

Implementation of Muadalah Curriculum Management at The Al-Abrar Siondop and Musthafawiyah Purba Baru Islamic Boarding Schools, North Sumatra

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ABSTRACT

This research aims to provide an overview of planning for the implementation of mu'adalah curriculum management at the Al-Abrar Siondop Islamic Boarding School, South Tapanuli, and at the Musthafawiyah Purba Baru Islamic Boarding School, Mandailing Natal. Type with a descriptive qualitative approach. Data was collected using in-depth interview techniques, participant observation, and documentation. Data is analyzed using three steps: condensing, presenting, and drawing conclusions or verification. These findings reveal the implementation of mu'adalah curriculum management at the Al-Abrar Siondop Islamic boarding school in South Tapanuli and the Musthafawiyah Purba Baru Islamic boarding school in Mandailing Natal. is; 1) the planning of the Mu'adalah Curriculum at the Al-Abrar Siondop Islamic Boarding School, South Tapanuli, and the Musthafawiyah Purba Baru Mandailing Natal Islamic Boarding School is based on the vision, mission, and objectives of the Islamic boarding school Curriculum with the integration of science, faith and charity, as well as the integration of religious knowledge and general knowledge so that the curriculum, schedule of activities in the dormitory is organized, competent teaching staff, syllabus and lesson plans provide adequate infrastructure.

Keywords: Management, Planning, Curriculum, Mu'adalah, Islamic Boarding School

A. INTRODUCTION

As an Islamic educational institution in Indonesia, Islamic boarding schools grow and are recognized by the surrounding community with a dormitory system whose students receive religious education through a recitation or madrasa system, completely under the sovereignty and leadership of one or several kyai with charismatic characteristics, and independent in all matters (Meliani et al., 2022; Syam et al., 2023). Islamic boarding schools can be categorized as non-formal Islamic institutions because they have their educational programs in the community education pathway and are generally free from formal provisions (Amaliyah et al., 2023; Ambarwati, 2023; Suwarno et al., 2023).

As time progressed, the Decree of the Director General of Islamic Bimbaga No: DJ/II/PP-01.1/AZ/9/02 was issued, which prepared Islamic boarding school graduates to be able to study at the desired Islamic boarding school through a program granting equality status (mu'ādalāh). Then, it was extended by issuing a decree from the Director General of Islamic Education No: Dj. 1/885/2010 concerning the extension of the determination of the equality status (mu'ādalāh) of Islamic boarding school educational institutions with madrasah tsanāwīyah/equivalent and madrasah āliyah/equivalent (Rozza et al., 2024)

With the development of the national education system, several Islamic boarding schools in Indonesia have readjusted towards formal education. This is the government's most official recognition of the formal identity of Islamic boarding schools in the Decree of the Minister of Religion Regulation Number 18 of 2014, which was later revised in the Decree of Regulation Number 31 concerning Islamic boarding schools which consist of the Salafiyah and Muallimin education systems. Based on this legal basis, Islamic boarding school graduates are equivalent to graduates from formal education (Irfana et al., 2023).

The existence of Curriculum Management has a function. It is a learning center for designing and implementing programs that will serve as the main goal in forming students who have good intellectual abilities and activities for the National Curriculum (Basic Competency Standards) (Al Fatih, Muhammad, 2022; Azizah et al., 2018; Kurniati et al., 2022). The curriculum mentioned above is a curriculum that has integrity with children and the environment, taking into account regional demands and Islamic boarding school conditions (Asri, Muhammad., 2017; Fadilah & Hamami, 2021; Lazwardi, 2017; Syaibani & Zamroni, 2021). In relation to education, modernization can be seen from two aspects, both in terms of modernization variables and as an object of modernization. In this context, education, in general, is still considered backward in all aspects (Ilyasin, 2020; Muthoifin & Surawan, 2023). Therefore, the existing education system should be able to be renewed/modernized, including Islamic educational institutions. In this case, the Islamic boarding school is not spared from the hard work of a leader to build the educational institution to become more developed among the people who influence the Islamic boarding school, namely the Head of the Islamic Boarding School (Arifin, 2022).

Islamic boarding schools have elements of kyai, Islamic boarding schools, mosques, learning methods, and the Yellow Book. The variations of pesantren are Salafiyah and Khalafiyah. However, both still use the methods that are the basis of Islamic boarding schools, namely Sorogan, Bandongan, and Wetona. So, the agricultural curriculum is both education and guidance in conducting education that reflects the community's outlook on life (Saifuddin, 2015; Suryana et al., 2020). The educational environment is a dimension of the educational system, both central and regional. Initially, environmental issues and the education system agenda were issues that were seriously discussed regarding the dominant policies in the education sector. The education policy formulation system and process includes the allocation, inquiry, and communication functions (Zubaidi & Ridlo, 2023).

In relation to understanding the concept of curriculum management, it is a description or meaning of each word between management and curriculum and learning; management is a

social process relating to water sources, using efficient and effective methods to achieve predetermined goals (Usman, 2017). Each Islamic educational institution has a different method or way of studying related to morals or other religious knowledge. Still, Islamic educational institutions have their curriculum so that it can be disseminated to their students over a long period of time so that it is stated there. Some achievements become a reference in learning at the institution. Islamic boarding schools do not only teach religious knowledge or other knowledge, but Islamic boarding also teaches students how, when they have become influential people in society, they can position themselves as they should when they were previously taught to socialize, and appreciate others (Susanti, 2019)

The development of the mu'ādalāh Islamic boarding school curriculum is a necessity for Islamic boarding schools that have been equalized. Explanation of the mu'ādalāh Islamic boarding school curriculum and the urgency of its development became the basis for the researchers to choose the Al-Abrar Islamic Boarding School, South Tapanuli and the Musthofawiyah Purba Baru Mandailing Natal Islamic Boarding School as objects of research, because these Islamic boarding schools both have different mu'ādalāh models, Musthofawiyah Islamic Boarding School with a salāfiyah model based on the yellow book and Al-Abrar Islamic Boarding School with a mu'allimīn model with dirāsah islāmiyah which is affiliated with Darussalam Islamic Boarding School Al-Abrar Siondop Tapanuli Islamic Boarding School. The South has become a milestone in the existence of the mu'ādalāh Islamic boarding school policy. Historically, Mudalam Islamic boarding school started with recognition (equality/equalization) from the Directorate General of Islamic Religious Development No. E. IV/PP.032/KEP/64 and 80/98 dated 9 December 1998 to the Modern Islamic Boarding School Al-Abrar Siondop Tapanuli Selatan Ponorogo. The implications of this recognition are for three years (starting from 1998-2000).

Recognition of these Islamic boarding schools continues based on the Decree of the Minister of National Education No. 105 and 106/0/2000 dated 29 December 2000. In 2005, based on letter no. 2282/C.C4/MN/2005 dated 3 May 2005. Then, in 2021, Kulliyatul Mu'allimin Al-Islamiyah Pondok Modern Darussalam Pondok Pesantren Al-Abrar Siondop South Tapanuli had its recognition renewed by the Mu'ādalāh Education Unit Law No. 232235020003 with National Islamic Boarding School Registration Number: 69937250 (El-Yunusi, 2023).

The existence of the Mujadi system (standardization of education in Islamic boarding schools), which is a system established by the Indonesian government, has had a major impact on the development of the Muslim curriculum and has also opened the way for other Islamic boarding schools to implement a Muslim Islamic curriculum that integrates general and religious subjects so that the curriculum can produce graduates who are broad-minded, equipped with various faculties and senses; intellectual, moral, spiritual, physical, and social. Developing the Islamic boarding school curriculum should be able to provide the foundation and content and serve as a guideline for developing the student's abilities optimally according to the demands and challenges of community development. The aim is to create a curriculum that meets the demands and needs of society, anticipates current developments, and serves as a guideline in implementing education in Islamic boarding schools.

Based on the description above, this research wants to examine how the implementation planning for the mu'ādalāh Islamic boarding school curriculum is carried out in the Mu'allimīn education unit of the Al-Abrar Siondop Islamic Boarding School and the Salafiyah Education Unit of the Musthofawiyah Purba Baru Islamic Boarding School.

B. METHOD

The research used is a case study with a descriptive qualitative approach. Data was collected using in-depth interview techniques, participant observation, and documentation.

According to Miles and Huberman's theory, the data was analyzed using several steps: condensing the data, presenting the data, and drawing conclusions or verification (A. D. Hasibuan, 2023; A. T. Hasibuan et al., 2022, 2023; A. T. Hasibuan & Prastowo, 2019; Sugiyono, 2019).

This research aims to provide an overview of the implementation of the Mu'adalah Curriculum Management located at the Al-Abrar Siondop Islamic Boarding School, South Tapanuli, and at the Musthafawiyah Purba Baru Islamic Boarding School, Mandailing Natal. Using descriptive qualitative research methods, (Albi & Johan, 2018) it describes the Implementation of Mu'adalah Curriculum Management in depth. Through validity, inspection techniques are implemented based on several certain criteria. Four criteria are used: credibility, transferability, dependability, and confirmability (Moleong, 2013).

C. RESULT AND DISCUSSION

Mua'adalah Curriculum Planning at Al Abraar Islamic Boarding School

Curriculum planning is the first stage in the curriculum preparation process. The preparation of the curriculum at the educational unit level refers to Law No. 20 of 2003 concerning the National Education System, article 36, paragraph 2, which reads: "Curriculum at all levels and types of education is developed with the principle of diversification by the educational unit, regional potential, and students (Asfiati, 2017)." By referring to the contents of the law, in planning a curriculum, the most basic thing is to prepare a curriculum by the potential of the region or environment where the educational institution is established

Several things must be considered, such as the basis for curriculum planning (social forces, knowledge, human growth, and development), formulation of curriculum objectives, and formulation of curriculum content (criteria for selecting curriculum content, scope of curriculum content, and sequence of curriculum content). Talking about curriculum is always related to curriculum components. The curriculum consists of 4 things: objectives, content, process, and evaluation. Thus, at the planning stage, these four things must still be determined even though they are still in the planning realm. Islamic boarding school-based curriculum planning is carried out every time the new school year begins. Curriculum planning is a form of follow-up to the evaluation results carried out at the end of each new school year.

In curriculum planning, especially in Islamic boarding schools, the role of kyai is first in the form of holistic development ideas and concepts. The form of his ideas and thinking concepts can be seen from the style and characteristics of the Islamic boarding school model he leads. So, the designed curriculum is influenced by the scientific background of the leaders, caregivers, and administrators of Islamic boarding schools.

It is related to the curriculum of the Al Abraar Islamic Boarding School, which has become a mu'is Islamic boarding school that implements the Kulliyatul Mu'allimin Al Islamiyah (KMI) Curriculum, which is affiliated with the Curriculum at the Darussalam Modern Islamic Boarding School, the Al-Abrar Siondop Islamic Boarding School, South Tapanuli, East Java, which balances religious knowledge. And general science. The initial process of implementing this curriculum began with the idea of the Waqf Board administrators and the caretakers of the Al Abraar Islamic Boarding School, where this boarding school was recognized as part of the Darussalam Islamic Boarding School Alumni Boarding School, Al-Abrar Siondop Islamic Boarding School, Tapanuli Selatan. The curriculum is adopted by the Al Abraar Islamic Boarding School. This is based on the results of an interview with the Head of the Al Abraar Islamic Boarding School, Ustadz H. Sulaiman Harapan as:

In planning the curriculum, a review will first be carried out on the madrasah documents regarding the previously implemented curriculum, namely KTSP. Then, the curriculum currently implemented by the madrasah, namely, K13, will also be studied, and then

adjustments will be made between the national education calendar and the madrasah calendar to schedule madrasa activities; only after that will the division of tasks be determined whether direct learning or supporting learning activities and all learning tools.

As stated by the Director of KMI Ustadz Sahrizun Simatupang, S.Pd.I Al Abraar Islamic Boarding School, that :

Mu'ilah acknowledges what is in the Islamic boarding school, including the curriculum, which means that if you ask whether there have been changes to the curriculum or curriculum development when Al Abraar got permission for Mujadi, the answer was no because Mu'ilah is recognized what is in the Islamic boarding school, especially Al Since its inception, Abraar has implemented the KMI curriculum from the Al-Abrar Siondop South Tapanuli Islamic Boarding School, where the Al-Abrar Siondop South Tapanuli Islamic Boarding School is the pillar or forerunner in the mu'allimin Islamic boarding school policy, especially in the type of mu'allimin system, because "In the mu'Islamic boarding school policy, there are two types of education units, namely mu'allimin with the *dirasah Islamiyah* system and *salafiyah* which is based on the yellow book.

KMI staff interview Ustadzah Zakiyatul Himmaliyah Anwar is as follows:

The curriculum planning is adjusted between the national education calendar and the Islamic boarding school agenda calendar. The adjustments made include the implementation dates for foundation agendas and agendas in the national education calendar. Apart from that, the curriculum planning process also discusses the learning resources that will be used by students, as well as the evaluation strategies that will be used.

Curriculum planning at the Al Abraar Islamic Boarding School is carried out every year under the responsibility of the Director of Kulliyatul Mu'allim Al Islamiyah (KMI), whom the *mudirul ma'had* or Islamic Boarding School Leader directly supervises. Since its inception, the curriculum at Al Abraar has been defined as KMI, and at that time, it was also based on the Madrasah Curriculum (Madrasah Tsanawiyah and Madrasah Aliyah). As the curriculum progressed, this process was developed:

The education department usually has a routine of reviewing the curriculum set every year, so our job every year is to review it again and then adjust some of the material to the syllabus through a revision process. There, we see how many meetings each material requires, what the content of the material is, and the target learning limit for each semester is determined; later, if there is a material that is revised, the material book will eventually change, taking into account the syllabus for that material.

From the explanation above, it can be understood that the mu'ilah curriculum planning process at the Al Abraar Islamic Boarding School begins with routine yearly meetings for curriculum analysis by reviewing the existing curriculum. It is known that the Kulliyatul Mu'allimin Al-Islamiyah (KMI) Al Abraar Islamic Boarding School curriculum has been established since the founding era. Still, every year, it continues to develop the curriculum even though it has also become a mu'ilah Islamic boarding school.

In the curriculum planning process, a meeting is held at the beginning of each year to review and examine subject matter that does not reach the target. Then, reductions or additions are made with an emphasis on achieving student competency in each material. If it is necessary to revise the book, after there is an agreement between the Director and the KMI Management and the Islamic Boarding School Leadership Ustadz, several teachers who are competent in the material will be appointed to revise the book.

Regarding book revisions, for Islamic material, the textbooks that are the guidelines at the Al Abraar Islamic Boarding School are books that are also used in education at the Darussalam Modern Islamic Boarding School, the Al-Abrar Siondop South Tapanuli Islamic Boarding School with some adjustments. In contrast, the General material books still follow the Madrasah Curriculum guidelines. So, if there is a revision of the books from the Al-Abrar Siondop Tapanuli South Islamic Boarding School, the Education section of the Al Abraar Islamic Boarding School will adjust to several considerations in curriculum development, namely:

The book revision team identified the old KMI main book by analyzing the substance of the lesson materials based on the syllabus. These learning materials are identified using primary source references. The team compiling the revision of the KMI main book did not directly change the substance of the subject matter. They consulted kiyai and senior teachers who were considered competent in these materials. The formulation of a series of learning materials that refer to the KMI curriculum is designed according to the needs of students and institutions to achieve the boarding school's desired vision, mission, and idealistic goals.

In the curriculum planning process, the curriculum is prepared and revised independently according to the boarding school program and the needs of students based on their level of education comprehensively. It can be stated that:

Curriculum development planning is prepared based on the principles of curriculum planning, namely objectivity, clear and specific objectives according to needs, and the development of activities that include intra-curricular, co-curricular, and extra-curricular activities, as well as guidance and counseling. This activity program aims to build students' character and improve their teaching practice and other skills.

Subject matter updates are carried out continuously by revising or replacing those no longer relevant to needs, specifically in general subjects, which tend to develop quickly. The Mu'ilah curriculum at the Al Abraar Islamic Boarding School will always be reviewed and updated occasionally, and external developments and policies will always be considered. Changes can take effect quickly if they involve "general" material, but changes are made very carefully about "religious" material.

The material taught at the Al Abraar Islamic Boarding School represents the existing curriculum. The KMI curriculum/Mu'ilah Curriculum is a combination of religious knowledge and general knowledge. With the mu'allimin Islamic boarding school policy, which states that the mu'allimin education unit is an educational system that combines religious knowledge and general knowledge, the Al Abraar Islamic Boarding School as a boarding school that has adopted the mu'allimin education system model, develops curriculum provisions in policy your Islamic boarding school. The Head of the Al Abraar Islamic Boarding School explained as follows:

In principle, Mudalam recognizes what is in the Islamic boarding school, both the system and the values, including things related to the curriculum, so everything in the Islamic boarding school is recognized. It's just that what is at issue in the Islamic boarding school curriculum is that it is not Islamic. Still, there are general subject requirements, namely mathematics, Indonesian, citizenship education, and science/science, which is required in the Mujadi Islamic boarding school policy. As for the Islamic curriculum in the mu'allimin education unit, it is returned to the Islamic boarding school, and the government does not interfere because these 4 lessons have basically been taught for a long time at the Al Abraar Islamic Boarding School, so the Islamic boarding school policy there is no change in the content of the curriculum, in fact at the Islamic boarding school The Al-Abrar Siondop

Tapanuli Selatan Islamic Boarding School, based on the 4 general lesson content provisions in the Islamic boarding school policy, is further developed with other lesson content.

The Islamic Boarding School regulations stipulate that the mu'allimin education system is an integrative Islamic boarding school education system that combines religious and general knowledge and is comprehensive in nature, combining intra, co-curricular, and extra-curricular. So, the Al Abraar Islamic Boarding School has developed it into a field of science. This was conveyed by the Director of the Al Abraar Islamic Boarding School that:

The KMI system also integrates the three curriculum areas: extracurricular, co-curricular, and extracurricular. These three curriculum areas are integrated, forming a unified whole, supporting and complementing each other to achieve the same goals. In this system, the sciences taught are not only limited to religious sciences but also include general sciences. These two fields of science are integrated to form a scientific building that is complete and not dichotomous. As a consequence, both disciplines receive equal attention. Integrating faith, science, and charity is a characteristic of education in the Islamic boarding school environment. Faith is the foundation of all movements, which encourages a person to make knowledge the basis for charity and faith.

In planning curriculum development for students, there is an organizing process. In an interview regarding curriculum organization with one of the KMI staff, he stated that:

The curriculum implementation is delegated to designated institutions to facilitate the organization of effective and efficient activities. The Kulliyat al-Mu'allimin al-Islamiyyah (KMI) institution organizes extracurricular activities. Meanwhile, the Santri Care Institution is responsible for extracurricular activities.

This is reinforced by the results of researchers' observations that curriculum planning is generally carried out at the beginning of the year; usually, there is an annual meeting at the beginning of the school year. This annual meeting begins with implementing all learning activities at the madrasa each year. Annual meetings are held before a new school year starts or at the end of each school year and plan programs for the next year. Teachers are free to plan and develop the learning process according to the material taught.

This is supported by the results of documentation carried out by researchers that the Al Abraar Islamic Boarding School Curriculum planning is a curriculum issued by the Islamic boarding school; of course, it is by the 2013 Curriculum. For this reason, this curriculum definitely needs to be managed well so that learning is also good. Some things must be implemented in the implementation of the learning process, such as schedules, learning administration, learning culture, discipline, and many more. Teachers usually plan the curriculum, which is related to implementing the learning process in the classroom.

Based on the interviews, observations, and documentation above, it can be concluded that the planning of the mu'ilah curriculum will be used as a guide, driving force, and motivation in implementing the mu'dalah curriculum. If a curriculum is produced without good planning, then it is like a map made incorrectly and sailed by a ship traveling in the middle of the ocean; you can imagine what will happen. The map may take the ship to a dock where it is not intended. In education, too, if the curriculum implemented is a simple curriculum that is not planned well, the learning objectives will never be achieved properly, and the main target of all educational activities is curriculum preparation.

In preparing the Mujadi curriculum, educational goals that are still general in nature, namely national or institutional goals, are translated into more detailed curricular goals and then generally explained into more specific goals called instructional goals.

As previously mentioned, implementing the Mud curriculum system aims to equip students with more mature religious knowledge of the current Islamic boarding school-style education pattern. This is because Islamic boarding schools, which in fact are the first Islamic educational institutions in the archipelago, can produce a generation that is religious and has morals. Apart from this, the existence of Islamic boarding schools is also believed to have the same goals as national education goals. Whereas the Islamic boarding school policy states that the mu'allimin education system is an Islamic boarding school education system with a curriculum that combines intra-curricular, extra-curricular, and co-curricular, Al Abraar Islamic Boarding School implements this curriculum with an educational program in the mu'allimin system which integrated with the Islamic boarding school system, students live in disciplined dormitories 24 hours a day, with the guidance of teachers and Kyai. So, the mu'allimin curriculum is not limited to lessons in class, but all activities inside and outside the classroom are an inseparable educational process.

So, with the planning of the Islamic boarding school curriculum at the Al Abraar Islamic Boarding School, the curriculum is organized in the Kulliyatul Mu'allimin Al-Islamiyah (KMI) curriculum development structure of Intra-Curricular, Co-Curricular, and Extra-Curricular. And if explained, it becomes as follows:

a. Intra-Curricular

- 1) Ulum Islamiyah (Islamic religious sciences) which includes: Al-Qur'an, tajwid, tarjamah, hadith, mustholah hadith (ulumul hadith), fiqh, ushul fiqh, faraidh ('ulumul roseits), tauhid (aqidah), al-din al-islamiy, muqaranah al-adyan (comparison of religions), Islamic dates.
- 2) Ulum lughoh (language sciences) which includes: imla' (Arabic dictation), tamrin lughoh, insya' (composing in Mua" is), muthala'ah, nahwu, shorfu, balaghah, Tarih adab al-lughoh, mahfudzat (Aphorisms in Mua" are), kasyfu al-mu'jam, khoth, reading, grammar, composition, dictation, conversation, Indonesian.
- 3) Ulum aammah (general sciences), which include mathematics, physics, chemistry, biology, geography, history, arithmetic, citizenship, sociology, educational psychology, general psychology, tarbiyah wa ta'lim, mantiq (logic).

b. Ko Curricular.

- 1) Supporting the practice of worship, including thoharah, prayer, infaq and shodaqoh, fasting, reading the Koran, dhikr, wirid, and prayer, study of classical books (ad-dirosah fi pole al-turats al-Islamiyah), Hajj rituals, taking care of corpses, imamah and Friday sermons, memorizing short letters and selected verses, sacrificial services.
- 2) Language development practices, including Mua" is and English courses, wall magazines, Tuesday conversations, teaching Mua" is and English vocabulary (teaching vocabulary), drama contest, international study tour, daily broadcast, insya' usbu'i and tamrinat, three language speech practice (Arabic, English, and Indonesian), language encouragement, language orientation of manager of class five, syahru al-lughoh for class 6 students, hadiitsu al-arbi'a, arabic and English week.
- 3) Science and technology development, including: science laboratory, exact club, multimedia training, computer courses, learning guidance and development, including: guided learning (al-ta'allum al-muwajjah), quizzing, discussions and seminars, afternoon student teaching exercises, writing scientific papers.

c. Extra Curricular

- 1) Organizational training, including Al Abraar Modern Islamic Boarding School Student Organization (OPPMA), Shawwal Month Committee (PBS), Scout Movement Coordinator Organization, dormitory organization, consulate organization, sports, arts, and skills clubs.

2) Developing talents and interests

- a) Scouting, including: weekly scouting training, Thursday Friday camps (perkajum), saka Bhayangkara courses, gladian pinsa and pinru, delegation of jamborees between Islamic boarding schools, sar (search and rescue) training, advanced level courses basic (kmd), advanced level advanced courses (kml), lp3 (camping competition for raising and enforcing), outbound, field enrichment practice, formation of gudep special forces, formation of Garuda scout candidates, happy ambalan, front group development party, paskibra training, deliberation front group, scout movement coordinator work deliberation, coordination meeting for scout movement coordinator management, weekly evaluation meeting, weekly compulsory training for the front group, front group assembly, pioneering supervisors and weekly variation pioneering.
- b) Skills, including screen printing, leaf stringing, binding, electrical engineering, photography, computers, and journalism.
- c) Arts, including: music, calligraphy, martial arts, theater, marching band, painting, jam'iyatul qurra' and hufadz.
- d) Sports, including: football, basketball, badminton, volleyball, table tennis, takraw, gymnastics and athletics.
- e) Entrepreneurship, including: student cooperatives (coupling), student stall cooperatives (kopwapel), side dish stall cooperatives, photocopying, photography, laundry and drug stores.
- f) Science, including: fp2ws (forum for developing potential and insight of students), itqon (ilmu tarbawi qur'any) and library book studies

The Islamic boarding school system integrates all components of the teaching and learning process. Separating intra-curricular, co-curricular, and extra-curricular in Islamic boarding schools is difficult. Therefore, Al Abraar Islamic Boarding School has an Islamic boarding school system that combines all aspects of learning that have been summarized and listed. All material in the mu'allimin system is by the lesson categories, and in its implementation, Al Abraar will not separate all existing material.

The composition of the curriculum is determined for certain purposes. "Mau'rifat" is intended to equip students with the ability to understand, which is the key to understanding Islamic sources and the treasures of Islamic thought. Meanwhile, English is used as a modern communication medium and for studying general knowledge, even religious knowledge, because quite a few works in the field of Islamic Studies are currently written in English.

In this curriculum, there is also a balance of knowledge (Islamic studies) and general knowledge (Mathematics, Physics, Biology and Social Sciences). This is to show that, in fact, religious knowledge and general knowledge cannot be separated; all of them are Islamic sciences because, in the end, they all come from Allah with all creation or everything that is born from His creation. More fundamentally, the aim of teaching these two types of knowledge is to equip students with the basics of knowledge towards perfection in becoming 'abid (servants of Allah) and vicegerents of Allah on earth. The planning of the modern Islamic boarding school-based mau'dalah curriculum involves all elements of the Islamic boarding school, including the boarding school leader, the head of the Islamic boarding school, the deputy head of the Islamic boarding school for Mudalam curriculum, the deputy head of the Islamic boarding school for facilities, and other teacher council staff.

Basically, curriculum planning is routinely carried out, but Islamic boarding schools rarely carry out significant changes. In other words, curriculum planning tends to focus on discussing learning strategies for the following year, as well as references that will be used during the learning process as follows:

We do not carry out 100% loading and unloading of the curriculum. However, curriculum planning is still carried out, usually discussing future strategies, discussing more references that will be used, and correcting weaknesses or shortcomings that occurred previously. Curriculum planning is a process that involves collecting, sorting, synthesizing, and selecting activities. Relevant information from various sources. This information is then used to plan and design learning experiences that enable students to achieve learning goals. The meaning of management in curriculum planning is "managing" skills in the sense of the ability to plan and organize the curriculum.

It can be concluded that the things that need to be considered in the curriculum planning process are who is responsible for planning the Mudalam curriculum and how the planning for the Mudalam curriculum is planned professionally.

Planning for the implementation of the mu'ādalāh Islamic boarding school curriculum at the Musthafawiyah Purba Baru Islamic Boarding School

Planning contains the elements of (1) several previously determined activities, (2) a process, (3) the results to be achieved, and (4) concerns the future within a certain time. Planning cannot be separated from elements of implementation and evaluation, including monitoring, assessment, and reporting. Evaluation is needed in planning to avoid deviations. Evaluation in planning can be carried out preventively and repressively. Preventive evaluation is an evaluation attached to the plan. In contrast, repressive evaluation is a functional evaluation of the plan's implementation, whether internally or externally by the assigned evaluation apparatus.

Planning determines what steps will be taken, how to do them, and when and who will do them so that the previously set goals can be achieved effectively and efficiently. Planning is the initial process when you want to work both in the form of thinking and a framework so that the goals you want to achieve get optimal results. Likewise, in Islamic education, planning must be the first step that leaders and administrators of Islamic education really pay attention to. Because planning is an important part of success, mistakes in determining Islamic education planning will have serious consequences for the sustainability of Islamic education, which can be explained as follows:

In the Mustafawiyah Purba Baru Islamic Boarding School environment, according to an interview with the Director of the School regarding this matter, the Mua curriculum is very closely related to the vision, mission, and objectives of the subjects. Therefore, the curriculum must be well-designed and prepared. The hope is that all students from all study programs will be able to master Mua'adalāh skills.

This is in line with what was conveyed by the Director, Ustadz H. Zulkarnein, as follows:

The basis for the formation of the Mua'dalah curriculum at the Musthafawiyah Purba Baru Islamic Boarding School is based on the vision, mission, and goals of our Islamic Boarding School, which was the forerunner of the establishment of the da'i-da'I preparation institution in the region. Creating Mua'dalah curriculum content, especially in dormitories, is based on the regulations and decisions of this Islamic Boarding School to have graduates who are capable of mua'dalah. that the vision and mission of the Mustafawiyah Purba Baru Islamic Boarding School is to become a superior Islamic boarding school in the study of Islam and Mua'dalah is the best in Southeast Asia with a mission to develop Islamic sciences and mua'dalah to pay attention to and apply Islamic values and humanities and mua'dalah.

This is in line with what was conveyed by the Head of the Musthafawiyah Purba Baru Islamic Boarding School, Ustadz Mustafa Bakri Nasution, as follows:

The Vision, Mission, and Objectives of the Musthafawiyah Purba Baru Islamic Boarding School are to become an Islamic Boarding School that excels in Islamic studies and Mua" is the best in Southeast Asia. The mission of the Musthafawiyah Purba Baru Islamic Boarding School is: 1. Develop a superior Islamic Boarding School management system and organize quality Islamic boarding schools as well as comprehensive Islamic boarding school development to increase the competitiveness of Islamic High Islamic Boarding Schools in the regional scope. 2. Developing Islamic and Mua sciences involves paying attention to and applying Islamic and humanistic values. 3. Fostering the young generation to become Muslims who are qualified, independent, beneficial to society, steadfast in implementing Islamic values, and highly competitive in the regional scope. 4. Deepen, develop, and disseminate Islamic teachings to be internalized and practiced by the Purba Baru Musthafawiyah Islamic Boarding School residents and the community. 5. Increase research and community service in the fields of Islamic and Mua'dalah studies.

Then KMI staff Ustadzah H. Arda Bili Batubara said the following:

The Director of the Musthafawiyah Purba Baru Islamic Boarding School said that in planning the institutional curriculum content, especially in the learning roster, it is each individual. Then, the determination of teachers in teaching Mua's learning subjects is in the area of institutional curriculum content; it is the authority of each study program director and then approved by the deputy director. academic field of the Musthafawiyah Purba Baru Islamic Boarding School. Here, the Director of the study program determines which teacher is appropriate to be given learning subjects related to Mua" and is approved by the Deputy Director for Academic Affairs.

Based on the analysis of observations carried out by researchers, the Director of the Musthafawiyah Purba Baru Islamic Boarding School must also be supported by qualified and professional teachers in planning the Muadalah curriculum. Then, activities such as seminars, workshops, and training for both teachers and students must be carried out. Apart from that, implementing the Mua curriculum must be supported by making a syllabus and lesson plans for teachers to prepare before entering the classroom.

Based on the documentation analysis carried out by researchers, the importance of planning Mua" curriculum activities is in the Musthafawiyah Purba Baru Islamic Boarding School environment, so the Mua" curriculum is well structured with appropriate materials and references so that it will support the entire curriculum that is on the agenda. Therefore, the director and the boarding school of the Mustafawiyah Purba Baru Islamic Boarding School maintain consistency in supporting Mua curriculum planning, which is appropriate for carrying out curriculum planning by the vision, mission, and subject objectives. Furthermore, the director stated that this would not be possible by itself unless there was cooperation from the various parties involved. Therefore, cooperation and mutual support are highly expected.

Based on the analysis of interviews, observations, and documentation above at the Musthafawiyah Purba Baru Islamic Boarding School, it appears that there are serious efforts by the Islamic Boarding School to advance and improve the quality of teachers. This is intended to achieve the existing learning and education goals as stated in the teaching unit, specifically in carrying out and applying Mua's abilities to students. The goals to be achieved by the Mustafawiyah Purba Baru Islamic Boarding School are:

1. Mula kurikulum planning is oriented towards developing students' potential to become human beings who believe in and are devoted to God Almighty, have a noble character, and are healthy, knowledgeable, capable, creative, independent, skilled, competent, and cultured for the benefit of religion and the nation.
2. Curriculum planning must produce graduates who master relevant Islamic science and technology branches to meet the people's interests and increase the nation's competitiveness.
3. Mutual curriculum planning is to produce science and technology through research that pays attention to and applies Islamic and humanities values.
4. Mutual curriculum planning is oriented towards realizing community service based on reasoning, which is useful in advancing the general welfare and making the nation's life more intelligent.
5. Carrying out activities to develop and disseminate Islamic teachings in society. The aim of planning the Mujadi curriculum is basically the vision and mission of the Mustafawiyah Purba Baru Islamic Boarding School as a whole, which is a future reference in the formulation of educational plans within the Purba Baru Mustafawiyah Islamic Boarding School environment. The Mua curriculum is one of the important points in realizing the ideals, vision, and mission of the Musthafawiyah Purba Baru Islamic Boarding School.

CONCLUSION

Based on the results of the previous research and discussion, it can be concluded that planning the implementation of the mu'ādalāh Islamic boarding school curriculum in the Mu'allimīn education unit of Al-Abrar Siondop Islamic Boarding School and the Salafiyah Education Education Unit of Purba Baru Musthafawiyah Islamic Boarding School. Salafiyah education begins with an analysis of the curriculum program based on material and student needs because the curriculum is based on a basic framework that places students as subjects of knowledge. Then, a revision team was formed, including activities to independently prepare and revise the curriculum.

Curriculum development planning refers to the vision and mission of the Al-Abrar Siondop Islamic Boarding School, which integrates science, faith, and charity, as well as religious knowledge and general knowledge to produce intellectual scholars. The mu'adalāh curriculum was developed by adding curriculum content in the fields of study and ulumul 'amm so that the 24-hour Al-Abrar Siondop Islamic Boarding School curriculum was organized into intra-curricular, extra-curricular, and co-curricular. The two Musthafawiyah Purba Baru Islamic Boarding Schools. The planning of the mu'adalāh curriculum implemented at the Musthafawiyah Purba Baru Islamic Boarding School is contained in the vision, mission, and objectives of the college, then has a unique mu'adalāh curriculum, namely making competency a mandatory reference for each subject, and that is also implemented in learning and programs in residence halls. As well as the placement of professional teachers or teaching staff in each subject matter. Then, media, facilities, and infrastructure should be provided to support achieving the Mujadi curriculum.

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