

Efforts To Improve The Quality Of Madrasa Graduates Through Curriculum Management In Islamic Boarding School K.H. Ahmad Dahlan Sapirok

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ABSTRACT

The implementation of curriculum management is a series of resource management activities in implementing curriculum for quality improvement. The purpose of this study was to find out how the planning, implementation, and evaluation of curriculum in improving the quality of graduates in the pesantren KH. Ahmad Dahlan Sapirok. This study uses a qualitative method. The technique of collecting data is by interview, observation, and document review. In addition, data and information are analyzed by data reduction, data exposure, and conclusion drawing. The results of the study were (1) curriculum planning was established by the madrasa leadership, MGMP, and teachers through curriculum planning meetings by making madrasa / pesantren education calendars, calculating effective working days for each subject, compiling annual programs, compiling semester programs, and implementing lesson plans as the direction of achieving academic quality and non-academic graduates, (2) the implementation of curriculum programs included learning using the curriculum of Diknas and pesantren through face-to-face learning, practice in mosques, halls, laboratories, and learning activities so that there were guidelines and targets achievement of the quality of graduates, (3) the implementation of curriculum evaluation included classroom supervision activities, learning evaluation, both formative and summative, and curriculum evaluation meetings at the end of the academic year which showed the achievement of the target of improving the quality of graduates could be seen from the fulfillment of minimum completeness criteria high and graduation of santri.

Keywords: *Curriculum Management, Quality of Graduates, Islamic Boarding School.*

ABSTRAK

Pelaksanaan manajemen kurikulum merupakan rangkaian kegiatan pengelolaan sumber daya dalam pelaksanaan kurikulum untuk peningkatan mutu. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana perencanaan, pelaksanaan dan evaluasi kurikulum dalam peningkatan mutu lulusan di pesantren KH. Ahmad Dahlan Sapirok. Penelitian ini menggunakan metode kualitatif. Teknik pengumpulan data dengan wawancara, observasi, dan telaah dokumen. Selain itu, data dan informasi dianalisis dengan reduksi data, pemaparan data, dan penarikan kesimpulan. Hasil penelitian adalah (1) perencanaan kurikulum ditetapkan oleh pimpinan madrasah, MGMP, dan guru melalui rapat perencanaan kurikulum dengan membuat kalender pendidikan madrasah/pesantren, menghitung hari kerja efektif untuk setiap mata pelajaran, menyusun program tahunan, menyusun program semester, dan pelaksanaan RPP sebagai arah pencapaian mutu akademik dan lulusan non akademik, (2) pelaksanaan program kurikulum antara lain pembelajaran dengan menggunakan kurikulum Diknas dan pesantren melalui pembelajaran tatap muka, praktek di masjid, aula, laboratorium, dan kegiatan pembelajaran agar terdapat pedoman dan sasaran pencapaian mutu lulusan, (3) pelaksanaan evaluasi kurikulum meliputi kegiatan supervisi kelas, evaluasi pembelajaran baik formatif maupun sumatif, dan rapat evaluasi kurikulum pada akhir tahun ajaran. yang menunjukkan tercapainya target peningkatan mutu lulusan Hal ini dapat dilihat dari pemenuhan KKM yang tinggi dan kelulusan santri.

Kata Kunci: *Manajemen Kurikulum, Kualitas Lulusan, Pesantren.*

A. INTRODUCTION

Islamic education is faced with many problems, so it is concluded that Islamic education is supported in setbacks, backwardness, helplessness, and poverty, as well as experienced by most countries and Islamic societies compared to those who are non-Islamic education (Bakar, 2015; Kuran, 1997). Likewise in Indonesia, the problem of developing Islamic education activities has been going on since before Indonesia became independent until now and until the future (Muhaimin, 2003). The problem experienced is being trapped in a circle that never ends, namely the issue of demands for quality, relevance to needs, changing times, and even education when it is labeled Islam, considered connotations of setbacks and backwardness, although now gradually there are many Islamic education institutions show progress. But Islamic education is seen as always in the position of a second row or marginal position in the national education system in Indonesia. Thus, Islamic education requires an innovation (Wiseman & Anderson, 2012).

In Law Number 20 of 2003 concerning the National Education System, Islamic education is a sub-system of the national education. Education aims to humanize humans, but education has many faces, characteristics, types and levels (family education, schools, communities, boarding schools, madrasas, diploma programs, high schools, institutions, universities, etc.), and the essence of education is to develop dignity and human dignity, humanizing humans so that they can truly become caliphs (Zulhendri, *et.al.*, 2021; Sanaky, 2008).

The development of existing Islamic education at first was more focused on empowering aqeedah. In this early period, mosques were used as centers for the development of science and education, even though they still cultivated the memorization of the Qur'an, learned the hadith, and the Prophet stories. Other disciplines such as philosophy, chemistry, mathematics, and astrology also developed, but were not included in the formal curriculum. All of these disciplines are taught because of parents' awareness to find teachers for the progress of their children (Mahrus, 2021; Saikhu, 2001).

More surprisingly, the research conducted by Pakpahan & Habibah (2021) revealed that Islamic Education has a predicate of retardation and setbacks still attached to it, even Islamic education is often "crowned" only for the benefit of poor or poor people, producing exclusive, fanatical, and even in a very sad way, "terrorism" is ascribed to

Islamic education institutions, because in reality some Islamic educational institutions are "considered" to be the original place of the group. Although this "presumption" is wrong and can be rejected, because there are no Islamic education institutions that aim to produce such groups of people (Munir, *et.al.*, 2021). But the reality in society is a lot of violent behavior in the name of Islam. Is there something wrong in the system, process, and orientation of Islamic education?

This is a reality faced by Islamic education institutions in Indonesia. Therefore, the demands of the community arise as users of Islamic education so that there is an effort to organize and modernize the system and process of Islamic education to become qualified education, relevant, and be able to answer the changes to improve the quality of Indonesian people (Macperson, *et.al.*, 2007; Alam & Maulana, 2021). Thus, structuring the model, system and process of Islamic education in Indonesia is inevitable, in response to the demand from the current globalization that cannot be stopped and answers to the predicate of backwardness and setbacks that are always inherent in Islamic education.

In short, the strategy of developing Islamic education should be chosen from the most urgent educational activities, with a flashlight position that will become the basic capital for further structuring and development efforts. In the other hand, the changes in paradigm, vision, mission, goals, funds, and arrive at educational programs were in accordance with the demands of changes in life in this country.

Seeing this reality, Islamic education needs to get serious attention in demanding the empowerment that must be donated, in an effort to reorganize its situation, especially in Indonesia. This necessity is, looking at the interrelationships and roles in the Indonesian Muslim majority education business, so it needs to be a breakthrough such as a change in model and implementation strategy in the face of changing times.

Reorganizing the efforts will get multiple benefits, because: First, Islamic education in the national education system in Indonesia will be able to obtain positive support and experience. Second, Islamic education can provide a contribution and an alternative to reform the educational system in Indonesia with its various shortcomings, problems, and weaknesses. Third, the Islamic educational system that can be formulated will have stronger roots in the reality of social life (Uswatiyah, *et.al.*, 2021).

The reality of Islamic education in general is indeed recognized to experience setbacks and backwardness, although its progress has gradually begun to improve. It could be seen from the establishment of Islamic educational institutions and several educational models

offered. But the challenges faced remain very complex, thus demanding the innovation of Islamic education itself and this is certainly a big and difficult job.

Projects that the weaknesses of Islamic education today are caused by factors such as weaknesses in the mastery of the system and methods, language as a tool to enrich perceptions, and the sharpness of insights, and weaknesses in terms of institutions [organizations], science and technology (Wirabhakti, 2021). Therefore, Islamic education is urged to innovate not only concerned with the curriculum and management tools, but also the strategies and operational tactics. The strategy and tactics, even to the demands of reforming models up to their institutions so that they are more effective and efficient, in the sense of pedagogical, sociological and cultural in showing their role.

Improving the quality of graduates in an educational institution, for example a pesantren, is certainly considered how the implementation of curriculum management, so that what plans and implementation can improve the quality of graduates is good. Senior High School in Pesantren KH. Ahmad Dahlan Sipirok was different from other pesantren in Sipirok. This boarding school is has more student and modern, while the other pesantren in Sipirok are few and also not modern students, so the authors want to know more about the aspects in terms of implementing curriculum management in improving graduates.

Pesantren KH. Ahmad Dahlan Sipirok is one of the two Pesantren Muhammadiyah in North Sumatra, which the other one is in Langkat. The characteristics of this institution, besides implementing Ideology of Muhammadiyah Organization in building and developing Islamic education, is that the school manager implements integrated curriculum, by combining national education system policy with Islamic boarding school model of Majelis Dikdasmen PP Muhammadiyah.

Uniquely, besides implementing the structure of Aliyah curriculum based on Religion Ministry policy (2013 curriculum), the school manager adds subject matter and pesantren daily routines based on local culture. It is in line with Al Makin's statement that Islamic curriculum from primary school until senior high school must be changed by adding various subject matters (Al Makin, 2017) and it should be adjusted to needs and local culture around the institution. Thus, the implementation of curriculum integrated with particular pesantren subject matter, such as *qowaid hiwar hadits conversation*, *manhaj tarjih*, *tarjih*, and *qowaid fiqhiyah* enriches the implemented curriculum in pesantren.

According to 2013 Curriculum, overall activities from planning, action, and evaluation are conducted by the educational staff in pesantren. The components of pesantren curriculum are *tahsin* and *tahfidz* Al Qur'an, and learning foreign languages (Arabic and

English). Aqib says that these components are in line with three main aspects of improvement which is prioritized by the institution, namely (1) improving *insan kamil* personality, (2) improving academic skill, and (3) improving language proficiency.

Curriculum achievement succeeds if it produces high qualified graduates (Lacovo, 2009). Through graduate databased, it is known that pesantren KH. Ahmad Dahlan graduates take part in many fields, such as Rizal Kani (Lieutenant colonel in Mabes Polri Jakarta), Ali Sudirman Pasaribu (Lieutenant colonel in Lanud Adi Sumarno Kota Sola), Yetti Sarina (lecturer at STI Pandan), Fitriadi (orthopedist in Panyabungan Hospital), Dr. Ichwansyah Tampubolon, M.Ag. (lecturer at PPs IAIN Padangsidimpuan), Dr. Saleha Hanum, M.Si. (lecturer at FMIPA USU), etc.

In line with that, the aim of the study entitled Implementation of Curriculum Management in Improving Quality of Graduates in Madrasah Aliyah in Islamic Boarding School K.H. Dahlan Sapirok is to find out how are (1) the planning, (2) the implementation, and (3) curriculum evaluation in improving the quality of graduates in the pesantren KH. Ahmad Dahlan Sapirok.

B. METHOD

The research method used in this study was a qualitative method. According to Lofland and Lofland the main data source in qualitative research is words, the rest of the action is additional data such as documents and others (Moleong, 2000; Assingkily, 2021). In collecting data, the researchers used data collection techniques: 1) Interviews, 2) Observations, 3) Documents. Through an analytical approach, the study of decisions can be used as a reference in dealing with the times that continue to develop, especially in implementation of curriculum management and quality of graduates in Islamic boarding school.

C. RESULTS AND DISCUSSION

The findings of this study relate to curriculum management in improving the quality of graduates in Islamic boarding school KH. Ahmad Dahlan Sapirok were: *first*, curriculum planning in improving the quality of graduates in Islamic boarding schools KH. Ahmad Dahlan was based on the madrasa/pesantren education calendar, also calculated effective working days for each subject, in the pesantren there were also compiling annual programs activities (Prota), compiling semester programs, and lesson plans (RP/RPP) with regard to the realization of boarding nuanced by Qaryah Thayyibah which is able to produce cadres

of intellectual scholars who are obedient in worshiping, polite in morality, intelligent and wise in knowledge, sincere in empathy, prestigious in work, and sociable in socializing.

Second, implementation of curriculum management in improving the quality of graduates at Islamic boarding schools KH. Ahmad Dahlan Sapirok by entering the curriculum content by collaborating the curriculum from the Education Office and Islamic Boarding School Curriculum. The programs for students contained in the curriculum included: a) Personal Enhancement of Insan Kamil (*Tahsinul Qur'an, Tahfidzul Qur'an*, Study of Interpretation & Hadith, Out Bond, Organizational (Scouting, HDI, Journalism, etc.), Martial Arts (Tapak Suci), Skills (life skills), b) Academic Skills Improvement (Tutoring, Scientific Study, Santri Seminar, Scientific Writing), c) Language Skills Improvement (*Muhadhoroh* (Speech Training / Lecture 3 languages: Arabic, English, Indonesian), Language Seminar, Language Quiz, Qiraatul Kutub).

Third, related to curriculum evaluation in improving the quality of graduates at the Islamic Boarding School of Islamic Boarding School KH. Ahmad Dahlan Sapirok, what was done was to use / implement the 2013 Curriculum, which tried Curriculum 2013 for class X and class XI, while curriculum for class XII was using KTSP, besides, Alumni participation in providing inputs to the progress of Islamic boarding school quality especially the quality of graduates.

Planning includes setting goals for organizations developing strategies to achieve goals, and developing plans to unite and coordinate work activities. Planning basically determines the activities to be carried out in the future. This activity is intended to regulate various resources so that the results achieved are as expected.

Similarly, planning in the education curriculum that needs attention is outlining the Program Outlines (GBPP / Syllabi) into Subject Analysis (AMP). Based on the Education Office education calendar, the Department of Religion institutions, schools, madrasah and islamic boarding school calculate effective working days for each subject, calculate holidays, days for tests and ineffective work, Arrange annual programs (Prota), Arrange semester / quarterly programs, Learning Unit Program (PSP), lesson plan (RP). This was also done by the head of the Aliyah madrasa in the islamic boarding school KH. Ahmad Dahlan, namely by paying attention to the existing curriculum in the Education Office and the Ministry of Religion in the Islamic boarding school field, and considering education and effective working days.

Therefore, curriculum planning done by pesantren is suitable with the mechanism. So, it is hoped that the implementation of curriculum in improving graduate quality will be

achieved. In line, Lacovo (2009) explains that reformation in implementing curriculum is important as the effort in creating qualified institution and producing good graduates.

The implementation of the most important curriculum was certain to be the main task and function of the teacher to carry out curriculum planning made, based on annual, semester, and plans in the syllabus and lesson plan (RPP). In improving the quality of graduates, the efforts made were the curriculum that creates human resources which include integrated capabilities and qualities, including 1) National Education Curriculum, 2) Islamic Boarding School Curriculum, and 3) Extracurricular. Rasyid (2012) states that pesantren is an educational institution which have important role in Indonesia. Therefore, the system and characteristic of pesantren always become a preserved culture. So, pesantren can implement integrated curriculum; national curriculum and pesantren curriculum.

According to Hasbullah (2007) about the implementation phase, in this stage the principal task of the principal is to supervise with the aim of helping teachers find and overcome the difficulties faced. In that way, the teacher will feel accompanied by the leader so that it will increase his morale. Curriculum implementation at Islamic Boarding School KH. Ahmad Dahlan in improving the quality of graduates relied on the teacher. The main tasks and functions of the teacher to carry out curriculum planning were made, guided by annual plans, semesters, and plans in the syllabus and lesson plan (RPP).

The effort of prioritizing the teachers in learning process is the important point of implementing curriculum in pesantren KH. Ahmad Dahlan. It is also stated by Yost, *et.al.* (2009) that the teacher should be transitioned from teacher to *instructional leader*. Further, Sashi & Dhisa (2010) explain the important of prioritizing teacher as instructional leader with basic development of learning from the path-goal leadership theory.

Furthermore, the curriculum implemented must be evaluated, so that we know the extent of its implementation. Evaluation in general can be interpreted as a systematic process for determining something value (provisions, activities, decisions, for work, processes, people, objects and others) based on certain criteria through assessment (Sabri, 2005; Roxburgh, *et.al.*, 2008). Therefore, curriculum evaluation aims to improve or evaluate a curriculum, so that the curriculum is expected to suit the needs of students / schools or others. The evaluations carried out in the learning process are adjusted to the evaluations in the 2013 curriculum, while the programs compiled in the curriculum are evaluated jointly by the foundation, the principal, the teacher, and include alumni. By including all parties, it will be more effective in achieving goals.

D. CONCLUSION

Based on the description above, it can be concluded that; *first*, curriculum planning in improving the quality based on the madrasa / Islamic boarding school education calendar, also calculates effective working days for each subject, arranges annual programs (Prota), arranges semester programs, lesson plans (RP / RPP) in producing cadres of intellectual clerics who obey worship, polite in character, smart and wise in knowledge, sincere in empathy, prestigious in work, and sociable in getting along; *second*, implementation of curriculum Management was by entering the curriculum content and collaborating the curriculum from the Education Office and Islamic Boarding School Curriculum. The programs for students contained in the curriculum included: a) Personal Enhancement of Insan Kamil, b) Academic Enhancement, c) Language Capability Improvement; *third*, curriculum evaluation in learning was carried out in accordance with what was written in the 2013 curriculum, while for the program were evaluated by all the elements of the pesantren, as well as the participation of graduates in providing inputs for the progress of the quality of pesantren especially the quality of graduates.

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