



**Development of *Muallimin* Curriculum Model Based on *Muadallah* System:
A Case Study of Pondok Modern Darussalam Gontor, Indonesia**

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Master of Education in Islamic Educational Administration and Management**

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Thesis Title Development of *Muallimin* Curriculum Model Based on *Muadallah* System: A Case Study of Pondok Modern Darussalam Gontor, Indonesia

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ABSTRACT

Curriculum is heart of education and provides route map to reach the destination for any teacher. It is dynamic and keeps changing with intent of teaching and learning which is needed to be realigned to suit the present society's needs and futuristic requirements. Curriculum covers the whole process of instruction which consists of educational objectives, contents, methods, and evaluation. To achieve the implementation of the curriculum which is based on Islamic philosophy and the needs of stakeholders who are Muslims as a case of Indonesia, introduction and effective management of Islamic curriculum in schools becomes necessary. This research attempts to clarify why and how this related issue in Indonesian context has been undertaken and succeeded by conducting qualitative research study, a case study of Pondok Modern Darussalam Gontor, Indonesia. This research was aimed to explore the development of *Muallimin* curriculum based on *Muadallah* system in Indonesia by employing a qualitative research approach in which the interviews, documentations and observations were the main methods used to gather qualitative data. The descriptive qualitative analysis was adopted for data analysis. From the research findings, they revealed that *Muallimin* curriculum which is well known as independent Islamic curriculum was designed by and implemented at Pondok Modern Darussalam Gontor which is a Pesantren or boarding school's standard curriculum in Indonesia. *Muallimin* curriculum has its own characteristics and they are; Pesantren's life, 24 hours' education, school for teachers, Kyai or Sheikh (a scholar) as the center of educational sources as well as language skills. After passing through significant processes of change and stages of transformation, the *Muallimin* curriculum had become the legal standard curriculum for Pesantren in Indonesia through its establishment of *Muadallah* system. After

Muallimin curriculum had been recognized by the government of Indonesia, this research has identified several benefits in terms of status and reputation gained by Pesantren and they are as follows; 1. Pesantren was recognized by the government of Indonesia as one of national institutions in Indonesia, 2. the graduates of Pesantren can pursue higher education in any university in Indonesia as well as oversea university, in which they were previously banned from accessing this level of education before *Muadallah* system was acknowledged, and 3. Since then, Pesantren has been financially supported by the government of Indonesia. It is hoped that the research would make a clear understanding about the development of *Muallimin* curriculum model based on *Muadallah* system in Indonesia and provide model guidelines for curriculum development unit of any county about what “insight” is and how can the unit can go about developing Islamic education curriculum in its own respective county.

Keywords : *Curriculum Development, Muallimin-Curriculum, Muadallah system*

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CHAPTER I

INTRODUCTION

1. BACKGROUND AND RATIONALE OF THE STUDY

The education in Indonesia has been based on Pancasila (Ideology of Indonesia) and Undang-Undang Dasar Republic (Constitution) of Indonesia since 1945. The functions of National Education are to develop the ability and characteristics of Indonesian people. The principle of education is to develop desirable attributes of students such as to be skillful, good in faith and noble, healthy, to have the knowledge, to be competent, creative, independent, and be able to live in a democratic society. The current national education offers dualistic, whereby Islamic schools are run under the charge of the Ministry of Religious, meanwhile, public schools are run under the jurisdiction of the Ministry of Education. However, both institutions are imposed to oversee the implementation of the national standard curriculum in Indonesia.

Pesantren is well known as one of the Islamic boarding schools in Indonesia which was built before Indonesia's Independence Day and Pesantren has strong roots in the Islamic history of Indonesia. Pesantren has its own curriculum, method of teaching, and evaluation. Although it offers general knowledge as public schools, Pesantren has its own unique characteristics and plays a vital role in religious education development in Indonesian society. The difference values between public schools and Pesantren are influenced by their educational philosophy. Technically, both institutions have similarities in terms of being an institution for formal education. However, Pesantren and public schools have different characteristics in terms of their roles in education provision.

The prime purpose of establishing Pesantren in Indonesia is to create an agent of change that can play the role of transferring Islamic value to students and to build a new Muslim generation who will be helpful and able to better serve the Muslim society in Indonesia. The challenge of Pesantren is to deal with the management of the core requirement imposed by the Indonesian government as all the schools have to adopt a national standard curriculum which is influenced by the western worldview and the curriculum includes a few hours of Islamic subjects' per-week. Therefore, Pesantren

makes an initial effort to develop another curriculum that has its own identity which is more responsive to Muslim needs.

Besides, most of the Pesantren decided to apply an independent curriculum based on their unique characteristics instead of adopting a standard curriculum of Indonesia. Even though there was a risk of the curriculum of not being legitimized by the Ministry of Education, but the Pesantren insisted to put effort to develop the Islamic curriculum in Indonesia. Pondok Modern Darussalam Gontor which is located in Ponorogo, East Java, Indonesia comprises 13 branches and spread in several cities in Indonesia and all of the branches are implementing *Muallimin* curriculum which was designed by Gontor. This Pesantren implemented its own curriculum even its status was not yet recognized by the Ministry of education in Indonesia. After a few years, it was recognized by the government of Indonesia for the implementation of the *Muadallah* system. The name of the curriculum is Kuliyyatul *Muallimin* al Islamiyyah (KMI) or lecture preparation for Islamic teachers. *Muallimin* curriculum had obtained legality since 2000 by the *Muadallah* system. Nowadays, *Muallimin* curriculum is recognized by the government of Indonesia to be on par with the national standard curriculum in Indonesia.

Muadallah system is a new system launched by the Ministry of Religion for Pesantren in Indonesia. According to the regulation of the Ministry of Religion Indonesia number: 18 the year 2014, in *Muadallah* system (2014), a Pesantren can develop a curriculum based on its uniqueness according to Pesantren Dirasah Islamiyah using *Muallimin* education model. This *Muadallah* system validates Pesantren to have 6 years of education equal with junior high school and senior high school in Indonesia.

Owing to the existence of *Muadallah* system, *Muallimin* is considered as National Curriculum under the jurisdiction of the Ministry of Religion and it should also be applied to other Pesantrens in Indonesia. The goals of *Muallimin* curriculum are (1) to guide students for them to understand and apply the Islamic values, (2) to be able to speak and write in English and (3) to be able to study foreign literature, (4) to be able to memorize AL-Qur'an, and (5) to be able to conquer information and technology and to develop leadership skill.

Many studies have done which are concerning the researches on implementation of the Islamic curriculum in Pesantren in Indonesia and the Islamization concept of the

Islamic curriculum in Islamic boarding schools in Indonesia (Che Noraini Hashim and Hasan Langgung (2008), Marzuki (2016), Muhlisin (2019), and Rosnani Hashim (2004)). Meanwhile, a few numbers of researches are concerning about the concept of *Muallimin* curriculum at Pesantren in Indonesia (Imron Fauzy (2018) and Rahmat Arofah Hari Cahyadi (2017)), but these studies do not elaborate on the development of *Muallimin* curriculum and *Muadallah* system in Indonesia.

Due to the existing gap of literature and the successes of *Muallimin* curriculum in terms of being legalized to a national standard, the researcher is interested to conduct the research about the development of Pesantren curriculum (*Muallimin* curriculum) based on *Muadallah* system in Indonesia.

2. STATEMENT OF THE PROBLEM

Education is a crucial aspect of human development and it drives a good impact for any society to develop the quality of human life. Ashraf (1979) states that there are three rewards in the process of education, namely, the individual, the society, material and spiritual, which are having the pivotal role to establish the destination of human and society.

Many aspects support the development of education quality, and one of the most important ones is the curriculum. The quality of education relies on the success of curriculum implementation. The curriculum guides the school to organize learning experiences and to provide a good education for students because, by the curriculum, the schools would be able to translate what should be provided for their students. Therefore, the curriculum is considered as a crucial instrument that provides teachers with practical teaching guidelines.

To produce a well-balanced growth of student personality, the implementation of the Islamic curriculum becomes necessary. By implementing the Islamic curriculum, we must pay attention to both science stream and Islamic ones. At present, the Islamic curriculum is used by many Islamic schools in Indonesia. Based on the background and rational of the study, the research questions are proposed as below:

- 1) What is the *Muallimin* curriculum in Gontor and how it is related to the curriculum development theory?

2) What are the rules of the *Muadallah* system in the development of the *Muallimin* curriculum?

3) How did the *Muallimin* curriculum adapt with the *Muadallah* system?

3. SIGNIFICANCE OF THE STUDY

3.1 Generally, this study will enrich the previous studies, by extending the literature on the management of the Islamic curriculum in Indonesia. Besides, this study broadens insight into the development of *Muallimin* curriculum based on *Muadallah* system from the Ministry of Religion.

3.2 For the schools, the curriculum is a very important instrument that can gear the schools up for quality education. The process of curriculum management elaborated in this study provides curriculum practice guidelines for other schools to be adopted for developing a well-balanced growth of students' personalities.

3.3 The results of this study will give benefits in terms of the implementation process of the Islamic curriculum especially for the government of Indonesia and will provide a model of Islamic curriculum management for other countries.

4. OBJECTIVE OF RESEARCH

1. To explore the development of *Muallimin* curriculum based on the *Muadallah* system in Indonesia
2. To examine the rules of *Muadallah* system in Indonesia
3. To study the adaptation of *Muadallah* system for *Muallimin* curriculum

5. DELIMITATION OF STUDY

This research would explore the development of *Muallimin* curriculum based on *Muadallah* system in Pondok Modern Darussalam Gontor, Indonesia. This research is also concerned with studying some aspects only such as to examine the rules of *Muadallah* system in *Muallimin* curriculum development, to study the adaptation of *Muadallah* system for *Muallimin* curriculum, and to examine how the *Muallimin* curriculum is relevant to the curriculum development theory. The study was delimited to a few relevant respondents from Pondok Modern Darussalam Gontor as the main resources who designed this curriculum and also from some kyais (scholars) who graduated and built new Pesantren in Indonesia.

6. CONCEPTUAL FRAMEWORK

The conceptual framework was divided into 2 tables, first table is about the components of curriculum development and the second table is about the concept of Islamic curriculum. Both conceptual framework is presented in Table 1 and Table 2:

Table 1 The components of Curriculum Development

NO	CURRICULUM COMPONENT	MODEL
1	Initiate or Review	Burdrett and Duncan theory (1975)
2	Goals	The Saylor, Alexander, and Lewis Model (1974) The Olivia Model (1992) Wheeler Model (1967)
3	Objective	Taba Model (1906 – 1967) The Saylor, Alexander, and Lewis Model (1974) The Olivia Model (1992) Wheeler Model (1967)
4	Content	Taba Model (1906 – 1967) A humanistic approach (1970) Wheeler Model (1967)
5	Material	Taba Model (1906 – 1967)
6	Teacher activities	Taba Model (1906 – 1967)
7	Student activities	Taba Model (1906 – 1967)
8	Test activities	Taba Model (1906 – 1967)
9	Statement of Philosophy	The Olivia Model (1992)
10	Design of plan	The Olivia Model (1992)
11	Implementation	The Olivia Model (1992) Burdrett and Duncan Model (1975)
12	Evaluation	The Saylor, Alexander, and Lewis Model (1974) Wheeler Model (1967)

NO	CURRICULUM COMPONENT	MODEL
		The Olivia Model (1992) Burdrett and Duncan Model (1975)
13	Instructional modes	The Saylor, Alexander, and Lewis Model (1974)
14	Develop and Re-Develop	Burdrett and Duncan Model (1975)
15	Resource	Burdrett and Duncan Model (1975)
16	Support	Burdrett and Duncan Model (1975)
17	Assess	Burdrett and Duncan Model (1975)
18	Evidence	Burdrett and Duncan Model (1975) A humanistic approach (1970)
19	Identify the learners	A humanistic approach (1970)
20	Concerns	A humanistic approach (1970)
21	Diagnosis	A humanistic approach (1970)
22	Organizing ideas	A humanistic approach (1970)
23	Learning skill	A humanistic approach (1970) Wheeler Model (1967)
24	Teaching procedures	A humanistic approach (1970)

Table 2 Concept of Islamic curriculum

No	Concept of Islamic Curriculum	Reference sources
1	<ul style="list-style-type: none"> • Integrated Islamic curricula at all levels and in all subjects • Allocating twenty percent of classroom time to religious studies • To guide the "preparation of textbooks for use in Muslim and non-Muslim schools • Islamic Methods of Teaching • This Conference appears to have adopted the Islamization of knowledge 	The World Conference resolution (1 st conference (1971), 2 nd conference (1980), 3 rd conference (1981), 4 th conference (1982), 5 th conference (1987), 6 th conference (1996)).

	<ul style="list-style-type: none"> • To divide the Islamic curriculum to perennial knowledge and acquired knowledge • To provide a special female educational system • To provide non-formal education based on Islamic objectives 	
2	Islamic education consists of: <ul style="list-style-type: none"> • Al-Muqaddimah • The curriculum • Teaching skill 	Ibn Khaldun (1382)
3	Islamic education was concerned with developing Dakwah.	Khulafaur-Rasydin (Four Khalid in Islam) (11 H – 40 H (632 M – 661 M))
4	Islamic education should involve: <ul style="list-style-type: none"> • Language • Literature • Religion 	Ummadiyah era (40-132 H/661-750)
5	Aspect of cultures was considered in the learning process and combined with the modern system	Abbasiyah era (132 H (750 M) – 656 H (1258 M))

In this study, the researcher included western theory and Islamic theory of curriculum and education. This study is concerned with 7 development curriculum theory from The Tyler (1945), Taba Model (1906 – 1967), Wheeler Model (1967), A humanistic approach (1970), The Saylor, Alexander, and Lewis Model (1974), Burdrett and Duncan Model (1975), and The Olivia Model (1992). These theories would be working theories to lead the researcher to conduct the research and to get the research questions to answer to get the results. Not only the western theory, but this study also relies on Islamic theory from the world conference on Muslim education.

7. DEFINITIONS OF TERM

The definition of a term is included in this research to elaborate keywords or terms used to ensure coherent understanding between writers and readers on the meaning and concept under the context of the study. The important terms are used in this research are defined in Table 3.

Table 3 Definitions of Term

TERMS	OPERATIONAL DEFINITIONS
The Curriculum	<p>The planning of study in the school is being the standard of the learning process for the school.</p> <p>Curriculum is well known as a concept to conduct teaching and learning process to obtain the outcome of education goals. The concepts of education concern on indentifying the goals or objectives, contents, materials, and methods. These elements are considered as the main parts of curriculum design.</p>
Curriculum Development	<p>Curriculum development is defined as a planned, purposeful, progressive, and systematic process to create positive improvements in the educational system. Every time changes or developments are happening around the world, the school curricula are affected. There is a need to update them to address society's needs.</p> <p>It is defined as the process of selecting, organizing, executing, and evaluating learning experiences based on the needs, abilities, and interests of the learners and the nature of the society or community.</p>
<i>Muallimin</i> Curriculum	<p>The standard of the Islamic curriculum at Gontor which was designed by Gontor principals and it is the final system for high school level of education "The education takes 24 hours". this means that what students listen, see, and understand is defined as an educational experience. It has a balanced education between Islamic studies and general science. Not only that, but art education also becomes part of students' life.</p>

<i>Muadallah</i> system	<i>Muadallah</i> system is the system that was launched by the Ministry of Religion in Indonesia to allow Pesantrens to develop the curriculum based on their uniqueness following the standard of <i>Muadallah</i> system written by the Ministry of Religion.
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CHAPTER II

LITERATURE REVIEW

1. THE HISTORY OF CURRICULUM DEVELOPMENT IN INDONESIA

1.1 The Development of Curriculum in Indonesia

Curriculum development aims to prepare the youth with the necessary knowledge, skills, and attitudes to live in the next generation and to gain advantages in the competitive global era. The challenges of the rapid development of science, technology, and information result in the curriculum to undergo several phases of change. All levels of education, starting from the first level of education to the highest level of education intended to function as agents that operate to build a good generation.



Figure 1 Curriculum Development in Indonesia

Source: Widodo. 2013

Generally, the development of curriculum in Indonesia depends on society's development, science, and technology (Ma'as Shobirin, 2016: 5). According to the history of education in Indonesia, the curriculum has changed since 1947, 1952, 1968, 1975, 1984, 1994, 2004, 2006, and the latest year is curriculum 2013. The standard

curriculum is designed based on Pancasila and 1945 Constitution. Historical development of curriculum in Indonesia as below:

1.1.1 Curriculum 1968 and Before

Curriculum 1947 was the first curriculum. In the 1947 curriculum used "lesson plans" (Minister of Education, 2003: 5). The lesson plan was the initial stage of designing the curriculum because the lesson plan includes the concepts of implementation, it consists of the goals, the elements of the curriculum, and the program structure.

The second curriculum was Curriculum 1950 designed after curriculum 1947. Curriculum 1950 used a study plan as the approach of curriculum, this curriculum was designed because of Indonesia new regulation number 4 of 1950 concerning the basics of education and teaching in School.

Curriculum 1950 consists of three factors: class, schedule, and materials. This curriculum was designed to change the concept of the Netherlands education system in Indonesia and to create the personality of students in Indonesia (Tjahwa Kiong Hien, 1962: 18). Meanwhile, curriculum 1953 consists of five elements namely a classroom, schedule, topic, subject, and remark. Not only that, but the curriculum 1953 also leads the designer to observe part of the subjects about the real life in terms of curriculum design.

In 1964, another curriculum was developed and it was seen by the Indonesian government about its high impact on the improvement of the Indonesian educational system. The name of this curriculum was the education plan 1964, this curriculum was mainly concerned with Pancawardhana. Stated by Tilaar (2012, as cited in Oemar Hamalik, 2004: 256) Pancawardhana is a policy for the educational system which consists of a few aspects of patriotism development according to national standard, international standard, and religion standard. All of the aspects were the basic to develop the intelligence, emotion, and physical of the students.

The later curriculum was introduced in the year 1968 (curriculum 1968). This curriculum aims to build morality, mentality, and faithfulness and to develop a student's intelligence and ability. Besides, Pancasila is the foundation of this curriculum relating to its objectives and the contents.

1.1.2 Curriculum 1975, 1984, and 1994

The Ministry of Education and Culture launched new curriculum design namely the curriculum 1975 to replace the curriculum 1968 under the Ministerial Decree No.008d/U/1975 and 008e/U1975 on January 15, 1975. The purpose of this curriculum is to increase the quality of national education in Indonesia. Not only that, but this curriculum is also well known as objective-oriented which the teachers should understand the students' objective in the learning process for some items of knowledge, science, or skill (goal/ objective oriented).

Curriculum 1984 was designed to improve curriculum 1975 because curriculum 1984 did not consider about community's objective and development of Science and Technology. Besides, the structure of curriculum 1975 had not been successful yet.

The curriculum 1984 concerns instructional goals, and learning in the classroom is the approach to achieve the goals. In this curriculum, the students' active learning system (Cara Belajar Siswa Aktif) was considered as the approach of the teaching process. In 1994, curriculum 1984 was revised because this curriculum was lack of attention to the content of the lesson and emphasized the theory of learning. The curriculum 1994 was designed as the revision of the curriculum 1984 after establishing regulation number 2 in 1989 about the National Educational System (Komaria, 1998: 71). The curriculum 1994 implemented an approach regarding to communicative approach, and learning time system. However, curriculum 1994 got the problem during the implementation process because this curriculum oriented to the quantity of subjects and too many substances of every subject.

1.1.3 Competence-Based Curriculum (CBC, The Curriculum 2004)

The curriculum 1994 needed to be revised based on the changing of curriculum structure published by government's administration from centralistic to decentralist. This curriculum revision came after the implementation of the Act regulation from Indonesia government numbers 22 and 25 in 1999 concern on regional autonomy. The concept of curriculum revision was well known as the Competence-Based Curriculum which was concerned with developing student's skills based on the performance standards. According to the Ministry of Education number 045/U/2002, the competence means a part of action to train student becoming more intelligent which concerns the

development of graduates' ability in education. The competence concept is introduced as a competence standard that the students have to be mastered on that skill. Competency-based education has 3 elements namely, the appropriate competencies selection, evaluation indicators to decide the standard of competence result, and the learning system development.

According to *Government Regulation (PP) number 25/2000*, the structure of the curriculum 2004 has some standard from the Ministry of Education, the standards were divided into 4 components, the first is competence standards, the second is basic competence, the third is the subject matter, and the fourth is indicators of achievement. Competence standard was divided into knowledge, skill, attitude, and the achievement of learning process. The achievement of competence focused on content standard and performance standard. Technically, the CBC was developed by Puskur (2001) and components of the curriculum were divided into three levels of competences:

1.1.3.1 Competence of graduates (KL – Kompetensi Lulusan)

1.1.3.2 General Competencies (KU – Kompetensi Umum)

1.1.3.3 Basic Competence (KD – Kopetensi Dasar)

1.1.4 School-Based Curriculum (KTSP, The Curriculum 2006)

At the beginning of 2006, the CBC was changed, and School-Based Curriculum (KTSP) was developed in 2006. According to Law number 24 of 2006 article 1 paragraph 15, the curriculum in the education unit is prepared by the school/madrasah education unit together with all school stakeholders (Wawan Kusnawan, 2019: 17).

KTSP (*Education Unit Level Curriculum*) or School-Based Curriculum is the kind of curriculum development by the Ministry of Education and it must be managed by schools and students. This KTSP curriculum is applied following few regulations from Indonesia government:

1.1.4.1 The regulation number 20 in 2003 about the National Education System.

1.1.4.2 The Indonesia rule number 32 in 2004 concerns on Regional Autonomy

1.1.4.3 The Government constitution (PP) number 19 in 2005 focuses on the standards of National Education.

1.1.4.4 Ministerial Decree (MD) number 22 in 2006 about “Content Standard (SI)”, Ministerial Decree (MD) number 23 in 2006 about “Graduate Competency Standard (SKL)”, Ministerial Decree (MD) number 24 in 2006 about “the Implementation of SI and SKL”.

The development of *the Education Unit Level Curriculum* (KTSP) elaborated on the standard of national education to achieve national education goals. The government regulation provided a practical guide for the structure and set of 8 elements in national education standards namely “content standards, process standards, graduate competence standards, educational personnel standards, facilities and infrastructure standards, management standards, financial standards, and educational assessment standards”. Development Education Unit Level Curriculum (KTSP) consists of few principles, they are: “students’ potential, progress, needs, and self-interests of learners and environment, diversity and integration, the development of science, technology and art, build up the needs based on the life, comprehensive and sustainable development”.

1.1.5 The Curriculum 2013 (K-13)

The curriculum 2013 is a new design curriculum that is applying to Indonesia education. It is started in July 2013. Curriculum 2013 aims to build good characteristics in terms of productive, creative, innovative, and effective to empower the development of attitude, skill, and knowledge.

The emphasis on graduate competency is divided into 3 domains, there are attitude, skills, and knowledge. The curriculum 2013 is a combination of local content in the national curriculum. So, from the entire curriculum, it can be seen as the process to find out the right formula to apply in process of national education (Tilaar, 2012:6).

The curriculum 2006 is quite different from curriculum 2013 in the learning plan. For the curriculum of 2006, the syllabus development is controlled by the responsibility of the school's authority. However, the development of the curriculum would be managed by the government of Indonesia except for internal subjects from the school. Even though the school's syllabus delivered from the Ministry of Education in Indonesia, but the teachers still can design the lesson plan and develop the materials for the students (Ahid, 2013).

Furthermore, the curriculum 2013 is the extension of *School-Based Curriculum* (SBC) in several components. The aims of curriculum 2013 are to build the personality of students, to train the students to be good in characters, confident, successful in learning, responsible as citizens, and positive contributors to the civilization (Ministry of Education and Cultures, 2012). All these frameworks got agreement from government regulation number 32 the year 2013 (The revision of Government Regulations Number 19 the Year 2005 about the National Standards of Education). This regulation was combined with regulation number 67, 68, 69, and 70 from Education and Culture Ministerial Regulations about curriculum structure from Elementary to Senior Secondary and Vocational Secondary School (Djuwairiah Ahmad: 2014).

K-13 is designed to develop character building for the learners. The values of K-13 can be abbreviated into some competences (KI-1 to KI-4). KI-1 is constructed for spiritual competence, KI-2 is stated for social competence, KI-3 focuses on knowledge competence and KI-4 refers to the learning process. The explanation of Curriculum 13 (K-13) can be described in Table 4 (Said Hamid Hasan: 2013, 167).

Table 4 Course and Basic Competency of Curriculum 2013

Core Competency	Course and Basic Competency		
	History	English	Mathematics
KI-1 Religious Attitudes	KD – 1	KD – 1	KD – 1
KI -2 Social Attitudes	KD – 2	KD – 2	KD – 2
KI – 3 Knowledge	KD – 3	KD – 3	KD – 3
KI – 4 Knowledge Utilization	KD – 4	KD – 4	KD – 4

Philosophies of curriculum 2013 according to the regulation of the Ministry of Education and Culture number 67, 68, 69, 70 the year 2013 are as follows (Said Hamid Hasan, 2013: 165). *First*, education roots are one of the better developments for future life in the culture of the nation. *Second*, students are considered to have an active role

in the development of future lives. The past experiences should be learned for the students to deal with future lives. *Third*, the purposes of education are to build the intellectual and academic powers, communication skills, social attitude, care, and participation ability of students. The aims of the 2013 Curriculum are also new for Indonesia educational context. The aim of this curriculum is:

To prepare Indonesia young generation to have life skills as a person and citizen who are productive, creative, innovative, affective (religious and social attitudes) and competent to contribute for the betterment of social, national, and political lives, and humanity (Said Hamid Hasan, 2013: 165).

The curriculum 2013 (K-13) is becoming a guideline for the learners to develop the quality of society live who live in politics, economy, culture, art, technology, and others. One of the curriculum 2013's goals is to deliver the students with awareness competency to contribute to society and the welfare of humanity. This goal was not found in the previous curriculum, this is the strengths of curriculum 2013 which manage the students to have high quality, creativity, innovation, care for the welfare of the society. By developing these qualities, the students become more independent learners, caring persons, and be able to contribute to society.

2. THE HISTORY OF PESANTREN

Pesantren is a part of national education that existed long before independence. It is the oldest Islamic educational institution that contributes a lot to the growth and development of the Islamic Archipelago and at the same time triggers the growth of other Islamic educational institutions in Indonesia (Ara Hidayat & Eko Wahid, 2014: 1).

The growth and development of the Pesantren undergo in the form of a natural process of development under the national education system that continues to intersect, dialogue, and integrate with changes, culture, and sociological experiences of the community around its environment. It looks like the cultural root to create the basic potential for Pesantren to survive, and it aims to build up social interaction.

Ara Hidayat and Eko Wahid (2014: 1) stated that the existence of Pesantren until now is inseparable from experience and a long history. It is not uncommon for

Pesantren to experience "discrimination" or "marginalization" of very detrimental policies. In the middle of the New Order, the government gave a policy through Government Regulation number 73 of 1991 concerning Non-School Education which includes Pesantren educational institutions instead of formal educational institutions which is equivalent to existing formal education institutions. Islamic boarding schools are only recognized as non-formal educational institutions that fall into the category of types of out-of-school education consisting of general education, religion, position education, official education and vocational education (Government Regulation RIN Number 73 of 1991, concerning Non-School Education: Chapter III article 3 paragraph (1)). This is because the government considers the educational process in the Pesantren is not following the standards required by the government, in which the education is predominantly dominated by religious content with non-standard curriculum, non-uniform structure, and it does not have a quality assurance system and it still uses the management which cannot be controlled by the government.

The impact of this policy is the "exclusion" of Pesantren education institutions from the national education system. The more so when Pesantren are dealing with more organized modern educational institutions. The subsequent impact is the lack of guidance, efforts, attention, funding, and support systems that can encourage the acceleration of Pesantren to become educational institutions that have a good system, standard, management, and curriculum.

The facts have proven that the attention and recognition of the government towards Pesantren institutions, especially those that do not provide Madrasah or formal schooling education, are still very minimal. The graduates of Islamic boarding schools have not been given Mu'adalah recognition and consequently they are unable to continue their studies at the higher level of education as well as to apply for jobs in the formal sector. Regardless as whether Pesantren was being recognized or not, the community still gives recognition to the quality of Pesantren graduates. Many of the scientists, patriotism, politicians, and community leaders are graduates of Pesantren education. Some of the educational institutions abroad have also given the recognition of equivalent standard (*Muadallah*) for boarding school education.

Owing to the struggle of the ulama and Muslim figures, especially those who sat in the ranks of the bureaucracy, the Pesantren obtain recognition from the

government with Mu'adalah policy. The Director-General of Islamic Institution issued Decree Number: E. IV / PP.032 / KEP / 80/98 dated 9 December 1998 which contained statements of recognition of all graduates from Pondok Darussalam Gontor Ponorogo to be equivalent to all public schools in Indonesia. Then it was followed by recognition for Pesantren as national education from the Minister of National Education with the issuance of Decree number 106/0/2000 on 29 June 2000 (Nur Hadi Ihsan, 2006).

Two years later, the Director-General of the Islamic Institution issued circular Number Dj.II / PPO1.I / AZ / 9/02 on November 26, 2002, concerning guidelines for implementing educational equity status in Islamic boarding schools with Madrasah Aliyah. After the issuance of law number 20 of 2003 concerning the national education system, finally, the Pesantren has officially become a sub-system of national education. Then strengthened by government regulation number 32 of 2013 concerning amendments to government regulation number 19 of 2005 concerning national education standards, and government regulation number 55 of 2007 concerning religious and religious education, followed by regulation of the Minister of Religion of the Republic of Indonesia number 18 of 2014 concerning education units *Muadallah* in Islamic boarding schools, and strengthened by the 2019 Islamic boarding school, education in Islamic boarding schools has received clear recognition and has become one of the national education units in Indonesia with the same supports as schools under the auspices of the Indonesian government.

3. THE FOUNDER OF KULIYYATUL MUALLIMIN AL ISLAMIYYAH

Gontor is one of the famous Islamic Boarding Schools in Indonesia. It is well known as Pondok Modern Babussalam Gontor which is located in Ponorogo. Ahmad Sahal, Zanuddin Fananie, and Imam Zarkasyi were the founders of this Pondok. They worked together to develop Gontor under the leadership of Zarkasyi who played the greatest role in establishing Gontor due to his role of being a chairman of the Religious Education Council under MORA in the latest 1950 (Muhammad Zudi, 2014: 422).

Besides, Zarkasyi was chosen to be a committee of Religious Education in Indonesia, but he does not influence Gontor's curriculum construction. The 1975 curriculum was not recommended for Gontor as he insisted that Gontor's curriculum was better than the government curriculum (Muhammad Zudi, 2014: 422).

Daradjat (1996: 633) stated during the time, the founder of Gontor did not permit his students to take the national examination for Madrasah Aliyah (high school level) to get the government-recognized diploma. Meanwhile, he also stated that Pancasila was a strong reason not to adopt the national curriculum. Furthermore, Gontor was not considered as a government institution based on the 1975 curriculum because Gontor has designed *the Muallimin* curriculum to be implemented. Furthermore, this case caused a negative impact on students who finished their study at Gontor because for them to be able to further their study as well as to be able to apply for job they must obtained a government-recognized certification. Since that time, the mutual system allowed all the students to take national examinations but the students had to keep their status as Gontor students (Muhammad Iqbal Phase, 2017: 152).

Education according to Gontor, as explained by Imam Zarkasyi, is not just only giving lectures on material, but, it includes everything that is witnessed, heard and felt by the students, both in the form of movements and sounds, which are influential factors in the process of reasoning and mental education (Bagian Kurikulum Pembelajaran Kulliyatul *Muallimin* al-Islamiyyah, 2007: 11-12).

Kulliyatul *Muallimin* al-Islamiyyah (KMI) education covers all aspects of science needed by children thereby their human potential can be sharpened to the maximum extent possible. Cognitive, affective, and psychomotor domains are all carefully observed. No dichotomy between religion and general science, religious science is general science, and general science is religious science. The implementation of education and teaching applied at KMI is entirely independent and free from any party intervention. The existing curriculum is arranged under the programs that have been planned as well as other important factors such as funding, education system, and recruitment of educators (Syarifah, 2016: 65).

4. MUADALLAH SYSTEM

Terminologically, *Muadallah* comes from the Arabic language “*‘adalah, ya’dilu, mu’adalatan*” which means equality. Whereas, *Muadallah* is an equalization process between educational institutions both in Islamic boarding schools and outside Islamic boarding schools, using standard criteria and quality that have been established fairly and openly (Ishom Yusqi, 2009: 11).

The results of the equalization process can be used as a basis for improving service and education in Pesantren (Safruddin Jamil, 2018: 13). This is in line with the meaning contained in the National Education System Law Number 20 the Year 2003 article 26 paragraph 6 which states that the results of non-formal education can be valued on a par with the results of a formal education program after going through an equalization assessment process by an institution appointed by the Government or local government regarding national education standards (Law on National Education System, Number 20 the Year 2003: article 26 paragraph 6).

According to Regulation of the Minister of Religion Chapter I Article 1, *Muadallah* education unit in Islamic boarding school referred to an Islamic religious education unit established in the form of Pesantren by which its education is based on the yellow book (Kitab Kuning), uses *dirasah Islamiyah* method with multi-level education and being equal with the public school as national education.

According to the regulation of the Minister of Religion chapter I article 2, the organization of *Muadallah* education units aims to: (1) implanting students to have faith and devote to Allah Subhanahu Wa Ta'ala, (2) developing the abilities, knowledge, attitudes, and skills of students to become experts in Islamic religion (*Mutafaqqih Fiddin*) and become Muslims who can practice the teachings of Islam in their daily lives, and (3) developing personal morality for students who have individual and social piety by upholding the spirit of sincerity, simplicity, independence, fraternity among Muslims (*Ukhuwah Islamiyah*), humble (*Tawadhu*), tolerant (*Tasamuh*), balance (*Tawazun*), moderate (*Tawasuth*), exemplary (*Uswah*), healthy lifestyles, and patriotism (the decree of the director-general of Islamic education number 6842, 2015: 5).

Regulation of the Minister of Religion of the Republic of Indonesia number 18 of 2014 concerning *Muadallah* education units in Islamic boarding schools, in article 4 explains that: the type of *Muadallah* education unit consists of Salafiyah curriculum and *Muallimin* curriculum. (Regulation of the Minister of Religion of the Republic of Indonesia number 18, 2014: 5).

The Ministry of Religious Regulation (PMA) of the Republic of Indonesia in 2018 is also set on the Implementation of Education, the first part about the level of

education in article 6 that: (Regulation of the Minister of Religion of the Republic of Indonesia number 18, 2014: 5)

4.1 *Muadallah* education unit consists of:

4.1.1 *Muadallah* education unit at the level of basic education; and

4.1.2 *Muadallah* education unit the level of secondary education.

4.2 *Muadallah* education unit at the level of basic education as referred to in paragraph (1) letter a consisting of *Madrasah Ibtidaiyah* (Islamic Elementary School) and *Madrasah Tsanawiyah Tsanawiyah* (Islamic Junior High School) levels.

4.3 The *Muadallah* education unit at the level of the secondary education referred to *Madrasah Alyah* (Islamic Senior High School) level

Some chapters in the regulation also explain the level of education for *Muadallah* system in Indonesia and it also explains about concept of *Muallimin* curriculum in article 7 and article 10.

The purpose of religious education, as stipulated in government regulation number 55, the year 2007 concerning about religious education and religious education article 8 paragraph 2, is to build up the mindset of the students who understand and practice the values of their religious teachings or become religious scholars who are broad-minded, critical, creative, innovative, and dynamic in the context of educating the lives of the nation of faith, piety and noble character.

5. MUADALLAH LEARNING SCOPE

The structure of the curriculum describes the concept of curriculum content in terms of subject, content, or subjects in the curriculum, distribution of content or subjects in semesters or years, study load for subjects, and study load per week for each student. The curriculum structure is also the application of the concept of organizing content in learning systems and organizing learning loads in learning systems. Organizing content in the learning system is based on the semester system while organizing the learning load in the learning system based on class hours per semester. The curriculum structure consists of several subjects and learning burdens. The curriculum structure of the *Muadallah* education unit is a type of converts consisting of: (The Decree of the Director-General of the 6842, 2015: 13)

- 5.1.1 The group of Islamic Religion / *Al- 'ul'm Al-Islâmiyyah*
- 5.1.2 Linguistic / *Al- 'ul'm Al-Lughawiyah* subject groups
- 5.1.3 General Science / *Al- 'ul -m al- 'âmmah* subject group.

The general education curriculum as referred to in paragraph (1) contains at least: (Regulation of the Minister of Religion of the Republic of Indonesia number 18, 2014: 6)

- 5.2.1 Citizenship education (*Al-Tarbiyah Al-Wathaniyah*)
- 5.2.2 Indonesian language (*Al-Lughah Al-Indunisiyah*)
- 5.2.3 Mathematics (*Al-Riyadhiyat*) and
- 5.2.4 Natural science (*Al-Ulum Al-Thabi 'iyah*).

Imam Zarkasyi asserted that the learning curriculum in Gontor contained one hundred percent religious knowledge and one hundred percent general knowledge. Besides, the academic curricular, extra and co-curricular aspects are integrated into one education system. In its application, this is embodied by the coexistence of students and teachers in a shared education environment that contains a high discipline that integrates the three centers of education namely family, school, and community with education twenty-four hours a day, since the santri wake up to sleep again. In more detail, the three types of curriculum above can be described as follows (Imam Bahroni, 2010: 109).

- 5.3.1 Intra-curricular: (1) Islamic Science, such as *Al-Qur'an, Al-Tajwid, Al-Tafsir, Al-Tarjamah, Al-Hadith, Hadith Musthalahul, Fiqh, Ush al Fiqh, Al-Faraid, Ushuluddin, Al-Adyan*, and History of Islam, (2) Science Arabic, such as *Al-Imla Pesantren, Tamrin Lughah, Al-Insya', AlMuthalaah, Al-Nahw, Al-Sharf, Al-Balaghah, Tarikh Adab al-Lughah, AlMahfudzat, and Al-Khat*. (3) General Sciences, such as *Al-Mantiq, AlTarbiyah*, English, Indonesian, State Administration, Natural Sciences, and Social Sciences.
- 5.3.2 Co-curriculum: it is the form of a curriculum that is used outside the classroom under the guidance and supervision of teachers and senior students, such as (1) practices of worship, prayer, fasting, recitations of *al-qur'an, zhikr*, wirid, and prayer, (2) additional learning activities,

such as the teaching of three formal languages, guided learning in the day and night, fathul kutub, speech training, weekly discussions, seminars, symposia, and Friday ceremony. (3) practice and guidance in the form of ethical practices, teaching practices, the practice of preaching, the practice of hajj rituals, the practice of burial, as well as guidance and counseling.

- 5.3.3 Extra-Curricular: it is in the form of a curriculum that is applied outside the classroom and carried out by the organization of the santri under the guidance of the teacher namely (1) organizational leadership and managerial training. (2) scouting, skills, arts, sports, entrepreneurship, environment, language courses, and so on. (3) activities at santri clubs based on interests and talents.

All activities within the lodge are structured in one unit which is inseparable from one another and even mutually reinforcing. Extra-curricular activities, even though they are given outside classrooms and classroom learning and are not directly correlated with intra-curricular activities, cannot be separated from the curriculum itself (Abdullah Syukri Zarkasyi, 2005 : 130-131).

6. MANAGEMENT OF ISLAMIC CURRICULUM

A consensus view made by Muslim scholars in the Mecca Declaration was that the development of Islamic education system would be possible only when the curriculum based on Islamic worldview. Therefore, Islamic curriculum is necessary for schools that aim to develop Islamic related attributes to their students.

The aim of Islamic education is for Fadilah (virtue), and the majority of scholars agreed that moral education is the soul of Islamic education. Because the main characteristic of Islamic education is to solve the moral problem and to repair the characteristic of humans. Fadilah and akhlak means that human being has morality based on normal society and proud of that they are a khalifah. The history of Islamic education shows us that there are equal between Islamic knowledge and modern knowledge in the revival of Islam. And this equality felt down when educational quality reduces. This kind of weakness is not because of Islam but it is because of education

getting far away from Islam. Generally, languages, Religious, natural resource, history, geography, literature, syar'i, nahu, balaghah, and filsafat are kept in Islamic curriculum.

Three resources of Islamic Education (Mark Halstead: 2010, 520-521): *First*, Al-Qur'an. Al-Qur'an is the main source of education which emphasizes guidance and wisdom rather than the blind acceptance of tradition. *Second*, Hadith (Tradition). Hadith provides education insight for Islamic education, a hadith (in al-Bukhari's collection) reminds believers that "education is compulsory for all Muslim (man and woman), another stated that "seek of knowledge as far as China" and seek of knowledge from the cradle to the grave" (of less certain authenticity, but quoted, for example, by Bahonar, 2004). *Third*, the philosophy of education. According to education philosophy, there are few periods as sources of Islamic civilization such as from Nasir al-Din Tusi's, Akhlak-i-Naseri, and Ibn Maskuya's Taharat al-A'arag concerns on moral education and other educational issues. Meanwhile, Al-Ghazali's Fatihat al-'Ulumis discusses an early education to educational theory. Ibn Khaldun describes that Islamic education consists of Al-Muqaddimah, the curriculum, and teaching skills. Ibnu Khaldun theory revealed naqliyya or transmitted sciences, such as theology and jurisprudence, and discovered such as 'Aqliyya or intellectual sciences, such as medicine and mathematics (Cheddadi, 1994).

Islamic curriculum is flexible and functional which has a purpose to build a Muslim character and give understanding to a human about life, teach people to enjoy their life, give training to society and push them to develop their life at work. This is called by the formal curriculum in Islam and it includes non-formal curriculum. As usual non-formal drives, much influence and more dynamic and it becomes crucial instead of other institutions.

6.1 Islam taught in Prophet Era

Islamic education was started when Allah transferred Al-Qur'an to Muhammad SAW during his time of *dakwah* (call towards Allah) and guiding the society towards Allah. The Islamic education can be comprehended from the Alqur'an and As-Sunnah is all about of what Rasulullah said, did, behaved and acknowledged. So, whatever which were came from Rasulullah is described as Islamic Education. When Siti Aysiah

was given a question about Rasulullah akhlak, she stated: "his akhlak is Al-qur'an". Furthermore, Rasulullah is the shelter of an Islamic school.

6.2 Islam taught in Khulafaur-Rasydin (Four Khalid in Islam)

In this era, the major task carried out by the Khulafaur-Rasydin government was to preserve the legacy left behind by Prophet and to continue the mission of spreading the message of the Qur'an to mankind. The struggle to defend rightness of Islam from being destructed was the main challenge in this era. In this period, it seems that the Rasulullah period was able to be repeated. Islamic education still focused on teaching Al-Qur'an and Al-Sunnah in the capital city of Madinah, Mekkah, and all countries which was conquered by Muslims. In this time, the spreading of teaching new religious principles was also witnessed. However, there was no new ideology in Khulafaur-Rasydin, except for Yunani Filsafat, but it has small influences.

6.3 Islamic education taught in Ummayyah (Usmanyah Era)

The political issues that have arisen in Islamic countries drove the attention of Muslims to learn about art and knowledge that they found around them such a language, literature, and religion. This period was a continuation period of Rasulullah and Khulafaurasydin (four Khalid in Islam) ways which have a limitation of other knowledge.

6.4 Islamic education taught in Abbasiyah

During Abbasiyah era, multiple diverse cultures emerged which caused the education to expose to a new modern knowledge and at the same time the preservation of Arab (Islam) legacy was necessary. There were 4 Imams that came this time they were Abu Hanafiah (80-150 PESANTREN), Malik (95-179 PESANTREN), Al-Syafi'i (150-2014 PESANTREN), and Ahmad bin Hambal (164-241 PESANTREN). After that, some of the famous scholars of hadith appeared such an Al-Bukhari (194-256 PESANTREN), and the last was an Al-Qur'an translator Al-Tabrani (310 PESANTREN – 923 M).

Islamic education curriculum emphasizes Islamic subjects but it also includes other subject such as sciences and human sciences subjects. Islam regards knowledge as holy so that all Islamic educations aspects are viewed in terms of its relations to God.

Because of education was bounded by this understanding, all educations must be integrated with Islam and they should not be separated from Islamic institutions such as masjid and Sufi places as Islamic centers. Besides, the educations must be able to guides the students to give more respect to their teachers who were placed in a very high position by the community. Ali bin Thalib said, “for those who teach me a piece of the alphabet, which means I become a follower”.

7. THE WORLD CONFERENCE ON ISLAMIC EDUCATION

The world conference on Islamic education drives a good influence on the development of Islamic education in the world. Few conferences have been done from 1977 to 1996. The first conferences recommended integrating the study of literature, literary criticism, arts, and social science within the existing curricula of Islamic schools and universities. Not only that, "improving the quality of Islamic education" is the main point of the world conference.

1. The first world conference in Makkah (1977)

The first conference purposes to provide leadership in educational reform. A few years later, as a consequence of the conference the education centre was merged with the establishment of the Umm ul-Qura campus (Ghulam Nabi Saqeb: 2000, 116)

2. The Second World Conference in Pakistan (1980)

The second conference concerns on designing curricula for different ladders of education with the view of bridging the gap between secular and madrasah systems of education (Abdul Karim Abdullah: 2016, 350). This conference focuses on the designing and implementation of integrated Islamic curricula at all levels and in all subjects (Ghulam Nabi Saqeb: 2016, 45). This conference proposed the allocation of 20% of religious studies in the classroom.

3. The Third World Conference on Muslim Education in Bangladesh (1981)

The main goal of the third conference was to guide the preparation of textbooks for Muslim and non-Muslim schools.

4. The Fourth World Conference on Islamic Education in Indonesia (1982)

This conference talked about Islamic Methods of Teaching. It recommended that teaching be value-centered; instead of applying a dogmatic approach, the learning process should be interactive and impart ethical values.

5. The Fifth World Conference on Islamic Education in Egypt (1987)

The fifth conference focuses on reviewing the achievements of previous conferences and examining ways and means of implementing their resolutions.

6. The Sixth World Conference on Islamic Education in South Africa (1996)

This Conference appears to have adopted the "Islamization of knowledge" approach advocated by the IIT conferences.

In the first world conference in education 1977, Education should aim:

1. The balanced growth of the total personality of man through the training of man's spirit, intellect, his rational self, feelings, and bodily senses. Education should cater therefore for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively, and motivate all aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community, and humanity at large (Ashraf, 1985).

2. All Muslim countries must necessarily implement Allah's Shari'ah and mold the lives of people upon Islamic principles and values because only then they shall succeed in systematizing their education according to the aims (Ashraf, 1985).

The development of curriculum in world conference in Islamic education concerned on a few aspects as below:

1. The designing of curricula and syllabi.

The first world conference in education 1977, the classification of knowledge system is divided into 2 categories:

- 1.1 Given 'perennial knowledge' based on Alqur'an and Sunnah and Arabic language.
- 1.2 Acquired knowledge' (social, natural & applied sciences).

The differentiation of curricula and syllabi between given "Perennial Knowledge" and "Acquired Knowledge" can be described in Table 5.

Table 5 Type of curriculum in world conference in Islamic education based on 1st conference 1977

Curricula and Syllabi: Given ‘perennial knowledge’	Curricula and Syllabi: Acquired knowledge’
Study of Alqur’an as the basic	Literature: Islamic school of literary criticism
Curricula and books based on the Alqur’an and Sunnah	Arts and crafts: a study of Islamic Arts
Fiqh should be linked with contemporary life	Social sciences based on the Alqur’an and Sunnah
Comparative studies Shariah and secular laws	Natural sciences history of sciences and roles of Muslims
Teaching Islamic laws	Applied: reformulated in the spirit of Islam
Rare manuscript useful material	
Arabic and its method of teaching	
Study Alqur’an as the basic step	

2. Teacher education and recruitment.

2.1 Teacher – training: inspired by the true Islamic faith.

2.2 Teacher – selection: based on faith and behavior.

2.3 Equip teacher-training colleges with facilities.

2.4 Good and promising students to be enrolled in teacher – training colleges

3. Female education

3.1 Man and Woman be taught separately.

3.2 The special female educational system.

4. Non-formal education for youth

4.1 The actual application of Islam in schools -mosques, Islamic ethics and manners

4.2 Suitable activities for the youth in line with the objectives of Islamic society

8. MODEL OF CURRICULUM IMPROVEMENT

8.1 The Tyler (1945)

Tyler (1945) proposed a rational curriculum model through his masterpiece book entitled "The basic principles of curriculum and instruction". His curriculum model is very popular due to his systematic process of curriculum development. The origin of the Tyler rationale is well known in the eight-year study, it is the most popular historical work to challenge the traditional design in the high school curriculum. The history of an eight-year study was started by the experimental basis for the evaluation of the American High School curriculum. In the Tyler theory, he included 4 main processes of curriculum design (Peter S. Hlebowitsh, 2013: 81), namely: to identify the school purpose, to select the experiences used to fulfill the school's purposes, the organization of the experiences, and the development of evaluative tools used to determine whether the experiences fulfilled the school's expressed purposes.

8.2 Taba Model (1902-1967)

As stated by Hilda Taba, the curriculum has to be designed by the users of the curriculum. She also stated that the teacher is the main role of designing a curriculum to create teaching-learning materials for the students by adopting an inductive approach.

Generally, the Taba curriculum can be used by many types of school levels, namely elementary school, junior high school, and high school. The Taba model includes some components such as organization and relationships. It also includes five interactive elements such as objectives, content, learning experiences, teaching strategies, and evaluative measures (Fred C. Lunenburg, 2011: 2). The model is described in Figure 2.

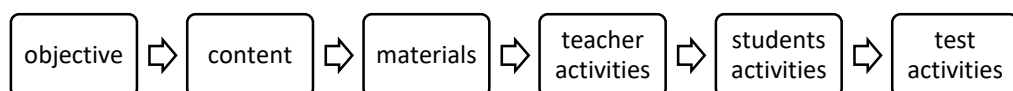


Figure 2: Taba Model

Source: Hilada Taba, 1962

According to Taba's theory, there are 7 steps of curriculum development and that teachers play a key role in designing the curriculum. The stages are Diagnosis of needs,

objectives formulation, selection of content, organization of content, learning experiences selection, organization of learning experiences, curriculum development, and evaluation. This seven-step of curriculum development are as below: (Francis P. Hunkins & Patricia A. Hammill, 2012: 9)

- 8.2.1 Diagnosis of needs. The teachers start the first step by observing the needs of students.
- 8.2.2 Formulation of objectives. This is the second step in which the designer needs to select the specific objectives to be developed for the curriculum.
- 8.2.3 Selection of contents. By determining the objectives, one can determine the subject matter of the curriculum.
- 8.2.4 Organization of contents. This step made teachers or curriculum designers knowing about how the contents were to be organized to attain expected results.
- 8.2.5 Selection of learning experiences. Stated by Taba, learning experiences were decided after the content or subject matter had been determined because learning experience was another component in the curriculum development process.
- 8.2.6 Organization of learning experiences. When the learning experienced was determined, they have to be arranged into a sequence to optimize student' learning.
- 8.2.7 Evaluation. This is the final step in Taba's model, this stage used a curriculum planner to determine what objectives had been accomplished.

8.3 Wheeler Model (1967)

Wheeler model is well known as a cyclical model of the curriculum which has five-phased of curriculum development which seemingly took care of the criticism of Tyler's model (Bakky Ngozi Adirika, 2017: 330). This curriculum model has many similarities with Taba's interactive models. This model is presented in Figure 3.

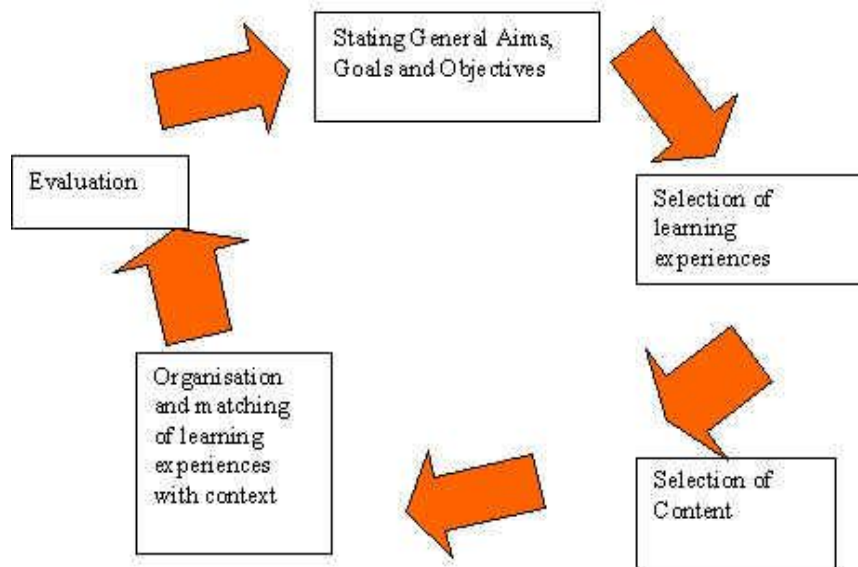


Figure 3 Wheeler model

Source: D. K. Wheeler, 1967

The Wheeler curriculum model (1967) is developed like a cyclic model curriculum because that curriculum is a continuous cycle that is responsive to changes in the education sector and makes appropriate adjustments to account for these changes (Gautam Kumar Chaudhary, Rohit Kalia, 2015: 57).

8.4 Weinstein and Fantini: Humanistic Model (1970)

Weinstein and Fantini (1970) introduced a curriculum model, it's called the "Humanistic Model". This curriculum emphasizes link socio-psychological factors which leads the students to have good and engage with the group. This curriculum model makes identification of the learners' demographic details and their focus within the diagnosis, this curriculum guides teachers to develop student center strategies to get learner's concern and to manage the contents.

In the Humanistic model, the content is designed based on the learners namely, life experiences, learner's attitudes and feelings, and the social context of learners. Meanwhile, teaching procedures are developed for learning skills, content, and organizing ideas which should balance with learners' characteristics. Besides the content and teaching procedures, teachers have to evaluate the outcomes of the curriculum; cognitive and affective objectives (Shaheen Pasha & Pasha, 2012: 2). The humanistic model also considered part of the behavioral,

managerial, or administrative approach, but the model shifts from a deductive organization of curriculum to an inductive orientation from traditional content to relevant content (Fred C. Lunenburg, 2011: 5).

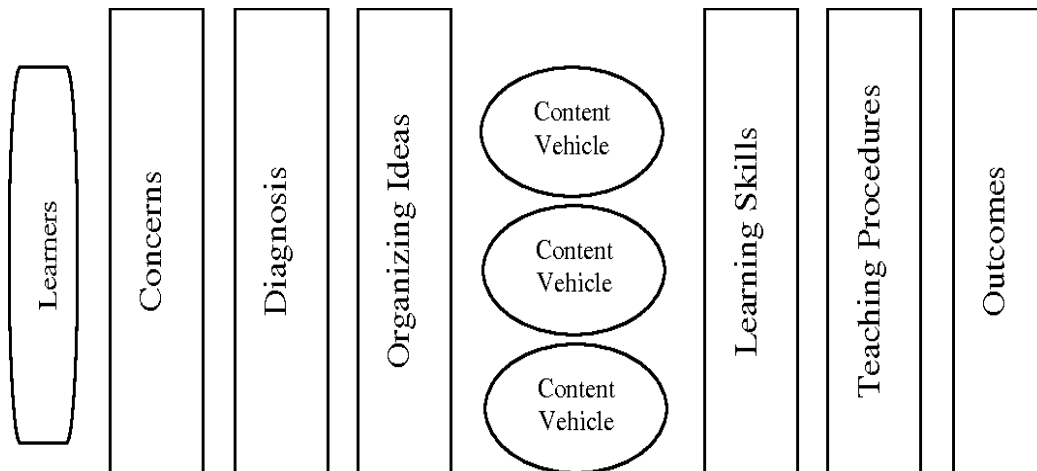


Figure 4 Humanistic Approach

Source: Fred C. Lunenburg, 2011

The first step is to identify the learners, their age, grade level, and common cultural and ethnic characteristics. Weinstein and Fantini are concerned with the group, as opposed to individuals, because most students are taught in groups (Fred C. Lunenburg, 2011: 5).

8.5 Saylor and Alexander's Model (1974)

Saylor and Alexander (1974) designed a systematic approach to curriculum development. The model is presented in **Error! Reference source not found.**

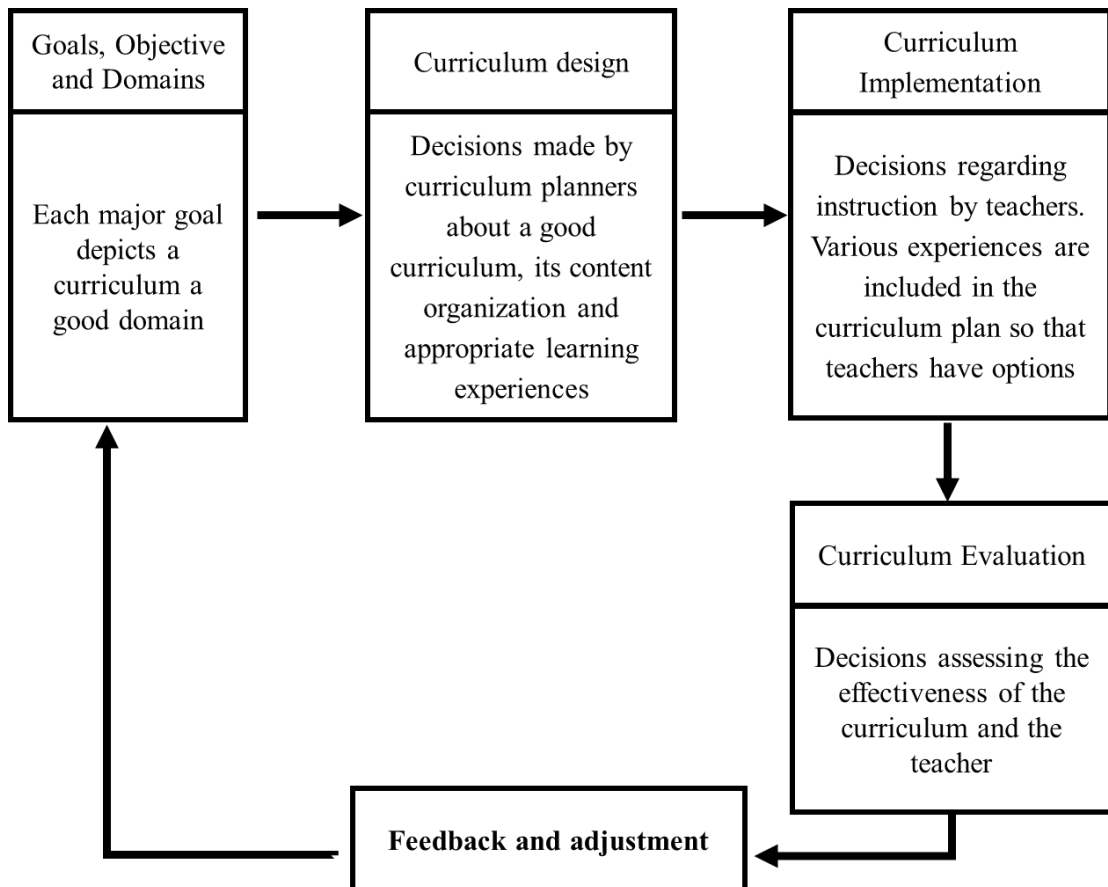


Figure 5 Saylor and Alexander's Model

Source: Galen saylor and William Alexander, 1974

Urebu (1985: 20) stated that there are 3 steps in curriculum design, as below:

- 8.5.1 Selecting the goals, objectives, and domains of the school. This step is the first step in the process of the curriculum. Saylor, Alexander, and Lewis (1974) divided a set of goals, as follows: personal development, social competence, continued learning skills, and specialization.
- 8.5.2 Instructional modes. This step concerns on teaching method for the students by the teachers. In this step, the method has to help to examine instructional objectives.
- 8.5.3 Evaluation. The last is that teachers have to realize about the evaluation. Syalor, Alexander, and Lewis stated that a design that would permit (1) to evaluate the tool education program and (2) evaluation of the evaluation program itself.

8.6 The Curriculum Lifecycle

This model has some contents which are more specific than other models because this model created in 8 headings to be done in curriculum management, they are initiate or review, develop or redevelop, resource, implement, support, assess, evaluate, and evidence (Brundrett and Duncan, 2014: 7). In addition to that, all those components include lifecycle in developing a curriculum that is divided into 2 guidelines namely design and delivery. Each component has its function in the cycle to run the curriculum management.

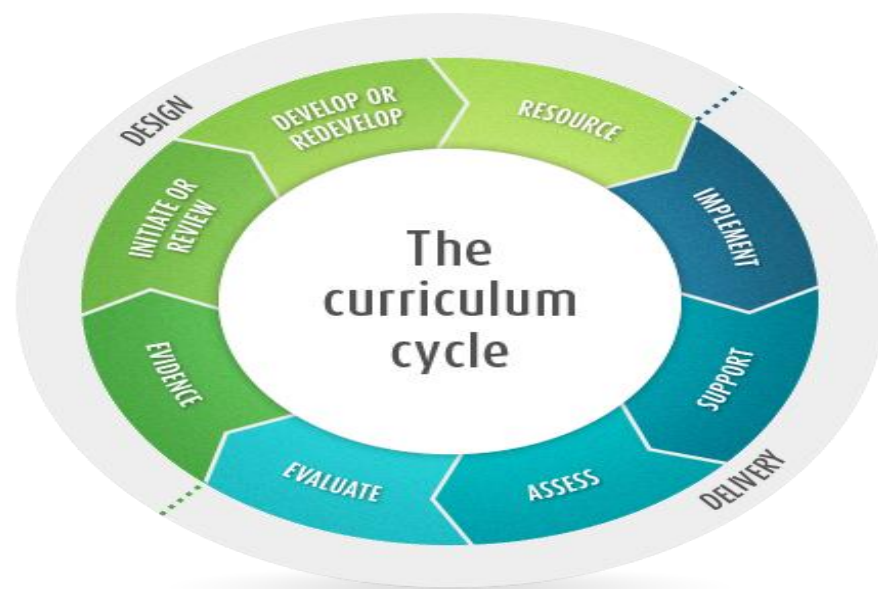


Figure 6 The Curriculum Lifecycle

Source: JISC, 2009 (adapted)

Curriculum innovation needs to have a high skill of leadership including skill in strategy development and implementation, human resource management, teaching and learning, financial management, accountability, stakeholders, and community management (Brundrett and Duncan, 2014: 4).

8.6.1 Initiate or review

The first stage is reviewing, reviewing aims to do data analysis which can bring to the appropriate adjustments about the strengths and the weakness of the implemented curriculum (Sri Wahyuni, 2016: 75).

8.6.2 Develop or redevelop

Development is defined as a set of activities that include a support framework. Development and redevelopment are becoming guidelines for the teachers to design effective activities and learning situations to promote learning (J.D. Brown, 1996: 269). The curriculum was developed based on the paradigm of the organism, which means a systematic arrangement of various parts of the purpose (Muhaimin, 2012:11).

The development process considered an interactive process that includes curriculum initiators, curriculum monitors, and practitioners. The development process framework showed that the teachers are curriculum developers and not mere functionaries or implementors. Indeed, the success of the curriculum process depends on how do teachers work on that as senior teachers, educators, and experienced professionals. As educators, the teachers should be able to help, support, encourage, and to guide in the curriculum development as a part of their supervision and management (Lewin and Keith, 1990: 193).

8.6.3 Resource

Types of the resource were accessed by senior leaders and teachers, commonly the resource was draw by following resource types namely, pupil resources, lesson and curriculum planning tools, diagnostic tests/assessment tools, Schemes of work and Teacher guides (Cambridge, 2018:6-7)

The design content of learning resource in the curriculum has few criteria, there are (1) consists of provincial and local pilot/program curriculum outcomes (2) be designed by an expert author and producers and meet high standards of quality in factual content and presentation (3) be a concern on some aspects such as the subject area and for the age, emotional development, ability level, learning styles, and social development of the students for whom the materials are selected (4) designed by having aesthetic, literary, and/or social value (5) having a physical format and appearance suitable for their intended use (6) be one of a variety of media presentation modes (7) preferably be Canadian where these materials are of equal quality to other available materials (including resources by or about a Canadian person, a Canadian region or event, and/or published or produced in Canada) (Prince Edward Island Department of Education, 2008: 5).

8.6.4 Implement

This part is well known as curriculum implementation. The senior leaders would put more attention to connect between the goals of curriculum and the needs of the students. The deliver of curriculum would involve fine-tuning materials, the allocation of additional resources, or train the staff to understand about the change of process. “being around” is included in the process of curriculum implementation and it shows the circumstance in the classrooms.

8.6.5 Support

The supported curriculum means curriculum supported by resources. It includes some resources such as teachers, textbooks, workbooks, audiovisual aids, teacher guides, grounds, buildings, library books, and laboratory equipment. The support of curriculum plays the main role in the process of development, implementation, and evaluation, it also drives more effects on the quantity of leaning content (Glatthron, Boschee, & Whitehead, 2006: 10-14).

The encouragement of curriculum is related to the needs of the students, the demanding of the student subjects, and related to the culture in the school. Supporting the learners should include the considerations of students availability and availability of teaching assistants, availability and deployment of the educators, the management of academic virtual learning environment (VLE) by the school, the resources from the library, parents understanding about the curriculum for their children (Brundrett and Duncan, 2014: 8).

8.6.6 Assess

Curriculum assessment is a process of collecting and analyzing information from many sources to improve student learning. Assessment concerns the measurement of the outcomes of curriculum and instruction on the achievements of students about important competencies. Assessment involves formal methods, such as large-scale standardized state testing, or less formal classroom-based procedures, such as quizzes, class projects, and teacher questioning (Committee on a Conceptual Framework for New K-12 Science Education Standards, 2012: 261).

Purposes of Assessments, as discussed in *Knowing What Students Know*, there are three purposes for curriculum assessment: (National Research Council, 2001)

8.6.6.1 *Formative assessment for use in the classroom to assist learning.* This assessment was designed for the teachers and the students during instruction to provide diagnostic feedback. It is needed for the teachers to get an assessment of their students to guide the process of learning.

8.6.6.2 *Summative assessment for use at the classroom, school, or district level* to determine student attainment levels. This assessment is used by taking tests at the end of the unit or the final examination. This assessment aims to observe students' achievement and understanding.

8.6.6.3 *Assessment for program evaluation,* this assessment is used to compare across classrooms, schools, districts, states, or nations. This assessment uses standard tests designed to examine the different outcomes of instructional programs.

The purpose of curriculum assessment is to identify aspects of a curriculum which is needed to be changed, to assess the effectiveness of changes that have already been made, to demonstrate the effectiveness of the current program, to meet regular program review requirements and to satisfy professional accreditations (Peter Wolf, Art Hill & Fred Evers, 2006: 3). The methods can be used in assessment, such as opinion gathering (survey, focus groups, interviews, department meetings), testing (written, demonstration, pre, and post, control group), expert advice (tours, external reviewers, expert speakers), archival data (course outlines, course evaluations, student grades, past curricular reports) (Selim and Pet-Armacost, 2004).

8.6.7 Evaluate

Curriculum evaluation provides the process of collecting, analyzing, synthesizing, and interpreting information to observe what is the students' need for learning. It refers to the full range of information gathered in the school district to evaluate (make judgments about) student learning and program effectiveness in each content area. Evaluation of the curriculum has to do based on the observation from an assessment process. This evaluation would impact the development of teaching and student learning (Grinnell-Newburg School District, 2006: 1).

In the process of evaluation, the staffs have to understand about data collection on the field. It would help to show the efficiency of curriculum design in terms of implementation. The steps of evaluation leads the evaluator to identify the cause and

guide to make effective actions for the students. It is influenced the final evaluations for the curriculum design and curriculum implementation. (Sri Wahyuni, 2016: 75).

According to the theory, the Stufflebeam model (1960) establishes a concept to generate data based on 4 stages of program operation: (1) context evaluation, this stage is to help decision-makers to decide the goals and the objectives, (2) input evaluation, this strategy well known as assessment alternative to achieve the goals to help decision-makers choose optimal means, (3) process evaluation, this stages means to monitor the process context evaluation and input evaluation implemented well, (4) product evaluation which compares actual ends with intended ends and leads to a series of recycling decisions. During each of these four stages, specific steps are taken: the kinds of decisions are identified, the kinds of data needed to make those decisions are identified, those data are collected, the criteria for determining quality are established, the data are analyzed based on those criteria, the needed information is provided to decision-makers (as cited in Glatthorn, 1987: 273–274).

8.6.8 Evidence

A main difference of professionals term is to draw an effective practice from a body of knowledge. To guide a professional in a community, the head has to design the the ability of drawing on educational research to sett up a curriculum design. This step involves the use of evidence in terms of the achievement. It may give information about the design stage, the advantages and diadvantages of assessment strategies, and the efficiency of classroom assistants (Brundrett and Duncan, 2014: 9).

8.7 The Olivia Model

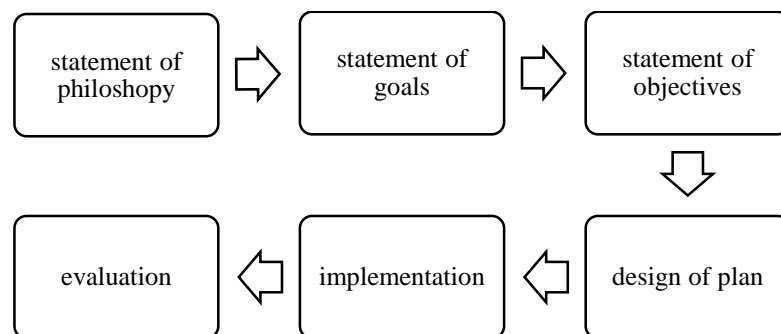


Figure 7 The Olivia Model

Source: Peter F Olivia, 2001

Generally, Olivia's model was based on the Taba model in 3 stages of curriculum development namely the curriculum goals, objectives, and domains, instructional modes, and evaluation. Not only that, but Olivia Model is also more detailed than other models because this model should finish 6 steps started by seeking a statement of philosophy, statement of goals, statements of objectives, design of the plan, implementation, and evaluation. This study adopted 7 theories of curriculum management model as the guideline for the research. All the theories can be showed in Table 6.

Table 6 Curriculum Management Model

NO	THEORY	CURRICULUM MANAGEMENT
1	Tyler (1945)	<ol style="list-style-type: none"> 1. To identify the school purpose 2. To select the experiences used to fulfill the school's purposes, 3. The organization of the experiences, and 4. The development of evaluative tools used to determine whether the experiences fulfilled the school's expressed purposes.
2	Taba Model (1906 – 1967)	<ol style="list-style-type: none"> 1. Objective 2. Content 3. Material 4. Teacher activities 5. Student activities 6. Test activities
3	Wheeler Model (1967)	<ol style="list-style-type: none"> 1. Aims, goals, and objectives 2. Selection of learning experiences 3. Selection of content 4. Organization and integration of learning experiences 5. Evaluation.

NO	THEORY	CURRICULUM MANAGEMENT
4	The Saylor, Alexander, and Lewis Model (1974)	<ol style="list-style-type: none"> 1. Goals, Objectives, and domains 2. Instructional modes 3. Evaluation
5	A humanistic approach (1970)	<ol style="list-style-type: none"> 1. Identify the learners 2. Concerns 3. Diagnosis 4. Organizing ideas 5. Content 6. Learning skill 7. Teaching procedures 4. Outcomes
6	Burdett and Duncan theory (1975)	<ol style="list-style-type: none"> 1. Initiate or review 2. Develop or re-develop 3. Resource 4. Implement 5. Support 6. Assess 7. Evaluate 8. Evidence
7	The Olivia Model (1992)	<ol style="list-style-type: none"> 1. Statement of Philosophy 2. Statement of Goals 3. Statement of Objectives 4. Design of Plan 5. Implementation 6. Evaluation

9. PREVIOUS STUDIES

Several studies have been done to analyze the management of Islamic studies curriculum, most of the studies used qualitative approach methods. Several studies have been conducted to examine the influence of Pesantren on social, economic, and

education development in Indonesia. For example, Hamdani Hamid (2012) studied aspects of education. This study presents a new concept of Islamic education in the world of globalization. Learning processing, complete infrastructure, and effective working performance are the innovation in the education sphere, not only that but using working patterns of teamwork and networking are also considered as a new creation in education. The main concern of the study is to realize an inclusive Islamic boarding school being accepted by all parties regardless of their Islamic ideological background. From this research, it was found that unity in diversity, it seems like multicultural education, no difference, and no discrimination among the students. Islamic universal values are used as a foundation to transform the ideology of the organization in a system and implementation of Pesantren education.

Some studies focused on analyzing Islamic studies curriculum management in some Pesantrens. Che Noraini Hashim and Hasan Langglung (2008) observed Islamic religious improvement in two majority Muslim countries; Indonesia and Malaysia. The study started with a short history of religious education improvement and its effect on Muslim countries (Indonesia and Malaysia). In this research, the author opined that to convey different aspects of knowledge about the Islamic curriculum to the students is one of the benefits of Islamic education. This paper studied the improvement of the religious curriculum in Indonesia and Malaysia. It places the focus on the impact of Arab countries' reform that has on Southeast Asian (Indonesia and Malaysia). The study revealed that there are many changes in the process of the development implementation of Islamic education in Indonesia and Malaysia. In Indonesia, Pesantrens have been noted for teaching a moderate form of Islam, the number of students increases significantly at Pesantren. Among the factors that contribute to the rapid development of Islamic schools in Indonesia lately was the government's inability to cater to the educational needs of all children. Meanwhile, In Malaysia, People Islamic Religious Schools (SAR) are schools mostly built, funded, and owned by individuals or a group of people offering full time Islamic religious education to the students. These schools also use the curriculum which has been standardized by the state religious department or department for the advancement of Islam in Malaysia (JAKIM). These religious schools received the grant given by the government RM 60 per year for a primary school student and RM120 per year for a secondary school student.

Muhammad Zuhdi (2003) investigated and discussed the improvement of Indonesian Islamic schools with the uniqueness of shifting curriculum. This study used a Qualitative method in collecting the data. The result showed that Tebu Ireng is one of the Islamic schools which is giving good respond to national curriculum 1975. Not only that, Tebu Ireng implemented two types of schooling, first madrasah for those who want to understand well about religion, second is a public school, this school was built for those who are interested in learning non-religious subjects. The prime aim of Tebu Ireng is to guide the young Muslim generation to become religious leaders.

Marzuki (2016) researched the implementation of the curriculum in a multi-religious society in Banda Aceh, since 2011. He asserted that Banda Aceh has applied Islamic education in all of the school levels in all public schools. The results of his study showed that the implementation of Islamic curriculum is running well in Banda Aceh, it frequently does not become a problem in the implementation of Islamic curriculum for non-muslim in Banda Aceh because they respect each other and live in the unity in diversity. The purpose of this curriculum is to take care of the young generation and to make them know well about religious knowledge because the National curriculum only provided a short time (2 hours) of Islamic education. The government of Banda Aceh has created Islamic curriculum for each level in the school and it was becoming legitimized in Banda Aceh. Furthermore, it is ensured to drive many spiritual aspects and affective intelligence for the students at the school. By the model of diniyyah (religion) curriculum, it will guarantee all the students to be able to understand about religious knowledge, especially for non-muslim, they are free to follow the classroom or going out and not join the school because their grade religious lesson will be given by their religious leaders.

Rosnani Hashim (2013) examined the Islamization of the curriculum, the approach of this study used qualitative research. She emphasized that Islamization of knowledge is required for curriculum design. This study stated that a curriculum is created to increase the knowledge about Islamic curriculum foundation based on Qur'an, the prophet's sunnah, Muslim Scholars and their legacy, and Islamic history. Besides, it is needed for the society, the nation, and its industry. The most important objective in this research is to maintain man's life, that is for transactions in worldly

affairs, for the hereafter and for the mind, which is Allah's greatest gift to a man that distinguishes him from other beings.

Suprayetno Wagiman (n.d) analyzed how did Pesantren modernize its educational system to face society and try to integrate between spiritualism and materialism in Indonesia which is a multicultural country. This study also adopted qualitative research using interviews and observation. As a result, modernizing its educational system, the Pesantren should take some considerations into account. Pesantrens should clearly define the educational objectives which can fulfill the individual needs and consider differences of their students. The secular and skill subjects should be carefully selected, not to provide more subjects than the students need, as well as to differentiate between the Pesantren and other educational institutions. The openness of the Pesantren towards modernization programs is also necessary, especially in the introduction of the secular sciences. Besides, Pesantrens should not be afraid of losing their ideology and identity to the extent of refusing all change. Indeed, it is the time for Pesantrens to widen their perspective and programs, focusing not only on their surrounding community but also on the Indonesian community at large. Last but not least, Pesantrens should always create and welcome the entrepreneurial spirit in students. Regarding the unique characteristics of each Pesantren, it is important for those involved in the modernization of Pesantrens to consider each Pesantren's uniqueness so that each Pesantren can maximize its specialty in education. Pesantrens played a major role in Indonesian development, especially in rural development.

Muhlisin (2019) conducted a research about "Madrasah Curriculum Development Based on Pondok Pesantren Through Collaborative Model". This study aims to reveal the process of madrasah curriculum development based on Pondok Pesantren at MA Al-Ishlah Sendangagung Paciran Lamongan Jawa Timur which consists of curriculum planning, curriculum implementing, and curriculum evaluating. The type of this research was field research and using content analysis techniques. The results of this research are that madrasah curriculum development based Pondok Pesantren should be done by various stages: (1) curriculum planning carried out by formulating the curriculum content with balanced between general science and religious subjects, (2) curriculum implementation was combined between MORA,

MEC, and KMI curricula, the scopes of the subjects matter in the curriculum were developed more details in religious studies and life skills, (3) curriculum evaluation implemented based on the achievement of learning outcomes and the attitude of students, (4) madrasah curriculum development based on pondok Pesantren at MA *Al-Ishlah* Sendangagung Paciran Lamongan Jawa Timur called “Collaborative Curriculum Models”.

Sri Wahyuni (2016) conducted a study about “Curriculum Development in Indonesian context: The historical perspectives and the implementation”. The purpose of this study is to discuss about the curriculum development in Indonesia context. Curriculum development is one of main aspect in terms of education implementations. As Sri Wahyuni stated that curriculum is part of education components which is dynamic and always changed based on the needs of learners. The evaluation of curriculum is well known as important part to develop curriculum based on the needs of society, the demanding of pupils’s needs, and the design of science and technology. The curriculum development in Indonesia would influence the development of the country. Especially in Indonesia, the curriculum changed few times. However, Indonesia curriculum was designed base on the ideology of Indonesia.

Abu Darda (2018) also conducted research about curriculum integrative in Gontor. this study showed that the structure of *Muallimin* curriculum involved few related aspects such as Islamic studies, Arabic, and Science. *Muallimin* curriculum focus on the development of academic model and technology curriculum. not only that, *Muallimin* curriculum also provide Counseling class which is recognized as non-formal education in Gontor for the santri (students). That counseling class engaged with self-expression or self-actualization for improving students’s life skill in terms of soft skills and hard skills. The counseling curriculum design concerned on developing of humanistic and social reconstruction for the students. The integration of curriculum management was designed by an equal balance between Islamic education, Science, Arabic and English, and a disciplined boarding system in Gontor. All the curriculum goals and counseling system are to create re-generation of scholars and intellectuals as the leader of ummah, as the Islamic scholars (Ulama). Not only creating a intellectuals with little understanding about religion. As the Gontor mottoes : Gontor would create Islamic generations who have noble character, broad knowledge, and independent

mind. As the result, the integration of *Muallimin* curriculum, the design of *Muallimin* curriculum, and the counseling system of Gontor had been designed with beautiful configuration and symbiotic mutualism to achieve the aims of Gontor.

Some researches conducted are more related to the examination of the development of *Muadallah* system in Pesantren in Indonesia. The first research has been examined by Imron Fauzy (2018), the title is the implementation of *Muadallah* Program in Pondok Pesantren Baitul Arqom Balung Kabupaten Jember. This research was written in the Indonesia language. This research aims to explore how are the problems and the impacts of implementing *Muadallah* system in Pondok Pesantren Baitul Arqom Balung Kabupaten Jember. This research adopted Qualitative Research by using the descriptive qualitative method in analyzing and snowball sampling was the method to decide the respondents. The results of the study showed that the implementation of *Muadallah* system was going to be applied base on National standards except for evaluation, budget, and management. The problems in this Pesantren are administrative, evaluative, budget, and teacher's qualification.

Rahmat Arofah Hari Cahyadi (2017) examined the development of Pondok Pesantren. This research explained that the development plan of the Islamic Boarding School in the middle of the times is not impossible to do. As the oldest educational institutions in Indonesia, Islamic Boarding School is an educational institution that is civilized. The development of Islamic boarding school can be done through two aspects, boarding school as an educational unit and boarding school as a place of education units. Islamic Boarding School as an educational unit in the form of Muadallah Islamic Boarding School while boarding school as a place of education unit is the main unit of doing other educational institutions. Development of the Islamic Boarding School can also be developed through the role of Islamic Boarding Schools that do not merely act as an educational institution but also serves as social institutions and economic institutions of society.

It can be seen that most of the aforementioned studies used qualitative methods for analyzing. Moreover, to our knowledge, previous studies which focused on analyzing the improvement of Islamic curriculum, Islamization of the curriculum in the school and some researches focused on management curriculum in Islam perspective and the rest literature reviews explained about the reason of introducing Islamic

curriculum in general education which took place in Indonesia and Malaysia. But there is small literature about the development of *Muallimin* curriculum based on *Muadallah* system because *Muadallah* system is a new system for Pesantren in Indonesia. Therefore, this study will lead to the inevitable expansion of the literature about the development of *Muallimin* curriculum in Indonesia.

CHAPTER III

RESEARCH METHODOLOGY

1. RESEARCH DESIGN

This research uses a descriptive qualitative method to explore the development of *Muallimin* curriculum based on *Muadallah* system in Indonesia. More specifically, the method using a descriptive case study is employed to conduct this study. A descriptive case study means describing what happens to a product when it is launched. In explaining what a case is, according to Yin, case study refers to an event, an entity, an individual, or an analysis unit. The case study can be called as an empirical inquiry that investigates a phenomenon in the real life by using multiple sources (Yin, 1986: 22-26). Besides, Creswell (1998) also stated:

"A case study research is a qualitative research approach in which the investigator explores a bounded system (a case) or multiple bounded systems (cases) over time through detailed, in-depth data collection involving multiple source information (e.g., observations, interviews, audiovisual material, and documents and reports), and reports a case description and case-based themes." (Imam Gunawan, 2014: 114)

Meanwhile, Anderson (1993) stated that a case study concerned on how and why things happen, allowing the investigation of contextual realities and the differences between what was planned and what occurred. A case study is well known as the study of an "instance in action". A case study research has few characteristics as follows: (Torihin, 2012: 21)

- 1.1 Placing the object of study as a case
- 1.2 Finding the case as phenomenon problem
- 1.3 Conducted the real living conditions
- 1.4 Adopting multiple data sources
- 1.5 Using the theory as the guidelines to collect the data

2. STUDY PROCEDURES

This study used a qualitative approach. The data in this study was collected by using a purposive sampling technique where the researcher determined the respondents before conducting the interview session. The data in this study were divided into two

primary and secondary data. Primary data was obtained by words or verbal related to the development of the *Muallimin* curriculum and *Muadallah* system. Meanwhile, the secondary data were obtained by analyzing documents, documentation, and objects that can be used as complementary data in the form of writings, recordings, images, or photos associated with the process of development *Muallimin* curriculum based on *Muadallah* system.

In this study, data collection was conducted using several techniques, namely: in-depth Interviews and documents. The data were collected in Indonesia, particularly at Pondok Modern Darussalam Gontor, which is the founder of *the Muallimin* curriculum. The data were obtained from relevant respondents such as the leader of the Pesantren *Muadallah* Indonesia community (president of the University of Darussalam Gontor), general secretary Indonesia, the leader of West Java, and the leader of Tasikmalaya city.

After conducting interviews, the researcher made a transcript and translation from the Indonesia language to the English language. To validate the data, triangulation was carried out. Triangulation was carried out to get complete information, by making use of other information outside the subjects of research but they are related to the development of *the Muallimin* curriculum and by comparing information based on the technique used for data collection namely, observation, documentation, and interview. In analyzing data, the data was analyzed using Descriptive Qualitative Analysis (DQA). The illustration of study procedures is elaborated in Figure 8.

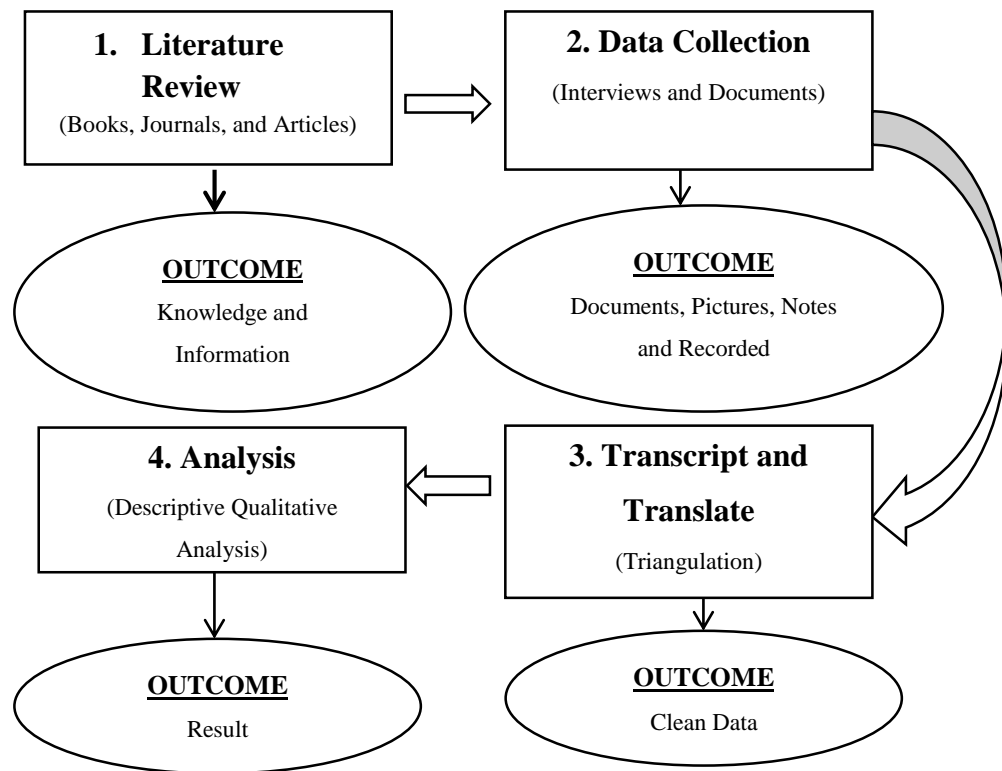


Figure 8: Study procedures

According to Figure 8, there are four steps in data collection, namely: *The first* step taken for this study started with the review and understanding the literature and previous researches such as journals, books, article and thesis which are related to Islamic education, Islamic school, Islamic curriculum, and curriculum development.

The second step is data collection, during the interview, the respondents were questioned about how *Muallimin* Curriculum was being legalized and recognized to be under the Muadalh system, how this curriculum is different from other curricula under the Ministry of Education and what is the uniqueness of the *Muallimin* curriculum in reference to Islamic schools in Indonesia.

The third step is concerned with making a transcript and translation. After collecting the data, the researcher combines all the data into one transcript and translates it into English version and the data were rechecked by triangulation from one data to other data.

The fourth session is about data analysis. All the data collected was analyzed by descriptive qualitative analysis.

3. DEVELOPMENT OF INSTRUMENTS

3.1 Questions Development

In this research, dept-interview would be the main method to catch the answers. In this interview, the questions were divided into some questions.

3.2 Interview Guidelines

Objectives of the study are to explore the development of *Muallimin* curriculum based on *Muadallah* system in Indonesia, to examine the rules of the *Muadallah* system in Indonesia, and to study the adaptation of *Muadallah* system for *Muallimin* curriculum.

The interview list involved few questions related to the development of *Muallimin* curriculum based on *Muadallah* system in Pondok Modern Darussalam Gontor Indonesia, the questions list will be attached in Table 7.

Table 7: Interview questions

NO	Questions
1	a. How did <i>Muallimin</i> curriculum get legality in the <i>Muadallah</i> system? b. What aspect of sociology, ideology, religion, economy was considered to make KMI becoming ideal to be used as a model of <i>Muadallah's</i> education unit? c. What are the guidelines and standards used to determine the content of the KMI curriculum?
2	How <i>Muallimin</i> curriculum was formulated? and who plays a key role in designing the curriculum?
3	What is the quality of the students who finished their study from <i>Muallimin</i> School? a. How is the concept of the KMI curriculum used in developing student abilities? b. What is the profile or quality of graduates that will be produced by the KMI curriculum?

NO	Questions
4	<p>What are the differences between <i>Muallimin</i> Curriculum and the National Curriculum?</p> <ol style="list-style-type: none"> a. What makes the KMI curriculum different? How it was recognized in the <i>Muadallah</i> system? b. What is the purpose of applying the KMI curriculum? c. What are the materials included in the KMI curriculum? d. What is the approach used by the Islamic boarding teachers to apply the KMI curriculum in the teaching and learning process? e. What is the method used by teachers to achieve the approach that has been formulated in the KMI curriculum standard? f. What are the resources used in the curriculum?
5	<p>How is the supervision system in <i>Muallimin</i> Curriculum based on the <i>Muadallah</i> system?</p>

4. TIME AND SETTING OF THE STUDY

This research was started since October, 2018 until December, 2019 in Ponorogo, Indonesia. The observation was conducted by visiting Pondok Modern Darussalam Gontor West Java, in Gontor village, Mlarak, Gontor 1, Gontor, Mlarak, Kabupaten Ponorogo, Jawa Timur 63472, Indonesia which is the central and founding place of *Muallimin* curriculum. Not only that, the researcher also met some facilitators of *Muadallah* for Gontor called by Pesantren *Muadallah* Indonesia Community (FKPM) in University of Darussalam Gontor, Ponorogo, Indonesia.

5. POPULATION AND DATA COLLECTION

This research obtained the data by using a purposive sampling method in determining the respondents. For the data collection, the researcher went to the school Pondok Pesantren Darussalam Gontor in Indonesia. An appointment for conducting an in-depth interview to collect data about curriculum management was arranged. The first stage was that the informants were identified during the direct observation at the school meanwhile the researcher called the school requesting permission for visiting the school. The second stage is coordinating the school by email and phone. The third stage

is that the researcher communicates through online media via phone and email to obtain brief information about the curriculum. Furthermore, attending the school is a must to meet and interact with the informants then an audio recording was taken during the interview. The main step of data collection is an in-depth interviews and documents with the Pesantren *Muadallah* Indonesia Community (FKPM) for obtaining information about the development of *the Muallimin* curriculum based on the *Muadallah* system. The valuable points of this research are to obtain the primary data about the *Muallimin* curriculum at Pondok Darussalam Gontor and how did that curriculum get legality from the Indonesia government.

In this data collection process, the researcher determined the respondents by researching Ponorogo, Indonesia where Pondok Darussalam Gontor and Pesantren *Muadallah* Forum are located. For the interview method, the researcher conducted with some respondents who are responsible for Pesantren *Muadallah* spreading around Java, Indonesia. The interview was done by making an appointment with some respondents and by making a call to the respondents who live far away from Ponorogo. In this research, the data was not obtained from interview and documents which were related to this study. The respondents included in this research are the leader of the Pesantren *Muadallah* forum, he is the President of the University of Darussalam Gontor, the secretary of Pesantren *Muadallah* forum, the coordinator for Pesantren *Muadallah* in Tasik Malaya and the coordinator of Pesantren *Muadallah* in West Java. The list of key informants can be showed in Table 8.

Table 8: Key Informants

Key Informants
The leader of Pesantren <i>Muadallah</i> Indonesia Community (President of University of Darussalam Gontor).
General Secretary Indonesia (as the dean of Arabic language in Indonesia)
The leader of West Java (as the owner and the leader of Pesantren <i>Muadallah</i> in West Java)
The leader of Tasikmalaya city (as the owner and the leader of Pesantren <i>Muadallah</i> in Tasik Malaya)

6. DATA VALIDITY

Before doing data analysis, data validation must first examine to ensure the reliability of the study results. To determine the validity of the data required techniques of investigation. Data validation was conducted by investigating some criteria such as credibility, transferability, dependability, and confirmability. (Lexy J. Moleong, 2009: 324)

There are some technics can be used to test the credibility of the data in qualitative research such as doing longer observation, increasing diligence in research, triangulation, peer discussion, negative case analysis, and member check (Sugiono, 2013: 121). In this study, data triangulation was conducted by cross-testing of various sources of data obtained Triangulation is a data validity investigation technique that takes advantage of something else besides the data for the purpose to check or as a comparison of the data.

According to Wiliam Wiersma (2000), triangulation is the procedure of qualitative cross-validation. Triangulation takes part to assess the sufficiency of the data based on data collected from multiple data sources procedures. Triangulation technique was adopted in the triangulation process. Triangulation was used to re-check based on data collection techniques namely interviews and documents.

Triangulation process is well known as the correct step to eliminate the differences in the construction of reality in the context of a study when collecting data. In other words, triangulation helps the researcher to recheck the data by comparing the data obtained from multiple techniques.

7. DATA ANALYSIS

In this study, the analyzing stage data begins when the researcher obtained the data. Wheater data is important or not, it was based on the result of the research questions (Imam Gunawan, 2014: 209). Creswell (1998) stated that qualitative researchers have todetermine when the qualitative research begins (Haris Herdiansyah, 2011: 164)

There are the stages of data analysing stated by Miles & Huberman (1984), as below: (Sugiyono, 2013: 91-95)

7.1 Data Reduction,

Data reduction is the stage of summarizing the data collected, deciding the subject matter, and finding the themes and patterns.

7.2 Data Display

According to Miles and Huberman (1984), Data display is considered as a set of information structure, and it is to draw the conclusion and to take action. Miles and Huberman (1984) also stated that display data for qualitative research data is narrative text. Looking at displays help the researcher to understand what is happening and to do something-further analysis or caution on the understanding

7.3 Conclusion Drawing/ Verifying Conclusion drawing/ verifying

This stage focuses on formulating research result to answer the research questions. Conclusions are presented in the descriptive form of the research objective based on the research study

In this study, all audio, documents, and notes from in-depth interviews and observations were gathered and recorded. The data recorded from interviews and observation were transcribed according to the theme of the study.

Transcripts in the Indonesia language needed to be translated into the English language. Furthermore, the researcher uses a triangulation technique to check the validation of the result.

This study adopts a descriptive qualitative analysis to answer the research questions concerning the development of *Muallimin* Curriculum based on the *Muadallah* system in Indonesia. The researcher began the research by examining basic information regarding the schools such as school problems, the uniqueness of the school, and the latest development of the school. Then, exploring the literature review related to the topic of this study. After that, collecting the data by using interviews, documentation, and observation. It is continued by doing the transcript and translation from the Malay/Indonesian language into the English language. Finally, analyzing by using descriptive qualitative analysis.

CHAPTER IV

FINDING

In this chapter, the researcher focusses on displaying data, research findings, and discussion that were obtained from the interviews, observations, and documentation. This section presented the development of *Muallimin* Curriculum based on *the Muadallah* system in Indonesia and answered why and how did the *Muallimin* Curriculum get legality in *Muadallah* system from the Ministry of Religious. Moreover, the raw data is reported in this chapter to reveal the correlation between the results and the objectives of the study. This chapter was completed by quotations from interview data obtained from relevant respondents. This chapter also includes interview data and documents such as Indonesia Constitutions about Pesantren, constitution about *Muadallah* system, *Muallimin* curriculum guidelines, and other documents that are related to the research.

This chapter provides insight into the readers about the development of *the Muallimin* curriculum and the *Muadallah* system in Indonesia. All data were combined and re-checked by triangulation to answer the research questions. The following data describe the result of the study.

1. The general concept of *Muallimin* curriculum in Gontor

1.1 Development of *Muallimin* Curriculum

1.1.1 The basic foundation of designing

Muallimin is one of the curricula in which its legality has been endorsed by the government and is being implemented in Pesantren. Based on the data, it was stated by SK Dirjen (2015) that there are 4 basic foundations in designing *Muallimin* Curriculum as below: (Ministry of Religious, 2015: 7-8)

1.1.1.1 Philosophical foundation, the curriculum of the *Muadallah* Islamic Boarding School unit type of *Muallimin* was developed based on the values of Pesantren which is to develop the capacity of students to become qualified Indonesian Muslims who are masters at the Islamic religious sciences and can contribute for the betterment of social life. The philosophical foundation used as a foothold in developing the

curriculum of *Muadallah* education units is the type of converts are as follows.

First, Islamic Boarding School Education *Muadallah* is a type of converts rooted in the Pesantren tradition to form a complete human being capable of carrying out the role of the caliphate on earth and at the same time as a servant of God who must devote himself solely to God in carrying out that role.

Second, The *Muadallah* Islamic Boarding School Curriculum Type of *Muallimin* is developed within a basic framework that places students as subjects of knowledge. The curriculum is directed to be able to develop the capacity of students as individuals who are independent in obtaining religious knowledge through clerics or religious teachers and can develop it through interaction with fellow students, the community, or other learning resources

1.1.1.2 The Sociological Basis of the Curriculum, the *Muadallah* Pesantren Education Unit Type of *Muallimin* was developed based on the recognition of excellent educational practices that take place in Pesantren to develop the potential of students to become human beings who believe in and fear Allah SWT, have good morality, and knowledge, are capable, creative, independent, and become citizens who are democratic and responsible as stipulated in the objectives of national education. This excellent educational practice crystallizes in the cultural traditions that exist in the Pesantren and are socially oriented. The curriculum development in the *Muadallah* education unit is a type of *Muallimin* which is also based on a tradition that is oriented towards printing a generation of scholars who are *Mutafaqqih Fiddin* (Deep Understanding of Religion), moderate, and become the glue of the people.

1.1.1.3 Psychopedagogical Basis, *Muadallah* education unit curriculum is a type of convergence developed based on: *first*, the understanding of human nature as a servant of God that can inspire the development of personality and mental-spiritual based on the framework of Islamic

values. *Second*, the belief that the learning process is part of the practice of religious teachings that have worship values.

1.1.1.4 Juridical Basis, Curriculum development in *Muadallah* education units is a type of converts: The 1945 Constitution of the Republic of Indonesia, Law Number 20 of 2003 concerning the National Education System, Government Regulation No. 19/2005 concerning National Education Standards as already amended twice, the latest by Government Regulation No. 15/2015 concerning the Second Amendment to Government Regulation No. 19/2005 concerning National Education Standards, Government Regulation Number 55 the Year 2007 concerning Religious Education and Religious Education, Regulation of the Minister of Religion of the Republic of Indonesia Number 13 of 2014 concerning Islamic Religious Education, and Regulation of the Minister of Religion of the Republic of Indonesia Number 18 the Year 2014 concerning *Muadallah* Education Unit in Islamic Boarding Schools.

1.1.2 The concept of *Muallimin* curriculum

Muallimin was introduced by Imam Zarkasyih who studied in Padang Panjang, West Sumatera. The *Muallimin* stemmed from the Belanda system "Quick School" which means school for teachers. This school had produced a large number of great Ulama in Indonesia. Firstly, the founder of Gontor (Imam Zarkasyih) studied in Quick School in Pandang Panjang, West Sumatera. Quick school was the first school which implemented the Islamic curriculum. As the alumni of the that school, Imam Zarkasih developed new school and adopted the same curriculum in his school. Imam Zarkasyh stands with his argument to develop and use this curriculum in his Pondok. According to the data, there wereE many disputes at the time. But Imam Zarkasyh still put effort to build and to implement that curriculum even he was fired by the Ministry of Religious. Finally, Islamic curriculum has been accepted as we witness today that the curriculum is running well and it is adopted by Indonesia Government.

Muallimin has been formulated a long time ago before Gontor and Independence Day. *Muallimin* Curriculum is the icon of education in Indonesia. But

the problem is that the curriculum was not recognized by Indonesia. Some schools choose to implement the new system under the Ministry of Education, for example, Senior High School, Junior High School, Alyah, or Madrasah. Not for Gontor, Gontor still focuses on developing that curriculum to show that Pesantren must have *Muallimin* curriculum because this curriculum is more responsive to the needs of Pesantren which has its own uniqueness and characteristics.

These are the results of the documents and the respondents:

Respondent 1. According to the first respondent, *Muallimin* curriculum is a modern curriculum for Pesantren in Indonesia, the respondent also stated that *Muallimin* is an alternative curriculum to be implemented by Pesantren. Not only that, but he also said that the *Muallimin* curriculum developed because of the emergence of globalization. Most of Pesantrens used classical learning curriculum model. In response to the needs in the globalization era, Pesantren has to innovate the curriculum based on global change. The modern curriculum offers direct interaction between teachers and students. The system is also more structured and more systematic. According to respondent 1, *Muallimin* curriculum is capable to improve the quality of Muslims because *Muallimin* offers something different in terms of the learning process in which well-balanced competencies of graduates were highly emphasized.

Gontor is the designer of *Muallimin* curriculum which is quite different from Pesantren, whereby the curriculum was self-developed without borrowing from the government of Indonesia, especially for language studies. As respondent 1 said, Pondok Modern Darussalam Gontor has its uniqueness which makes it different from other Pesantrens in Indonesia. Gontor develops language skills in the students through practical based learning and teaching.

Generally, Pesantren is divided into two types, namely Salafyah and *Muallimin*. *Muallimin* is different from Pesantren Salafyah. For Salafyah system, it concerns with using the Yellow book "Kitab Kuning", meanwhile *Muallimin* uses *Dirasah Islamiyah* as the learning method in *Muallimin* curriculum system. In addition, *Muallimin* curriculum allows the school to choose teaching materials and contents which are relevant to their needs.

According to Hamid Fahmy Zarkasyi (2015: 255), Yellow Book (Kitab Kuning) is the literature to maintain the traditional system. The curriculum in Pesantren

uses some traditional method such as Sorogan, Bandongan, Halaqah, and Mudhakarah. Because of the global world, there is a tendency to develop the curriculum into a modern curriculum to face globalization.

Gontor is well known as a simple curriculum in which learning resources or teaching materials are not many but they must be mastered by all students. According to the history, Gontor has existed since 1936 which can be understood as a school for teachers. This school is concerned with guiding a student to be a teacher.

Respondent 2. The second respondent stated that being *Taffaquh Fiddin* (deep understanding of religion) is the main goal of *Muallimin* curriculum. This curriculum is capable to make students understand more about Islam. The objective of *Muallimin* curriculum is to create new generations who can be an Islamic leader and scholar in their hometown, for example being a scholar in small Mosque in Riau. The graduates from Gontor and Baitul Hidayah have to be ready to teach and guide many people or one person only surrounded to understand about Islam. According to Gontor, a big person is not who has an authority in the society, but a big person is who devotes his/her self to teach about Islam in a small village or remote area even with one student only.

Respondent 3. The third respondent said that *Muallimin* is a kind of "Contemplation" from the founder of Gontor Imam Zarkasyih. Imam Zarkasyih put more effort to develop *Muallimin* curriculum in his school after he finished his study at quick school in Padang Panjang. He obtained experiences in implementing *Muallimin* curriculum in his school, but according to the interview, Imam Zarkasyih did not take 100% curriculum from that school. Imam Zarkasyih tried to design a new curriculum as an independent curriculum for Pondok Modern Darussalam Gontor and he gave it a name *Muallimin* curriculum.

According to respondent 3, Pesantren has many uniquenesses. Pesantren develops 6 years of education from grade 1 to grade 6. Respondent 3 stated in fact duration of attending course is not only 6 years of education, but there is one more program for students after finishing 6 years of education that is the devotion program "Program Pengabdian". Respondent 3 said that this is the final examination for the sixth-grade students as a practice examination. From his explanation, there are some examinations for students in Gontor, the first is an oral examination for students grade 1 to grade 6, the second is written examination also for grade 1 to grade 6. After taking

all tests, the students will be awarded the *Muallimin* Certificate from Gontor qualified as a national certificate in Indonesia.

Furthermore, the respondent also informed that all parts of Pondok Modern Darussalam Gontor put much effort to maintain the characteristics of Pesantren (Pesantren's life). He said that Gontor is not like other Pesantrens in Indonesia which they claimed to be similar to that Pesantren system, but they are not real Pesantren because they compose of Alyah, Senior High School, and Junior High School.

Respondent 4. According to the fourth respondent, the *Muallimin* is a kind of integrated curriculum which was designed by Pondok Modern Darussalam Gontor. Not only that, the *Muallimin* curriculum is an independent curriculum using in Gontor. Respondent 4 stated that the *Muallimin* curriculum has never been witnessed a change since its first implementation until now.

According to data, the *Muallimin* adopted *Dirasah Islamiyah* system as the main system in Gontor, *Dirasah Islamiyah* was the method designed according of Pesantren's need.

From the data, that is obvious that Pesantren has its uniqueness in the learning process. The *Muallimin* curriculum provides 6 years education and another 1 year for a devotion program class. But during the learning-teaching process, Pesantren maintains traditional system.

Fuad Yusuf (2009: 7) stated that the criteria for an Islamic boarding school education are as follows: (1) an Islamic boarding school education provider must be in the form of a legal entity or social organization, (2) Islamic boarding school education is education institution which already has registered as Islamic Boarding School Educational Institution with the Ministry of Religion. Also, this school does not implement the curriculum from the Ministry of Religion or Ministry of education, (3) availability of education and teaching components in educational units such as the presence of teaching staff, students, curriculum, study rooms, textbooks, and other educational support facilities, (4) level of education organized by Islamic boarding schools equivalent to Madrasah Aliyah / high school with a length of education 3 (three) years after graduating from the Madrasah Tsanawiyah (High school) and 6 (six) years after graduating Ibtidaiyah Madrasah (senior high school) .

Under *Muallimin* curriculum, *Dirasah Islamiyah* is used as a learning process in Gontor. This process of learning of Islam is well-structured systematic. These are 5 characteristics affecting the development of *Muallimin* Curriculum in Gontor, as below:

1.1.3 Twenty-four hours of education

Most of respondents stated that this curriculum is called 24 hours education. This characteristic is one of the factors that makes this curriculum different from other Pesantrens in Indonesia. This was described as below:

“Curriculum Pesantren is 24-hours education. the kyai is as the main figure in the Pesantren, meanwhile, mesjid is the center of activity, there are dormitories, santri and kyai who are central figures. Students can ask the teachers for 24 hours with unlimited time”(Respondent 2, see appendix 4, interview 4, question 3, page 128)

According to the interview data, *Muallimin* has been existed since 1936, 83 years ago before Indonesia Independence Day in 1945. *Kulliyatul Muallimin al-Islamiyyah* (KMI) is the standard of the Islamic curriculum at Gontor which was designed by Gontor principals for the final system for the high school level of education. The education takes 24 hours, which means what students listen, see, and understand are education. In Gontor’s curriculum, the personal factor of a teacher is the most important one in which the teachers must cultivate consciousness of the spirit of being a teacher in Gontor’s curriculum.

Muhammad Iqbal Fasa (2017: 165) stated that learning 24 Hours is the character of Pesantren. Generally, Pesantren provided Islamic education (*Rohaniah*) which drives valuable knowledge that can result in producing the students to become *Muballigh* (deliverer) and a leader in the society.

1.1.4 Language skills

Language is a very important instrument that attract students to attend to the *Muallimin* curriculum. Most interviewees mentioned that the students who graduated from this school would be masters in Arabic and English language because the curriculum emphasizes on these languages’ development. Not only that, some of the respondents asserted that *Muallimin* curriculum is quite different in terms of language learning. For Arabic and English language, this curriculum focused on speaking skills

instead of other skills. The curriculum trained the students to interact with both languages during school areas. As a result, for the students who graduated from this school would be master in both languages (Arabic and English), the evidence is mentioned below :

“Gontor is very independent in the preparation of the curriculum, for example in language studies, Gontor is a bit different from the existing Pesantren, Gontor develops language from the speaking side, so that students can develop speaking skills” (Respondent 1, see appendix 2, interview 2, question 3, page 115)

“It has become a public discussion, including myself, I graduated from Gontor, but I study in Economic program, my bachelor, master, doctoral degree in UNPAD, in Pajajaran University. Alhamdulillah we can, for Baitul Hidayah school, the graduates could continue their study overseas such as in Mesir. (Respondent 2, see appendix 4, interview 4, question 2, page 127)

In *Muallimin* curriculum, Arabic and English language needed to be mastered. For those who graduated from Gontor or *Muallimin* curriculum education will be able to speak both languages well.

According to Hamid Fahmy Zarkasyi (2015: 235), Arabic and English subjects are becoming the main subjects for Pesantren. Imam Zarkasyi introduced a new method of teaching Arabic language with the awareness of an ineffective method of traditional pondok. Focusing on speaking skills prior to reading the Arabic religious textbooks. For this purpose, he composed *Durûs al-Lughah al-'Arabiyyah*, a textbook for learning Arabic for beginners. He put high expectation that the students would be able to speak and write Arabic upon the completion of this book which was expected to finish within one year. For the next level, he also composed workbook for exercises entitled *Tamrinat and Amsilah al-I'rab* for Arabic Grammar.

1.1.5 Kyai center

Kyai (big scholar) is believed to be the main person in this curriculum, all decisions matter would be considered by the kyai of Pesantren because kyai has the authority and plays the main role in developing the school based on *Muallimin* curriculum. Same of respondents said:

“Curriculum Pesantren is 24-hours education. The kyai is as the main figure in the Pesantren, meanwhile, mesjid is the center of activity, there are dormitories, santri and kyai who are central

figures and serves 24 hours education, students can ask the teacher for 24 hours with unlimited time” (Respondent 2, see appendix 4, interview 4, question 3, page 128)

These are the sources of Pesantren Gontor (*Muallimin*), kyai is the central figure and the source of authority in decision-making. Besides, dormitory and students are the sources of Pesantren. Students would be provided 24 hours education. The Students can meet and study with kyai and teachers within 24 hours, and the students can study with teachers all the time for 24 hours.

Syawaluddin (2010: 132) stated that Kyai can be called as forerunner and staple element of an Islamic Boarding School. Few principles are implementing in an Islamic school, they are Tasamuh (tolerant), Tawasuth wal i'tidal (simple), Tawazun (full consideration), and Ukhuwah (fraternity). This assertion supports the previous data which stated that kyai plays the main role in Pesantren.

In addition, other books also declared that Scholar (Kyai) is not classified as a religious elite only, but also as the main figure in Islamic Boarding School who has huge authority to share religious knowledge for the students using the competent method. The charismatic type attached to himself become a benchmark boarding authority (Sukamto, 1999: 12).

Hamid Fahmy Zarkasyi (2015: 228) also stated Scholar (Kyai) is believed to handle many problems concerning the Pesantren and a Kyai has authority to decide the important things in Pondok Pesantren. Hamid also declared that Pesantren consists of some components, there are a scholar (Kyai), Mosque (Masjid), Student (Santri), Pondok (Dormitory), and Classical books named Kitab Kuning (Yellow book)

1.1.6 School for teacher

Muallimin offers a unique concept for the students namely "school for teachers". This concept concerns creating a teacher's characters. Some respondents said that the students who graduated from this school have to be a teacher for their selves, family, and society. As respondents said,

"the most important thing is the graduates should be Taffaquh fiddin (deep understanding of religion), can understand the religion and apply it in daily life as a Muslim, at least the graduates can lead a small Surau in their hometown. For example, there is a small mosque in Riau for those who graduated from

Gontor and Baitul Hidayah must be ready to teach there even though there is one student only, that is the definition of a big person according to Gontor, a big person according to Gontor is not a person who has a position, but a big person according to Gontor who graduated from a pondok and he is able to teach in a small village in a remote place even one student from the village come to learn with him” (Respondent 2, see appendix 4, interview 4, question 2, page 128)

“Muallimin curriculum means seedbed, nursery, and teacher training nursery. It can be called as teacher's school” (Respondent 1, see appendix 2, interview 2, question 6, page 117). *“Educators must be teachers of the community”* (Respondent 1, see appendix 2, interview 2, question 6, page 117)

According to the data, the aim of the curriculum is to lead the students to become a teacher, this is like the school for the teacher. In designing this curriculum, Gontor believed that everybody can be a teacher, teacher at school, at home and in society.

Furthermore, *Taffaquh fiddin* (deep understanding of religion) is the goal of Gontor's curriculum, *taffaquh fiddin* means that Gontor need to build generations who understand Islamic knowledge to lead and guide the society even in small Surau to help society understanding and practicing Islamic.

According to Imron Fauzy (2018: 137) Islamic curriculum emphasized religious science and combined with the modern curriculum. Al-Syaibani (334 H/945 M) stated that the characteristics of the Islamic education curriculum must contain the following characteristics: 1. Highlighting the goals of religion and morals on various objectives, content, methods, tools, and techniques, 2. Having big attention and comprehensive content. 3. Having a balance between curriculum content in terms of science and arts, the necessity, experience, and diverse teaching activities. Moreover, Islamic curriculum also concerns on art education such as physical education activities, technical knowledge, vocational training, and foreign languages for individuals and for those who have the willingness, talents, and desires.

The graduates from *Muallimin* education should be able to be a teacher because the concept of this curriculum is a school for teachers. It is proven by devotion "pengabdian" program for 1 year before the students going to the university. In this program, the students will be a mentor (teacher) for other students. According to the

data, the Gontor will not recruit teachers from outside because Gontor has re-generation of teachers to teach there.

1.1.7 Pesantren's life

Pesantren's life is the main point of *Muallimin* curriculum, *Muallimin* curriculum is a modern curriculum for Pesantren in Indonesia, this curriculum is written to maintain the uniqueness of Pesantren. Most of Pesantren in Indonesia prefer not to adopt National Curriculum from the Ministry of Education, but Pesantren concerns to develop a new curriculum namely *Muallimin* curriculum introduced by Pondok Modern Darussalam Gontor. By implementing *Muallimin* curriculum, Pesantren may maintain the characteristics of Pesantren. All respondents have the same opinions about this issue, as below :

"Gontor has its own system, it is designed by the founder of Gontor. Its curriculum has the uniqueness for Pesantren. So that, the uniqueness of Pesantren should be maintained, can not force to face the changing (Respondent 1, see appendix 2, interview 2, question 11, page 119)

"Pesantren has the uniqueness, Gontor has a Muallimin Curriculum which signifies the Gontor characteristic and the curriculum offers 6 years education from grade 1 to grade 6, plus with a devotion program class for one year, which is regarded as the final examinations for grade 6 as a practice examination" (Respondent 2, see appendix 4, interview 4, question 1, page 127)

These are 5 unique characteristics under the *Muallimin* curriculum model that contribute to the development of the *Muallimin* curriculum in Gontor based on the *Muadallah* system. These 5 characteristics represented as the essential vehicle that gears up for the Pesantren to be effective in the implementation of the *Muallimin* curriculum to achieve its anticipated goals. The concept of *Muallimin* curriculum can be presented in Figure 9 :

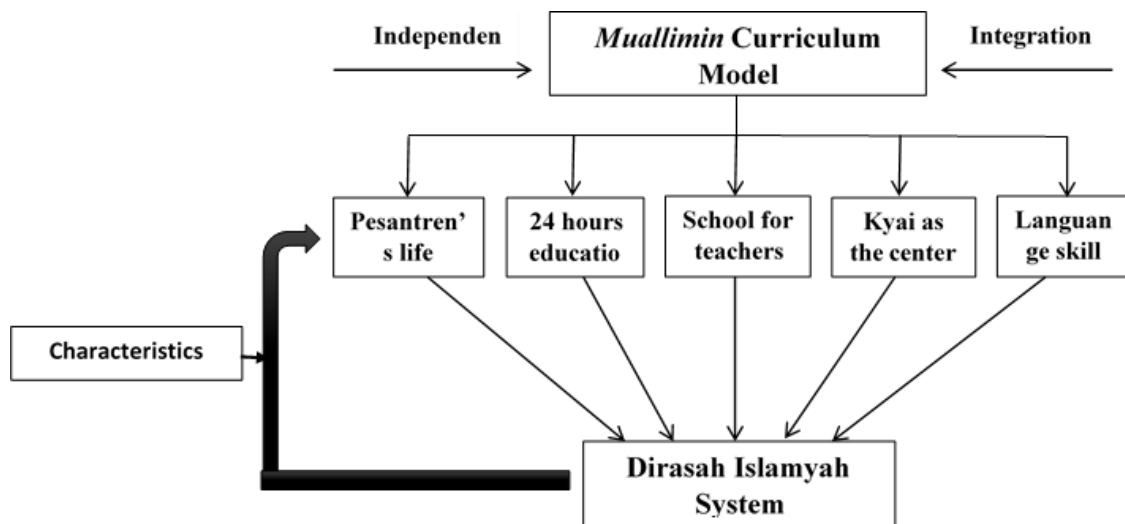


Figure 9 The concept of Curriculum *Muallimin*

2. The Rules of *Muadallah* system in development of *Muallimin* curriculum

Respondent 3. In the interview, respondent 3 said that there is a rule concerning *Muadallah* system introduced by the Government of Indonesia. In chapter 1 regulation of the minister of religion of the Republic of Indonesia number 18 years 2014 showed that *Muadallah* system concerns on developing Islamic education unit located in a boarding school environment which is adopting the Yellow Book “Kitab Kuning” or in Islamic background with a pattern of gradual and structured Islamic education that can be synchronized with elementary and secondary education levels within the Ministry of Religion.

According to the third respondent, Pondok Modern Darussalam Gontor was accepted in terms of the legality from overseas such Egypt (Mesir), Saudi Arabia, Pakistan, and Turkey a long time ago before getting recognition from government of Indonesia. He said that these countries gave Gontor legality and accepted Gontor's students to study there without considering a National certificate from government of Indonesia. After that, the Ministry of Religious launched a new system named *Muadallah* system as an equalization "penyetaraan" system for Pesantren in Indonesia.

Respondent 3 said that *Muallimin* was the first curriculum to be recognized by other countries and later was recognized by the Directorate General of Higher Education (DIKTI) through establishing the regulation about development of

Muadallah system in Indonesia, it was also recognized by the department of education and culture (DIKBUD).

According to the third respondent's explanation, many regulations have been existed to support the development of *Muadallah* system. Firstly, by 2003 the government of Indonesia has established the regulation about Pesantren's National Education System (Sysdiknas Pesantren) stating that Pesantren becomes one of the national education institutions. According to this respondent, Sysdiknas Pesantren is not a solid regulation for supporting *Muadallah* system. The Ministry of Religious has no idea to make other regulations which are "Religious Regulation" in 2014, the contents are to recognize and the existence of Pondok Pesantren. Besides, the government of Indonesia breaks down into 2 kinds, there are Salafyah and *Muallimin*. After giving the previous regulation to Gontor and Pesantren, the Ministry of Education thought that the existing laws are not enough to maintain the credibility of *Muallimin* curriculum. Finally, Gontor got the authority to write the literature to provide teaching materials for their students and Gontor become guidance for all Pesantrens in Indonesia.

Respondent 3 also stated that *Muadallah* system will contribute many benefits to Pesantren in Indonesia. There are 3 points for consideration for Pesantren *Muadallah*, there are; The first, is that Pesantren will get legality as a power to develop Pesantren in Indonesia. The second, the government would provide budget for Pesantren, give the facilities for students and provide teachers for the students. The third, *Muadallah* system would give the easy way as similar as other national institutions.

As the explanation of Respondent, *Muallimin* curriculum consists of 100% general subjects and 100% Islamic knowledge because in Pondok Gontor, the students study sciences and put more focus on Islamic Studies. *Muallimin* curriculum provides 24 hours education for students and there is no limitation of time for students to study with the teachers. It is known that what students listen, see and observe are education.

Respondent 4. Muallimin is Gontor's curriculum which was designed according to the uniqueness of Pesantren. This *Muallimin* curriculum got legality by *Muadallah* system after a few years. Gontor is the first school that got *Muadallah* system in Indonesia. During the time, Gontor was given recognition by overseas such a Mesir, Turkey, Pakistan, and Malaysia.

Furthermore, after being acknowledged for legality from government of Indonesia, Gontor requested and put more effort to obtain *Muadallah* system for other Pesantrens under Pondok Gontor. Finally, Indonesia established a new regulation about *Muadallah* named PMA (Ministry of Religious Regulation). Moreover, the constitution about Pesantren (Undang-Undang) was also established after PMA.

Respondent 2. Muallimin curriculum is different from Islamic curriculum. In *Muallimin* curriculum, the scholar (kyai) is the main figure for Pesantren's life. Kyai is the only person who can decide for the development of students and Pesantren. In this curriculum, Masjid is the center of students' activities and the dormitory is the place for students to stay. Besides, students who attend at Pesantren have different name from other schools, in which boy students called Santri and girl students called Santriwati.

According to the second respondent, before establishing a new curriculum for Pesantren in Indonesia. All the students needed to take the equation test (Ujian Persamaan) as national recognition from government of Indonesia. That is one of the requirements to continue study at university.

Respondent 2 stated that educating the students are the main goal of *Muallimin* curriculum in Gontor. According to respondent 2, the students have to be ready to be a leader in the society, delivering knowledge and guiding the society towards Islamic.

According to the second respondent, Pesantren has to undertake many stages of management before *Muadallah* system was recognized by the government of Indonesia. It is not easy to be Pesantren *Muadallah*. Pesantrens need to follow some conditions based on the Pesantren Regulation in Indonesia. The main condition is that the Pesantren needs to have at least 300 students. In *Muallimin* curriculum, the students will need to take 32 subjects (Science and Islamic). There are mathematics, physics, chemistry, biology, and geography. According to Kyai, students attending *Muallimin* curriculum must be master 100% in general subjects as well as 100% in religious subjects.

“In Chapter 1 regulation of the minister of religion of the republic of Indonesia number 18 years, 2014 stated that *"Muadallah education unit in Islamic boarding school is referred to an Islamic religious education unit organized by Islamic boarding school and developed a curriculum based on the yellow book " Kitab Kuning" or in Islamic background with a pattern of gradual and structured Islamic education that can be synchronized with elementary and*

secondary education levels within the Ministry of Religion”
(Respondent 3, see appendix 1, interview 1, question 1, page 110)

Actually, according to the data, *Muadallah* system is a new program of Ministry of Education launched in 2019 to make "equalization" for Pesantrens in Indonesia.

“This Muallimin pattern is fought for to get Mu'adalah, at the first stage Muadallah was given to Gontor and even after so many years, Gontor is not recognized by the Indonesian government, even though it is recognized abroad, such as Egypt, Pakistan, and others. Until lately that Gontor was recognized by the Indonesian government, it is too late to acknowledge the Gontor education pattern with the Muallimin model, but being late is okay as long as it obtained recognition from the state. Now, in the course of the journey, the struggle did not only belong to one another in the form of a decree from the Ministry of Education and Culture and Ministry of Religion, but Gontor also fought for alumni huts using the Muallimin system, so PMA (Religious Minister Regulation) was born about Muadallah. Then now the PMA was raised even higher to become a law. So, the Pesantren Law among the contents is PMA about Muadallah', it means that the Pesantren Law already covers and accommodates PMA regarding Muadallah” (Respondent 4, see appendix 1, interview 3, question 1, page 123)

Based on the interview information, *Muadallah* has been existing when Gontor got legality in 1998 but *Muadallah* was given only for Gontor at the time, it was not used as the system for all Pesantrens. Because of the best practice of this curriculum in Gontor, the Ministry of religion consider to create *Muadallah* system for Pesantrens.

“According to the observation and the consideration, we got legality from Overseas, Egypt (Mesir), Saudi Arabia, Pakistan, and Turkey. These countries recognized our curriculum and our school. finally, the Ministry of Religion also recognized this system”
(Respondent 3, see appendix 1, interview 1, question 1, page 110)

“Alhamdulillah, the regulation was established by DIKTI and recognized by Dikbut in 2000. Based on strong consideration, Gontor recognized by some countries” (Respondent 3, see appendix 1, interview, question 1, page 110)

“In 2003, the government established sysdiknas Pesantren written that Pesantren is national education non-explicit but implicit. It is not clear. As well as PP 55 the year 2007, finally ministry of religion has an idea to create the Ministry of religious regulation in 2014, the contents are to recognize, and the existence of Pondok Pesantren. That is the regulation of the Ministry of Religious about Pondok Pesantren that is clear, there is one more regulation about

Pesantren Muadallah. By the Muadallah system, the government recognized 2 pondok Pesantrens such a Salafyah and Pondok Muallimin." (Respondent 3, see appendix 1, interview 1, question 1, page 110)

Other statements showed that:

"finally, the Ministry of Religious felt not enough to put PMA for Pesantren, KMI and the books are gotten legality by Ministry of Religious, for those who want to build Pesantren should be guided by Gontor Curriculum. That is explicit". (Respondent 3, see appendix 1, interview 1, question 1, page 110)

Muallimin curriculum has been recognized for its role in leading the students to be active in society. As interview data stated that:

"That is the target because we are educated to be ready to plunge into the community ready to be able to assist the community, hopefully, the community can run the Islamic Sharia well even if it is only the Koran of Iqro ', alumni of converts must be prepared." (Respondent 2, see appendix 4, interview 4, question 2, page 128)

"Finally, the formulation of Muadallah Islamic boarding school was formulated with many formulations, there are many conditions, one of them is to have students at least 300 students, and there were still many who debated why it had to be 300, why not 100 or 50 students, because there were many small Pesantren whose Pesantren were only had 50 students. Actually, in the end, it was the minimum government requirement to have 300 alumni. This is very burdensome, for Gontor, its already acceptable because this pondok Pesantren has 1000 to 2000 students already at the time" (Respondent 2, see appendix 4, interview 4, question 1, page 126)

The are many benefits obtained form being *Muadallah* Pesantren, as stated by Respondent 3 :

"(1) with government recognition, the status of Pesantren become stronger and Muslim education was developed further and well accepted by the communnity, (2) with that recognition, the Pesantren also obtained financial support (budget) from the government. (3) the alumni can continue their study to all universities "(Respondent 3, see appendix 1, interview 1, question 1, page 111)

Stated by other interviewers

"if you look at our report cards, there are more than 32 lessons in that reported book, there are religious lessons and general lessons. almost all general lessons are learned. There is mathematics,

physics, chemistry, biology, geography, moreover, state administration and English enter the local curriculum, we have a local curriculum, the English language has its lessons, the book also has its own, that's the language of our kyai, maybe the language multiple interpretations, 100% although in the end can not be possible 100% master in general subjects, 100% master in religion subjects” (Respondent 2, see appendix 4, interview 4, question 4, page 129)

According to all *Muallimin* characters, the Ministry of Education recognized that *Muallimin* curriculum as National Curriculum in Indonesia for Pesantren. *Muallimin* curriculum is given legality by *Muadallah* system from the Ministry of education. The pattern of *Muallimin* education is an integrated Pesantren education system that integrates Islamic religious and general science and is comprehensive by integrating intra, extra and co-curricular.

In Chapter 1 regulation of the Minister of Religion of the Republic of Indonesia, number 18 years 2014 stated that “*Muadallah* education unit in Islamic boarding school is referred to an Islamic religious education unit organized by and located in a boarding school environment by developing a curriculum by following the specifics of Pesantren based on the yellow book “Kitab Kuning” or in Islamic background with a pattern of gradual and structured Islamic education that can be synchronized with elementary and secondary education levels within the Ministry of Religion”

According to Imron Fauzy (2018: 26), *Muadallah* system is admitted as an education sub-system for Pesantren in Indonesia after establishing the regulation from Ministry of Religious number 18 the year 2014 about *Muadallah* system in Pondok Pesantren Indonesia.

According to the data, *Muadallah* system is a new program of the Ministry of Education launched in 2019 to "equalization" for Pesantrens in Indonesia. From the data above, it is clear that *Muadallah* system focus on implementing *Dirasah Islamyah* which has some characters, there are:

- 2.1.1 It has to be adopted by Pesantren
- 2.1.2 Pesantren can be developed by the uniqueness and characters of Pesantren life
- 2.1.3 The reference is in Kitab Kuning

2.1.4 It is equal with primary level, secondary level in Ministry of Religious

According to Imron Fauzi (2018: 140), the impact of the implementation of *Muadallah* system in Baitul Arqam Islamic Boarding School has an impact on all interested parties. From the results of the study, it is known that some of the impacts caused by the implementation of the policy are:

- 1.2 Proving the recognition for Pesantren from community and government.
- 1.3 Concerning on the graduated to continue their study into university.
- 1.4 Open opportunities for Pesantren to get help from the government with several of regulations.

In contrary, according to Tilaar (2006: 127) *Muadallah* system can not implement well as the standardization of *Muadallah* for Pesantren. Because Pesantrens have a Scholar (Kyai) as the center who has full authority to decide everything.

Based on the information, *Muadallah* has existed when Gontor got legality in 1998 but *Muadallah* was given only for Gontor at the time, it was not used as the system for all Pesantrens. Because of the best practice of this curriculum in Gontor, the Ministry of religion consider allowing *Muadallah* system for Pesantrens.

Indeed, before getting *Muadallah* from the Ministry of religious, *Muallimin* has been recognized by some countries such Egypt (Mesir), Saudi Arabia, Pakistan, and Turkey. Students who graduated from Gontor can easily continue their studies in these countries even their certificate was not qualified yet by an Indonesian Government. The problem was they could not continue their study in Indonesia because the students must take the National Examination to get Qualify in term of certification. Because of these reasons, the Ministry of Education decided to establish *Muadallah* system. At the first, Ministry of Education offered only for 5 years, but Pesantrens community Indonesia rejected and requested to get *Muadallah* forever. After a long journey, the Ministry of Education approved it to have a new National curriculum "*Muallimin*".

Not only getting qualification from the Ministry of Religious, by 2000 Gontor has been recognized as a National education institution using *Muallimin* curriculum in Indonesia by Education and Culture Ministry. According to PMA, the organization of *Muadallah* education unit aims to:

- 2.1 Instill in students to have faith and devotion to Allah Subhanahu Wa Ta'ala.
- 2.2 Develop the ability, knowledge, attitudes, and skills of students to become experts in Islamic religion (*Mutafaqqih Fiddin*) and/or become Muslims who can practice the teachings of Islam in their daily lives.
- 2.3 Develop personal morality for students who have individual and social piety by upholding the soul of sincerity, simplicity, independence, brotherhood of fellow Muslims (*Ukhuwah Islamiyah*), humble (*Tawadhu*), tolerant (*Tasamuh*), balance (*Tawazun*), moderate (*Tawasuth*), exemplary (*Uswah*), healthy lifestyle, and patriotism.

These are the goals of *Muadallah* system for the Pesantren. Besides, having the Pesantren life, the Pesantren education should create Islamic generation (*Iman and Taqwa*) who can lead the Ummat. Not only that, but Pesantrens also have to develop the students to be more sholeh/sholeha (pious) and having good characters in life and the students have to be experts in Islamic Knowledge (*Muttafaqih Fiddin*).

It means that *Mutaffaqih fiddin* is the main purpose to build generations who understand Islam and they can be a *Muallimin*. At least they can be a *Muallimin* in small Religion meeting even the audience is only one person. According to Gontor's quotation, success people are not who have a good position but the success people are who can be a *Muallimin*, teaching knowledge in a small surau or rural area.

Moreover, the alumni should be ready to devote their selves in the society for leading the Ummat to have more knowledge about Islamic values. In this *Muallimin* curriculum, there is one program for the students who finished their study, they have to follow the "dedication" program for one year to be a teacher in a school or other place. That program is to make students ready for the reality of life in society. PMA "Requirements for Pesantren for education providers as referred to in paragraph (3) at least:

- 2.1 Has a boarding school registration certificate from the district/ city Ministry of Religion Office
- 2.1 Non-profit organizations with legal status
- 2.3 Has an organizational structure managing a Pesantren and
- 2.4 Have at least 300 (three hundred) resident santris.

Having 300 students is one of the rules to be *Muadallah* institution. Finally, after many considerations between Gontor and the government, the government agree "to have at least 300 (three hundred) resident santri" as one of the law in purposing *Muadallah* system. But Gontor tried to help another Pesantrens, they worked and struggle together for *Muadallah*.

According to Directorate of Diniyah Education and Islamic Boarding Schools (2015: 127), the standards of *Muadallah* Educational Unit in *Muallimin* curriculum are: (1) content standards, (2) process standards, (3) graduates' Competency Standards (4) educator Staff Standards and (5) facilities and infrastructure.

As Stated by Asrori S. Karni (2009: 180), as a new concept in the world for Islamic boarding schools, Islamic boarding schools in *Muadallah* have administrative procedures that have been arranged by the government. The equalization process is carried out through selection with certain criteria. Not all boarding schools can get status. The standard criteria include: (1) The Pesantren organizer must be a registered foundation or organization; (2) Registered as an educational institution in the Ministry of Religion and not using the Ministry of Religion or Ministry of National Education curriculum; (3) Availability of education delivery components.

This *Muadallah* system drives easier for Pesantrens, because it offers many benefits to develop Pesantren. It means that the government will put more attention to develop this school as a national school in Indonesia. The government will provide a budget and recognize the certificate issued by the *Muallimin*, so the students can continue their studies in all universities.

3. The Adaptation of *Muallimin* curriculum with *Muadallah* system

According to SK dirjen, the approach which is used in the organization of competencies subjects is between an integral, comprehensive, and independent approach. Basic competence in the subject of *Muadallah* education unit is a type of converts grouped into groups of Islamic knowledge (*al-ulum al-Islamiyah*), linguistics (*al-ulum al-lughawiyah*) and general knowledge (*al-ulum al-amah*).

Muhammad Iqbal Fasa (2017: 142) said that in the era of free competition, the development of the competence and capacity of the students is a compulsory matter.

First, a competent and prolific spiritually. Second, competent and socially productive. Third, the alumni of the seminary should be competent and productive economically.

According to Kyai statements, Gontor tried to balance the *Muallimin* Gontor, before getting authority from the government, Gontor had applied all Islamic subjects and general subjects and they can prove to reach 100% for Islamic and 100% for general subjects.

Hamid Fahmy Zarkasyi (2015: 236) stated that in Pesantren, the students do not only study Religious Sciences, but also learn about the social-natural sciences for example, Mathematics, Biology, Physics, Algebra, and Cosmography. In *Muallimin* curriculum, the students study Islamic by modern method Social-Natural Sciences with religious approaches. As Imam Zarkasyih stated, "*Muallimin* Curriculum Consists of 100% Religious Subjects and 100% Social-Natural Sciences subjects".

Before that, in *Muadallah* system, the *Muallimin* curriculum has to add 4 subjects to be learned by the students at Pesantrens as below:

- a. Civic Education (*Al-Tarbiyah Al-Wathaniyah*)
- b. Indonesia Language (*Al-Lughah Al-Indunisiyah*)
- c. Mathematic (*Al-Riyadhiyat*)
- d. Science (*Al-Ulum Al-Thabi'iyah*).

Gontor offers 32 subjects for the students since the first time including Islamic subjects and Science subjects. Meanwhile, the students learn more English and Arabic subjects to train students in languages.

Hamid Fahmy Zarkasyih (2015: 231) stated that pesantren has a weak point in terms of curriculum design. Pesantren curriculum focus on developing of religious science. The pesantren did not include other subjects called *Ulum fardu kifayah* such as mathematics, physics, and biology. The preparation of subjects is based on the existing of text in pesantren, It can be categorized into some parts namely : jurisprudence (*Fiqh*) 20%, doctrine (*Aqidah Usul Aldin*) 17%, traditional Arabic grammar (*Nahw, Sarf, Balaghah*) 12%, hadits collections 8%, mysticism (*Tasawwuf, Tariqah*) 7%, morality (*Akhlaq*) 6%, prayers, Islamic catechism (*Du`a, Wird, Mujarrabat*) 5%, and texts in praise of the Prophets and saints (*Qisas Al-anbiya', Mawlid, Manaqib, etc.*) 6%. The traditional teaching method is adopted in the learning process.

Not only in terms of subject, Gontor is well known as the centre of *Muallimin* curriculum and *Muadallah* system for all Pesantrens in Indonesia because Gontor is the first Pesantren which designed *Muallimin* and got *Muadallah* from the Ministry of Religious. Hence, all the Pesantrens have to learn from Gontor.

As the additional information, Gontor also writes its references for the students, and those books are legitimized by the Ministry of Religion and can be used as literature in Indonesia. Because of this evidence, all the Pesantrens which are using *Muallimin* curriculum should be under the Gontor and use Gontor's references.

CHAPTER V DISCUSSION

1. THE GENERAL CONCEPT OF *MUALLIMIN* CURRICULUM IN GONTOR

Muallimin Curriculum is the standard curriculum for Pesantren in Indonesia and it is well known as an independent, comprehensive, and integrated curriculum. This curriculum was designed by the founder of Pondok Modern Gontor Darussalam and it was implemented in Gontor only in 1936 before Indonesia Independence Day.

At the first, Gontor was not recognized as a national institution in Indonesia because the founder of Gontor rejected to use the national standard curriculum of Indonesia. Being not recognized by the government, the graduates of Pondok Modern Gontor Darussalam encountered numerous problems in terms of continuing study for a higher level and getting the occupation. However, graduates were still able to continue their studies in some foreign countries such as Pakistan, Turkey, Malaysia, Egypt (Mesir), and Saudi Arabia. Although several problems encountered by Gontor, it persisted to implement its curriculum and put so much effort to get the government's recognition. With this endeavor, finally, the *Muallimin* curriculum obtained legality from the government of Indonesia.

Muallimin curriculum was developed based on 4 basic foundations, as follows:

- 1.1 Philosophical foundation
- 1.2 The Sociological Basis of the Curriculum
- 1.3 Psychopedagogical Basis
- 1.4 Juridical Basis

These 4 foundations were regarded as the foundation for the development of *Muallimin* in Indonesia. *Muallimin* curriculum was developed based on a few values which guide Pesantren to have authority in terms of its development. *First*, *Muallimin* was developed based on the values of Pesantren. This value aims to qualify Indonesian generations to be mastered in Islamic religious science. *Second*, the *Muallimin* curriculum was developed based on well-practiced, which aimed at creating potential students and perfect Muslim students who show a good morality, who are knowledgeable, creative, independent, and a good citizen of Indonesia. *Third*,

Muallimin curriculum concerns developing *Mutaffaquh Fiddin* (deep understanding of religion). *Fourth*, *Muallimin* was developed to inspire the development of personality based on Islamic framework, and learning and teaching are part of worship. *Fifth*, *Muallimin* curriculum was developed based on the regulation of Indonesia.

According to the philosophical foundation, *Muallimin* curriculum was developed based on the characteristic of Pesantren (Pesantren life). Thus, *Muallimin* curriculum has given a good impact on developing students' ability because the curriculum has its own uniqueness or characteristics, which is different from other standard curricula. After data collection, the researcher found out that there are few characteristics of *Muallimin* curriculum in Indonesia, as below:

1.1 Twenty-four hours of education

Muallimin curriculum offers 24 hours education, which means that students can study for 24 hours with their friends and their teachers. In another word, the teachers need to provide 24 hours teaching-learning for students.

Gontor has non-formal activity at night for students. For example, after Isya prayer, the teachers will sit in front of the school and wait for the students to come and ask about all matters/contents related to their studies. Besides, Gontor also many other programs divided into co-Curricular and extracurricular for the students such as the Islamic program, social program, science program, and art program. All these programs are organized to offer opportunities for students to explore and learn a multi-discipline of knowledge so that a well balance personality of students will be possibly created. The activity of *Muallimin* curriculum can be presented in the figure below:

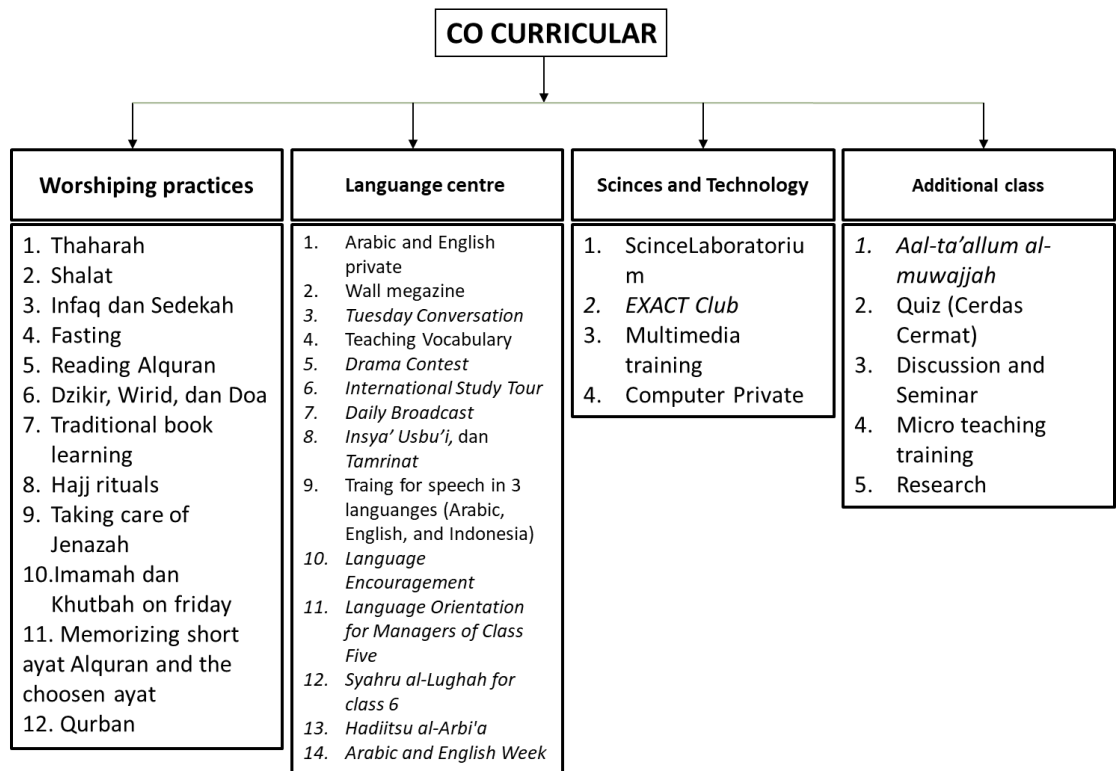


Figure 10 the co-curricular program in *Muallimin* curriculum

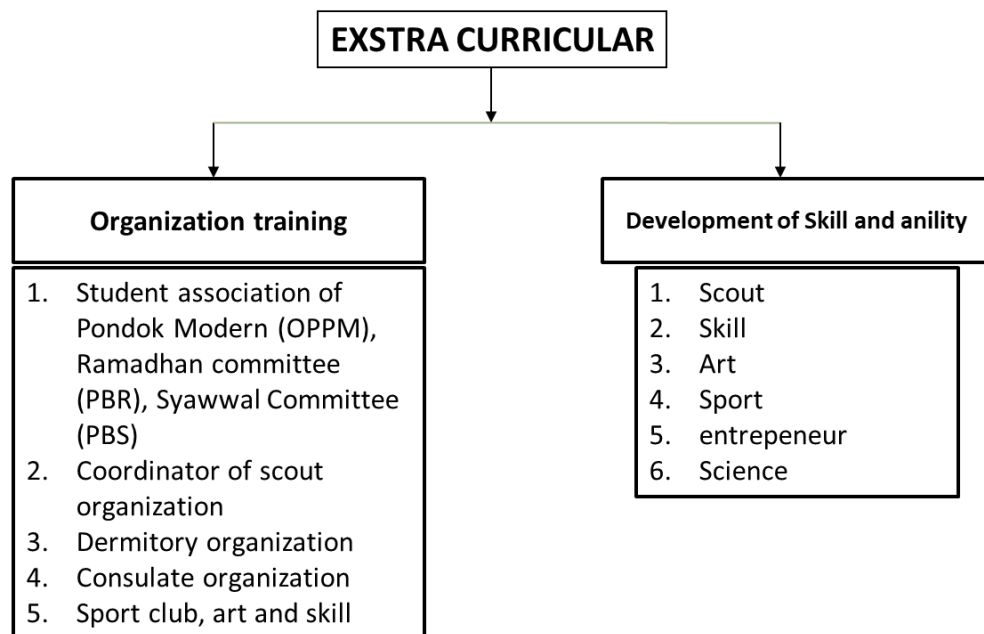


Figure 11 The extracurricular program in *Muallimin* curriculum

Those programs are divided based on the schedules from the Gontor. The students have the freedom to choose the type of activity based on their interests. I believe that organizing numerous activities would well respond to the needs of the

students who stay in a dormitory in Gontor as they have time and can comfortably get involved in many activities at all times and thus they can be well trained through these Islamic programs/activities. Consequently, they would be equipped with the desired attributes as anticipated by the Gontor.

1.2 Language skill

This is one of the other uniqueness of *Muallimin* curriculum. It is not only concerned with the Islamic and science programs, the *Muallimin* curriculum also pays emphasis on developing language proficiency of students. Gontor includes Arabic and English as the main language in the *Muallimin* curriculum.

According to interview data, most of the students master in both languages (Arabic and English) because they use these two languages to interact with teachers and friends in their daily classroom activity. Besides, they also use Arabic and English to communicate outside the class. By this conducive language learning environment, they can easily develop their language competency.

Other interview data revealed about the method of teaching language in Gontor in which it focuses on developing students' speaking skills prior to reading and writing skills. At the first step, Gontor pays attention to the speaking skill, after the students can speak, the teachers would later train the students on writing, reading, and listening skills.

Muallimin curriculum has many characteristics that distinguish from other curricula. In my personal view, due to its comprehensiveness of curriculum component which emphasizes both science and the Islamic stream of education, the *Muallimin* curriculum would be able to play a great role in serving the country's needs now and in the near future. Today, it is witnessed that the graduates of Gontor are able to continue their studies both in the country and foreign country and also to secure a good job.

1.3 Kyai (scholar) as the center

Kyai plays a key role in Pesantren. All the decisions are considered by the Kyai because he/she is a leader of all teachers, staff, and students and thus he/she has full authority in decision making. Kyai's decisions could not be denied. According to the data, Kyai is regarded as the person who has the right to control all matters of school affairs. Whereas, the public school has a headmaster as the first top leader. However,

the headmaster is not the only person who makes school decisions, teachers and staff are also involved in the school decision-making process.

In my opinion, having Kyai as the sole authority in Pesantren can result in both positive and negative impacts on the students and the school. On positive impacts, Pesantren can make immediate decisions and it would be easier for the Pesantren to control all matters related to the students by just referring to the decision made by Kyai. On a negative impact, teachers and students would have no voice on the decision-making process. Some of the school matters, particularly classroom matters, teachers, and students might know more than Kyai because they are the persons who are directly involved with the teaching-learning process. Besides, having their involvement in the decision-making process will engender a sense of ownership, and consequently, they would be a more responsible person and exert more effort to carry out their assigned tasks (*Amanah*). I strongly believe that if students are not able to voice their opinion and critique, but they role are just to listen and accepted whatever the decision being made, then they would not have a platform for debate, dialogue, and discussion. This can make students become passive which can affect their ability to survive in the outside world.

1.4 School for teachers

Muallimin curriculum is well known as "school for teachers". The concept of *Muallimin* curriculum led the students to be a teacher for their self, their families, and society. Gontor aims to create a new generation that can lead society to a better life (Islamic life).

Based on the collected data, Gontor tends to take alumni as the teachers for Gontor. Gontor would consider taking external teachers for few subjects only. Gontor believes that the graduates can teach the students even they just graduated from Gontor. In my opinion, this is one of the interesting characteristics of the *Muallimin* curriculum. The curriculum trains the students not to focus on themselves only, but the students should be a model for other people. It means that the students should be able to deliver their knowledge to the surrounding community. It is relevant to the statement of Gontor Scholar (Kyai), he stated that success does not depend on the authority, but success means giving useful knowledge to surrounding people.

1.5 Pesantren's life

Gontor is considered as a modern boarding school which integrates modern and traditional system. It showed that Gontor has a different method than other curricula. That is one of the reasons why Gontor wanted to have its own curriculum. *Muallimin* curriculum was designed based on the needs of the Islamic boarding school and the students.

I believe that applying Pesantren's life is the best solution to create the Islamic generation. According to the data, *Muallimin* offers 100% Islamic subjects and 100% Science subjects. Pesantren's life is the main characteristic of the *Muallimin* curriculum. *Muallimin* curriculum is developed based on the characteristic of Pesantren. The concept of *Muallimin* curriculum can be presented in Figure 12:

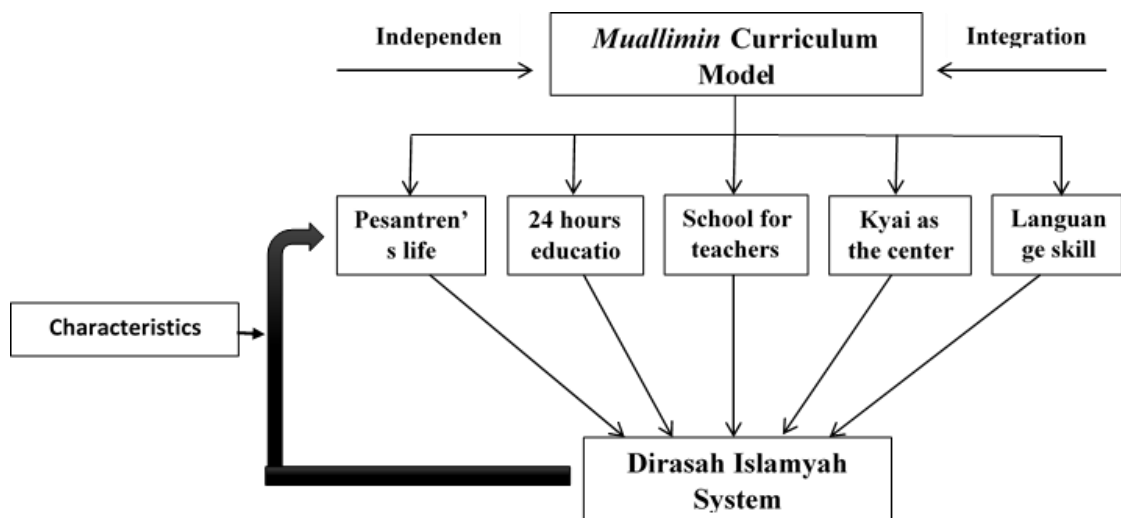


Figure 12 The concept of *Muallimin* Curriculum

The above figure shows the *Muallimin* curriculum concept in Gontor. The *Muallimin* has 5 main uniquenesses to be implemented in Gontor such as Pesantren's life, 24 hours of education, a school for teachers, Kyai as the center, and language skill. *Muallimin* adopted the Dirasa Islamyah System for the teaching and learning process by combining modern and traditional systems in Pesantren based on the characteristics of Pesantren.

Owing to the comprehensive model of curriculum and its effective and well implementation, the *Muallimin* obtained a qualification from the Ministry of Religious in 2000. Gontor is well known as the first Pesantren which was recognized in Indonesia

and it has also been recognized as a national institution using the *Muallimin* curriculum in Indonesia by the Education and Culture Ministry.

The development of *the Muallimin* curriculum should be understood in light of curriculum theory. The process of designing and development of *the Muallimin* curriculum is based on the relevant theories related to the curriculum development theory. The relevant of development *Muallimin* curriculum with development curriculum theory can be seen in Table 9.

Table 9 *Muallimin* curriculum and curriculum development theory

NO	COMPONENTS	MODELS	WHAT TO CONSIDER
1	Statement of philosophy	The Olivia Model (1992)	Gontor has its own background history and it influenced the spreading of Islam and Islamic education in Indonesia. Gontor was designed by 4 foundations which Gontor was considered as a well-practice independent curriculum.
2	Content	<ul style="list-style-type: none"> • Taba Model (1906 – 1967) • A humanistic approach (1970) • Wheeler Model (1967) 	The selection of content was established by determining the aims of <i>Muallimin</i> curriculum. All the contents of <i>Muallimin</i> were accepted by the government of Indonesia as the standard curriculum for Pesantren in Indonesia
3	Resource	Burdrett and Duncan Model (1975)	<i>Muallimin</i> curriculum composts of students, lessons, curriculum planning tools, assessment tools for students and teachers guide. After getting <i>Muadallah</i> system, Gontor got legality to create its

NO	COMPONENTS	MODELS	WHAT TO CONSIDER
			references for students' resources and other Pesantrens in Indonesia.
4	Support	Burdrett and Duncan Model (1975)	<i>Muallimin</i> is well known as an integrative and comprehensive curriculum. <i>Muallimin</i> also integrates all resources to support the development of Pesantren such as teachers, textbooks, workbooks, audiovisual aids, teacher guides, buildings, library books, and laboratory equipment as similar to public schools.
5	Implementation	<ul style="list-style-type: none"> • The Olivia Model (1992) • Burdrett and Duncan Model (1975) 	In process of implementing the <i>Muallimin</i> curriculum, Pesantren is involved with the learning process, providing materials, allocating resources, and supplying necessary teaching-learning facilities for the classroom.
6	Develop and re-develop	Burdrett and Duncan Model (1975)	The <i>Muallimin</i> curriculum was designed based on the characteristics of Pesantren and the curriculum was developed by Pondok Modern Darussalam Gontor
7	Evaluation	<ul style="list-style-type: none"> • The Saylor, Alexander, and Lewis Model (1974) • Wheeler Model (1967) 	The evaluation consists of internal and external evaluation. The Pesantren has Gontor' s evaluator to conduct an internal assessment of the <i>Muallimin</i> curriculum. While, the Indonesian government conducts

NO	COMPONENTS	MODELS	WHAT TO CONSIDER
		<ul style="list-style-type: none"> <li data-bbox="655 349 892 439">• The Olivia Model (1992) <li data-bbox="655 461 892 611">• Burdrett and Duncan Model (1975) 	<p data-bbox="917 349 1396 495">an external assessment of the effectiveness of Mualimin's design and implementation.</p>

Based on the result, it is obvious that *Muallimin* is developed based on the general curriculum development theory or the Western theory of curriculum development. It was designed and developed in systematic and well-structure. The *Muallimin* curriculum is suitable to be used to increase the quality of education especially in Pesantren in Indonesia.

The development of the *Muallimin* curriculum was not supported by the curriculum development theory only, but it is also grounded in the Islamic concept of curriculum. In the first conference of Islamic education 1977 in Mekkah, the concept of Islamization of curriculum has been proposed to be permeated in the Islamic school curriculum to improve the quality of Islamic education in the world. In the process of development of curriculum based on Islamic theory, the formulation of a statement of philosophy is quite a difference from western theory. Islamic theory concerns the development of Islamic education values, which are as follows: (1) education must be integrated with spiritual, intellectual, imaginative, physical, scientific, and linguistic, and (2) education must lead to the implementation of Allah's Shari'ah, Islamic principles, and values.

The development of *Muallimin* curriculum can be seen in the aims, vision, and mission of Pondok Modern Darusslam Gontor. Vision: "Becoming one of the educational institutions to build Islamic Leader generation, becoming worship place to Thalabul 'ilmi and becoming Islamic knowledge center, Alqur'an and science center, and always holding Pesantren character".

Mission as below:

- 1.1 To prepare an excellent generation and to have the quality to build *Khairu ummah*.
- 1.2 To educate and to develop the Muslim generation to have virtuous, health, knowledgeable, and interact with society.
- 1.3 To teach Islamic studies and western knowledge in a balance manner to create intellectual ulama.
- 1.4 To prepare Citizens to have iman and taqwa to Allah.

Motto: good moral, healthy, knowledgeable, and critical thinking are a must in Gontor's life.

It can be concluded that the development of the *Muallimin* curriculum is also concerned with all aspects as Islamic theory mentioned such as implementing shariah, spiritual, intellectual, imaginative, physical, scientific, and linguistic. The *Muallimin* curriculum is designed based on the Modern curriculum, in which traditional and modern systems of education are adopted into the curriculum. This means that the *Muallimin* curriculum does not adopt the Islamic system of education only, but it also includes the modern system of education to better serve the globalization's needs.

The development of *Muallimin* curriculum based on Curriculum Development theories can be presented as below :

1. Regarding to curricula and syllabi in Islamic education. In reference to the first conference of Islamic education, curricula and syllabi should be included two important elements, they are; First: 'perennial knowledge' based on Al-Qur'an and Sunnah, and Arabic language. Second: acquired knowledge' (social, natural & applied sciences).

I believe that what Gontor had done in designing *Muallimin* curriculum is in conforming with the first conference proposal regarding to curricula and syllabi of Islamic education. In the *Muallimin* curriculum, three programs are conducted, namely; Intra-curricular, Co-curricular, and Extra-Curricular. For Intra-curricular subjects, it was divided into 2 parts as Perennial knowledge and Acquired knowledge as below :

- 1.1 Perennial knowledge : 1) Islamic science, such as *Al-Qur'an*, *Al-Tajwid*, *Al-Tafsir*, *Al-Tarjamah*, *Al-Hadith*, *Hadith Musthalahul*, *Fiqh*, *Ush al Fiqh*, *Al-Faraid*, *Ushuluddin*, *Al-Adyan*, and History of Islam, and 2)

Arabic science, such as *Al-Imla'*, *Tamrin Lughah*, *Al-Insya'*, *AlMuthalaah*, *Al-Nahw*, *Al-Sharf*, *Al-Balaghah*, *Tarikh Adab al-Lughah*, *AlMahfudzat*, and *Al-Khat*.

1.2 Acquired knowledge': General Sciences, such as *Al-Mantiq*, *AlTarbiyah*, English, Indonesian, State Administration, Natural Sciences, and Social Sciences.

As the theory, intra-curricular has 2 parts namely Given 'Perennial Knowledge' and 'Acquired Knowledge' with different contents. The differentiation of contents were presented in table 10 :

Table 10 The contents designing in *Muallimin* curriculum

Curricula and syllabi : Given 'perennial knowledge'	Curricula and syllabi : Acquired knowledge'
<i>Al-Qur'an</i> , <i>Al-Tajwid</i> , <i>Al-Tafsir</i> , <i>Al-Tarjamah</i> , <i>Al-Hadith</i> , <i>Hadith Musthalahul</i> , <i>Fiqh</i> , <i>Ush al-Fiqh</i> , <i>Al-Faraid</i> , <i>Ushuluddin</i> , <i>Al-Adyan</i> , and History of Islam	General Sciences, such as <i>Al-Mantiq</i> , <i>AlTarbiyah</i> , English, Indonesian, State Administration, Natural Sciences, and Social Sciences

In terms of designing the contents of curriculum, the *Muallimin* created the contents based on the perennial knowledge and acquired knowledge to provide students with 100% of Islamic revealed knowledge and 100% Science.

2. Supporting

Gontor provides the teachers with good facilities. The criteria used to recruit teachers at Gontor are agreeable with the criteria proposed by the first world conference of Islamic education, in which teachers must be selected based on faith and behavior. In recruiting teachers, Gontor opts to recruit internal teachers who graduated from Gontor, instead of taking external teachers.

3. Resource

According to the development of Gontor based on *Muallimin* curriculum, Gontor still considers the Mosques as a suitable place for the teaching-learning process. But, infrastructures and facilities still become important parts to be constructed in Gontor.

4. Implementation

In the first conference of Islamic education in 1977, the implementation of curriculum development can be presented in the implementation of female education, it means that man and woman study separately. This practice has been applied in the *Muallimin* curriculum at Gontor, in which men and women students were divided based on the branches of Gontor around Indonesia. Gontor was comprised into 17 branches around Indonesia. Gontor's branches was built separately between man and woman students. The Gontor's branches can be seen in Table 11.

Table 11 Gontor's branches

NO	GONTOR (BOY BRACHES)	GONTOR (GIRLS BRACHES)
1	Pondok Modern Darussalam Gontor 1	Pondok Modern Darussalam Gontor Putri 1
2	Pondok Modern Darussalam Gontor 2	Pondok Modern Darussalam Gontor Putri 2
3	Pondok Modern Gontor 3 'Darul Ma'rifat'	Pondok Modern Darussalam Gontor Putri 3
4	Pondok Modern Gontor 5 'Darul Muttaqien'	Pondok Modern Darussalam Gontor Putri 4
5	Pondok Modern Gontor 6 'Darul Qiyam'	Pondok Modern Darussalam Gontor Putri 5
6	Pondok Modern Gontor 7 'Riyadhatul Mujahidin'	
7	Pondok Modern Darussalam Gontor 8	
8	Pondok Modern Darussalam Gontor 9	
9	Pondok Modern Gontor 10 'Darul Amin'	
10	Pondok Modern Gontor 11	

11	Pondok Modern Gontor 12	
12	Pondok Modern Gontor 13 “Ittihadul Ummah”	

After analyzing, it can be concluded that *Muallimin* curriculum was designed and developed based on Western theory and Islamic theory of curriculum development, which can be presented in Table 12.

Table 12 Theory of *Muallimin* curriculum

No	Western Theory	Islamic Theory
1	Statement of Philosophy	<ul style="list-style-type: none"> • Education should balance all its aspects such as spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all aspects • To implement Allah’s Shari’ah, Islamic principles, and values.
2	Content	<p>Curricula and syllabi :</p> <p>Given ‘perennial knowledge’ : <i>Al-Qur’an, Al-Tajwid, Al-Tafsir, Al-Tarjamah, Al-Hadith, Hadith Musthalahul, Fiqh, Ush al Fiqh, Al-Faraid, Ushuluddin, Al-Adyan,</i> and History of Islam</p> <p>Curricula and syllabi :</p> <p>Acquired knowledge’: General Sciences, such as <i>Al-Mantiq, AlTarbiyah,</i> English, Indonesian, State Administration, Natural Sciences, and Social Sciences</p>
3	Support	<ul style="list-style-type: none"> • Teacher – training: inspired by true Islamic faith

No	Western Theory	Islamic Theory
		<ul style="list-style-type: none"> • Teacher – selection: based on faith and behavior • Equip teacher-training colleges with facilities • Good and promising students to be enrolled in teacher – training colleges
4	Resource	Non-formal education for youth 4.1 The actual application of Islam in schools-mosques, Islamic ethics, and manners 4.2 Suitable activities for the youth in line with the objectives of Islamic society
5	Implementation	Female education : 1. Man and Woman be taught separately 2. The special female educational system
6	Develop and re-develop	
7	Evaluation	

2. THE RULES OF *MUADALLAH* SYSTEM IN DEVELOPMENT OF *MUALLIMIN* CURRICULUM

Muadallah is a new system to support the development of Pesantren in Indonesia. Gontor is one of the examples of the first Pesantren *Muadallah* in Indonesia which got legality to be a national institution in Indonesia. *Muadallah* means “equalization” for Pesantren in Indonesia and it was launched in 2019 for Pesantren in Indonesia. But, Gontor got legality from the *Muadallah* system in 2000.

Muadallah was approved by the Indonesia government after a determined effort and a long demand has been made by Gontor. As the respondent stated, it is not easy to get *Muadallah* system for Pesantren in Indonesia. The Gontor scholars has undertaken a few steps to obtain the *Muadallah*. At the first step, *Muadallah* was not approved by

the Indonesia government. After a long effort and several attempts made by the Gontor, finally the Ministry of Education gave *Muadallah* to Gontor in 2000. But, the *Muadallah* was only given for Gontor. After a few years, the scholars still tried to request the implementation of the *Muadallah* in other Pesantren in Indonesia. So, Pesantren could extend its curriculum legality to other Pesantren and have more authority in the management of Pesantren development in Indonesia. Finally, the Indonesia government approved Gontor's demand in 2019 by establishing new regulations about Pesantren in 2019.

After establishing *Muadallah* system for Pesantren in Indonesia, the Indonesia government established many regulations for Pesantren. These regulations are as below:

- 1) The 1945 constitution of the Republic of Indonesia.
- 2) Law number 20 the year 2003 concerning about the national education system.
 - a. Government regulation number 19 the year 2005 concerning about national education standard
 - b. Government regulation number 55 the year 2007 concerning religious education
 - c. Regulation of the Ministry of Religion of the Republic of Indonesia number 13 the year 2014 concerning Islamic Religious education
 - d. Regulation of Ministry of Religion Republic of Indonesia number 18 the year 2014 concerning *Muadallah* education in Islamic Boarding School
 - e. Regulation number 18 the year 2019 about Pesantren

I believe that *Muadallah* system has given rise a new chapter of Pesantren development in Indonesia. Before *Muadallah* was established as a system of equalization for Pesantren, Pesantren faced many difficulties and problems. *First*, Pesantren was not recognized as a national institution in Indonesia. *Second*, Pesantren did not get support from the government of Indonesia. *Third*, graduates of Pesantren need to take the national examination to get standard certification. *Fourth*, the graduates could not continue their studies at universities in Indonesia.

To my personal views, the *Muallimin* curriculum has standard competences as other standard curricular and it produces young generation who are equipped with deep understanding of Islam. *Muadallah* provides some guidelines for *Muallimin* curriculum implementation since it included some regulations or standards in which *Muallimin* curriculum needs to follow, such as content standards, process standards, graduates' standards, educator staff standards, and facilities and infrastructure. Based on the data analysis, *Muallimin* curriculum creates all the standards in the first time by the influence of Dirasah Islamyah system, in which modern and traditional systems are integrated. Modern means that Gontor concern about the quality of the school (facilities).

According to the data, Pesantren gains some advantages after it is being legitimized by *Muadallah* system, such as (1) Pesantren get legality and has the power to develop other Pesantrens in Indonesia. (2) the government would provide a budget for Pesantren. (3) the government would provide the facilities for students and teachers.

3. THE ADAPTATION OF MUALLIMIN CURRICULUM WITH MUADALLAH SYSTEM

Muadallah is considered an equalization system in Indonesia, especially for Pesantren. Although the *Muallimin* need to follow the *Muadallah*'s standard, but the *Muadallah* does not change the structure of *Muallimin* curriculum. In fact, the *Muadallah* make the development of *Muallimin* curriculum in Gontor much easier and it also make the *Muallimin* curriculum well-balanced with other standard curricula. The *Muallimin* curriculum should include 4 main subjects, which are required by the Ministry of education in Indonesia. These subjects are taken from the National standard curricula, which are follows; citizen education (Pancasila), Indonesia language, mathematics, and science. And *Muadallah* adds some more subjects related to the national standard curriculum Indonesia. In order to follow the standard of *Muadallah* system, *Gontor* as the founder of *Muallimin* curriculum should follow some standards from *Muadallah* system as below :

First, *Muadallah* has 32 subjects more than other National standard curricula, which includes sciences, Islamic, social, and art subjects. Under the requirement of *Muadallah* system, *Muallimin* has to add four mentioned the main subjects in the learning process. All Gontor's subjects were showed in Table 13.

Table 13 Muallimin Curriculum Subjects

No	Subjects	Class					
		I	II	III	IV	V	VI
	<i>'ulum Islamiyah</i>						
1	<i>Alquran</i>	1	1				
2	<i>Tajwid</i>	1	1				
3	<i>Tafsir</i>	1		1	1	1	2
4	<i>Tarjamah</i>		1	1	1	1	1
5	<i>Hadits</i>	1	1	1	2	1	1
6	<i>Mustalahul hadits</i>					1	2
7	<i>Fiqih</i>	2	2	2	2	2	2
8	<i>Ushul fiqih</i>			2	2	2	2
9	<i>Faraid</i>			1			
10	<i>Tauhid</i>	1	1		2	2	
11	<i>Al-din al-Islami</i>			1	1		
12	<i>Muqaranah adyan</i>					1	
13	<i>Tarikh islam</i>	2	2	2	2		
	<i>'ulum lughawiyah</i>						
14	<i>Imla'</i>	2	1	1			
15	<i>Tamrin lughah</i>	6	2	1			
16	<i>Insya'</i>		1	2	2	2	2
17	<i>Muthala'ah</i>		2	2	2	2	1
18	<i>Nahwu</i>		2	2	2	1	2
19	<i>Sharaf</i>		1	1	1		
20	<i>Balaghah</i>				2	1	1
21	<i>Tarikh adab lughah</i>					1	1
22	<i>Mahfudzat</i>	1	1	1	1	1	1
23	<i>Khat</i>	1	1	1			
24	<i>Reading</i>	3	3	2	2	2	2

No	Subjects	Class					
25	<i>Grammar</i>			1	1	1	1
26	<i>Composition</i>				1	1	1
27	<i>Bahasa Indonesia</i>	1	1	1	1	1	1
	<i>'ulum 'Amah</i>						
28	<i>Matematika</i>	4	4	3	3	3	3
29	<i>Fisika</i>	2	2	1	1	1	1
30	<i>Kimia</i>					1	
31	<i>Biology</i>	1	1	1			
32	<i>Geografi</i>	1	1				
33	<i>Sejarah</i>	1	1	1		1	1
34	<i>Berhitung/tata buku</i>	2	1	1			
35	<i>Kewarganegaraan</i>				1	1	1
36	<i>Sociology</i>					1	
37	<i>Tarbyah wa ta'lim</i>			1	1	2	2
38	<i>Mantiq</i>						1
	<i>Jumlah jam</i>	34	34	34	34	34	32

I believe that having many subjects to learn can bring about both a positive and negative impact on students. Having many subjects mean that the Gontor can offer more specific subjects for the students and the students could learn more compared to other schools. Meanwhile, having many subjects cause a burden on students. Students are not required to attend classes only but they are also required to participate in the programs organized by Gontor or to follow other non-formal education. Having too much classes and learning activity might cause students to feel bored and fail to keep concentration in their study at all times. This may cause students to study more, but learn less.

Up to the present time, although there are many subjects offered and many programs are organized, Gontor is able to make a positive impact on students. According to the data, Gontor has a good output and outcome every year, as this can be seen from the student achievements, for example, most of the students could continue

their study overseas, they also can develop Pesantren Alumni in Indonesia, and the students are ready to be a teacher inside Gontor or outside Gontor.

Second, Gontor is considered as the center of *Muallimin* curriculum for Pesantren in Indonesia. All Pesantren has to follow the regulation from Pondok Modern Darussalam Gontor in term of education provision and evaluation.

Third, Gontor got the authority to write its references. According to history, Gontor wrote the references since 1936, but it was adopted by Gontor only. Since Gontor got legality to create its references, all the references should be adopted by other Pesantren *Muadallah* in Indonesia. The differentiation of *Muallimin* curriculum before *Muadallah* and after *Muadallah* can be described in the Table 14:

Fourth, the students are provided with standard certification from the Indonesia government without needing to take the national standard curriculum from the Indonesia government. Prior getting *Muadallah*, Gontor's students could not continue their study at the university level in Indonesia because the graduates do not have a national standard certificate. Thus, they are required to take the National examination to get a national certificate. Now, the students do not need to take a national examination and they are given opportunity to pursue their study in all universities in Indonesia.

Gontor witnessed few related improvements and additional in terms of *Muallimin* curriculum development based on the rules of *Muadallah* system in Indonesia. However, the differences of *Muallimin* curriculum (before and after *Muadallah*) would be described in Table 14.

Table 14 The differences of *Muallimin* curriculum before and after *Muadallah*

Scope	Before getting <i>Muadallah</i>	After getting <i>Muadallah</i>
Subjects	38 subjects	42 subjects including Citizenship education, Indonesian language, Mathematic and Natural science
References	It was used by Gontor only	Gontor got the authority to create its books and it is adopted by all Pesantren <i>Muallimin</i> in Indonesia

Scope	Before getting <i>Muadallah</i>	After getting <i>Muadallah</i>
Curriculum status	Non-standard curriculum	The national standard curriculum for Pesantren in Indonesia
Student certification	Students Needed to take the national examination to get standard certification	Students don't need to take the national examination, but students still can get certification and they can continue their study in all universities in Indonesia

MUALLIMIN CURRICULUM MODEL

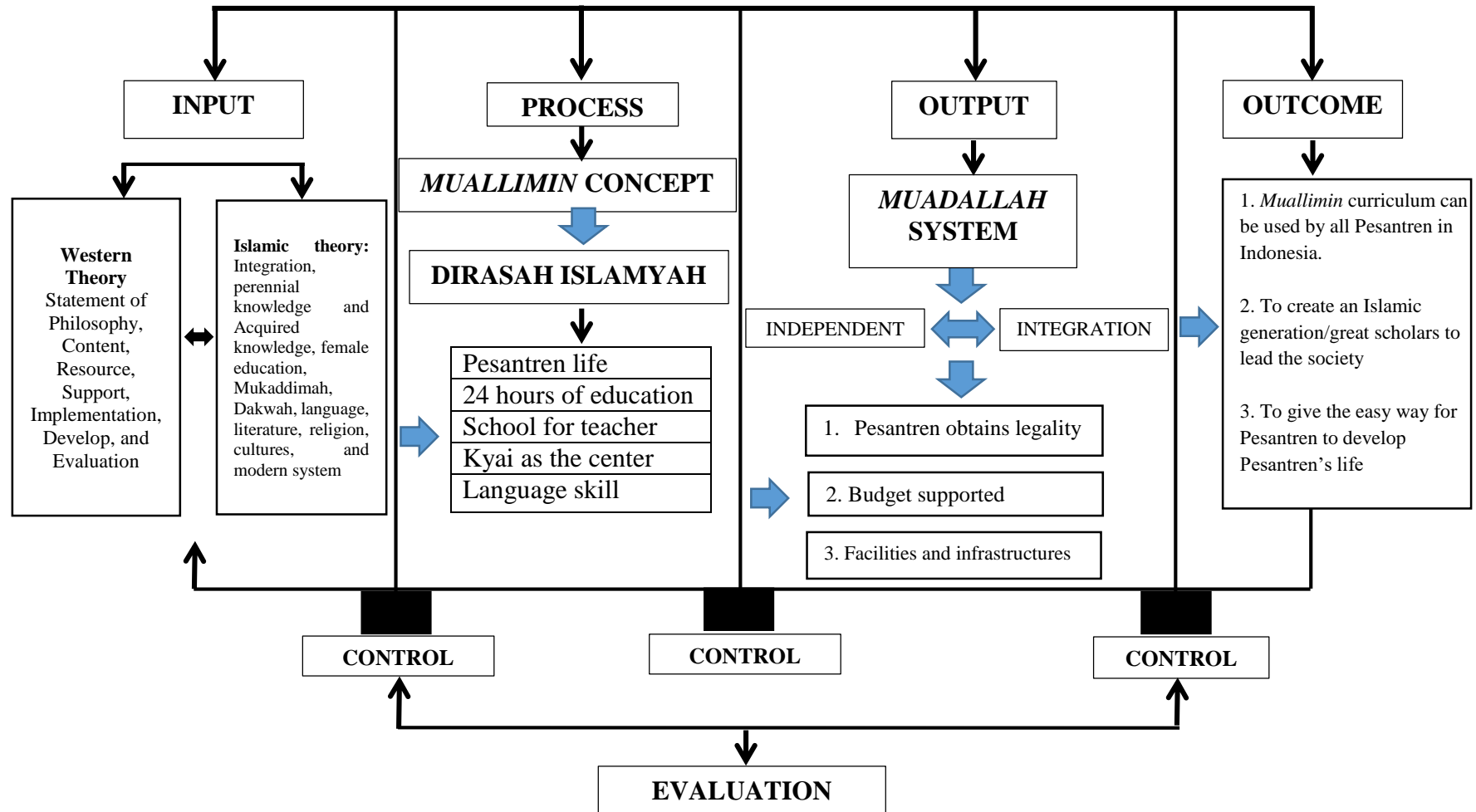


Figure 13 Muallimin Curriculum Model

CHAPTER VI

CONCLUSIONS AND RECOMMENDATIONS

The purpose of this study was to explore the development of the *Muallimin* curriculum as a model for *Muadallah* system in Indonesia. Primary data was collected by interviews from relevant respondents. Chapter five is divided into two sections, namely conclusions and recommendations for the readers, pesantren, and future research.

1. CONCLUSIONS

The curriculum is one of the key instruments of the education process since it provides a route map for the whole process of instruction and it is the standard of the learning process for the school. The achievement of the quality school highly depends on curriculum design and its effective implementation.

Muallimin curriculum can be called as private curriculum for Pesantren which was designed by Pondok Modern Darussalam Gontor based on students' and Pesantren's needs and it has obtained legality from the government of Indonesia as national standard curriculum in Indonesia by establishing *Muadallah* system. *Muadallah* was launched to give more freedom for Pesantren to develop quality based on Pesantren's life in Indonesia. To support the *Muadallah* system, the government of Indonesia has established the regulation for Pesantren to empower the development of Pesantren in Indonesia.

Muallimin curriculum was designed based on some basic foundations, that is one of the reasons why the *Muallimin* was recognized and accepted to be the national standard curriculum in Indonesia. These foundations are as follows, *the first* is Philosophical foundation concerns the value of Pesantren which aimed at producing well-rounded students who can master Islamic Religious Science and social life. *The second* is the sociological basic concerns the recognition of the best practice of the *Muallimin* curriculum, this basic emphasizes the development of students' potential consisting of believing in God, having good morality, being knowledgeable, and creative. *The third* is psycho-pedagogical basic concerns developing man to be a servant of God who can inspire the development of personality and mental-spiritual aspects

based on the framework of Islamic values and to uphold the belief that the learning process is part of practicing religious teachings and it has worship values. *The fourth* basic is Juridical Basis represented as a supporting pillar that gives rise to the real power for Pesantren to develop the *Muallimin* curriculum, this foundation includes all the regulations established by the Ministry of Education and Ministry of Religious.

There are many benefits obtained from *Muadallah* systems given by the Indonesia government, such as getting legality to develop Pesantren based on the uniqueness of Pesantren's life, getting the funding support from the government of Indonesia, and obtains legality equivalent to the standard curriculum and the national education in Indonesia. Due to the existing of *Muadallah* system, some changes and adjustments are made to the components of the *Muallimin* curriculum such as subjects, references, student status, and student certification

The *Muallimin* curriculum uses a unique method namely *Dirasah Islamiyah*, which is well known for its well-structured method. Furthermore, this curriculum is developed based on five characteristics that make the curriculum unique and different from other curricular, there are:

- 1.1 Having 24 hours of education: 24 hours of education means that the students can get an education service within 24 hours with unlimited time.
- 1.2 Focusing on language skill: focusing on language skills means that this *Muallimin* curriculum lays stress on training students to practice a language.
- 1.3 Kyai as the center in this curriculum, which means Kyai has the authority to decide and to manage Pesantren.
- 1.4 School for teachers: a school for a teacher is one of the characteristics of the *Muallimin* curriculum, which aims to produce students to be a teacher.
- 1.5 Pesantren's life: Pesantren's life is the main characteristic of the *Muallimin* curriculum, which represented as a modern curriculum for Pesantren in Indonesia. And this curriculum is developed to maintain the uniqueness of Pesantren.

The above-mentioned characteristics were developed based on the *Muadallah* system, in which it paves the way for managing Pesantren based on the needs of Pesantren's life. While the development of *Muallimin* curriculum was noticed to contain

these components, they are the contents of the curriculum, support, evaluation, development, statement of philosophy, implementation, resources, and teaching procedures.

2. RECOMMENDATIONS

Based on the present study, some recommendations for Pondok Modern Darussalam Gontor, future research, Pesantren, and the government are drawn as follows:

2.1 Recommendation for Pondok Modern Darussalam Gontor

2.1.1 In the context of the *Muallimin* curriculum, Kyai (Scholar) is the central figure of Pondok Modern Darussalam Gontor who has the absolute authority in the decision making. And thus, the study recommends that the Gontor should create a participative atmosphere, in which school stakeholders and teachers should be involved in the decision-making process, which can be a reason to increase their satisfaction.

2.1.2 Gontor is well known as a school for teachers which aims to produce students to be teachers who are competent in Islamic teaching. However, competencies in general subjects also should be strengthened. It is, therefore, recommended that the Gontor pay more attention to strengthening the teaching and learning of general subjects such as Science, Mathematics, Biology, and other subjects. So, graduates of Gontor will master in both streams of education (Islam and science) in a well-balanced manner.

2.1.3 As national standard Islamic Boarding School, Gontor should work collaboratively with the Indonesia government to support the development of the educational quality of the other Pesantrens.

2.2 Recommendation for future research

2.2.1 It is important to learn about how the *Muallimin* curriculum was designed and developed since the curriculum plays an influential role in producing a productive generation that can contribute to the growth of the country, materially and spiritually. But yet few

researches have been conducted to study the development of the *Muallimin* curriculum at Gontor. Thus, future research can be conducted to extend the present study by deeply examining the *Muallimin* curriculum design using qualitative and quantitative approaches.

2.2.2 Indonesia has a standard curriculum, which is adopted by both types of schools (public schools and Islamic boarding schools). This means that the Indonesia curriculum becomes a driving force in the development of education in Indonesia. The interesting issue deserving to be considered here is that why the Indonesian government allows another independent curriculum to be developed such as a case of the *Muallimin* curriculum. Therefore, future research should critically study the reasons why Pondok Modern Darussalam Gontor has been allowed to develop a new independent *Muallimin* curriculum for Pesantren.

2.3 Recommendations for Pesantren

2.3.1 Pesantren *Muadallah* should be a partner with the government agencies to empower other Pesantrens in Indonesia to develop the Islamic curriculum in Indonesia. So, it is recommended that the Pesantren make a collaborative effort with the Ministry of Education and the Ministry of Religion in developing quality graduates using the *Muallimin* curriculum.

2.3.2 Gontor is a prototype of Integrated Islamic school, it is, therefore, recommended other Pesantrens to learn about the school management system and the Islamic curriculum implementation at Gontor and take them as guidelines for improving the quality of Islamic education.

2.4 Recommendations for government

2.4.1 From a historical point of view, Pesantren has been developed for quite a long time ago before Independence Day and Pesantren has played a significant role in serving the needs of the Indonesian

community and preserving Islam and Indonesian legacy. This role and contributions made by the Pesantren have strongly influenced in bringing back the country to become an independent state. Thus, it is recommended that the government of Indonesia should consistently give moral and material support to the Pesantren.

- 2.4.2 The government should consider giving *Mualdallah* for other Pesantrens in Indonesia as well. So, other Pesantrens will have legitimate authority to develop a school system based on the same characteristics as that of the Gontor.

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APPENDIX 1

Interview 1

INTERVIEW 1

(in English)

1. How did *Muallimin* Curriculum get legality in *Muadallah* system?

In 1998 with the reformation, the ministry had a new breakthrough by worshipping, recognizing Islamic boarding schools that were deemed appropriate. Indeed, it was the first time mutually and al-amiin. Based on observations and based on considerations many of them we want to have been recognized by abroad and Egypt, Saudi, Pakistan and Turkey also recognize us and the Ministry of Religion finally acknowledged. We were called there to be acknowledged, the draft confession was addressed to us.

But we don't want it if it's only 5 years. We want it forever. For that reason, his confession was not made in 5 years, it was not written 5 years, because the slop was in the Ministry of Religious madrasa alyah so the KMI diploma was equated with that madrasah, the madrasa of *Muallimin*. So it is equated and the name is called a madrasah, a Muslim. Alhamdulillah, it came out later at the same Dikti, finally 2000 was recognized by the Education and Culture Office and recognized by the Education and Culture Office. And even then the consideration is that this has already been recognized in various countries abroad. Therefore we should admit, the same as Al-Aamiin. Finally, it is recognized that we have two. Furthermore, what was recognized was not just mutually, but the alumni homes were also mutually recognized by the Education and Culture Department. In 2003 the pesantren sysdiknas was included in the national education system but not explicit but implicitly then not too much, just listed just like that but how unclear. Likewise, PP 55 was in 2007 and finally the Ministry of Religion had an idea to make a regulation of the Minister of Religion in 2014, the content acknowledged, the contents were Islamic boarding schools. That is a regulation of the Minister of Religion concerning Islamic boarding schools. That is very detailed, there is also the regulation of the minister of religion regarding the Islamic boarding school *Muadallah*. *Muadallah* was recognized by the government that Pondok salafyah and Pondok *Muallimin*. Finally, the Ministry of Religion is not enough to just recognize it in PMA, but a derivative is made, the derivative is called the KMI curriculum and the books are recognized by the Ministry of Religion. Anyone who establishes Muslim

converts in Indonesia must refer to the unrelated curriculum. It was clear and the books were always loose. Therefore it is already listed in the guidebook at the Ministry of Religion. For this reason, we say that this Muslim convert is a sub-system of national education in 2014, now it is 2019. 5 years after that, there was an effort to make a law on pesantren and religious education. In the past the pesantren was included in religion, the discussion had been made long enough, finally due to several considerations, the Christian entry and so on was complicated and would not be finished. Finally, a joint law is made for the pesantren and uses the process as well and we actually need that too. Finally, the government accommodates the pesantren law. There the pesantren law includes the type of pesantren education is *Salafyah*, *Asryah* is Muslim and added by *Muhammadiyah* by combining it into general education. Even though actually KMI has already had general, general and religious education but to accommodate the *Muhammadiyah* it would have been included. But the details are not there if we converge *Muallimin* and *salafyah* there are details. The main thing is that learning activities must refer to the yellow book, *Addirosah Islam* with Muslim education patterns. Thus it is clear that the pesantren education system is recognized. This is different from the existing *Tsanawiyah* and *Alyah* and junior high, high school that already exists in the SYSDIKNAS but this pesantren system does not exist. Not yet in SYSDIKNAS. So this is new that we are accommodated by the government just there are some boarding schools that do not want to be *Muadallah*. It means Pondok Is the only place for junior high school, *TSANAWYAH* and *ALYAH*. And it lasts a long time and actually there are laws or no laws at all. Because it is not included in the Islamic boarding school dominion, whose name is the Islamic boarding school *Muttafaquh fiddin*, that's the main thing then the others are just added. And this law adds must be a propaganda media, propaganda institutions, educational institutions and also institutions for community empowerment. So it is now clear that the Muslim education system, *Muadallah Salafyah* and Muslim, are not sub-national education. So if people say that national education is only junior high, high school, *TSANAWYAH*, *ALYAH* is wrong. So which is the education of bubonic a trending nationwide that already. Because we are converts and *Salafyah*, this includes formal education, even non-formal ones are recognized by the government, but it cannot be entered into public hassle and

so on. The informal ones are not in general science and religion. That's the main thing. So this includes benefiting the world of pesantren.

Why is it profitable? (1) government recognition is strong, towards Muslim education, (2) government recognition, with that recognition there is assistance from the government that has not been available. (3) the alumni are equated with state schools can continue to a higher level. The third advantage, behind that is that KMI is free to develop its curriculum, which is essential, so if the *Tsanawiyah Alyah* follows the national examination, it is preoccupied with the government curriculum, the local curriculum is neglected, whereas our local curriculum is no less important. That is among them. So that is the benefit we get and this is a new history for the world of pesantren which for many years, centuries was not recognized but now it has been recognized. And for years it cannot get help, it will later be able to help. Because by being legislated there is a government obligation to help yesterday, there is no list, so the important thing is that there is a list. List to be helped.

2. Did the formulation of *Muallimin* design by in Gontor or by other intitutions?

It has been formulated for centuries, the ministry just took it, everything has been made here and it has been running since 90 years ago. So this Ministry of Education recognizes all of our curriculum. There was no intervention, we were told 4 general subjects as in the *Salafyah* mutually. We are not 4 general lessons but up to 20. There are more than 20 of them. *Salafyah* Islamic boarding school is just starting. We have been that long.

3. How is the supervision system in *Muallimin* Curriclum based on *Muadallah* system?

This is not evaluation. Evaluation is a test. Our own evaluation is our own test and there is no state test. Because there is no state exam, there is an accreditation that is essential, so all *Salafyah* and *Asriyah* boarding schools in *Muadallah* are accredited by the government. Yes, from the Islamic boarding school, from the Ministry of Religion. Thus there is reasonableness that this is recognized why it qualifies. Those who do not meet the requirements are not recognized, so for the alumni, there is no problem. There are no problems with the *Salaf* Islamic boarding school, which usually has no general knowledge and now it must be.

4. What is the method used by teachers to achieve the approach that has been formulated in the KMI curriculum standard?

Since the beginning it has not changed, there has been no change at all, even it was adopted by the government even if we were opposed to being adopted now. KMI was an enemy of that first, because it was not the same as our government, now it was adopted because it was a KMI curriculum that any national huts that use Muslim should participate and it was successful. Because winnings if for our own hassles and what we have new *Salafyah* follow. And the curriculum is intra and extracurricular. If I'm not mistaken, there aren't many extras, we are many, and we are confused.

5. What is the differences of *Muallimin* Curriculum and National Curriculum?

This time my father used to study in the fields, in the long field. There, indeed, the KMI curriculum teaches, it has produced great Indonesian scholars, so in Muslim it is called the Dutch language quick school and there is a quick school and a teacher school. That's a lot of success and the quick school is different from the general quick school. Therefore this is developed and continues to be held. My father insisted this was what made him go forward. Many debates with other experts. My father came out of the religious department because of this fight. Finally, the contents of the ministry's contents were different from KMI. yes, please, but now the reality has been seen how a KMI alumni and how alumni *Tsanawyah Alyah*. The result was in the community. There was nothing that the tsanawyah and alyah alumni could reveal. That alumni factor is also important, if you look at educational institutions and accreditation it is now like that the output is, so yes, so just one example in terms of curriculum management of UMY is better than UI, because UI has a mukhoddas Husroh, it can get A too, actually when viewed from governance then curriculum and others internationalization, so that's because the alumni were seen. Yes, that's the way the government is. But it is also good, the Bakuri project just said "*laisa ma'had bibina baiyin, babinal ma'had walbina'i*" alumni, it's not important that the important facilities are alumni, but it can't be if it's just ordinary now.

INTERVIEW 1
(transcript in Indonesia language)

1. Bagaimana proses kurikulum *Muallimin* itu bisa di *Muadallah* kan?

1998 dengan adanya reformasi itu, kemrnag mempunyai gebrakan baru dengan jalan memuadalahkan, mengakui pondok-pondok pesantren yang dianggap layak. Memang waktu itu pertama kali gontor dan al-amiin. Dengan berdasarkan pengamatan dan berdasarkan pertimbangan banyak diantaranya kita inikan sudah diakui oleh luar negeri dan mesir, saudi, pakistan dan turky juga mengakui kita dan itu kemenag akhirnya mengakui. Kita dipanggil disana untuk diakui, draft pengakuan itu ditujukan kepada kita. Tapi kita tidak mau kalau hanya 5 tahun. Kita menginginkan selamanya itu. Untuk itu, memang pengakuannya itu tidak dibuat 5 tahun, tidak ditulis 5 tahun itu, karena sloponya dikemenag itu madrasah alyah jadi ijazah KMI itu disamakan dengan madrasah itu, madrasah *Muallimin*. Jadi disamakan dan namanya dibilang madrasah *Muallimin* gitu. Alhamdulillah uda keluar kemudian di dikti itu juga sama, akhirnya 2000 diakui oleh dikbud, diakui oleh dikbud. Dan itupun pertimbangannya bahwa gontor ini sudah diakui diberbagai negara diluar negeri. Oleh karena itu suda selayaknya kita mengakui, sama dengan Al-aamiin itu. Akhirnyalah diakui kita mendapatkan dua pengakuan itu. Selanjutnya yang diakui itu bukan hanya gontor, pondok-pondok alumni gontor pun diakui oleh dikbud. tahun 2003 keluar lah sysdiknas pesantren itu dimasukkn dalam system pendidikan nasional namun bukan emplitis tapi implisit saja kemudian tidak terlalu banyaklah, hanya tercantum begitu saja tapi bagaimna tidak jelas. Demikian pula PP 55 itu tahun 2007 dan akhirnya kemenag ini mempunyai ide untuk membuat peraturan menteri agama tahun 2014, isinya mengakui, isinya ya pondok-pondok pesantren eksistensinya. Itu satu peraturan menteri agama tentang pondok pesantren. Itu rinci sekali, adalagi peraturan menteri agama tentang pesantren *Muadallah*. *Muadallah* itu yang diakui oleh pemerintah yaitu pondok salafyah dan pondok *Muallimin*. Akhirnya kemenag itu tidak cukup hanya pengakuan gitu aja di dalam PMA , tapi dibuatkan turunan, turunan itu yang disebut kurikulum KMI dan buku-bukunya di akui oleh kemenag, barang siapa mendirikan *Muallimin* di indonesia harus mengacu kurikulum gontor. Itu sudah jelas dan buku-bukunya pun ala gontor. Oleh sebab itu sudah tercantum ada dalam buku panduan di kemenag. Untuk

itu, kita bilang bahwa *Muallimin* ini merupakan sub system pendidikan nasional 2014 sekarang itu 2019. 5 tahun setelah itu, ada usaha membuat undang-undang pendidikan pesantren dan keagamaan. Dulu pesantren itu masuk dalam keagamaan, sudah jadi undang-undangnya pembahasannya cukup lama, akhirnya karena beberapa pertimbangan, masuk yang kristen dan sebagainya itu ruwet itu dan tidak akan selesai. Akhirnya di buatlah undang-undang bersama untuk pesantren saja dan pakai proses juga dan kita sebetulnya membutuhkan itu juga. Akhirnya pemerintah mengakomodir itu undang-undang pesantren. Disana undang-undang pesantren ini termasuk jenis pendidikan pesantren itu adalah salafyah, asryah itu *Muallimin* dan ditambah muhammadiyah itu dengan menggabungkan ke pendidikan umum. Padahal sebetulnya KMI itupun sudah ada pendidikan umum, umum dan agama tapi ya untuk mengakomodir muhammadiyah itu jadinya itu dimasukkan. Tapi rinciannya tidak ada kalau yang kita *Muallimin* gontor dan salafyah itu rinciannya ada. Pokoknya aktivitasnya pembelajaran itu harus mengacu kepada berbasis kitab kuning, addirosah islamiyah dengan pola pendidikan *Muallimin*. Dengan demikian ini sudah jelas bahwa sytem pendidikan pesantren itu diakui. Ini beda dengan yang tsanawiyah dan alyah yang ada dan SMP, SMA itu sudah ada dalam sysdiknas tapi system pesantren ini tidak ada. Belum ada di sysdiknas. Jadi ini yang baru bahwa kita di akomodir oleh pemerintah Cuma memang ada beberapa pondok pesantren yang tidak mau ke *Muadallah* itu berarti mereka pondoknya sebagai wadah saja dalam penyelenggaraan pendidikan SMP, SMA, SANAWYAH dan ALYAH. Dan itu berlangsung lama dan sebetulnya ada undang-undang atau tidak ada undang-undang sama saja dia. Karena itu tidak termasuk didalam domin pesantren, yang namanya pesantren itu ya taffakuh fiddin, itu yang pokok kemudian yang lain-lain itu tambahan aja. Dan undang-undang ini menambah harus menjadi media dakwah, lembaga dakwah, lembaga pendidikan dan juga lembaga pemberdayaan masyarakat. Jadi sudah jelas sekarang ini sytem pendidikan *Muallimin*, *Muadallah* salafyah dan *Muallimin* itu menjadi bukan sub tapi pendidikan nasional. Jadi sala kalau orang bilang pendidikan nasional itu hanya SMP, SMA, SANAWYAH, ALYH itu salah. Jadi yang benar pendidikan pesantren itu sudah nasional. Karena kita ini yang *Muallimin* dan salafyah ini termasuk pendidikan formal bahkan yang non formalpun diakui oleh pemerintah Cuma ya tidak bisa dimasuk ke repotasi umum dan lain sebagainya. Kalau yang non formal itu tidak da ilmu umumnya dan agam aja. Itu

yang pokok. Jadi ini termasuk menguntungkan dunia pesantren. Kenapa menguntungkan ? (1) pengakuan pemerintah kuat, terhadap pendidikan *Muallimin*, (2) pengakuan pemerintah, dengan pengakuan tersebut ada bantuan dari pemerintah yang selama ini tidak ada. (3) alumninya disamakan dengan sekolah negeri bisa meneruskan ke jenjang yang lebih tinggi. Kruntungan yang ketiga, di balik itu bahwa KMI ini leluasa mengembangkan kurikulumnya itu yang pokok jadi kalau tsanawiyah aliyah itu mengikuti ujian nasional dia disibukkan dengan kurikulum pemerintah, kurikulum lokalnya terabaikan padahal itu kita kurikulum lokalnya tidak kalah pentingnya. Itu diantaranya. Jadi itu keuntungan yang kita dapatkan dan ini merupakan sejarah baru bagi dunia pesantren yang mana bertahun-tahun, berabad-abad tidak diakui tapi sekarang sudah diakui. Dan bertahun-tahun itu tidak dapat bantuan itu nanti akan dapat bantuan. Karena dengan di undang itu ada kewajiban pemerintah membantu kemaren tidak ada tidak ada daftarnya, jadi yang penting itu ada daftarnya. Daftar yang harus dibantu.

2. Untuk perumusan *Muallimin* itu sendiri ustad, itu dilakukan di Gontor atau di kemeng atau ada team dari luar.

Di Gontor sudah berabad-abad dirumuskan, kemenag itu tinggal ngambil gitu aja, semuanya sudah dibuat disini dan sudah berjalan sejak 90 tahun yang lalu. Jadi ini kemenag itu mengakui dengan segala kurikulum kita. Tidak ada interpersi itu, kita disuruh 4 mata pelajaran umum sebagaimana di gontor salafiyah. Kita bukan 4 pelajaran umum tapi sampai 20. Sudah lebih maju dari itu 20 ada. Pondok pesantren salafiyah baru mulai. Kita sudah lama itu.

3. Bagaimana dengan proses evaluasi dan pengembangannya ?

Gini, bukan evaluasi. Evaluasi itu ujian. Evaluasi dari kita sendiri ujian kita adakan sendiri dan tidak ada ujian negara itu. Karena tidak ada ujian negara kita diadakan akreditasi yang pokok jadi seluruh pondok pesantren baik salafiyah maupun asriyah yang *Muadallah* itu diakreditasi oleh pemerintah. Teng nya ya dari pondok pesantren ya dari kemenag. Dengan demikian ada kewajiban bahwa ini diakui kenapa ya memenuhi syarat. Yang tidak memenuhi syarat ya tidak diakui, maka ini bagi pondok alumni gontor tidak ada masalah yang masalah pondok pesantren salaf yang biasanya ilmu umumnya tidak pernah ada dan **sekarang harus ada.**

4. Untuk metode pembelajarannya apakah tetap memakai usul *Attarbyah* dari Gontor, apakah mengalami perubahan ?

Sejak awal itu tidak ada berubah, Tidak ada perubahan sama sekali, bahkan itu diadopsi oleh pemerintah walaupun dulu kita dimusuhi sekarang di adopsi. KMI itu dimusuhi dulu itu, karena tidak sama dengan pemerintah kita, sekarang itu di adopsi karena itu merupakan kurikulum KMI itu nasional pondok mana pun yang pakai *Muallimin* harus ikut dan itu sudah berhasil. Karena kemenag kalau buat sendiri kerepotan dan memang yang punya kita baru pondok salafyah menyusul. Dan kurikulumnya itu intra dan ekstrakurikuler. Kalau tidak salah ekstra nya tidak banyak, kita yang banyak itu, sampai bingung kemenag itu.

5. Apa yang mendasari perbedaan kmi dengan kurikulum dengan kurikulum Indonesia.

Kmi ini ayah saya dulu belajar dipadang, di padang panjang. Disitu memang mnengajarkanlah kurikulum KMI, itu sudah menghasilkan ulama-ulama besar indonesia, jadi didalam *Muallimin* itu namanya quick school bahasa belandanyada quick school sekolah guru. itu sudah bbanyak yang berhasil dan quick schoolnya ini beda dengan quick schoolnya umum ya. Oleh karena itu ini dikembangkan dan terus dipegangi. Ayah saya bersikokoh ya ini apa itu membuat bisa maju. Banyak perdebatan dengan pakar-pakar lain. Ayah saya sampai keluar departemen agama gara-gara ini memperjuangkan ini. Akhirnya yang dikemenag itukan isinya tsanawyah alyah beda dengan KMI . ya sudah silahkan, tapi kenyataan nya sekarang sudah dilihat bagaimana alumni KMI dan bagaimana alumni tsanawyah alyah. Hasilnya itu di masyarakat. Tidak ada yang bisa dinampakkan alumni tsanawyah dan alyah itu. Itu faktor alumni juga penting, kalau melihat lembaga pendidikan dan ituakreditasi itu sekarang seperti itu outcomenya itu, jadi ya jadi satu contoh saja dari segi tata kelola kurikulum UMY itu lebih bagus daru UI, karena UI itu punya husroh mukhoddas dapat A juga, sebenarnya kalau dilihat dari tata kelola kemudian kurikulum dan lain sebagainya internasionalisasi, jadi begitulah karena alumninya yang dilhat. Ya memang begitulah pemerintah. Tapi juga bagus juga, syek bakuri aja juga bilang begitu “laisa ma’had bibina baiyin, babinal ma’had walbina’i” alumninya , tidak penting itu fasilitas nya yang penting itu alumninya, tapi tidak bisa kalau sekarang ini kalau biasa-biasa aja.

APPENDIX 2

Interview 2

INTERVIEW 2

(in English)

1. How did *Muallimin* Curriculum get legality in *Muadallah* system?

Yes, thank you. First, we must understand what is *Muadallah*. *Muadallah* is equalization, recognition and *Iqtiraf*. An initial program was *Iqtiraf*, recognition of the pesantren system in Indonesia. *Muadallah* was started in 1998. Ministry of Education gave *Iqtiraf* and *Muadallah* as equalization to the pesantren gontor, it is clear that the first pioneered of *Muallimin* was gontor. Then the later 2 years in 2000 the Ministry of Religion gave *Iqtiraf* or equalization aaaaaaaa to the pesantren Gontor. This is what has great momentum since pesantren has not been recognized, it was in 98 that the pesantren began to be recognized. But remember, that is recognized is only fluctuating, that's how it is, what is recognized is that it is only flipped as a pesantren. The other patterns of converts are just mutually striking. Even then, through long meetings in the DPR then compromise in the Ministry of Education and the Ministry of Religion. That was originally What must be understood by *Muadallah* is recognition or equalization with pesantren. Well, why *Muallimin*?

Because it actually exists, this system exists, the *Muallimin* system is recognized, not because it will be recognized, then we make a system, *Muallimin*, well, so this already exists. Gontor with his converts since 1936 was established 1026 and then made the KMI system 10 years later in 1936. So that was the beginning. We understand that converts were first recognized, including the second variant of the *Salafyah* pesantren. The *Salafyah* program existed for decades and even hundreds of years ago, since the Indonesia was not yet independent, it already existed. Well, there is a recognition that began in 2003 if not mistaken it has given to pesantren *Salafyah*, but if that was passing Gontor *Muallimin* which was started 98 at 2000.

2. How can the *Muallimin* curriculum develop in Indonesia?

The modern Muslim curriculum or pesantren curriculum is an alternative choice from the previous pesantren system where previously the pesantren was a pesantren *Salafyah*, *Salafyah* was a learning model with the first three models, the *Syarokan* was one to one, the teacher isi visited by students, directly to students the book and its nature is very personal one to one, then the view, the view is like the teacher chosen by his

students called by “*Lasihan*” in the corners of the mosque. The third is *Wathonan*, the *Wathonan* is studying at the *Salafyah* boarding school, usually the teacher is in the house and can not be seen by his students but he uses a loudspeaker or without a sound speaker then his students immediately read the book referring to the book without any direct meeting with the teacher. The *Muallimin* curriculum can be developed because there is a kind of offer, offering a classical learning model in an Islamic boarding school that there is a direct interaction between teacher and student and then the problem of time is also more structured, now if the shading, guidance, *Wathonan*, the schedule is irregular as well as the teacher. But if the system is converted, the problem of time is structured such as when, what day, and what time, and how many times a week and so on and then the discussion will be more systematic. This offer is what makes the Muslim curriculum can develop because it offers something different from the existing learning system. If the person try *Salafyah* learning and Muslim learning, but with this new offer, then learning is more alive, more alive, more attractive and there is two-way communication from teachers and students so that of course the results can be better, that's the first.

Then the mentioning of the *Muallimin* curriculum is also different if in *Salafyah* it is called the yellow book. in *Muallimin*, it does not mention the yellow book but it is *Dirasah Islamiyah* and it is more free to choose its teaching materials, if the yellow book we a, b, c, d and so on. If in the Muslim system the content is related to the context, the material, then just think of the book by whom and so on. If in *Salafyah* it learns from books, but if this convert to the material, the material is studied and then talk about what the book is. Therefore, the curriculum can develop more freely, which is what I observe in Indonesia, can develop in such a way.

3. What is the process of developing the Muslim curriculum in mutually?

This exchange is not separated from the development of the Muslim curriculum in general in Indonesia, if it is more specific, it offers something different to concoct the curriculum, it is very independent in the preparation of the curriculum, for example in language studies, Gontor is a bit different from pesantren that have already there, mutually develop language from the speaking side, in terms of speaking skills. While in other Indonesian Islamic boarding schools it starts on reading skills (*Maharatul*

Qiraa) but in the Gontor starts from the ability to speak, so that learning grammar is not really the important thing. He dares to speak even though there are many mistakes in his grammar but it doesn't matter. This makes the development of curriculum in Gontor different from the others. So, it is not bound to which institutions, government intervention according to *Ijtihad*, the kyai is correct, that is what I did, which I demonstrated earlier in the language. Likewise in other *Amalyah*, as in Piqih, in monotheism is also like that. If it is piqued, learning Piqih starts from Piqih which does not invite much discussion but is doctrinal in nature like this way of population, but when it comes to advanced Piqih learning, there are many discussions in the parts that are swiped or washed in the ablution 'to what extent the limits of the arms, hands, and so on. There are studies and discussions, this is the final application. That is the process of developing a Muslim curriculum in mutually.

Then between the design of the curriculum, mutually known as a simple curriculum, learning resources or teaching materials are not many but mastered. Although it is a little but they are mastered to detail. So that the child can develop or be able to detail in other material, so it is just an example so that the child can develop more broadly.

4. What are sociology, ideology, religious, economic considerations so that KMI becomes ideal to be used as a model of *Muadallah* education unit?

Ooooo..failingly, what is the curriculum convert to these results will be contemplated. In the Indonesian language, it was finished by the contemplation of the founders, especially, it was done technically by kyai h. Imam Zarkasyih after he returned from the long field. Studied in normal school aaa ... aaaa prof Mahmud Yunus. But the converts were applied by Gontor which are mainly based on the Kyai pilgrimage to Imam Zarkasyih, not 100% of the converts in the long fields. He said that previously he also lived in Solo and had lived in several places. The results of educational background influenced the model of *Muallimin* which was actually flushed. Actually, it was originally taken from a long field. Initially, it was a nomenclator owned by educational institutions in Indonesia in ancient times. There were *Muhammadiyah* converts, *Muhammadiyah* had converts which Jogjakarta was the famous. *Salafyah* pesantren also has converted, this convert was once owned by everyone. The *Salafyah* pesantren has NU, the *Muallimin* was actually a nomenclature

in education which was owned by many institutions until now the sugar cane which was started was *Muallimin*. But it is somewhat different from the one that is lost. So, it was a nomenclature that was owned by a number of educational institutions, but now it was popular or popularized and it seemed like it had its own ownership, it was Ustadz siska, so now the convert was a trend of converting, and immediately converting. Whereas in the past, *Muhammadiyah* had NU in terms of educational institutions. I think I understand *Muhammadiyah* and NU. Now, go for it.

5. What are the guidelines and standards of administrators in determining the content of the KMI curriculum?

Yes, that is designer of the Muslim curriculum, it was designed by Kyai haji Imam Zarkasyh. Now let's talk about the *Muallimin*, that it is owned by one person, one person and another one. Who is the designer? the designer is the Kyai haji Imam Zarkasyh. Of course he is with the other founders of the. Hajj pilgrims are sure to have a legitimate discussion, but technically the designer is the Kyai haji Imam Zarkasyh and it is developed by the designer. It does not refer to a system that is not muted from, but from his personal experience. It has not a book that is converting, because it is designed directly by its founder.

Yes ... So that means without guidance, right? are there any guidelines from the previous guidelines ?

There is no,

Meaning on the basis of the thought of Kyai Imam Zarkasyh.

Yes, that's right. The founder is a Gontor, especially he is Imam Zarkasyh, if we hear about it first in the halls of the Islamic, Kyai is his caretaker. The director is in charge of teaching education in the Kyai Imam Zarkasyih. So, it is not easy to refer to this what is called previous curriculum.

6. What is the concept of the KMI curriculum in developing student abilities?

Yes, that is one of the system for a unique concoction because it didn't exist before. The name is KMI. So actually, if you can say in the language, KMI is a teacher's school in the language, understanding language. But are we really a pure teacher

school? Not at all. It is true that the target is to make the gradual graduate become a teacher, but the teacher who is plus is like that, so if I may say aaaaaaa, where is the target, becoming a teacher and becoming a Muslim educator. Those who have been able to teach, but even though only this KMI high school graduate does indeed teach. It could be equal to college graduates. Well, the equivalent of college graduates can be even better, so even though there is a teaching law, it must be bachelor student, but the KMI graduates can teach and prove that there is no problem from then until now. It means that if we look at the target, the graduates are indeed teachers. So this is actually a teacher's school, but a special teacher school is held together. Hahaha, go there if you see it.

7. Talking about implementation, so what is the purpose of the implementation of the curriculum *Muallimin*? Because we also have a national standard curriculum.

Yes, there are a number of philosophies that can be done, that is what can be used as a basis for education in a direction. Well, this is first understood that we are not referring to national education curriculum but it does not mean anti-national curriculum because there are a number of *Kulyah* which are now applied to be achieved and it is also used by several schools or many schools and all schools. We also use it, such as biology, chemistry, and so on, especially for general materials. We take some of the material at the high school or *Alyah* standard in Indonesia today. Apart from that, it means that I can say 95% more 95% more uneasy to make their own, who wrote the majority of the books themselves from the teachers from the founders, from the past clerics I have helped have compiled.

Is it for religious books or general religious teacher or all?

Islamic books, general, and everything, so there we take it just a little from the outside was the same with the government curriculum. We just take some of the books 5%.

8. Then about the national exam, what exactly is justified not to take the national exam?

Juridically, *Muadallah* is a complete recognition of pesantren so including not taking the national exam. It is in the regulation of the Minister of Religion no 18 of

2014, then there was also reinforced by the decision of the director general of secondary education in 2003. I forgot the year but around that year. But the signature of the director general was senses. it is truly written, including the lecturers of people without national exams, admitted without national exams. So juridically, what is the general name, we say that the mutually do not want to be disturbed like that with the existence of this national exam. It disrupts this pondok program because from the time, that period means the time is different, and the reference is the Islamic calendar. Then we will disturb the second one, we want it to be in the form of speaking rather rudely, this is an academic agreement for pesantren for the enthusiasm for the pesantren to respect that particularity, this is the form of colonialism in the sign of the letter as you know we are free.

9. How is the approach? What is the approach used by Pondok teachers to apply the KMI curriculum in the teaching and learning process, is there an approach ?

For example in the theory of education, there is a communicative approach in the theory or like what they teach. This is talking about the learning system. In general, i can say referring to what has been made by the founder, everything has rules, but there are also rules that are not written, but indeed all have rules, there are written and not written. There is a lot of written material that teaches this material, there is a guide, what material a, b, c exists. There are books written. There are also rules that are not written, aa rules are not written. The unwritten rule was later made *Dhommir*. In general education refers to the book *Tarbyah* in Gontor. So the rules are the global reference in the *Tarbyah At-Ta'lim* book. Now, *Usulu Tarbyah At-Ta'lim*. If written material exists, the authors are available.

10. What is the method used by teachers to achieve the approach that has been formulated in the standard of the *Muallimin* curriculum?

The methods are varied, indeed they have a method, especially a unique strategy in language learning, so what distinguishes the learning of *Muallimin* and *Salafyah*. In *Salafyah* it starts from the science of *Alad*, if we gag from *Alaq*, but started from *Muhadastah*. Speaking skill is because it is morebiotic. Now, that's the method in language that we use methods like that, then methodology is called *Thoriqoh*

Mubashiroh without translation. Usually, people learn the language by translating it. Pointing to the object said that it was the object. The book was in language learning in the teaching of *Islamyah Dirosah* the nature of classical *Madrasah* for the pesantren. It was rather unique because the pesantren were generally Serogan, Bandongan, We don't use it again now, as long as it is tiered, structured, then scheduled, *Madrasah*, if the lesson plan is made according to Herbat. For writing, the writing of the lesson plan is called by *I'dat*, *At-Destiny* or *Al'ikhdat* refers to *Ukhwat*, *Tadris*, *Herbat*. But surely this *Herbate* cannot also be applied to everything, because it has weaknesses and too mechanical. It is not always compatible with all the material but generally recognized learning settings, especially teaching preparation and the lesson plan. It uses the frame of *Herbate* with modification if indeed the material is not suitable for modification. Ferdrik Herb Jhon.

11. What distinguishes this Muslim with Indonesian national standards? Isn't this the example of a cleric in Indonesia? We already have standard laws regarding the curriculum, so the curriculum in the school should adjust to the existing curriculum in the national standards of Indonesia.

Yes, first we must understand the history. This must be important. The pesantren existed before this country was there, that should be put the questions or thoughts in here, there are rules, but why do not take part, this is an important answer that pesantren existed before this country existed, when the country was still colonized by pesantren. For example, the pesantren was established in 1926, there are 45 new countries, 26 already exist, so it is important that this historical must be understood. When KMI 36 new countries were in 1945, right? Moreover, Gontor were considered as the oldest pesantren before 1900. This means that the question can also be reversed like this. It means that why does it not refer it because pesantren has their own model, their own system, made it themselves. That is the uniqueness and the uniqueness must be appreciated and not to be forced to change. It's called that we made a house originally. If you want to insist, but yes it's important to understand. The function of the *Muadallah* is from there, he respects the existing system, he appreciates what has been happened in pesantren that has been honed, the curriculum, the system, its value, the ingredients, and so on.

12. Talking about the graduation profile and the quality of graduation of the cleric, so has the new Muslim curriculum in this application succeeded in creating a curriculum in accordance with its standards?

Yes, according to the standards set of the pesantren. It depends on people assessing that talking about quality, there is absolute quality, there is also quality of taste, isn't it? because there is learning because there is evaluation. There is control and quality control analysis of the feedback for improvements. When it is referring to the achievement, it's just that it is in accordance with the desired graduation that depends on taste, there are people who are pug, there is also a husband, yes there is also his wife, because there are people who like snout, because it is not standard, actually.

13. Is Muslim curriculum dynamic ustad? Or is there a change in how many years?

This is for the sake of flipping, so if it's flipping. There is no change in the Muslim curriculum, but there is development. This is an important sentence from Kyai as the founder of *Muallimin*. So there is no change, the curriculum does not change but only development,

14. This development was carried out formally or after the course of the cleric?

Is there accreditation or what? In the Gontor there is a bank's name, Lit Bank, Research and curriculum development. That part controls the implementation of the curriculum in a mutually technically. There is a routine, it has a trial schedule once a week such as who examines the material, for example there are teaching materials and there are a lot of typos. It repairs, remapping, revision but there is also a revision that comes from input.

15. Means that the evaluation only has an internal cleric? there is no external like from the Ministry of Religion or others?

Nothing, from internal only.

16. Are there programs that go directly to the community during education, community service?

If there is no converts at KMI level, there is only at the end. At the end of the study period. Because we are *kulyah* seeding like people, it is locked up indeed, seeding should not be pegged chicken so locked up like this, when it's ready to be opened.

INTERVIEW 2
(transcript in Indonesia language)

1. Bagaimana pertimbangan sehingga kurikulum *Muallimin* ini dianggap ideal dan dijadikan model satuan pendidikan dalam system *Muadallah*?

Ya.. terimakasih..aaaaa..pertama kita harus memahami *Muadallah* itu apa ya, *Muadallah* itu kan penyetaraan, pengakuan, iqtiraf. Sebuah program awalnya itu iqtiraf, pengakuan kepada system pesantren yang ada di Indonesia. *Muadallah* ini dimulai sejak tahun 1998, jadi...kementrian pendidikan Apa namanya pada tahun itu memberi iqtiraf memberi *Muadallah* penyetaraan kepada pesantren gontor, jadi yang memang yang merintis pertama itu adalah gontor. Kemudian tahun 2 tahun berikutnya tahun 2000 itu oleh kementrian agama memberi iqtiraf atau penyetaraan aaaaaaaa kepada pesantren gontor. Ini adalah sebuah apa ya sebuah oooo momentum besar karena selama ini pesantren tidak diakui, tahun 98 itulah mula-mula pesantren mulai diakui. Tapi ingat, itu yang diakui hanya gontor, gitu ya.. yang di akui hanya gontor saja sebagai sebuah p[esantrennya saja belum kepada ooo ini ya, pola *Muallimin* yang lain hanya gontor saja. Itupun melalui rapat-rapat yang panjang di DPR kemudian kompromi, loby di kementrian pendidikan maupun kementrian agama. Itu ya itu awalnya itu. Yang harus dipahami *Muadallah* itu adalah pengakuan atau penyetaraan kepada pesantren. Nah, kenapa *Muallimin* ? gitu ya.. karena karena sebetulnya ini ada , system ini ada , system *Muallimin* itu ada kemudian diakui,bukan karena ini akan diakui, kemudian kita bikin system, *Muallimin*, nah begitu ya... jadi ini memang sudah ada. Gontor dengan *Muallimin* nya itu sejak tahun 1936 kan berdiri 1026 kemudian dibuat system KMI itu 10 tahun kemudian, jadi tahun 1936, dari situ sampai sekarang dan insyaallah yang akan datang. Jadi itu awalnya, jadi kita pahami bahwa *Muallimin* ada dulu baru diakui termasuk varian kedua pesantren salafyah ya, pesantren salafyah itu program salafyahnya itu ada sejak berpuluh tahun yang lalu bahkan beratus tahun yang lalu sejak republik ini belum merdeka itu sudah ada. Nah, itulah kemudian oo mulai ada pengakuan itu tahun 2003 kalau gag salah mulai di berikan kepada pesantren-pesantren salafyah, tapi kalau yang *Muallimin* itu lewat gontor tadi mulai 98 sama 2000.

2. Bagaimana kurikulum *Muallimin* bisa berkembang di Indonesia?

Kurikulum *Muallimin* atau kurikulum pesantren modern ini adalah alternatif pilihan dari sistem pesantren yang ada sebelumnya dimana sebelumnya pesantren yang ada adalah pesantren salafiyah, salafiyah itu model pembelajarannya dengan 3 model yang pertama syarokan, syarokan itu one to one, guru yang didatangi oleh murid, langsung kepada buku dan sifatnya sangat personal one to one, kemudian pandangan, pandangan itu seperti guru yang dipilih murid-muridnya itu lesehan di pojok-pojok mesjid. Yang ketiga wathonan, wathonan itu belajar di pesantren salafiyah biasanya untuk guru ada didalam rumah tidak terlihat oleh muridnya tapi dia memakai pengeras suara atau tanpa pengeras suara kemudian murid-muridnya langsung membaca buku merujuk kepada buku tanpa ada pertemuan langsung dengan gurunya. Kurikulum *Muallimin* bisa berkembang karena ada semacam tawaran, menawarkan kepada satu model pembelajaran klasikal dipondok pesantren yaitu ada interaksi langsung antara guru dengan murid kemudian masalah waktu juga lebih terstruktur, nah kalau syarokan, pandangan, wathonan itu kan jadwal nya tidak teratur begitupun dengan gurunya. Tapi kalau sistem di *Muallimin* itu masalah waktu sudah terstruktur kapan, hari apa, kemudian jam berapa, dan satu minggu berapa kali dan seterusnya kemudian sistematis pembahasannya lebih matrusi. Tawaran inilah yang membuat kurikulum *Muallimin* itu bisa berkembang karena menawarkan sesuatu yang berbeda dari pada sistem pembelajaran yang sudah ada. Kalau orang kan selernya yang tadi pembelajaran salafiyah maupun pembelajaran *Muallimin*, tetapi dengan adanya penawaran terbaru ini lantas kemudian pembelajaran lebih hidup, lebih hidup, lebih atraktif dan ada komunikasi dua arah dari guru dan murid sehingga tentunya bisa hasilnya lebih baik, itu yang pertama.

Kemudian kurikulum *Muallimin* penyebutannya juga berbeda kalau di salafiyah disebut kitab kuning, kalau yang di *Muallimin* dia tidak menyebut kitab kuning tapi dirasah islamiyah dan lebih bebas memilih materi-materi ajarnya, kalau kitab kuningkan kita a, b, c, d dan seterusnya. Kalau di sistem *Muallimin* itu tentang kontennya dan berkaitan dengan konteks, materi, kemudian baru memikirkan bukunya dikarang oleh siapa dan seterusnya. Kalau di salafiyah itu belajar dari buku, tapi kalau *Muallimin* ini kepada materinya, materi yang dipelajari dan kemudian bicara tentang buku itu apa.

Makanya dimualiimin kurikulum sudah bisa berkembang lebih bebas yaitu yang saya amati di indonesia bisa berkembang sedemikian rupa.

3. Bagaimana proses perkembangan kurikulum *Muallimin* di Gontor?

Kalau di gontor ini tadi tidak lepas dari perkembangan kurikulum *Muallimin* secara umum diindonesia, kalau gontor lebih spesifik lagi, gontor menawarkan sesuatu yang berbeda kedalam meramu kurikulumnya , gontor sangat mandiri dalam penyusunan kurikulum, contoh dalam kajian bahasa , gontor agak sedikit berbeda dengan pesantren yang sudah ada, gontor mengembangkan bahasa dari sisi speakingnya, dari sisi keterampilan berbicara. Sementara di pesantren indonesia yang lainnya itu mulainya pada keterampilan membaca (maharatul qiraa) namun pada gontor dimulai dari kemampuan berbicara, sehingga mempelajari tata bahasa itu bisa belakangan nanti yang penting dia berani berbicara walaupun banyak kesalahan dalam grammarnya tapi tidak jadi persoalan, tawaran seperti ini lah yang membuat berkembangnya kurikulum di gontor berbeda dengan yang lain.makanya gontor tidak terikat dengan institusi yang mana, campur tangan pemerintah menurut ijtihadnya kyainya itu benar, yasudah itu yang dilakukan itu yang saya contohkan tadi dalam bahasa. Begitu juga dalam amalyah yang lain,seperti dalam piqih, dalam tauhid juga seperti itu. Kalau digontor pembelajaran piqih dimulai dari piqih yang tidak mengajak banyak diskusi tetapi bersifat doktrinal seperti cara berwuduk seperti ini, tetapi nanti ketika Sampai pada pembelajaran piqih tingkat lanjutan banyak diskusinya dalam bagian yang usap atau dibasuh dalam wudu' itu sampai mana batas lengan , tangan, dan seterusnya. Itu ada kajiannya dan diskusi, ini baru penerapannya di akhir. Itu proses perkembangan kurikulum *Muallimin* yang ada di gontor. Kemudian diantara design kurikulum gontor, gontor dikenal dengan kurikulum simple, sumber belajar atau bahan ajarnya tidak banyak tetapi dikuasai. Meskipun sedikit dikuasai hingga detail. Sehingga anak itu nanti bisa mengembangkan atau bisa mendetailkan pada materi yang lain, jadi itu hanya sekedar contoh agar anak itu bisa mengembangkan lebih luas lagi.

4. Jadi apakah ada pertimbangan, seperti Sosiologis, Ideologis, keagamaan ustad dalam menciptakan kurikulum *Muallimin* ini?

Ooooo..pasti, kurikulum *Muallimin* inikan apa ya,, hasil apa ya kontemplasilah kalau bahasa indonesianya, perenungan dari para pendiri yaa dari para pendiri,

terutama, terutama ya secara teknis itu oleh kyai h. Imam Zarkasyih setelah beliau pulang dari padang panjang. Belajar di normal schoolnya aaa...aaaa prof mahmud yunus. Tapi *Muallimin* yang diterapkan oleh gontor terutama di asaskan oleh kyai haji imam zarkasyih itu bukan 100% *Muallimin* yang ada dipadang panjang. Beliau itu, kan sebelumnya juga mondok di Solo sudah mondok di beberapa tempat hasil dari ooooo latar belakang pendidikan itu kemudian mempengaruhi juga model *Muallimin* yang ada di gontor, tapi secara langsung sebetulnya dulunya itu diambil dari padang panjang.aa ini *Muallimin*, *Muallimin* sendiri itu sebetulnya awalnya ya, awalnya itu nomenklatur yang dipunyai oleh lembaga-lembaga pendidikan yang ada di Indonesia pada zaman dulu, maka ada *Muallimin* Muhammadiyah jadi muhammadiyah itu punya *Muallimin*, jogja itu yang terkenal ya. Pesantren salafyah juga punya *Muallimin* jadi memang waktu, ini *Muallimin* ini dulunya dimiliki oleh semuanya, padahal muhammadiyah ini kan hampir dikatakan tidak punya pesantren lah, kalau pesantren salafyah itu yang punya NU ya basisnya NU .. tapi kalau yang muhammadiyah ini gag, tapi punya *Muallimin*, tambak beras , itu dulu pondok tambak beras itu punya *Muallimin*, dulu itu program pendidikannya *Muallimin* ..laah iya, *Muallimin* itu sebetulnya itu sebuah nomenklatur dalam pendidikan yang dipunyai oleh banyak lembaga sampai sekarang tebu ireng itu yang di *Muadallah* itu *Muallimin*. Tapi agak berbeda dengan yang di gontor. Jadi dulu itu *Muallimin* itu nomenklatur yang dimiliki oleh sekian lembaga pendidikan, Cuma sekang ini populer atau dipopulerkan dan seperti punya hak miliknya gontor itu ya ustazah siska, jadi sekarang ini *Muallimin* itu trend nya *Muallimin* gontor *Muallimin* gontor dan langsung. Padahal dulu itu muhammadiyah punya, NU punya, secara lembaga pendidikan ya. Saya kira paham ya muhadiyah dan NU. Sekarang gontor itu.

5. Apa pedoman dan standard dari pembuat kurikulum *Muallimin* dalam menetapkan konten-konten isi kurikulum *Muallimin* tersebut. ?

Ya.. itu katakanlah boleh saya katakan designer, designer nya kurikulum *Muallimin* yang boleh saya katakan kyai haji imam zarkasyih. Kan *Muallimin*, sekarang ya kita bicara *Muallimin* nya sekarang itu dimiliki gontor, gontor and his geng, gitu ya .. nah gontor itu sendiri, siapa designernya ? designernya sendiri Adalah kyai haji imam zarkasyih, tentunya beliau bersama pendiri pondok yang lain. Kyai haji sahal pasti

beliau berdiskusi ya, Cuma secara teknis perancangannya ya kyai haji imam zarkasyh dan kemudian dikembangkan, dikembangkan. Gituu.. tidak merujuk kepada satu system bahwa gontor dari ini gag, tapi aaaaa kayak syntesa dari pengalaman pribadi beliau. Gag ada buku nya *Muallimin* gontor itu karena di design langsung oleh pendirinya.

Ya.. jadi dulu itu berrarti tanpa pedoman ya ustad ya ? apakah ada pedoman dulu jadi designer nya melihat dari pedoman yang sebelumnya, gitu.

Tidak ada,

Berarti atas dasar pemikiran kyai imam zarkasyh.

Iya.. betul...yaaak, pendiri gontor ya terutama beliau ya imam zarkasyh, kalau dulukan kita dengar dipondok itu kyai sahal itu beliau pengasuhnya lah, direktur yang menangani bidang pendidikan pengajaran kyai haji imam zarkasyih. Jadi gontor tidak mengacu kepada ini apa namanya aaaaaaaa cyrriculum sebelumnya. Karena tidak ada.

6. Bagaimana konsep kurikulum *Muallimin* dalam mengembangkan kemampuan siswa ?

Ya... inikan apa ya.. hmmm .. aaaaa satu system untuk suatu ramuan yang unik karena emng tadi tidak ada sebelumnya, makanya uniq ya ini *Muallimin* kalau kita rujuk kepada ini ya, namanya ya terutama untuk gontor KMI , kullyah itukan persemaian, pembibitanlah, *Muallimin* pembibitan guru. Jadi sebenarnya kalau boleh dikatakan dalam bahasa ya KMI ini sekolah guru dalam bahasanya ya, pengertian bahasa. Tapi apakah betul kita ini sekolah guru murni? Juga gag. Gitu ya.. guru tapi , ini tapinya panjang ini. Memang sasarannya nantik lulusan gontor itu jadi guru, tapi guru yang plus gitu ya,.. jadi kalau boleh saya katakan aaaaaaa ini mana sasarannya, jadi guru.. jadi pendidik muslim. Yang sudah mampu untuk mengajar jadi kalau dilihat level ya ini KMI kan hanya levelnya SMA, lavelingnya ya tetapi meskipun hanya SMA lulusan KMI ini itu memang mengajar. Bisa jadi yaa... setara dengan lulusan pergguruan tinggi. Yaa..setara dengan lulusan pergguruan tinggi bahkan bisa jadi lebih bagus makanyakannya meskipun ada undang-undang pengajar itu harus S1 tapi di gontor lulusan KMI bisa, dan gontor membuktikan itu tidak ada masalah dari dulu sampai sekarang. Artinya kalau kita lihat sasarannya lulusannya memang ya jadi guru. Jadi

sekolah guru sebenarnya ini, tapi sekolah guru yang istimewa di gontor. Hahaha arahnya kesana lah ya kalau lihat. Berarti konsep nya itu menciptakan guru berkualitas seperti guru ? Ya.. pendidiklah, lebih cocoknya pendidik nanti menjadi guru masyarakat, menjadi guru. Itu konsep mendasarnya ya ustad ? Iya.. guru kelas, ya guru masyarakat, ya guru keluarga dan seterusnya lah... komlek ya ini.

7. Selanjutnya ustad, berbicara tentang implementation, jadi apa tujuan dari diterapkannya kurikulum *Muallimin* ini, karena kan kalau kita review kembalikan kita juga punya kurikulum standart nasional yang mungkin tidak kalah baik dan juga terhitung baik gitu ustad yang diterapkan oleh sekolah-sekolah yang ada di indonesia. Jadi apa manfaat atau tujuannya dari *Muallimin* ini?

Ya .. ada beberapa apa ya filosofi di gontor yaitu bisa diapa ya, dijadikan dasar kemana arah aaaa pendidikan di gontor. nah, ini hmmm pertama dipahami dulu bahwa kita tidak mengacu pada pendidikan kurikulum pendidikan nasional tapi bukan berarti anti lho ya, karena ada beberapa mata kulyah yang sekarang diterapkan pada oooo yang diapai pakai, yang di pakai oleh beberapa sekolah atau banyak sekolah kemudian semua sekolah. Kita juga pakai, seperti biology, kimia, dan seterusnya lah terutama materi-materi umum itu kita ambil sebagian materi itu ooooo satandar nya SMA atau Alyah yang ada di Indonesia sekarang ini. Nah selain itu, selain itu berarti itu boleh lah saya katakan 95% lebih 95% lebih gontor membuat sendiri yang buat, yang menulis buku mayoritas dari gontor sendiri dari guru-guru dari pendiri ya, dari dari kyai dulu saya termasuk pernah membantu pernah menyusunlah. Itu untuk buku agama saja atau umum ustad atau semuanya? Buku agama dan umum semuanya, jadi ada yang kita ambil itu hanya sedikit dari luar itu yang sama dengan kurikulumnya pemerintah itu ya. Buku-bukunya kita ambil sebagian aja katakanlh hanya 5%

8. Selanjutnya ustad persoalan tentang ujian nasional, apa sebenarnya gontor dibenarkan tidak mengikuti ujian nasional ?

Secara yuridis, ya secara yuridis *Muadallah* itu adalah pengakuan utuh kepada pesantren jadi termasuk tidak mengikuti ujian nasional, itu ada dalam peraturan menteri agama no 18 tahun 2014, itu kemudian ada diperkuat juga oleh keputusan dirjen pendidikan dasar menengah tahun 2003 saya lupa tahunnya ya tapi sekitar tahun itu,

tapi tanda tangannya dirjennya itu pak indra . itu betul-betul tertulis termasuk gontor belasan yang tanpa ujian nasional, di akui tanpa ujian nasional. Jadi secara yuridis ya... tapi secara apa namanya umum, kita katakan bahwa gontor tidak mau terganggu gitu y.. dengan adanya ujian nasional ini kan mengganggu program pondok ini sebab dari masa, masa itu berarti waktu ya sudah beda, san acuannya kalender masehi, kita hijriah, nah gag ketemu. Kemudian akan mengganggu yang kedua itu kita gag mau itu dalam bentuk ngomong agak kasar ya, ini perjanjian akademis ini untuk pesantren . kan untuk semangat untuk pesantren itu adalah menghargai kekhususannya itu, nah inikan bentuk penjajahan dalam tanda kutib lho ya ... kita free, oke

9. Selanjutnya, bagaimana pendekatan Bagaimana pendekatan yang digunakan guru-guru Pondok untuk menerapkan kurikulum *Muallimin* dalam proses belajar mengajar apakah ada pendekatan atau seperti apa ?

Contoh nya kalau d dalam teory pendidikan itu ada pendekatan pendekatan komunikatif di dalam teory atau seperti umpunya di pondok mereka mengajarkan apa, mereka menirukan sistem yang dari guru-guru sebelumnya atau apakah ada teory mendasar dari gontor atau pondok itu saendiri.

Ya jadi ini, ini berbicara tentang system belajarnya ya.. secara umum boleh saya katakan mengacu kepada apa yang sudah buat disusun oleh pendidiri, semua nya ada aturannya ya, tapi ada juga aturan yang memang tidak tertulis, tapi memang semua ada aturannya, ada tertulis dan tidak tertulis ya. Bahan-bahan tertulis banyak yaa mengajarkan materi ini ada, ada pengarahnya, materi apa a, b,c ada . ada pengarahnya, ada bukunya tertulis ujian ada standarnya, cara mengawas, gitu ya.. dan seterusnya., itu ada buku semuanya . jadi gitu intinya, tetapi ada juga aturan yang tidak tertulis, aa gitu aturan tidak tertulis. Aturan tidak tertulis itu nanti pakai dhommir , tapi yang tertulis itu ada, ada semua nya ya... terus secara umum pendidikan mengacu kepada buku tarbyah yang ada di gontor. Ya jadi aturannya itu, acuannya globalnya itu ada dalam buku tarbyah at-ta'lim . sekaarang usulu tarbyah at-ta'lim. Kalau bahn-bahan tertulis pengarang-pengarang itu ada.

10. Selanjutnya Bagaimana metode yang digunakan guru-guru untuk mencapai pendekatan yang telah dirumuskan dalam standart kurikulum *Muallimin* ini?

Metode itu beragam ya, hmmm tapi memang gontor punya metode terutama strategi unik dalam pelajaran bahasa, jadi yang membedakan pembelajaran *Muallimin* dan Salafya. Jadi kalau di Salafyah itu kan mulainya dari ilmu alad ya, kalau kita gag dari alaq, tapi mulai dari muhadastah. Ya keterampilan speaking itu karena lebih tobi'i. Nah itu, itu metode dalam bahasa terutama ya tentang bahasa itu kita memakai metode seperti itu, kemudian secara aaa methodologies di sebut thoriqoh mubashiroh yang tanpa terjemah. Kalau biasanya orang belajar bahasa itu dengan menterjemahkan kan. Menunjuk bendanya mengatakan itu bendanya dan mengatakan itu babun langsung bendanya bun, kitabun itu dalam pembelajaran bahasa dalam pembelajaran dirosah Islamyah itu sifatnya madrosih klasikal bagi duniapesantren ini agak unik ya karena pesantren pada umumnya serogan, bandongan, wetonan . aaaaa serogan, bandongan, wetonan nanti cari diinternet apa itu. Nah kita tidak pakai itu, klasikal berjenjang, terstruktur, terjadwal kemudian madrosih, kalau pembuatan RPP nya mengacu kepada Herbat. Kalau penulisan ya, penulisan i'dat RPP lah, at-takhdid atau al'ikhdat itu mengacu kepada ukhwat, tadrish, herbat. Tapi tentunya herbat ini tidak bisa juga diterapkan pada semuanya, karena dia punya kelemahan juga terlalu mekanik. Tidak selalu coco dengan semua materi tapi secara umum diakui setting pembelajarannya terutama persiapan mengajarnya, RPP nya lah ya. Nah itu, itu memakai framenya herbat dengan modifikasi jika memang materi itu tidak cocok di modifikasi. Jhon ferdrick herbat.

**11. Apa yang membedakan *Muallimin* ini dengan standar nasional Indonesia ?
bukankah contohnya gini ustad di indonesia ini kita sudah ada undang-undang standar-standar tentang kurikulum, jadi, harusnya kurikulum yang ada disekolah itu menyesuaikan dengan kurikulum yang ada di standar nasional dari indonesia.**

Ya... pertama kita harus memahami akar sejarah, ini yang harus penting , jadi pesantren itu ada sebelum negara ini ada itu tu yang harusnya, kadangkala ada pertanyaan atau pemikiran ini kan sudah ada aturannya tapi kenapa gag ikut , ini jawaban ini penting bahwa pesantren ini adanya sebelum negara ini ada, ketika negara

ini masih dijajah pesantren sudah ada. Contoh pesantren berdiri 1926 kan negara baru ada 45 kita 26 sudah ada, gitu ini penting ini harus dipahami akar sejarahnya. Ketika KMI 36 negara baru 45, kan itu ., apalagi pesantren-pesantren sebelum gontor termasuk jauh lebih tua itu sebelum tahun 1900 itu pesantren remas dan beberapa pesantren tua lainnya. Artinya pertanyaan itu juga bisa dibalik usatd seperti itu, aartinya gini, kenapa tidak mengacu karena pesantren punya model sendiri, punya system sendiri, sudah buat sendiri kan gitu, nah kekhasan itulah, keunikan itulah, uniqnya itu harus dighargai jangan dipaksa untuk berubah, salah donk.. kan gitu ..jadi kayak apa namanya kita bikin rumah awalnya hutan tau, tau ada rumah, rumah itu memaksa kita untuk ikut model rumah sana ..ya gag bisa donk..begitu kalau mau ngotot, tapi ya itu peting dipahami. Nah fungsi *Muadallah* itu dari situ, dia menghargai system yang sudah ada, dia menghargai apa yang sudah dipesantren yang sudah disan, kurikulumnya, systemnya, nilainya, bahannya, dan seterusnya.

12. Berbicara tentang profil kelulusan dan kualitas kelulusannya ustad, jadi apakah kurikulum *Muallimin* ini dalam pengaplikasian ini telah berhasil menciptakan kurikulum sesuai dengan standarnya ?

Yaa,, hmmm .. sesuai dengan standar yang dibuat oleh pesantren, pesantren itukan beda-beda ya. . tergantung orang menilai itu berbicara tentang mutu ada mutu absolut ada mutu selera juga, kan gitu .. menurut gontor ya dengan segala kekurangannya lulusannya telah sesuai dengan yang diinginkan kenapa ? karena ada pembelajarannya, karena ada evaluasinya, ada kontrolnya , kontrol mutunya analisis dari feedbacknya untuk perbaikan-perbaikan. Kalau mengacu itu sudah tercapai, Cuma itu apakah sudah sesuai dengan kelulusan yang diinginkan itu tergantung selera, kan ada orang yang pesek juga ada suaminya juga ya ada istrinya jga karena adayang senang hidung pesekkan, karena itu tidak standar kan sebetulnya.analogynya begitu.

13. Jadi kurikulum *Muallimin* ini bersifat dinamis ustad? Atau adaperubahan perberapa tahun?

Ini kalau untuk gontor ya, jadi kalau di gontor aaaa tidak ada perubahan dalam kurikulum *Muallimin*, yang ada adalah pengembangan. Ini kalimat penting dari pak kyiai lho ini. Jadi tidak ada perubahan, kurikulumnya tidak berubah tapi ada pengembangan,

14. Pengembangan tadi ini dilakukan secara formal atau sesuai berjalannya waktu saja ustad ?

Ada akreditasikah atau seperti apa ? di gontor itu ada bagian namaya lit bank, penelitian dan pengembangan kurikulum. Bagian itulah yang mengontrol pelaksanaan atau penerapan kurikulum di gontor secara teknis ya nanti bagian itu ada rutin ya punya jadwal sidang seminggu sekali yaitulah yang menelaah bahan, umpamanya ada materi ajar yang disitu banyak salah ketik ya, nah itu dilakukan apa namanya perbaikan nanti, pencetaan ulang, revisi tapi ada juga revisi itu berasal dari masukan

15. Berarti evaluasinya hanya ada internal saja ustad ? tidak ada external seperti dari kemenag atau yang lainnya ?

Tidak ada, dari internal saja.

16. Adakah program terjun langsung ke masyarakat selama pendidikan, pengabdian ?

Kalau di tingkat *Muallimin* ya KMI yang seperti itu tidak ada, Cuma ada di akhir saja. di akhir masa study. Karena kita ini kulyah ini penyemaian kayak orang menyemai benih itukan dikurung memang, penyemaian jangan sampai dipatok ayam makanya dikurung gini, kalau sudah siap dibuka. Itu pilosopynya kira-kira...

APPENDIX 3

Interview 3

INTERVIEW 3 (in English)

1. How did *Muallimin* Curriculum get legality in *Muadallah* system?

The process of converting can be a long one, because actually the education pattern of the modern teacher is developed by Gontor. *Muallimin* curriculum never changed until now. This is an independent system, in KMI it is a comprehensive and integrated system. That is the characteristic of KMI, the pattern of *Muallimin* is fought. It gets *Muadallah*, first and even after so many years Gontor is not recognized by the Indonesian government. Even though, it is recognized abroad, in Egypt, Pakistan and others. It is including this country, it is too late to recognize Gontor's education pattern with the *Muallimin* model, but being late is okay as long as there is recognition from the state. Now, in the course of the journey, the struggle did not only belong to one another in the form of a decree from the Ministry of Education and Culture and Ministry of Religion. Gontor also fought for alumni lodges using the *Muallimin* system. The PMA was raised even higher to become a law. So, the Pesantren Law among the contents is PMA about *Muadallah*, it means that the Pesantren Law already covers and accommodates PMA about *Muadallah*, what does this mean is a system struggle, so we fight for the *Muallimin* system. Moreover, the national education system was more than once recognized, but now that we have fought with other of the pesantren law, the pattern of Muslim education is the *Muadallah* system, it has become a national education.

Muallimin educational pattern was not it his trademark Gontor. Gontor initially, so that formulate Gontor all, that is brought to a wider scope nationally, and entered into the system of law into PMA and now becomes law. This means that the formulation originates from Gontor in its raw material and is processed by the state to become a derivative or legislation.

INTERVIEW 2

(transcript in Indonesia language)

1. Bagaimana konsep kurikulum *Muallimin* hingga menjadi *Muadallah*?

Proses *Muallimin* bisa jadi *Muadallah* itu panjang, karena sebetulnya pola pendidikan model *Muallimin* inikan dikembangkan oleh Gontor. Dan Gontor dari awal hingga sekarang tidak pernah berubah, ini adalah system yang mandiri dan didalam KMI itu adalah system komprehensif dan terintegrasi. Itu ciri khas KMI, maka kemudian pola *Muallimin* ini di perjuangkan sehingga mendapatkan Mu'adalah, pertama yang mendapatkan *Muadallah* itu Gontor sendiri, itu pun setelah sekian puluh tahun Gontor tidak diakui oleh pemerintah Indonesia, meskipun diakui diluar negeri, di Mesir, Pakistan dan lain sebagainya. Termasuknya negara ini terlambat mengakui pola pendidikan Gontor dengan model *Muallimin* ini tapikan terlambat tidak apa-apa asalkan ada pengakuan daripada negara. Nah, pada perjalanannya kemudian perjuangan itu bukan sekedar milik gontor saja dalam bentuk SK pengakuan dari Dikbud ataupun Kemenag, tapi Gontor juga memperjuangkan untuk pondok-pondok alumni yang menggunakan sistem Mu'allimin, maka lahirlah PMA (Peraturan Menteri Agama) tentang *Muadallah*. Lalu sekarang PMA itu diangkat lebih tinggi lagi menjadi Undang-Undang. Jadi Undang-Undang pesantren itu diantara isinya adalah PMA tentang *Muadallah* itu artinya Undang-Undang pesantren itu sudah mencakup dan mengakomodir PMA tentang *Muadallah*, apa artinya ini adalah sebuah perjuangan sistem, jadi kita memperjuangkan sistem *Muallimin* bukan lagi sub-sub sistem pendidikan Nasional apalagi dulu gag diakui tetapi sekarang setelah kita perjuangkan dengan lahirnya undang-undang pesantren maka pola pendidikan *Muallimin* sistem *Muadallah* itu, itu menjadi pendidikan nasional.

Pola pendidikan *Muallimin* itu kan miliknya Gontor khususnya Gontor awalnya, jadi yang merumuskan ya Gontor semuanya, hanya saja kemudian ini dibawa ke scope yang lebih luas secara nasional, dan dimasukkan kedalam sistem perundang-undangan menjadi PMA dan sekarang menjadi undang-undang. Artinya bahwa perumusan itu berasal dari Gontor dalam bahan bakunya dan diolah oleh negara menjadi turunan atau aturan perundang-undangan.

APPENDIX 4

Interview 4

INTERVIEW 4

(in English)

This research was about the development of curriculum converts based on *Muadallah* system in Indonesia. So I have a number of questions for asking, please make them available:

1. How did *Muallimin* Curriculum get legality in *Muadallah* system?

Okay, fine ... aaa I am in Baitul Hidayah only since 2016, our pesantren was established in 2010. The idea of the Ministry of National Education at that time was because we had one orientation, because we were alumni, but we wanted to be like other people. And this is uniq not MTS but not *ALYAH* curriculum *Muallimin Al-Islamyah* 6 years. Since we started it, we don't have permission, we don't have anything, we live the important thing is that students can still learn, then then the cottage can run until finally we are visited by the Ministry of Manpower, how do you want MTS or *Alyah*, I say that we don't want to be MTS and *ALYAH*. And from the Ministry of National Education we also cannot go to middle and high school. We are KMI, until finally thank God I was ordered by Kyai Amal by chance he was our Kyai and then my senior Kyai Agus and my supervisor he ordered if you want *Istiqomah* KMI, KMI only, do not look right, look left. "*Sami'na w'a ta'na*" with him finally in 2016 there happened to be an opening of your permit. I finally submitted , I submitted with the existing procedures in accordance with the existing procedural rules of RT / RW then KUA then the regency Ministry's recommendation then the Ministry's recommendation after we brought the regional office to Jakarta when there were about 20 pesantren submitting all of Indonesia. Aaaaaaaa, with the content of Gontor collected in Gontor then all of them were proposed in Jakarta including about 12 converts and then the rest of 5 to 6 were salafyah in 2016. Aaa because it's a coincidence that this Muslim is sorry, I'm not distinguishing between Muslim and Muslim. *Muadallah* devided into two, *Muadallah Muallimin* and *Muadallah Salafyah*. if for converts it is recognized once by the Ministry of Religion because the data is already very settled, student absenteeism, student attendance then the curriculum we really copy from Gontor already exists and we run, teacher absenteeism, classrooms, continued administrative attendance, administration we just have to walk, so that when applying for a residence permit, the

print out is complete, the evidence is there, coincidentally at that time we submitted it to the pilgrims in 2016, we submitted them until May, then in September and then got acceptance letter from the Ministry of Religion directly at that time, so this Baitul Hidayah is Muslim, *Muadallah* Muslim is a curriculum that is like a mess. If the *Salafyah* is indeed rather unique, the curriculum is not centralized because the sugar cane has its own curriculum, the literacy has its own curriculum, but the spirit is, *Muadallah* this spirit is to maintain the peculiarities of pesantren.

The first initiator was *Muadallah* from Gontor, who took the initiative to take care of *Muadallah* from Gontor. *Muadallah* was a recognition, the philosophy of his thought was extraordinary, yes, when this country used to be because of pesantren and surely recognized pesantren people who were the biggest source of donations for Indonesian independence boarding school people. The state has not yet gained an independent boarding school but it is ironic like it was like a breakthrough in 1926 it was before independence, *tromus 18* had existed before independence, but the pesantren was still unrecognized until the 1990s. So the graduated graduates must take the exam first before the equality test before they can continue their higher education, there has been no recognition from the government as if the pesantren was independent. Not on government structure. So that this person starts to take care of this *Muadallah* from the year, maybe the cleric will understand better, maybe around the 90s. Because I personally am 98 alumni. Gontor had the status of *Muadallah* in 1998, before his graduation, when the students came out, the students had to take an equation, a year or 2 years before they could take the college entrance exam. And indeed from the first Gontor not concerned with it. Gontor gives a diploma. Only certificates that were not recognized at that time. Now, that has taken the initiative, embracing *Salafyah*. Finally, the formulation of *Muadallah* Islamic Boarding School was formulated with many formulations, many of which were rules, one of which had to have minimum 300 students, and actually there were still many who debated why it had to be 300, why did not 100, 50 or so, because many small pesantren had students only 50, the pesantren in the 50's were said to be. Actually, in the end the government had to issue at least 300 alumni. At first, like that, at a minimum, not the 300 students but at least 300 alumni were issued. This was very burden some, if the students themselves were comfortable with whatever the requirements were, the students had to be 1000, 2000 Gontor already

thousands when it santrinya. But he doesn't want to be selfish, aaaa finally bows again, bows again until the final decision until the student is 300. That is the benchmark so that thank God, the small and medium *Salafyah* pesantren can be accommodated. Aaa that, until finally Gontor embrace Permas Pacitan, short story like that, and first after *Muadallah* got obstacle again with PMA regulations when the time Surya Darma Ali, pesantren leaders have given the formula, it turns out that the government formulation finally PMA only valid for a month and the PMA was revoked again until finally the new PMA was published number 14 of 2014 if I am not mistaken like that, thank God now it is getting stronger again with the law, because your name has been listed in the pesantren laws, like that, including levels, all kinds. The point is, we should be *Muadallah* because the pesantren is indeed suitable, you want to convert to Islam, but it really suits you. Because now there are a lot of pesantren which finally used to take shortcuts. What is the short cut because it is not recognized by the pesantren, eventually they established MTS *ALYAH*, maybe it is like that in Riau. Islamic boarding school but the education in it is mts *Alyah*, the Mts *Alyah* is automatically the principal is appointed by the government in the country, then the curriculum must have a government curriculum for example a few cases say interpretive lessons if in the pesantren the interpretation is interpreted *Jalalain*, interpretation of al marowi, but the curriculum is determined government interpretation Only 1 hour lesson in 1 week is enough, how about this, not yet if you have to arrange mathematics for 4 hours, then physics must be for several hours, finally the pesantren's local content boarding school is ignored by its MTS content. Finally, the people who are pesantren, the pesantren can not get the half-measures, it is our attention that we finally encourage. Islamic boarding schools have their own specialties, mutually have the characteristics of a Muslim with a level of education for 6 years with a level of 1-6 years, there is dedication, the latest exam class 6 there is a practical exam, oral comprehensive exams grade 1 to grade 6 then there is a comprehensive written test grade 1 to grade 6 all tested only after that there is devotion for at least a year before the diploma can be the peculiarities of the Islamic boarding school Muslim, we retain its peculiarities, the boarding school's orthogeneity yes it is not then the pesantren wrapper then in *Alyah* then there is a pesantren in which high school junior high school, right it finally connects the pesantren curriculum, and even that is in *Salafyah*, Tebu

Ireng. Because he was not given permission slowly finally his squeezed boarding house was squeezed, but his education was MTS *ALYAH*, his boarding school was squeezed out of high school. Finally the yellow book missed the gag reviewed eventually. Due to the pursuit of government regulations on the *ALYAH* MTS curriculum, so the second point, the formulation was thrown out until finally the Kiai *Salafyah* were also invited to gontor to formulate it with Kyai Sukri, his sister. the kyai sukri, the founder of the pondok Gontor leader, and finally formulated it until he was finally invited to formulate it with Kyai Sukri. PMA could come out which started the Islamic boarding school in 1998, initially it was.

2. What is the profile or quality of graduates that will be produced by the KMI curriculum?

Well .. we expect the quality if in the past our kyai considered 100% general subjects, 100% religion, because we are also taught physics, chemistry, biology, study too even though the hours are not like outside hours. Physics may be 4 hours in one week may be flushed 1 hour to 2 hours of physics in one week. Why dare? because we have a dormitory, so our curriculum children are not a curriculum from 7 to 1, but the Muslim curriculum is a 24-hour curriculum because they are in a pesantren, if it is lacking in the morning, maybe they can study at night. Because we have *Atta'alum Bil Israh Lailan* at night that day, or study at night which is guided by their respective homeroom teacher, for example, if you want to study physics, you can go there at night, in the afternoon you can because they are in the dormitory when is not limited by time from 7 o'clock to 1 o'clock, the hope is that the graduates is really possible in science, general science or religion. Because this is proven by the alumni who are mutually alumni, if they are already outstanding, I will not tell anymore because there are those who do Oxford, those who are hardward, there are those who are in Brimingham, if you want to talk about their graduates. It has already been announced, including myself, I am a gradual graduate but a graduate in economics, S1, S2, S3 I was in UNPAD, in the country's ranks. Alhamdulillah we can, and it keeps on falling. For Baitul Hidayah itself, apart from in Khairo, children can study in Khairo because there is knowledge, they can master Arabic, Alhamdulillah. This year Baitul Hidayah children graduated from Al Azhar Khairo, and then there are two people who graduated from the Faculty

of Physics. Islamic Economics, UNPAD country, yes, there are also those in Computer university, a computer university with a graphic design major. Not merely Then the alumni of Baitul Hidayah, the alumni of Gontor, graduated from Gontor to *Sharia, tarbyah usuludhin*, to ITB, some went to ITS, there were on campuses that said countries in Indonesia. Thank God they could also accelerate.

And then the most important thing is the graduates produced really *Mutafakkuh fiddin*, really can understand the religion out to be a Muslim, at least in small prayer room, in Riau there is a small mosque, graduation gontor, graduates Baitul Hidayah must be prepared to teach there even though the students only one, that is the definition of a big person according to his person, a big person according to his person is not a person who has a position, but a big person according to his person who graduated from a pondok wants to teach in a small village in a remote place where the students are only one, it's a big person. That is the target, because we are educated to be ready to plunge into the community ready to be able to assist the community, hopefully the community can run the Islamic Sharia well even if it is only the learn about iqro ', alumni of converts must be prepared. It doesn't have to be all at a very high level, there are those who are at the lowest level once there, and they have to be ready, that's the third

3. What is the differences of *Muallimin* Curriculum and National Curriculum ?

Clearly very different, the compiler national curriculum is also national and identical potential *Ma'bul Litanzir Kulasanah*, meaning what is the national curriculum we know for ourselves that every year changes, there used to be a curriculum KTSP, they continued the curriculum only from 7 to 1 that if the teacher is in school, sometimes the teacher is also busy, what is busy until finally uncontrolled, excessive in social relations and so on. There is also very positive, but the point is the difference is very much, one time if in the national limited from 7 to 1 o'clock, if dipesantren curriculum 24 hours. There are dormitories, students and clerics who became central figurenya and 24 hours, can ask the teacher 24 hours. That pesantren curriculum, if you want to compare the quality and quantity is very relative. This must be an outsider. Of course in high school there are also many good ones we don't rule out, but yes we have to be fair that the national curriculum with the Muslim curriculum is very much different.

4. According to the Kyai from Gontor, The subjects includes 100% religion and 100% science. What does it mean?

Cutting general lessons does not mean eliminating general lessons, say that in a jumble of mathematics is only two hours a week, in high school 4 hours. The point is that mathematics exists. There are lessons, there are labs, although the number of hours of study is reduced, so cutting here does not eliminate general lessons, there are general lessons, now . That is the ideals of our ancestors founder of human gontor should be vertically and horizontally say that horizontally included in muamalah and general yes we must be 100% vertical with God 100% learning his religion. Because the tip of that science is the science of Alquran, the science of religion. Because in the past we listened to the kyai, we listened to 100% general, 100% religion because everything was taught, to educational psychology, then geography, science, literature, Arabic literature. There is *Tariqul Adab*, there is *Balaghah*, what else is there, there are all language groups, English language groups, not only reading, there are conversations, there are reading, there are grammar, which may not be common , conversations are only included in general lessons . we do conversation for 1 hour own study, grammar one hour study alone. The English language alone, reading and listening lesson . Which might be the reason for kyai to say 100% 100%.

5. How did it accept as national standard curriculum ? is it equal with the national curriculum ?

That's right ,, the level of *Alyah* or high school, if you pass a grade 1, 2, 3, 4, 5, 6, class 1,2 3 the lessons are the same as MTS. 5.6 is the same as high school. But there is a unit in that Muslim. Because the convert accepted high school junior high school graduates, even universities accepted. There are people who pass the program continue to wait in Gontor accepted, called intensive program. Intensive class 1 grade up grade 3 up grade 5 up grade 6, for 4 years. In general their lessons might have been mastered, those who graduated from junior high school 1,2,3 generally had mastered general lessons, but the pesantren lessons were not yet known to them. So there is an intensive program that class intensive class 1 later going up to grade 3 up to grade 5 up to grade 6, 4 years of study. Regular primary school graduates are 6 years old. And unique na n ti those of primary school graduates will meet with the high school graduates in the class

5. Since his 5th class they will be mixed. It is the pesantren's specialty that we cannot discuss and cannot question. With pesantren like that from the beginning until now the curriculum has remained like that never changed. It has never changed, so that's it includes *Disal Afyah Muruti Jumuliyah Alfyah* lessons, yes from the beginning until now the characteristic of pesantren *Salafyah* has to study Jurumyah, *Amity* with *Aifyah*. Continue to memorize *Nazhommir*, gag there are others, the book may have interpretations *Jalain* interpretations. That will not change, it won't change. The curriculum has not changed, Malaysia just follows, copying the curriculum in the 50s until now it's not changed, that's the Indonesian curriculum now.

6. Did *Muallimin* curriculum change from the originality after getting *Muadallah*?

Nothing, nothing changed at all. Taking it out of the way, the government only requires that the conditions be in addition to the santri, the curriculum has a lesson content included 4 main lessons. English, Indonesian, Mathematics, exas and state administration. Even though all of this has been used for a long time. We also have Ppkn, Citizenship, Mathematics too, especially English, not only in class but we are fluent for conversation, in one month it's a week english a week arabic. There are also rules of English at night 2 weeks English 2 weeks Arabic. So the conversation is English and Arabic.

7. How is the supervision system in *Muallimin* Curriclum based on *Muadallah* system?

Evaluation of the new Muslim curriculum that has begun, this is an evaluation from the government, in the form of accreditation once every 3 years we collect the files again. And then, after this law will come down, there will be an appointed board of boarders in the house. Usually because those who know the *Muallimin* curriculum, the *Salafyah* is likely that the accreditation team is not from the government, the accreditation team is appointed from the pesantren, this is an independent team to assess in the corridor whether you are obedient or not, not to then admit it in the middle / high school curriculum, right? Its not good, there is a level, we are also a newly accredited Baitul Hidayah, thank God we only submitted accreditation.

8. Was the pesantren accredited by Ministry of Religion?

Yes, accredited by the Ministry of Religion, we got the decree in 2016, 2019 yesterday we were accredited last month, the last was August. That we have gathered all the files and submitted to the government for the fact they do not require all kinds yes, because they are already very confident yes boarding yes obviously, schools no student, there is no students, no dorm, no mosque, continues to exist curriculum, would what else do you see? we have an evaluation and we internally have a forum for *Muadallah* pesantren communication which is chaired by Kyai Amal, general secretary Kyai Lukman from Tremmas and member Kyai Agus. That is FKPM standard. The Islamic boarding school communication forum in *Muadallah* in Indonesia has regular meetings and there they also depend the curriculum, how to respond, and all sorts of things, including as it happens to be in West Java, the head of the West Java. The working committee of the Islamic boarding school *Muadallah* was in West Java and included I was entrusted by the regional office to select boarding schools that would submit the *Muadallah*. So the one who will submit the *Muadallah* is to sign or research first, good or not, I recommend, this pesantren is suitable for *Muadallah*. So the regional office will provide new recommendations for the determination of the center, the regional recommendation, but before the regional office recommendation, the head of the West Java working group must know,

9. Ustad, yesterday I read the PMA about the terms of the pesantren which could be inadmissible, but that was not too detailed, were there any more detailed requirements or still followed the PMA?

What is not written, indeed what is written like that, there must be 300 students. The unwritten must communicate with mutually. If converts have a lot of consultation with mutually how can one who can determine this is feasible or not. But what is clear is that it has a standard that will convert to converts, it must be alumni. The founder of the pesantren must be alumni. If not, the alumni will be flushed, how will they implement Muslim converts? What is *Muadallah Salafyah*, say that I want the alumni of Permas to want to submit *Muadallah Salafyah*, yes, the leader must be the leader of *Salafyah*, not from converts, then later from converts, I know. Because converts and *Salafyah* have different curriculums, they are very different, so converts must be non-

alumni, at least the talumni of alumni huts are mutually. I am Baitul Hidayah, I am an alumni.

INTERVIEW 4

(transcript in Indonesia language)

1. Yang pertama itu bagaimana proses *Muallimin* itu bisa di *Muadallah* ustad?

Oke, baik.. aaa saya di baitul hidayah ini baru *Muadallah* sejak 2016, pesantren kami berdiri tahun 2010 dan murni kita gag nengok MTS gag ikut SMP, mts, sma atau Alyah. Gag kediknas pada waktu itu karena kami kiblatnya satu karena kita alumni gontor ya kita pengen seperti gontor sajakan. Dan gontor inikan uniq bukan MTS bukan ALYAH kurikulumnya kurikulum *Muallimin* al-islamyah jenjangnya 6 tahun. Semenjak awal kita jalani itu, kita belum punya izin, kita belum punya apa, kita jalani yang penting santri masih bisa belajar, terus kemudian pondok bisa berjalan sampai akhirnya kita didatangi oleh petugas kemenag gimana ini mau MTS atau Alyah, saya sampaikan tidak ada kami tidak bisa MTS dan ALYAH. Dan dari diknas juga kami tidak bisa SMP dan SMA. Kita KMI, sampai pada akhirnya alhamdulillah saya dipesan ole kyai Amal kebetulan beliau kyai kami dan kemudian kyai agus senior saya sekaligus pembimbing saya dia memesankan kalau antum mau istiqomah KMI ,KMI saja, jabngan tengok kanan, tengok kiri. “sami’na w’a ta’na” denga beliau akhirnya ditahun 2016 kebetulan ada pembukaan izin *Muadallah* saya akhir mengajukan, saya mengajukan dengan prosedur yang ada sesuai dengan tertib yang ada prosedural dari RT/RW kemudian KUA kemudian rekomendasi kemenag kabupaten kemudian rekomendasi kemenag kanwil baru setelah itu kita bawa ke jakarta ketika itu ada sekitar 20 pesantren yang mengajukan se-indonesia .aaaaaaa dengan wasilah dari gontor dikumpulkan di gontor kemudian diajukan semuanya dijakarta diantaranya sekitar 12 yang *Muallimin* kemudian sisanya yang sekitar 5 sampai 6 itu *Salafyah* itu tahun 2016. Aaa karena kebetulan kalau *Muallimin* ini mohon maaf ya, saya tidak membedakan *Muallimin* dan *Salafyah*. *Muadallah* itukan ada dua, *Muadallah Muallimin* dan *Muadallah Salafyah*. kalau untuk *Muallmin* memang diakui sekali oleh kemenag karena memang datanya sudah sangat settle, absensi pelajar, absensi pelajaran kemudian kurikulumnya kita benar-benar moto copy dari Gontor sudah ada semuanya dan kita jalankan, absensi guru, ruangan kelas, terus kehadiran administrasilah, adminitrasinya kita sudah tinggal jalan aja, sehingga ketika mengajukan izin tinggal print out selesai, bukti-buktinya ada, alhamdulillah gag pakai waktu lama, kebetulan

waktu itu kita mengajukannya jamaah tahun 2016 awal kita ajukan sampai bulan Mei, kemudian bulan september kemudian dapat SK dari kementrian agama langsung ketika itu, jadi baitul hidayah ini *Muallimin, Muadallah Muallimin* yang kurikulumnya seperti Gontor. Kalau *Salafyah* memang agak uniq juga, *Salafyah* itu kurikulumnya tidak tersentralisir karena tebu ireng punya kurikulum sendiri, langitan punya kurikulum sendiri, tapi semangatnya adalah, *Muadallah* ini semangatnya adalah untuk menjaga kekhasan pesantren.

Inisiator pertama itu *Muadallah* dari gontor, yang berinisiatif untuk mengurus *Muadallah* itu dari gontor, kan *Muadallah* itu pengakuan, filosofi pikirnya sangat luar biasa ya, ketika negara ini dulu ya karena pesantren dan pasti mengakui orang-orang pesantren yang menjadi sumber sumbangan terbesar untuk kemerdekaan indonesia orang pesantren . negara belum merdeka pesantren sudah ada tapi ironinya ya kayak seperti Gontorlah tahun 1926 sudah ada sebelum merdeka, tromus 18 sekian sudah ada sebelum merdeka, tapi pesantren itu kok sampai dekade 90 itu Gontor pun belum diakui. Jadi lulusan gontor itu harus ikut ujian dulu ujian persamaan dulu baru bisa lanjut keperguruan tinggi, belum ada pengakuan dari pemerintah seakan-akan pesantren berdiri sendiri. Tidak on structurenya pemerintah. Sehingga gontor ini memulai mengurus *Muadallah* ini dari tahun mungkin ustad agus lebih paham, mungkin sekitar tahun 90-an lah. Karena saya pribadi alumni 98 itu baru. Gontor punya status *Muadallah* itu tahun 1998, sebelumnya Sk nya keluar, ketika santri Gontor itu keluar santri harus ikut persamaan, setahun atau 2 tahun baru bisa ikut ujian masuk perguruan tinggi. Dan memang dari dulu Gontor tidak mementingkan itu, jadi kalau orang di Gontor nyantri di Gontor gara-gara ijazah mendingan gag usah nyantri, jadi kita benar-benar nyari ilmu dan orang-orang paham betul ketika nyantri di Gontor ya nyari ilmu, lulus dari Gontor ya mengabdikan setahun untuk mengajar setelah itu baru kita mengirim diri untuk mengambil ijazah . Gontor ngasih ijazah Cuma ijazah yang tidak diakui ketika itu. Nah, itu Gontor berinisiatif, merangkul pondok-pondok *Salafyah*. Akhirnya dirumuskanlah rumusan pondok pesantren *Muadallah* yang banyak rumusannya itu banyak aturannya yang salah satunya harus punya santri minimal 300, dan ini pun sebenarnya masih banyak yang memperdebatkan kenapa harus 300, kenapa gag 100, 50 gitu, soalnya banyak pesantren-pesantren kecil yang santri nya hanya 50, pesantren-pesantren yang disurau itukan 50-an. Sebenarnya akhirnya dulu itu persyaratan

pemerintah minimal harus meneluarkan alumni 300 tadinya, seperti itu, seminim-minimnya, bukan santrinya yang 300 tapi minimal sudah mengeluarkan alumni 300. Ini sangat memberatkan, kalau Gontor sendiri sudah nyaman kalau dengan persyaratan apapun santri nya harus 1000, 2000 Gontor sudah ribuan ketika itu santrinya. Tapi Gontor tidak mau egois lah ya, aaaa akhirnya berkening lagi, berkening lagi sampai keputusan terakhir itu sampai santrinya itu 300. Itu yang menjadi patokan supaya *alhamdulillah* pesantren-pesantren *Salafyah* yang kecil yang menengah itu bisa tertampung. Aaa itu, sampai akhirnya Gontor merangkul permas pacitan, singkat ceritanya seperti itu, dan dulu setelah *Muadallah* kita tecegal lagi dengan peraturan-peraturan PMA ketika zamannya pak surya darma ali, pimpinan-pimpinan pesantren sudah memberikan rumusan, ternyata yang dipakai rumusannya pemerintah akhirnya PMA itu hanya berlaku sebulan dan PMA itu dicabut lagi sampai akhirnya terbit PMA baru nomor 14 tahun 2014 kalau ga salah seperti itu, *alhamdulillah* sekarang sudah semakin kuat lagi dengan adanya undang-undang, karena nama *Muadallah* sudah tercantum di undang-undang pesantren, seperti itu, termasuk jenjangnya, segala macam. Intinya kita kenapa harus *Muadallah* karena pesantren itu memang cocoknya *Muadallah* mau *Muallimin* mau *salafyah* tapi memang cocoknya *Muadallah*. Karena sekarang itukan banyak pesantren yang akhirnya dulu mengambil jalan pintas. Apa jalan pintasnya karena tidak diakui pesantrennya, akhirnya mereka mendirikan MTS ALYAH, mungkin seperti itu juga di riau. Pondok pesantren tapi pendidikannya didalam nya kan mts alyah, itukan mts alyah otomatis kepala sekolahnya kan ditunjuk oleh pemerintah dalam negeri, terus kurikulumnya harus memiliki kurikulum pemerintah contoh kasus dikitlah katakan pelajaran tafsir kalau di pesantren tafsirnya tafsir jalalain, tafsir al marowi, tapi kurikulum yang ditentukan pemerintah tafsirnya Cuma 1 jam pelajaran dalam 1 minggu ya gag cukup, gimana ini, belum nanti kalau harus mengatur matematika selama 4 jam, terus kemudian fisika harus sekian jam, akhirnya pelajaran pesantren muatan lokal pesantren terabaikan oleh muatan mts nya. Akhirnya orang-orang yang pesantren itu, pesantrennya ga dapat mtsnya juga setengah-setengah itu lah perhatian kita dulu akhirnya kita dorong. Pesantren itu punya ke khasan masing-masing, gontor punya kekhasan mualimin dengan jenjang pendidikan selama 6 tahun dengan jenjang 1-6 tahun, ada pengabdian, ujian terakakhirnya kelas 6 itu ada ujian praktekny, ujian komprehensive lisan kelas 1 sampai kelas 6 kemudian ada ujian

tertulis kompresif kelas 1 sampai kelas 6 semuanya diujikan baru setelah itu ada pengabdian selama minimal setahun baru dapat ijazah itu kekhasan pesantren *Muallimin*, kita mempertahankan kekhasannya, keoroginalan pesantren itu ya itu bukan kemudian bungkusnya pesantren kemudian didalamnya alyah kemudian ada pesantren yang didalamnya SMP SMA, kan gag nyambung akhirnya itu kurikulum pesantrennya itu, itupun yang ada di *Salafyah*, tebu ireng, permas begitu juga. Karena lambat tidak diberi izin akhirnya permas pondok nya permas, tapi pendidikannya MTS ALYAH, pondoknya permas pendidikannya SMP SMA. Akhirnya kitab kuning ketinggalan gag dikaji akhirnya. Karena ngejar peraturan pemerintah dikurikulum MTS ALYAH itu, jadi poin kedua, perumusanya itu digontor sampai akhirnya kyai-kyai salafyah juga di undang di gontor untuk merumuskan itu dengan pak kyai sukri kakaknya nya kyai amal itu pak kyai sukri pendiri pondok pimpinan gontor itu merumuskan sampai akhirnya bisa keluar PMA yang memuadalahkan pesantren *Muallimin* tahun 1998, awalnya itu.

2. Terus kemudian poin ketiga, pertanyaan ketiga itu, bagaimana kualitas lulusan yang akan dihasilkan dari kurikulum *Muallimin*.

Yaa.. kita harapkan kualitasnya kalau dulu kyai kami di gontor itu pelajaran umumnya 100% pelajaran agama 100%, karena kita juga diajarkan fisika, kimia, biology, belajar juga walaupun jamnya tidak seperti jam diluar. Fisika mungkin 4 jam dalam satu minggu mungkin di gontor 1 jam sampai 2 jam fisika dalam satu minggu. Kenapa berani? karena kita ada asrama, jadi anak-anak kurikulum kita itu bukan kurikulum dari jam 7 sampai jam 1, tapi kurikulum *Muallimin* itu kurikulum yang 24 jam karena mereka ada di pesantren, kalau kurang dipagi hari, mungkin mereka bisa belajar di malam hari. Karena kita dimalam hari itu ada namanya *atta'alum bil israh lailan*, atau belajar malam yang terbimbing dengan wali kelasnya masing-masing yaitu ada, misalnya ingin belajar fisika bisa masuk kesitu dimalam hari, sore hari juga bisa karena mereka ada di asrama jadi belajarnya setiap saat gag terbatas oleh waktu dari jam 7 sampai jam 1 aja, sehingga harapannya lulusannya itu benar-benar mumkin dalam keilmuan, ilma, ilmu, rumpun ilmu umum atau ilmu agama. Karena ini terbukti alumni Gontor alumni *Muallimin*, kalau Gontor sudah luar biasa lah ya saya gag akan cerita lagi karena ada yang di Oxford ada yang di hardward, itu kan ada yang di brimingham, kalau ingin berbicara lulusannya. Itu sudah diumumkan, termasuk saya pribadi, saya lulusan gontor tapi kulyah di ekonomi, s1, s2, s3 saya di unpad, padjajaran negeri.

Alhamdulillah bisa, terus itu Gontor. Untuk Baitul Hidayah itu sendiri selain di Khairo anak-anak bisa belajar di Khairo karena ada pengetahuan, mereka bisa menguasai bahasa arab *alhamdulillah* tahun ini anak-anak baitul hidayah orang lulus di Al Azhar Khairo, terus ada dua orang yang lulus di unpad fakultas fisika, ekonomi islam, unpad negeri ya, terus ada juga yang di unikom, universitas kompute dengan jurusan design grafis. Bukan melulu Kemudian alumni baitul hidayah alumni Gontor itu, lulus dari Gontor ke Syariah, Tarbyah Usuludhin saja, ke ITB, ada yang ke ITS, ada di kampus-kampus katakan negeri di indonesia. *alhamdulillah* mereka juga bisa berakselerasi.

Terus kemudian yang paling utama yaitu lulusan yang dihasilkan ya benar-benar *Taffakuh Fiddin*, benar-benar bisa memahami agama keluar itu untuk jadi muallim, minimal disuraunya, di Riau ada surau kecil, kelulusan Gontor, lulusan Baitul Hidayah harus siap ngajar disitu walaupun santrinya hanya satu, itu definisi orang besar menurut Gontor, orang besar menurut Gontor itu bukan orang yang punya jabatan, tapi orang besar menurut Gontor orang yang lulus pondok mau mengajar disurau kecil ditempat yang terpencil santrinya hanya satu, itu orang besar. Itu sasarannya, karena kita dididik untuk siap terjun kemasyarakat siap untuk bisa mendampingi masyarakat, mudah-mudahan masyarakat bisa menjalankan syariat islam baik walaupun hanya sekedar ngaji *Iqro'*, alumni *Muallimin* harus siap. Tidak harus semuanya di level yang sangat tinggi, ada yang berada di level bawah sekali juga ada, dan harus siap itu, itu yang ketiga

3. Apa sebenarnya perbedaan antara kurikulum *Muallimin* dan standard nasional?

Jelas sangat berbeda, kurikulum nasional penyusun nya juga nasional dan identik potensi *Ma'bul litanzir kulasanah*, artinya apa kurikulum nasional itu kita tau sendiri bahwa setiap tahun berubah – rubah, dulu ada kurikulum ktsp, terus mereka kurikulumnya hanya dari jam 7 sampai jam 1 itupun kalau gurunya ada disekolah, kadang gurunya pun juga sibuk, sibuk apa sampai akhirnya tidak terkontrol, kebablasan dalam pergaulan dan sebagainya. Ada juga sangat positif sekali, tapi intinya perbedaannya sangat banyak sekali, satu waktu kalau di nasional itu terbatas dari jam 7 sampai jam 1 saja, kalau dipesantren kurikulumnya 24 jam. Terbimbing semuanya kyai sebai figur utama di pesantren terus mesjid sebagai sarana central kegiatan, ada

asrama, santri dan kyai yang menjadi central figurenya dan 24 jam , nanti bisa bertanya kepada guru 24 jam, tidak terbatas waktunya. Itu kurikulum pesantren, kalau mau membandingkan kualitas dan kuantitasnya ini sangat relative ya. Ini harus orang luar lah. Tentunya di SMA juga banyak yang baik tidak kita tutup kemungkinan, tapi ya kita harus fair bahwa kurikulum nasional dengan kurikulum *Muallimin* sangat jauh berbeda.

4. Ustad, mohon maaf ustad saya potong, inikan tadi ada bilang 100% 100% ya ustad ya, nah sementara kalau kurikulum pesantren itu kalau tidak salah saya itu memotong jam pelajaran umum ya ustad ya, ,

Memotong pelajaran umum bukan berarti menghilangkan pelajaran umum, katakan di Gontor matematika hanya dua jam satu minggu, di SMA 4 jam. Itukan intinya Matematika ada. Ada pelajarannya, ada lab nya, walaupun jumlah jam belajarnya dikurangi, jadi memotong disini bukan menghilangkan pelajaran umum, ada pelajaran umum, nah Itulah cita-cita leluhur kita pendiri Gontor manusia itu harus vertikal dan horizontal katakan kalau horizontal termasuk dalam muamalah dan umum ya kita harus benar-benar 100 % vertikal dengan allah 100% belajar agamanya. Karena ujung daripada ilmu itu ya ilmu Alquran, ilmu agama. Karena dulu kami mendengarkan dulu kyai kami mendengarkan di Gontor 100% umum, 100% agama karena memang semuanya diajarkan, sampai ke psikology pendidikan, kemudian geographi, ilmu mantik, ilmu sastra, rumpun sastra arab. Ada *Tariqul Adab* , ada *Balaghah*, ada apalagi tu, rumpun-rumpun bahasa ada semuanya, rumpun bahasa inggris, tidak hanya reading, ada conversation, ada reading, ada grammar, yang mungkin di umum tidak ada, conversation hanya masuk didalam pelajaran umum saja . Kita conversation 1 jam pelajaran sendiri, grammar satu jam pelajaran sendiri. Bahasa inggrisnya sendiri, reading and listening pelajaran sendiri. Yang mungkin yang menjadi alasan pak kyai Gontor mengatakan 100% 100%.

5. Berarti kurikulumnya setara ya ustad ya, karena bisa diterima berarti setara dengan standar nasional ?

Betul,, setingkat dengan alyah atau SMA , kalau lulus gontor kelas 1, 2, 3, 4, 5, 6, kelas 1,2 3 itu pelajarannya sama dengan MTS. 5,6 itu sama dengan SMA. Tapi ada uniknya di *Muallimin* itu. Karena *Muallimin* itu menerima lulusan SMP SMA, bahkan perguruan tinggi pun menerima. Ada orang yang lulus serjana terus nyantri di Gontor

diterima, namanya program intensive. Kelas intensif kelas 1 naik kelas 3 naik kelas 5 naik kelas 6, selama 4 tahun. Secara umum pelajaran mereka mungkin telah menguasai, yang lulus SMP itu kelas 1,2,3 umumnya sudah menguasai pelajaran umum, tapi pelajaran pesantrennya kan mereka belum tau. Makanya ada program intensif itu kelas intensif kelas 1 nanti naik kelas 3 naik kelas 5 naik kelas 6, 4 tahun belajar. Kalau reguler tamatan SD itu 6 tahun. Dan uniknya nanti mereka yang lulusan SD ini akan ketemu dengan yang lulusan SMA di kelas 5. Karena di kelas 5 nya mereka akan dicampur. Itu kekhasan pesantrenlah yang tidak bisa kita diskusikan dan tidak bisa kita pertanyakan. Dengan pesantren seperti itu dari dulu sampai sekarang kurikulumnya tetap seperti itu gag pernah dirubah. Tidak pernah mengalami perubahan, ya seitu-gitu saja termasuk disalafiyah pelajaran muruti *Jumuliyah Alfiah*, ya dari dulu sampai sekarang ya cirikhas dari pesantren salafiyah harus belajar kitab jurumyah, amrity sama aifyah. Terus menghafalkan *Nazhommir*, gag ada yang lain lagi, kitabnya mungkin ada yang tafsirnya tafsir jalain. Itu gag akan berubah, itu tidak akan ada perubahan. Kurikulumnya tidak ada berubah, malaysia saja mengkutib, mengkopikurikulum tahun 50-an sampai sekrang tidak dirubah-rubah, itulah kurikulum indonesia sekarang.

6. Tapi Muallimin yang diMuadallah sekarang itu memang tidak dirubah dari keaslian Gontornya atau ditambahkan ustad.

Tidak ada, tidak ada sama sekali dirubah. Ngambilnya dari gontor, pemerintah hanya mensyaratkan muadalahitu syarat nya selain santri, kurikulumnya ada muatan pelajaran dimasukkan 4 pelajaran pokok. Bahasa inggris, bahasa indonesia, matematika, eksa sama tata negara. Padahal ini semua sudah ada dari dulu. Ppkn kita ada juga, kewarganegaraan, matematik juga ada, bahasa inggris aapalagi, tidak hanya di kelas tapi kita fluent untuk conversation, dalam satu bulan itu a week english a week arabic. Ada juga peraturan english at night 2 minggu bahasa inggris 2 minggu bahasa arab. Jadi conversation nya bahasa inggris dan bahasa arab.

7. Bagaimana Proses evaluasi kurikulum ini?

Evaluasi kurikulum *Muallimin* yang telah di *Muadallah*, ini ada evaluasinya dari pemerintah, berbentuk akreditasi setiap 3 tahun sekali kita kumpulkan lagi berkas-berkasnya. Terus kemudian, ini nanti setelah undang-undang ini turun akan ada dewan masaik dipondok itu yang di tunjuk. Biasanya nanti karena yang tau kurikulum

Muallimin, Salafyah kemungkinan tim akreditasi bukan dari pemerintah, tim akreditasinya yang ditunjuk dari pesantren, ini team independent untuk menilai dalam koridor *Muadallah Muallimin* yang patuh atau tidak, jangan sampai kemudian mengakunya *Muadallah* tapi dalamnya kurikulum SMP/SMA, kan gag patut itu, kan ada jenjangnya, kami juga baitul hidayah baru terakreditasi, *alhamdulillah* baru mengajukan akreditasi.

8. Berarti yang kemaren ini baru di akreditasi dari kemenag?

Ya di akreditasi dari kemenag, kami mendapat SK tahun 2016, 2019 kemaren itu kita akreditasi bulan lalu, terakhir kemaren bulan agustus. Itu sudah kita kumpulkan semua berkas dan diserahkan ke pemerintah untuk sebenarnya mereka juga tidak mensyaratkan macam-macam ya, karena mereka sudah sangat percaya ya pesantren ya sudah jelas, pesantren ada muridnya, ada santrinya, ada asramanya, ada mesjidnya, terus ada kurikulumnya, mau dipandang apa lagi ? kita ada evaluasinya dan kita secara internal ada forum komunikasi pesantren muadalah yang diketuai oleh pak kyai amal, sekretaris jendralnya pak kyai lukman dari tremmas dan anggota pak kyai agus. Itu standar FKPM itu forum komunikasi pesantren *Muadallah* se-indonesia ada pertemuan rutinnya dan disitu mereka juga memperdalam lagi kira2 kurikulum bagaimana, menyikapi dan segala macam nya, termasuk seperti kebetulan sayadi jawa barat ketua kobja se-jawa barat. Panitia kerja pesantren *Muadallah* se-jawa barat dan termasuk saya diamanahi oleh kanwil untuk menyeleksi pesantren-pesantren yang akan mengajukan *Muadallah*. Jadi yang akan mengajukan *Muadallah* saya tanda tangan dulu atau meneliti dulu bagus atau tidak, saya rekomendasikan , pesantren ini layak untuk *Muadallah*. Jadi kanwil akan memberikan rekomendasi baru penentuannya dipusat ya, kanwil rekomendasi, tapi sebelum rekomendasi kanwil itu, ketua kobja *Muadallah* jawa barat harus mengetahui,

9. Ustad, kemaren saya ada baca PMA tentang syarat-syarat pesantren yang bisa di *Muadallah*, tapi itu tidak terlalu detail ustad, apakah ada persyaratan yang lebih mendetail atau tetap ngikutin PMA itu ?

Yang tidak tertulis, memang yang tertulis seperti itu, harus ada murid 300. Yang tidak tertulis harus komunikasi dengan gontor. Kalau *Muallimin* harus banyak konsultasi dengan Gontor bagaimana pun gontor yang bisa menentukan ini layak atau

tidak. Tapi yang jelas Gontor punya standar yang akan *Muallimin* itu harus alumni Gontor. Yang mendirikan pesantren itu harus alumni kalau tidak alumni Gontor bagaimana akan menerapkan *Muallimin*? Yang *Muadallah Salafyah*, katakan permas ingin alumni permas ingin mengajukan *Muadallah Salafyah* ya harus pimpinannya pimpinan *Salafyah* bukan dari *Muallimin*, nanti kalau dari *Mualliminkan* gag tau. Karena *Muallimin* dan *Salafyah* kan berbeda kurikulum, sangat berbeda itu, jadi yang *Muallimin* harus alumni Gontor, seminimum nya talumni pondok alumni Gontor. Saya ini Baitul Hidayah ini alumni Gontor.

APPENDIX 5

Data Request Letter

MHESI 6802.08/355



College of Islamic Studies, Prince of
Songkla University, Pattani Campus,
Thailand
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27 September 2019

Principle of Kulliyatul Mu'allimin Al-Islamiyah (KMI)
Pondok Pesantren Modern Gontor Ponorogo,
East Java, Indonesia

Dear Sir/Madam

Assalamualaikum Wrt. Wbt.

Subject: Request Letter to Conduct Survey and Interview

We are writing to inform you that MISS SISKAPRATIWI (Student's ID number: 6120420112) is conducting a Master Thesis entitled "Development of Islamic Studies Curriculum Model: A Case Study of Kulliyatul Mu'allimin Al-Islamiyah of Pondok Modern Darussalam Gontor" under the supervision of Dr. Abdulhakam Hengpiya. At present, she is in the process of collecting data from your prestigious institution that will be used in her research study.

Regarding to the above matter, we would like to request your good office to allow her to conduct survey and interview members of your institution that will help her obtain information/data she needs in relation to her topic of study. We would greatly appreciate your consent at our request and your kind cooperation in this regard.

Wassalam

Sincerely yours,

Asst. Prof. Dr. Muhammadroflee Waehama
Dean, College of Islamic Studies
Prince of Songkla University, Pattani Campus



Number : 05/Ket-a/FKPM/IX/2019

Title : Letter of Statement

Bismillahirrahmanirrahim,

Assalamu'alaikum warahmatullah wabarakatuhu.

The chairman of Pesantren Muadalah Communication Forum hereby confirms that student:

Name : Siska Pratiwi

Major : Islamic Educational Administration and Management

Faculty : College of Islamic Studies

University : Prince of Songkla University

Title : Development of Muallimin Model Based Muadalah System in Indonesia

Was approved for research at Muadalah Islamic Boarding School in Indonesia, thus be used as it should.

Wassalamu'alaikum warahmatullah wabarakatuhu.

Gontor Indonesia, October 26, 2019

Chairman

Prof. Dr. K.H. Amal Fathullah Zarkasyi, M.A.

Secretary



K.H. Lukman Haris Dimiyati

Sekretariat:

Pondok Modern Darussalam Gontor, Ponorogo, Jawa Timur, 63472 | pesantrenmuadalah@gmail.com | www.pesantrenmuadalah.net

VITAE

Name **Miss Siska Pratiwi**

Student ID **6120420112**

Education Attainment

Degree	Name of Institution	Year of Graduation
Bachelor of Islamic Management	State Islamic University of Sultan Syarif Kasim Riau	2017

Scholarship Awards during Enrollment

1. Full scholarship for master students in Faculty of Islamic Sciences with higher GPA (3.90) in the first year.
2. Research Grant Scholarship from Graduate School, Prince of Songkla University, Thailand.