawa Timur, 2007), p.11.

high position in Islamic doctrine.²⁷ As a response to changes in the curriculum and government policies, Islamic boarding schools must be willing to shift their orientation to be able to collaborate on the curriculum that has been running in their institutions.

The education curriculum in Islamic boarding schools prioritizes reading and introducing classical books written by well-known scholars. The purpose of this teaching is to deepen the teachings of Islam and also to educate and equip prospective ulama or dai.²⁸ The standard competence is reflected in the mastery of the books in a gradual or sequential manner from light to heavy, from easy to more difficult books, from thin books to volumes. The books used are usually the yellow books or the poles of the Salaf. So called because generally the books are printed on yellow paper. Among the Islamic boarding schools themselves, in addition to the term yellow book, the term classic book is also circulating to refer to the same book. These books are generally not given a vowel, so they are also called bald books. There are also so-called ancient books, because the historical time span is very far from being compiled and published until now.

In order for the pesantren to continue to develop in accordance with the demands and needs of the community and to maintain the survival of the pesantren, the government has provided guidance and assistance. The direction of the development of the pesantren is focused on:

1. Establishing Islamic boarding schools as national educational institutions and developing their potential to serve as social institutions in rural areas.
2. Improving the curriculum with educational methods so that the efficiency and effectiveness of the development of Islamic boarding schools are directed.
3. Promote skills education in Islamic boarding schools to develop the potential of Islamic boarding schools in the field of social infrastructure and people's living standards.
4. Improving the form of pesantren with madrasas according to a joint decision of the Three Ministers (SKB three Ministers in 1975) regarding improving the quality of education in madrasas.²⁹

Things that must be considered in efforts to develop pesantren in the future are:

- a. Keeping the image of the Islamic boarding school in the eyes of the community in accordance with the expectations of the community and parents who send their children to Islamic boarding schools. For this reason, pesantren graduates should have added value compared to other graduates of equal education.
- b. Islamic boarding schools are part of the national education system. Therefore, it should always follow the rules in national education.

²⁷ MM. Ali Hasan dan Mukti Ali, *Kapita Selekta Pendidikan Islam*, p.vii.

²⁸ Zamaksyari Dhofier, *Tradisi Pesantren* (Jakarta: LP3ES, 1983), p.50.

²⁹ Hasbullah. *Sejarah Pendidikan Islam di Indonesia*, (Jakarta: Raja Grafindo Persada, 1999), p.158

- c. Islamic boarding schools should always be open to scientific developments and findings in society, including the world of education, so that pesantren are not immersed in their own world.
- d. Islamic boarding schools should be used as study centers (religious laboratories) that can examine developments in society for the benefit of the nation and religion.³⁰

7. The Concept of Management of Islamic Boarding Schools

An attempt is made to anticipate the future of Islamic education in an effort to renew from the shortcomings that face us today, as well as meet the needs of our community while being adaptive in the face of reality.

First concept. In the development of educational institutions, Islamic boarding schools act as consumer service institutions (customers). These consumers are defined as service users of Islamic boarding schools. Service users are divided into two, namely internal service users and external service users. Internal service users include mudir or Kyai, ustadz, staff, students, and foundations. Meanwhile, external service users are educational institutions such as industry, economy, government and parents of students.

Education conceptualized and implemented should see the main target, namely the customer who will be the input. This means that Islamic boarding schools must have a clear market area. This model does not mean forgetting the spirit of Islamic da'wah as the starting point for the mission of early Islamic education, namely providing an adequate understanding of Islam without having to ignore it, but Islamic-based educational institutions are required to see the reality of the needs of students in the world of work. From here, it is hoped that Islamic boarding school education will be able to present graduates who are integrative, disciplinary in knowledge, have adequate mastery of religion and have the ability to enter the world of work.

Therefore, Islamic boarding school education acts as a service industry by meeting quality standards. Institutions can be called qualified must meet the specifications that have been set. Operationally, quality is determined by two factors, namely the fulfillment of the expected specifications according to the demands and needs of service users. The first quality is called quality in fact (quality in reality) and the second is called quality in perception (quality of perception/hope/desire).³¹ Production and service quality standards are measured by criteria in accordance with specifications that are suitable for the purpose of manufacture and users, without errors (zero defects) and free from errors from the start (right first time and every time). Quality in perception is measured by customer or user satisfaction, increased interest, expectations and customer satisfaction in its implementation.

Second concept. It takes the concept of continuous improvement of educational institutions to anticipate rapid environmental changes. This concept is understood that

³⁰ Hasbullah. *Kapita Selektta Pendidikan Islam*, (Jakarta: Raja Grafindo Persada, 1996), p.60.

³¹ Ahmad Ali Riyadi, *Paradigma Pendidikan Islam* (Surakarta: At-tarbawi, 2011), p.184.

the manager always makes various kinds of improvements and improvements continuously to ensure all components of education providers in achieving the required quality standards. This concept is also understood that educational institutions are constantly updating the process based on the needs and demands of the environment. If the demands and needs of the environment change, the management of educational institutions will automatically change the quality and always improve and renew the production components or components that exist in educational institutions in the sense that they do not close themselves to the sustainable development of the times.

Third concept. Instilling religious education with a broad and comprehensive perspective or a complete one and it is hoped that it will contribute to developing national insight which is currently experiencing erosion. Then the education component is able to maintain community culture based on local wisdom and multicultural national culture. Because Islamic boarding schools are one of the cultural bastions of defense. So it is very appropriate if this nation then puts hope in pesantren which are always encouraged to exist which have been present in our homeland centuries ago.³²

Fourth concept. Maintain relationships with customers. The main mission of an educational institution is to meet the needs and desires of customers. Growth and development of educational institutions towards customers. Without customers, it is certain that educational institutions will not materialize.³³

From these four concepts, an Islamic boarding school institution will be born which is enlightening and adaptable in navigating the times, in addition to being able to compete with other institutions in the world of work. The future and enlightening boarding school institutions have at least five functions, namely: first, as a religious institution that teaches religious sciences; second, as an educational institution that becomes a forum for the development of science and technology, economy and culture; third, as a social institution and moral resilience that maintains the harmonization of society and also carries out social control; fourth, as an "agent of change" agent of change; fifth, more importantly as an educational institution that prepares future cadres. The pesantren personnel must think about how these roles are returned for the benefit of the people and society at large, not only for certain groups.

In relation to curriculum development, there are three patterns of relationships between subjects, including: First, incidental patterns, namely by chance that the subjects have a relationship, such as geography and history, zoology and so on. Second, the thematic pattern, that is, one particular problem can be discussed in various subjects, such as about rice fields which can be discussed in geography lessons, plant science, drawing and so on. Third, the fusion pattern, or Broad Field, which unites certain subjects or groups by eliminating the boundaries, for example fuses history, economics, sociology, anthropology in social studies, and mathematics, physics, chemistry in science.³⁴

³² Ahmad Ali Riyadi, *Paradigma Pendidikan Islam* (Surakarta: At-tarbawi, 2011), p.186

³³ Ahmad Ali Riyadi, *Paradigma Pendidikan Islam* (Surakarta: At-tarbawi, 2011), p.188

³⁴ S. Nasution, *Asas-Asas Kurikulum* (Bandung: Citra Aditya Bakti, 1982), p.150-155.

In the academic context, changes, development, and evaluation and revision of the curriculum are certain and necessary. This means that curriculum changes are of course caused by the dynamics of life that continues to change, the flow of globalization of information, and information technology is developing so fast, the needs of society are growing so rapidly, of course this requires a fast educational response as well. The problems of globalization, modernization, and even insight into multiculturalism greatly affect the world of education which continues to develop along with the development of society itself. In this case, the adjustment of the world of education in responding to the progress and development of the world is considered important, and the first step to improve and develop the early world is to develop its educational curriculum.

All curriculum changes, regardless of their form, are based on an effort to innovate in education, to conform to the current development of society, and to contribute to the advancement of modern society; this effort is reflected in both the form of curriculum changes and their orientations. For curriculum revisions to occur, there must be a change in organizational structure, a mechanism to monitor expected outcomes (accountability), and the ability to make changes or replace the curriculum.³⁵ As a cultural flow rather than a structural-administrative path, it appears that some of the conditions for the formation of this curriculum change have become substantial, given that so far pesantren are Islamic educational institutions that tend to overlook administrative structural factors.

Changes in continuity and improvement from a previous curriculum are two examples of continuous change that has been implemented by the government through a series of curriculum replacements. When it comes down to it, there are patterns that have been developed over the course of the preparation of the KBK curriculum, KTSP to the 2013 curriculum. the process by which the influence and tendencies of a particular position on curriculum development are formed with the process of making an educational syllabus, educational calendars, annual programs, semester programs and even lesson plans down to weekly levels are all included in this framework's purpose. Both central and regional areas will have different patterns of instruction based on this pattern, whether that pattern is in the form of a lack of central control over school curriculum preparation or a greater emphasis on providing activities that enhance school curriculum.

D. CONCLUSIONS

Thus a description of the development of Islamic boarding school education which continues to change from time to time in accordance with the demands of the times. Pesantren education continues to run in accordance with the current development of the times. Initially, Islamic boarding schools were simple educational institutions with simple management and only religious material. Later, Islamic boarding schools were

³⁵ Oemar Hamalik, *Dasar-dasar Pengembangan Kurikulum* (Bandung: Remaja Rosdakarya, 2008), p.112.

included in the national education sub-system, so they had to follow the rules set by the government.

So the conclusion as a research red thread, that based on several sub described previously, the author can conclude that pesantren always responds to changing times that occur. This response can be realized in two main steps, namely: (1) Revising the curriculum to include general subjects; (2) Opening educational institutions and facilities for the benefit of public education. In the process of developing its curriculum, Islamic boarding schools form educational institutions that accommodate the interests of the community, namely madrasah educational institutions and schools. In this context, philosophically, pesantren also undergoes changes. The change in the philosophical framework is the basis of the pesantren in terms of accommodating the needs of the community through its education system.

In the perspective of this philosophical study, the dynamics of the development of the pesantren education curriculum can be mapped into three patterns, including: first, traditionalist. Traditional Islamic boarding schools follow the patronage of Ahlussunah Wal Jamaah who prioritize four basic values, namely: Tasamuh, Tawazun, Ta'adul, and Tawasuth. Second, modernism. Modern Islamic boarding schools carry a change agenda by criticizing the old traditions of the pesantren world which are considered irrelevant to the current context.

It can also be concluded from the discussion above that the curriculum serves as a tool for achieving educational goals and a guide for implementing education, as well. Schools' curricula are a reflection of the nation's values and beliefs. For the purposes of national life efforts, the curriculum of a nation will determine its goals and methods. Everything that is being discussed in the context of education policy falls under the umbrella of education policy issues and agendas. The allocation function, the inquiry function, and the communication function are all components of education policy formulation systems. However, even though the dynamics of Islamic boarding schools cannot be separated from the national education policies, they are a model of indigenous education.

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