

Salaf Islamic Boarding School Education Curriculum in The Modern Era

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ABSTRACT

Results from this search 1) Done Include a curriculum Boarding school predecessor In the 2013 curricula, the local content consists of the internal curriculum, the joint curriculum, and the external methodology, collecting method boarding school The predecessor between learning styles boarding school predecessor and the techniques learn to talk It uses heritage books for learning 2) Ar Rosyid Islamic Boarding School advances boarding school curriculum, combines techniques modern learning and traditional methods of the salaf boarding school and the get up teachers religious action evaluation questions to Advances Boarding school Curriculum Independently without government help. In this search a type of field research is used with a descriptive model or feature of the qualitative. Used data collection method note: 1) The observation 2) The interview. 3) The documents to be collected from Ar Rosyid. And the style data analysis use served analyzing data at Miles and Huberman Three ways, reduce data, data presentation, and conclusion

Keywords: Curriculum, The Curriculum of The Salaf Boarding School

A. INTRODUCTION

The purpose of national education has been stated in law number 20 of 2003 concerning the national education system (SISDIKNAS). It is explained that education is defined as a conscious and planned effort to create a learning atmosphere and learning process so that students develop their potential and have religious and spiritual strength, self-control, personality, intelligence, noble character, and the necessary skills (Khunaifi & Matlani, 2019). Good education is believed to be a vessel for the growth of students in all aspects, spiritual, intellectual, imaginative, psycho motoric and scientific (Rabadi- Raol, 2019). Thus this educational process should encourage these aspects towards virtue and attaining life skills through the formation of personality traits. Comprehensive education not only focuses on students but also requires good examples from educators and all managers of educational institutions (Sholeh, 2016). Islamic treasures of education aim to educate, guide, and direct students to become Islamic individuals (faithful, obedient, and moral) within the framework of students as individuals, family members, part of society, and good citizens (Hidayat et al., 2018). The ideal educational process is to lead students to achieve a balance in the growth of the human personality (students) both physically and spiritually as a whole and in balance which is carried out through training of the soul, mind (intellectual), rational human self, feelings, and senses (Abbas et al., 2021, p. 3). The aim of education should be directed at realizing a perfect Muslim person, who is faithful, pious, knowledge able, has a personality and noble character in carrying out the mandate as a caliph on earth and as a servant of God (Ainissyifa, 2017).

The world of education is structured to face quite complex problems, both infrastructure-related and supra-structure-related, such as curriculum changes, uneven and excessive allocation of education budgets, educators' lack of professionalism, demands for national exam standardization, and other issues. a wide range of people's desires. (Ahmad Saifuddin, 2015). The curriculum is seen as the most important thing because it is the center of education. Humans can learn to deal with all of life's challenges and continue living through education. learn to adapt to one's surroundings in order to produce outstanding works and advance civilization through education. (Ahmad Saifuddin, 2015). People in Indonesia have known the terms active student learning, Competency-Based Curriculum, and Education Unit Level Curriculum) for a long time. A new curriculum is still in development. began to be used in a number of public and

private schools, specifically the 2013 curriculum. This has sparked a debate in the community, and the situation becomes a separate issue for those who use teacher education as an educational tool. Students, for instance, become victims of these changes because teachers and students must re-adjust to the new curriculum's various components with each change. (Dedi Ilham Perdana, 2013).

First, the Minister of Religion's Decree Number 117 of 2014 regarding the 2013 Curriculum's implementation in Madrasahs has been established: establishing the Madrasahs' implementation of the 2013 curriculum as outlined in the appendix, which is an essential component of the Minister of Religion's decision, second: the successful implementation of the curriculum from 2013 in Madrasahs, which began in the 2014–2015 academic year, third: The referred-to implementation of the 2013 curriculum in madrasahs is a policy for the Ministry of Religion's implementation of education in madrasahs. Some Islamic boarding schools must be willing to change their approach in order to collaborate on the curriculum that has been in place thus far, with the primary component being the study of classical books or the yellow book, in response to Indonesian government policies and curriculum changes.

The Ministry of Religion of the Republic of Indonesia's curriculum for MI, MTS, and MA is referred to as the formal education curriculum. In the meantime, the curriculum is used in junior and senior high schools by the Ministry of National Education of the Republic of Indonesia, which is now the Ministry of Education and Culture of the Republic of Indonesia. In particular, the pesantren curriculum is utilized in addition to the curriculum developed by the Ministry of Religion of the Republic of Indonesia for Islamic Senior High School.

B. METHOD

In this study, a qualitative approach was used. The term "qualitative research methods" can be understood as either "experiment" or "research methods" based on the postpositivism philosophy and used to investigate the condition of natural objects. (Sugiono, 2017). The method that was utilized is a descriptive one, more about what is taking place in the environment. deep. This study employs two types of field research, the direct observation method, in which respondents are observed directly in the field that is the subject of the study, and the video or photo-based observation method, in which respondents are observed without the presence of researchers. The

initial step of the researchers was to make observations in the pesantren environment, both at the MI, MTS and MA levels. Furthermore, researchers are looking for sources of relevant and valid information related to the curriculum in Islamic boarding schools for research material so that there is no doubt about it.

C. RESULT AND DISCUSSION

Islamic Religius

Religious education is the key to the success of education in the family. Thus, religious education is essential. In Islamic education emphasized that the child's development should be colored with good religious values because the scholars agree that religious education is a very urgent factor in forming one's character in social life (Christiani, 2016). Parents can play the role of providing support and concern for children's education—providing the facilities children need in their education. Parents also need to monitor children's learning progress by asking about their learning progress, guiding learning, and supervising children's activities at home (Berns, 2006). Parents must set an example, and practice worship, social etiquette, and good ethics. Islamic education aims to direct people so that their lives are directed (Isroani, 2019). School is the most important educational institution after the family—the school functions as a continuation and helper of the family in educating children. Schools provide education and teaching to children about what parents do not teach at home. In addition to providing knowledge and skills, the duties of teachers and school leaders also provide religious education. Ideally, a teacher tries to be a model, a role model, so that every piece of advice and suggestion becomes advice to direct students to become human beings who are religious and have noble characters (Fauziah, 2013; Usman, 2008). Some of the programs that schools continue to pursue include integrating the curriculum.

The curriculum taught must-have elements of religious education and science education. Teachers have significant duties and responsibilities in schools, namely fostering and educating their students to promote morals and religious behavior in students and practice it in everyday life. The task is challenging because educating and promoting is not the absolute responsibility of the teacher but also the family and society. If the family and community do not support and are responsible and cooperate in educating children, then moral development is complicated to achieve correctly (Fanny, 2020; Khoiriyah, 2022) . The human need for

education is absolute in this life, and humans cannot be separated from educational activities. Many ways can be applied to establish cooperation between families and madrasas, among others, visiting students' homes, inviting parents of students in every possible activity to present them, meetings or conferences in some instances, which are usually used in guidance and counseling, providing suggestions and input to schools, and forming forums for communication and parents' organizations or through social media groups and others (Christiani, 2016; Ginanjar, 2017). Indonesian vocabulary now includes curriculum vocabulary, which refers to the arrangement of teaching plans. Some experts believe that the term "curriculum" comes from Latin, which means "material for teaching," while others believe it comes from the French word "currier," which means "running." *Currere*, which means "the distance that a runner must cover from the start line to the finish line" in Greek, (Muhaimin, 2012). *curriculum*, which means *al-manhaj* in Arabic. Mohammad al-Toumy al-Syaibain made the following statement: Regarding the field of education and the meaning of the curriculum, the Arabic word "manhaj" (*curriculum*) means "a bright path" or "a bright path" in the dictionary. that people go through throughout their lives. (Abuddin Nata, 2017). In education and training, the curriculum serves as a reference for learning and training. (Tedjo Naryoso, 2010).

Skillbeck asserts that the curriculum is considered in terms of the establishment of learning objectives, plans, and designs, as well as their implementation in the school setting, as a reference for student learning experiences. In contrast, Nasution asserts that the curriculum is a plan developed to facilitate the teaching and learning process under the direction and control of the educational establishment and its teaching staff. (Dedi Ilham Perdana, 2013). Trump and Miller also state that the concept of the curriculum is a plan that includes teaching methods, methods for evaluating students, schools and programs, teaching staff, supervision for guidance and counseling, administration, and structural issues like time and room size. Innovation or *tajdid* in educational institutions is very important. This is a benchmark for the quality of change in educational institutions. One of the factors that has led to improving the quality of educational institutions, lies in the quality of human resources which have a very important role in the learning process and the quality of students in school institutions.

Human resources who play an active role in improving the quality of educational institutions, namely teachers. For students, the teacher is the inspiration for learning, as a motivation, facilitator and booster for students' learning (Johnson, 2017), thus the teacher can

be called a learning agent. In this case the teacher needs to have a strong desire to continue learning in order to add insight and develop creativity according to the times and circumstances with the aim of developing the quality of teachers in educational institutions. Carrying out the educational process is the task of the teacher who actually does not only provide knowledge but provides education to students broadly so that students have good character and can interpret learning critically. A teacher has such a big role and responsibility that the teacher needs capital in educating students. The capital is the spirit of learning, the spirit of changing oneself for the better. Because capital is what makes teachers easier and more enthusiastic in carrying out their duties and responsibilities and can improve the quality of education. Therefore, the increasing quality of education can be seen from the number of qualified teachers in each educational institution. Teacher quality can be seen from the way the teacher teaches (Johnson, 2017), socializing, behaving, speaking and enthusiasm in learning to seek new knowledge so that the seriousness of educational institutions is needed in responding to the implementation of face-to-face learning for students.

The most important aspect of the curriculum as an education or teaching plan is that it is a set of teaching plans that are documented in written form. This is in addition to the possibility of selecting subjects.(Rino Rusdi, 2017). Previous research entitled "Islamic Boarding School Curriculum as National Education" by Nanang Qosim explained that the curriculum in Islamic boarding schools is very relevant today. This is made clear by the existence of religious and general education which is easy to apply in teaching and learning activities in the classroom. In addition, there is research entitled "Management of Salaf Education Curriculum" by Fitrah Sugiarto which explains curriculum management which includes the process of planning, organizing, directing and evaluating Salaf education in Islamic boarding schools. The research entitled "Curriculum Development Policy" by Farida Isroani explained that curriculum policy has the goal of Islamic education when examined critically, namely trying to create happiness in the world and in the hereafter, serving the needs of Muslims, maintaining the integrity of Muslims and instilling morality and so on. It is clear that the formulation of the objectives of Islamic education is still general in nature and not in accordance with the realities of society and the times. In the current era of globalization, educational goals must be reoriented.



Gambar: lima komponen pesantren

Clarifying this orientation does not mean eliminating the spirit of the goals of Islamic education which were originally idealized. For this reason, educational goals and curricula must be directed into a unified whole to achieve the desired goals. The important parts of the curriculum system are planning, organizing, implementing, monitoring, and evaluating. From several previous studies there are similarities that the curriculum created by the authorities has a clear and useful purpose. While the difference can be seen that the general education curriculum emphasizes formal educational institutions outside the pesantren, while the Salaf Islamic boarding school curriculum places more emphasis on educational institutions that are under the auspices of the pesantren.

Components of the Curriculum

Components of the curriculum are crucial components that must be owned by the curriculum itself, which is a unit that cannot be separated from one another and works in tandem with and influences one another. (Wina Sanjaya, 2008) The curriculum consists of the following components:

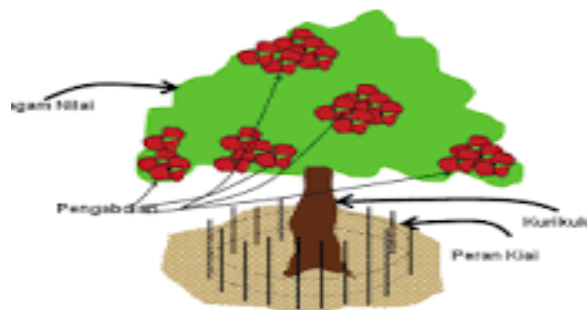
1. In addition to being a determinant of direction, goals also serve as a supervisor and control over educational activities because they will weigh and direct every step and action to ensure that they remain on the right path. There are three categories of curriculum objectives; the first is the national curriculum objectives. Second, objectives, objectives that are at the instructional level and are seen in each subject matter. Third, goals, objectives that are more specific in nature to be achieved by the school and show a more specific picture of the school. (Rino Rusdi, 2017)

2. The content that is included in the curriculum and is not limited to just one or two contents but includes multiple contents is referred to as full curriculum content. Brady emphasized that curriculum content can be interpreted as subjects in the learning process, including factual information, knowledge, skills, concepts, attitudes, and values. Additionally, curriculum content is an important part of the learning process. Teaching and learning in which the content and the appropriate interaction methods are the two main components.

Curriculum Activities

Curriculum Activities of All Kinds There are three categories of curriculum activities: intra-curricular, co-curricular, and extra-curricular.

1. An activity that is conducted by the school in accordance with the predetermined program structure and has a time division is known as intracurricular.
2. Co-curricular activities are closely associated with lesson enrichment. In order for students to explore and comprehend what they have learned in the intracurricular, this activity is carried out outside of the lesson hours that have been established in the program structure. It could come in the form of homework or assignments that help out with extracurricular activities.
3. Outside of school hours, extracurricular activities are carried out. The program, which is done both inside and outside of the classroom, aims to help students learn more, improve their skills, understand how different subjects relate to one another, use their interests and talents, and help them reach intracurricular goals.



Gambar: Pohon kurikulum pesantren

Salaf Islamic Boarding School

Pondok and Pesantren are the two syllables that make up the word Pondok Pesantren. The word "funduq," which means "a place to stay" or "dorm," is the root of the Arabic word "pondok." In contrast, pesantren is derived from the Tamil word santri, which is prefixed with the prefix "pe" and the suffix "an," which denotes knowledge students. (Zulhimma, 2013).

Islamic boarding school, according to the general definition of pesantren, is an Islamic educational institution with dormitories, kyai as the principal role model, and mosque as the focal point of the activities that animate it. (Staf Sekretariat Pondok Modern Darussalam Gontor Ponorogo, 1997).

The pesantren has grown and developed since its inception while maintaining its traditional characteristics. However, Islamic boarding schools (also known as Islamic educational institutions) have evolved in tandem with the passage of time, particularly in response to the impact of advancements in science and technology. However, this does not mean that the pesantren tradition's authenticity and purity will be lost as a result of the change. The community is currently developing three distinct types of pesantren: traditional pesantren, modern pesantren, and comprehensive pesantren. (Subri, 2019)

Salaf means "old," "traditional," or "traditional." A salafiyah Islamic boarding school is a boarding school that teaches in a traditional way, just like the first Islamic boarding schools did. Students learn the religious sciences individually or in groups by reading classical books. know Arabic. The ranking is determined by how much time has passed since the book being studied was finished. With the finish of one specific book, understudies can climb to a higher level by concentrating on books that have a more significant level of trouble. Students are more focused on a particular science subject as a result. (Departemen Agama RI Direktorat Jenderat Kelembagaan Agama Islam, 2003). Arifin says that salaf Islamic boarding schools can be thought of as pesantren that teach their students about religion. The main goal of salaf boarding schools is to make da'I cadres who will spread Islam to the rest of the community. In this type of pesantren, students only learn about religion and are not taught anything about school. Only life skills are covered in the course. (Endin Mujahidin, 2005)

Salaf Islamic Boarding School Curriculum

The traditional Islamic boarding schools still teach Arabic exclusively from the yellow book, which was written by scholars in the Middle Ages. The kyai who take care of the cottage determine the curriculum for salaf pesantren and the pattern of teaching that is followed in mosques according to the halaqoh system. (Subri, 2019). A kyai leads the pesantren. The kyai appoints senior santri to oversee the other students in order to regulate the lives of the santri. Students are separated from their families for the purpose of independent learning, which sets pesantren apart from other settings in the following ways: 1). Pondok, the place where the students live, Santri are students in level 3. as a place of worship and religious activities Kyai as a figure or name for a person with advantages in the religion field 5). The primary Islamic studies reference is the yellow book. (Imam Syfe'I, 2017). When viewed in terms of the formal subjects taught by the kyai, the lessons in the salafiyah pesantren curriculum are centered on religious knowledge, particularly Arabic, shari'ah, and Qur'anic science knowledge and its interpretation, as well as the sciences of hadith and mustholah al-hadith, kalam, and al-tawhid, and lessons on monotheism, mantiq, tasawwuf, and History. (Anin Nurhayati, 2010). The salaf curriculum is characterized by the yellow book, which contains a number of scientific fields, including nahwu, Sharaf science, balaghoh science, the Qur'an, ulumul Qur'an, interpretation, hadith, mustholah hadith science, tajwid science, monotheism science, science morals, history/date science, fiqh, and ushul fiqh. The curriculum serves as a buffer or the main of the Salaf Education program. (Rustami Ibrahim, 2014). The term "yellow book" refers to the literature that is used as a general reference in Islamic education in pesantren. The use of the yellow book is a scientific tradition that is connected to the education system in pesantren. Because the yellow book is the same as the pesantren's existence, it has become the salafiyah pesantren's identity. Especially Salafiyah Islamic Boarding Schools are examples of Islamic boarding schools. (Nurhayati Djamas, 2009). Schools or madrasas in general that have been provided by the ministries of religion and education and culture follow the same curriculum as boarding schools or madrasas. The Islamic boarding school that oversees education is responsible for creating the curriculum, which is distinct from that offered by the madrasa or school. This is in contrast to salafiyah boarding schools, which do not

recognize the term "curriculum" for madrasas and schools. Instead, salafiyah boarding schools teach students to read funun books instead. (Departemen Agama RI Direktorat Jenderal Kelembagaan Agama Islam, 2003)

The books taught in the Salaf pesantren

The books that are usually taught in salafiyah Islamic boarding schools are as follows (Nurcholis Madjid, 1997):

a. Branch of science nahwu-sharf

For nahwu science, it is common to use *al-jurumiyah*, *al-kawakib*, *qatrun al-nada*, *Ibnu a'qil*, *alfiyah (nazham)*, dan untuk kitab Sharaf digunakan kitab *al-tashrif*, *syarah al-kailani*, *al-maqsud (nazham)*, dan *imriti (nazham)*, dan lain-lain

b. Branch of fiqh

For the branch of fiqh, the book of *syarah sittin mas'alah*, *fathu al-qarib (al-bajuri)*, *fath'u al-mu'in (I'natu al-thalibin)*, *al-iqna'*, *fathu al-wahhab*, *'uqudu al-julain*, *muhadzab*, *bugyat'u al-mustarsyidin*, dan *kifayatu al-akhyar*. Untuk kelengkapan ilmu fiqh biasanya juga dikenal dengan ilmu ushul fiqh, diantara kitabnya ada *al-mabadi al-awwaliyyah*, *al-waraqat*, dan *bidayatu al-mujtahid*.

c. Branch of aqaid/tauhid

Twenty traits (Arabic Malay), *nuru al-zhulam*, *aqidatu al-a'waam (nazham)*, *kifayatu al-awam*, *al-syarqawi*, *jauharu al-tauhid*, *thufatu al-murid*, *fathu al-majid*

d. Branch of tasawwuf/moral

Akhlaqu li al-banat, *akhlaqu li al-banin*. *Ta'limul al-muta'allim*, *maraqid al-ubuddiyah*, *kifayat al-atqiyah*, *Siraj althalibin*, *minhaju al-a'bidin*, *nasha'ihu al-diniyah*, *irsyadu al-I'bad*, *tanbihu al-ghafilin*, *al-hikam*, *risalatu al-muwanah*, *bidayatu al-bidayah*, dan *ihya'ulum ad-diin*

e. Branch of Tafsir

Tafsir al-jalalain, *tafsir ibnu katsir*, *tafsir marrah labid*, *tafsir al-qurtubi*, *tafsir al-munir*, *tafsir al-maraghi*, *tafsir al-manar*, dan *jami'u al-bayan*

f. Branch of Hadist

Arba'in al-nawawiyah, bulughu al-maram, riyadhatu al-shalihin, al-azkar al-nawawiyah, shahih muslim, shahih bukhari, tajridu al-syarih,

g. Branch of Balaghah

Balaghah al-wadhihah, jauharu al-balaghah, dan jauharu al-maknun

h. Branch of Faraidh

Isaful haith (arab melayu), thufat al-saniyah, dan lain-lain

i. Branch of Islamic History

Khulasah nurul al-yaqin, nurul al-yaqin, Muhammad rasulullah, Tarikh khulafa, dan lain- lain.

The Method of Learning of salaf Boarding School.

There are many different ways that the salaf pesantren are used, and each pesantren is different. Some of the methods are as follows:

a) Memorize and take notes.

Particularly useful during the first few years of santri in the pesantren is this approach. Writing is required so that students become accustomed to Arabic writing. Students will also be able to easily remember and memorize information if they take notes.

b) Kaji duduk.

The term "kaji duduk" is used by the people of South Kalimantan to describe the method of learning in salafiyah pesantren. It means "studying while sitting on the floor without using a chair or bench like in a formal class." There are two types of methods in this situation:

1) *Sorogan*

The sorogan system is a method in which students read books one-by-one or stand in front of the teacher to be read to and taught portions of the book they are studying, after which they repeat the process. In practice, a student goes to the teacher, who reads Arabic books and translates them into their native language (Javanese, for example). The students then repeat the books and translate them exactly as the teacher says. (Tim Publikasi Yayasan Al Ma'soem Bandung, n.d.)

2) *Bandungan/wetonan*

The Bandungan system is a method of teaching and learning that uses a kyai to read a book to a group of students, translate it, and explain it. In the meantime, students pay close attention to what the kyai says and take notes. The Bandungan system's class group is called a halaqoh, which refers to a group of students who study under the direction of the kyai. (Zamksyari Dhofier, 1983)

3) *Munaqosah* Method (Consensus)

The syawir method gives students a place to practice, analyze, comprehend, and investigate the lessons they have learned in class. Additionally, it teaches students to dare to express themselves in front of a group and to gain insight into other relevant subjects and materials. Share information on related sciences and topics and accept different points of view

A learning activity for students, the market recitation method involves a group of students participating in continuous activities (marathons) for a predetermined amount of time as long as they study particular materials (books). Usually for between a half and three weeks, depending on the size of the book studied during Ramadan, sometimes a whole month. During the month of Ramadan, some pesantren typically issue a schedule, the kind of book to be used, and the kiai for market recitations. Students who are interested in goods, whether ustadz or kiai, should plan where they will go and which books they will read first. These recitation activities are typically performed during the day. In most cases, the only activities during the break time are prayer, iftar, and after twelve o'clock during the night. Students listen to passages or record brief explanations that are typically given while selected books are read aloud and translated quickly.

History of Islamic Senior Hight School Ar Rosyid

Futuhiah Islamic boarding school is closely related to the predecessor of Islamic Senior Hight School Ar Rosyid. When formulated, the word Futuhiah can mean a variety of things, including the following:

- a. Islamic Senior Hight School Ar Rosyid is a place where students' potential is nurtured, educated, and developed.
- b. Islamic Senior Hight School Ar Rosyid teaches general sciences in addition to religious sciences to prepare students for technological and scientific advancements.
- c. The majority of Aliyah Ar Rosyid students live in cottages, but there are also students who come from home.
- d. Since Islamic Senior Hight School Ar Rosyid prepares and produces graduates whose scientific quality can be trusted, the name Islamic Senior Hight School has been ever since.

Salaf Curriculum Implementation at Islamic Senior Hight School Ar Rosyid

In the implementation of curriculum learning, particularly at Islamic Senior Hight School Ar Rosyid, specifically by utilizing the K13 national curriculum for Madrasas and the Salaf curriculum included in the intra-curricular Madrasah content that is local. The 2013 educational program executed by the public authority incorporates subjects, Islamic Strict Schooling, Civics, Indonesian Language, Arabic, Arithmetic, Indonesian History, and English, Geology, History, Humanism, Financial aspects, Indonesian Language and Writing, English Language and Writing, Language and Writing Other writing, Humanities, Translation, Hadith, Usul Fiqh, Informatics, Salaf educational plan comprises of Nahwu, Balaghoh, Ushul Fiqh, Faroidh, Aswaja, Shorof, Love rehearses, the salaf educational plan is remembered for the neighborhood content of Madrasa. The teaching and learning process is another term for learning activities. As a result, it will involve a variety of components, including students, teachers, media, approaches, strategies, and methods, as well as a dynamic environment and classroom management. According to the theory at Islamic Senior Hight School Ar Rosyid, teaching and learning activities are activities of

implementing formal learning in the classroom that require interaction between teachers and students. Because the Salaf curriculum itself has been regulated in such a way by the madrasa with the division of hours that are equivalent to other general subjects, the salaf curriculum learning is taught in all vocational fields of Madrasah, both in the fields of Religion, Language, and Social Studies.

Teachers use lesson plans as a reference when implementing learning activities. The Salaf curriculum's teaching and learning activities begin with prayer and are identical to those of other subjects. After that, the teacher inquires about and compares students' perceptions of the subjects to be studied. Teaching before moving on to the core lesson. Teachers use a variety of methods to teach their subjects. The lecture method is the most common, but some teachers also use video, make summaries, do group assignments, and use maktabah syamilah to make it easier for students to find references for what they are learning. In the qualities of the salaf there are very shifted techniques that vary from each other, first and foremost note-taking and retaining, this is done so understudies become accustomed to composing Arabic and it is not difficult to recall which is then remembered, furthermore, the plunk down strategy, in this strategy there are two sorts of strategies, in particular with sorogan, specifically with understudies normally confronting the educator exclusively to be perused and shown by the educator in a few sections, and typically converted into the native language Javanese language for instance, the Bandungan/Wetonan framework is completed where an instructor or kyai peruses a book and clarifies for understudies who tune in and take notes, this framework is frequently called halaqoh.

The salaf method of taking notes and memorizing is still used. The teacher explains the material in front of the class, and the students listen carefully. After the teacher has explained the material, the students take notes and shout when the student faces the teacher individually. Islamic Senior High School Ar Rosyid also uses a memorization system for its students. Especially in the salaf curriculum in the form of halaqoh, Islamic Senior High School Ar Rosyid continues to implement the Bandungan/wetonan system. After the congregation has concluded the dhuha prayer, the students who are studying the Mukhtarul Hadith book form a group and

sit on the floor of the mosque without using a chair, or halaqoh. The students pay close attention to the teacher's explanation and take notes on the key points.

a. The Salaf Curriculum at Islamic Senior High School Ar Rosyid benefits and drawbacks.

We can draw some of the benefits of the Salaf curriculum at Islamic Senior High School Ar Rosyid after discussing the aforementioned, including:

- 1) They combine salafi and modern learning techniques. Therefore, for educators who teach salaf subjects such as Nahwu, Shorof, Balaghoh, Ushul Fiqh, Faraidh, Aswaja, and Worship Practice in addition to other subjects through formal classroom instruction. Additionally employing the Salaf's tried-and-true method of.
- 2) Islamic Senior High School Ar Rosyid can independently ask questions for the purpose of evaluating learning on salaf subjects without the assistance of the government or parties outside the Madrasa. Madrasas use questions drafted by the teacher council for the salaf madrasa curriculum, whereas they use questions drafted by the ministry of religion for the evaluation questions of the 2013 curriculum material.

The following are some of the flaws in the salaf curriculum at Islamic Senior High School Ar Rosyid are the students who do not live in boarding school dormitories' lack of focus and comprehension because they will receive salaf lessons through boarding school activities. Because they do not participate in the deepening activities of salaf material held in pesantren or dormitories, Islamic boarding schools, in contrast to students who live outside the dormitories, are less focused on salaf subjects. This makes them understand non-Islamic boarding schools as well as students who live in dormitories. The hostel will be distinct..

D. CONCLUSION

Based on the author's explanation of the data analysis, the following conclusions can be drawn: The 2013 curriculum type of local content curriculum includes the Salaf curriculum at Islamic Senior High School Ar Rosyid. The Salaf curriculum combines modern and traditional Salaf learning methods with Islamic books. the standard or yellow book as a resource, and it is broken up into activities for intracurricular, cocurricular, and extracurricular activities. The salaf curriculum at Islamic Senior High School Ar Rosyid

has two advantages: first, it combines modern and traditional salaf learning methods, and second, madrasahs independently develop evaluation questions for the salaf curriculum without government assistance. The salaf curriculum at Islamic Senior High School Ar Rosyid lacks focus on understanding salaf subjects, particularly for students who do not live in dormitories. Character formation through holistic education includes exemplary curriculum integration, integrative learning, the role of the family and society in education, increasing student motivation, educating and training, and guiding students through holistic collaboration. Strengthening character education is not limited to three domains. Still, it demands paying attention to all the needs and potential they have to develop the character and personality of students in an integrated and comprehensive manner.

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